

LEARN ~~EAT~~ *this* BOOK

2nd Ed.



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EAT LEARN THIS BOOK

2nd Edition

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Children

Eat Learn this Book
Clean animals

ELTB Bad Birds
Character Traits

ELTB Creepy Crunchies
Following the crowd

ELTB Tempting Trees
Adam and Eve

ELTB Baby Bread
Mustard Seed

ELTB Temple Tasties
Sacrifices

ELTB Bad Bookkeeper
Christ forgives sin

ELTB Peter's Prison
Luke's reading lesson

Sneaky Snakes
Taunting and temptation

ELTB Before Beginning
Alphabet

ELTB Smooth Street
Triumphal Entry

ELTB Christmas Crumbs
Christmas Story



Adult

2B Study War with God
Gen 2- 5

Academic

2B Academic Sensus Plenior
New Testament use of the Old

2B Academic Road to Emaus
Synoptic Problem

2B Academic Notarikon
Restoring the First Century hermeneutic

PREFACE

It is often difficult to teach adults,
because we sometimes have to unlearn
so much.

After 25 years, and more than 20,000
hours of original research in Hebrew
pun, riddle, and Notarikon, friends have
asked me to put it in writing so that
these observations do not get lost.

**Pr 25:2 [It is] the glory of God to conceal
a thing: but the honour of kings [is] to
search out a matter.**

Dedicated to Kris who made this possible in so many ways.



INTRODUCTION


God wants everyone to know him. So he made the world. [1] Everything he made teaches about him. [2] It is difficult for us to learn about God from stars and stones. It is easier to learn through words and actions.

He chose some people to teach about him, but they didn't know what to say. They did not know him very well themselves. So God used them like actors in a play.



Their lives became a parable to teach us of God. [3] In the play, we learn from stones and stars through what God said about stones and stars.

God hid lessons for us in the history of Israel. In this book we will look at the things that the Hebrews could eat or not, and see what they teach about God.



star *kowkab* כוכב – Son of God ך explaining ׀ the revelation ׀ by becoming man ך and teaching man ך

stone *aben*
אבן – father אב
son ך

THE LAW AND THE PLAY

The first section of the Bible contains many laws that God gave the Hebrews telling them how to live. Some of these laws told them what to eat and what not to eat, called "Dietary laws".

When the Hebrews followed these laws, they showed us the character of God in a riddle. So the Dietary Law is not about eating. It is more like a play. The laws were the script for the play, and everyone had a role. God chose priests to be the directors of the play, telling everyone how to do their parts.



The lives of the Hebrews were the play. [1] The audience, everyone else, would learn from it. [2]

Symbols and riddle make up the play. [3] [4] For the audience, the Dietary Law says nothing about what we can eat. Instead, eating is a symbol for learning what God says. It tells us who we should learn from, and who we should not learn from .

Each animal is a symbol for a different type of teacher. The clean animals (the ones the Hebrews could eat) symbolize the people we should learn from. The unclean animals symbolize people who teach things that God doesn't want us to learn. These were the animals the Hebrews could not eat.

This isn't the first time that eating symbolized 'learning' in the Bible. Do you remember Adam and Eve, and the tree they were not supposed to eat from? [5] You could say that the tree was unclean.

Let's talk about the different animals that are part of the play, and what they teach about God.



MEDITATE ON THE WORD OF GOD

Clean animals are the ones the Hebrews could eat. [1] They symbolize the people we should learn from.

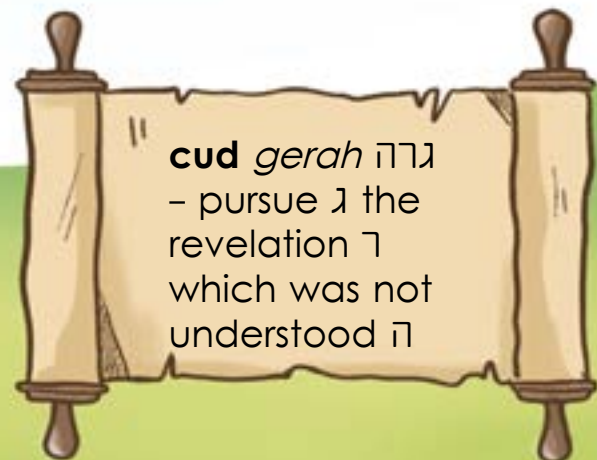


The clean animals of the Bible are cows, sheep, goats, and deer. These animals 'chew the cud'. They eat something and then burp it up to chew it again. [2] If you are a clean animal, you learn from God's word, then you 'chew the cud' by thinking about it over and over again.

We remember to learn from people who meditate on God's word by the symbols of the cow, sheep, goat, and deer.

Clean animals also walk on split hooves. These symbolize a 'separated walk' or life. The way you walk is a symbol for the way you live. [3] [4]

If you have a separated life, you are living a life for God, separated from the things that distract us from God. You learn to walk with God by meditating on his word. A good teacher is like this.



UNCLEAN ANIMALS DON'T BE LIKE THEM

The 'unclean' animal doesn't chew its cud or it doesn't have a split hoof. [1] Some animals are unclean even if they chew the cud because they do not have a split hoof. These are like the scribes in the day of Jesus. They knew the scriptures but it did not change the way they lived.



Others thought they had a split hoof, like the Pharisees, who were the most religious people of the day. But their righteousness, or goodness, was not based in the scriptures that God gave them. They would make up their own rules instead. They were self-righteous.

The Hebrews weren't allowed to eat unclean animals. This was to remind us to avoid these types of teachers. When we eat a clean or unclean animal, we remember the Hebrews taught us that the word of God should change our lives. [2]



CAMEL: THE JUDGE



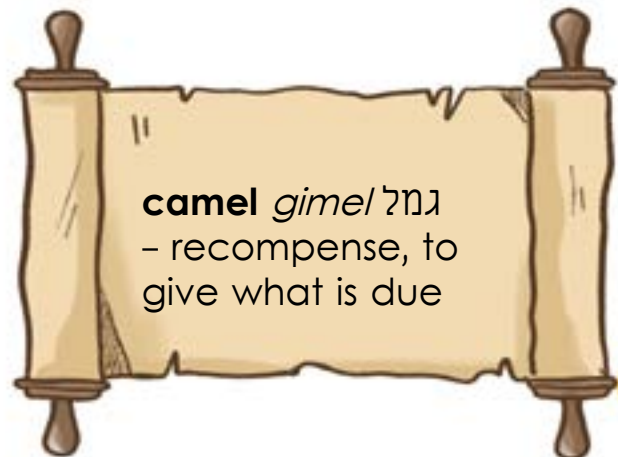
The camel is an unclean animal. The Hebrews did not eat it because, though it walks on two toes, it doesn't have a split hoof. The camel is the symbol of a judge.

The camel is unclean, but this doesn't mean that judges are bad. They teach us something about what God doesn't want us to learn. He doesn't want us to learn to judge other people. Judging is God's job, not ours. Jesus said that God would judge us, if we judge others. [1]

The Bible describes God as a judge. Some people think that he is a great and terrible judge. But he is a loving judge. He judged us all already, and forgave us through Jesus on the cross. [2] This is his love.

God's teachers teach his love; the Gospel, by showing his forgiveness through the cross. But he doesn't want us to become judges. He wants us to forgive others as he forgave us. [3]

When thinking about a camel, we remember that we should not learn to be a judge.



CONY: THE BITER

The coney is another unclean animal that the Hebrews did not eat. When Adam named the coney, he must have seen the coney take a treasure into his den. Then he watched it return to the opening to defend it with bared teeth. His name means 'hide the treasure' but it also means 'mystery of the biting teeth'. The coney is a symbol of a teacher who hides the Gospel.



In the Bible, God tells us that he is both holy and love. Law and judgement describe holiness. Judgement expresses that his ways are not our ways. The law shows that his thoughts are not like our thoughts. [1] *

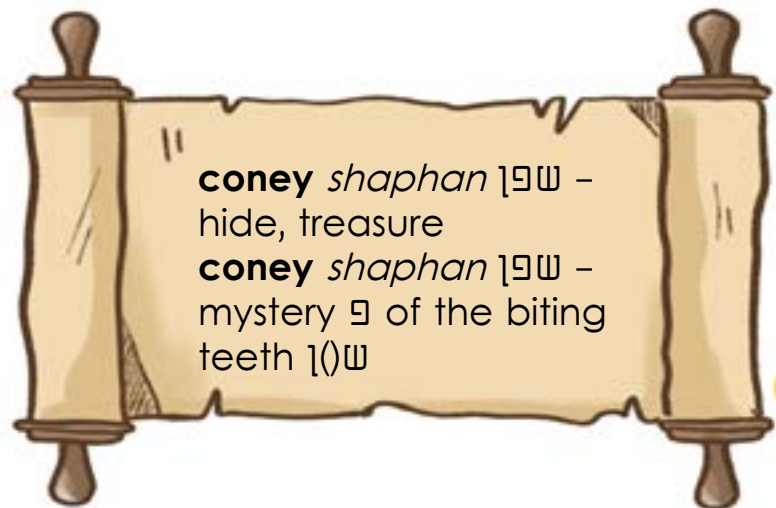
A teacher bites us like a coney with teeth, if we only hear the law. [2] The treasure in God's word is his love. The teacher who hides the love acts like a coney.

The coney is like the teacher who always tells you what you did wrong, and never tells you how much Christ loves you. You can't find the treasure.

The Gospel is this: God shows himself through the cross of Christ. He teaches that he is holy because he punishes sin. He teaches that he is love, because Jesus volunteered to take our punishment. This would be like your mother punishing herself when she caught you doing something bad.

The coney-like teacher uses the Bible as a weapon. They never tell you how to receive the love of God.

You receive his love by 'eating his body'; a symbol for learning from the cross where he died because he loves you. [3]



RABBIT: NO DISCERNMENT

Rabbits symbolize some teachers. Adam saw the rabbits jumping everywhere but could not tell if they were happy, scared, or jumping for fun. A warren of rabbits sometimes looks like popcorn popping. It appears like they are celebrating everything. The name given to them was 'divided jubilation'.

Rabbits symbolize teachers who mix many religions together. They hop about from one religion to another. They celebrate Christmas, Hanukkah, or Kwanzaa one day, and Hindi the next. To them all religions are good. They have no discernment about what to celebrate or believe.



The Bible says that rabbits are unclean because they do not have a split hoof, though they chew the 'gerah'. They chew their food twice, not by burping, but by eating their night droppings. That's kind of gross.

Unlike the clean animals that meditate on God's word, the rabbit-like teacher is not a good teacher. He doesn't understand God's word because the second time he eats it, he is meditating on his opinion. He came to a conclusion the first time, and thinks about his opinion over and over. The clean animal doesn't come to a conclusion until he has thought about it many times. [1]

A new life is not produced from thinking about his own opinions. For him, the knowledge of God did not produce a changed life.



SWINE (PIGS): THE ACCIDENTAL LIAR



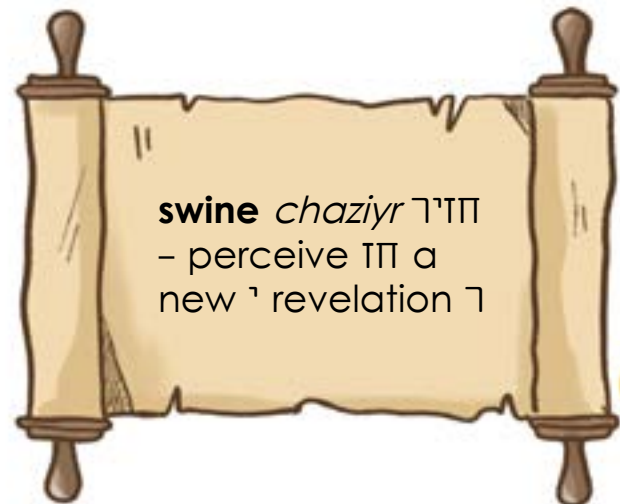
Pigs are also unclean. Swine eat, or learn, anything, and teach it as truth. For example, some people say their favorite verse of the Bible is "God helps those who help themselves". That isn't in the Bible, but they think it is and tell others about it. [1] [2]

The swine is a symbol of the self-righteous; those who think they are good only because they think they are good. They believe that everything they agree with, must be true.

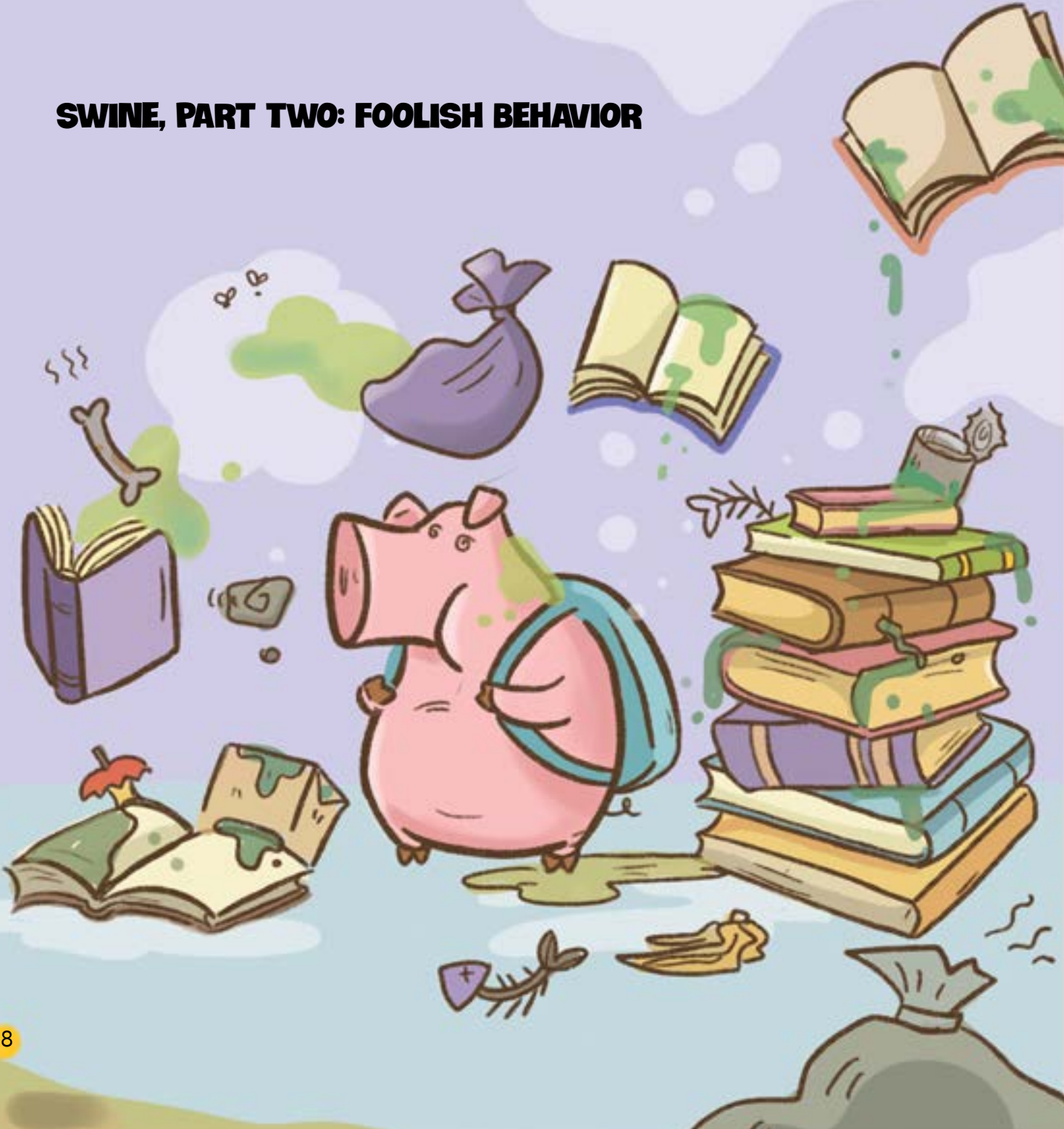
Swine pass off new teachings from others as if they are from the Bible. They hear others say there are errors in the Bible, so they pass it on as if true to make themselves look clever. Swine-like teachers may also learn things from science and pass them on as absolute truth. Only one thing is certain in science: what it says is true today, will not be true tomorrow.

The 'pig' may read the Bible and misunderstand it. They will teach their mistake as truth. Sometimes there are things in the Bible that appear to say opposite things. The 'pig' will choose one and ignore the other, rather than work to understand how they both are true.

The one who cannot understand the word of God is not a good teacher.



SWINE, PART TWO: FOOLISH BEHAVIOR



The attitude of the swine-like teacher is dangerous because it is contagious. God's law to the Hebrews about the swine was that they should not even touch their dead bodies. [1] This is a riddle in the play. It's not actually talking about dead bodies of teachers. In Hebrew, this riddle means that we should not be joined to their foolishness nor plagued by it. [2]

Apart from teaching untrue things, what does their foolishness look like? A pig-like teacher may brag about giving an apple to a homeless guy. The swine next to him brags that he gave two apples. The first responds that he gave his only apple, so his sacrifice was greater. The foolishness of the swine will try to make you feel bad for the good work you did. The swine wants to seem better than you.

This bragging about works is contagious. Do not join to it. Don't touch it or listen to it.

The swine's self-righteousness is contagious because we want to feel important too. We want attention and appreciation. We want to look good to others. Do not get contaminated by it. Instead, seek teachers who build you up rather than make themselves look good.

Have nothing to do with swine or you may get caught up in their folly. As Paul taught: Don't join with unbelievers: How can you learn to do right from those who do wrong? Can you mix doing right with doing wrong?



**ANOTHER CLEAN ANIMAL
FISH: PURSUING GOD**



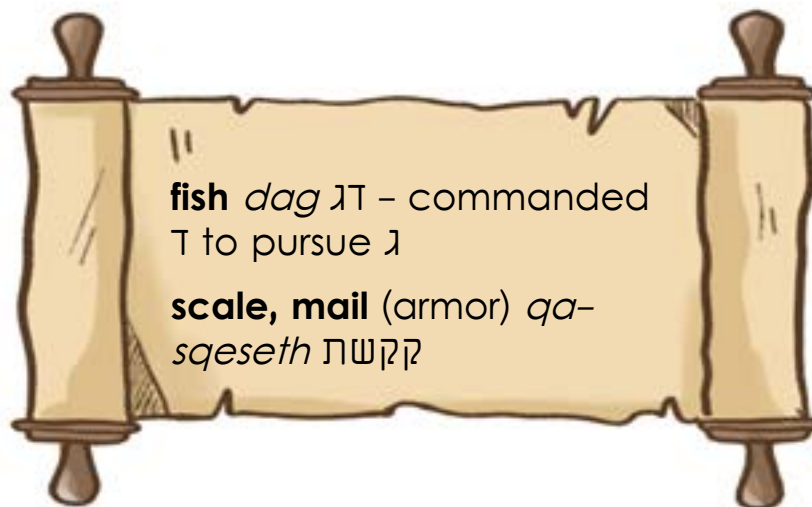
Water is a symbol of the word of God. The clean fish represents the teacher who lives surrounded by the word of God. Their fins move them through life, immersed in God's word.

The Hebrew name for 'fish' means 'commanded to pursue'. When Adam watched the fish darting in the water, it seemed like an appropriate name. The fish-like teacher seeks God in his word by God's command. [1]

As with the unclean animals, riddles hide the things that make fish clean. A clean fish has scales symbolizing the love of God. They are also propelled by fins, which represent the love Jesus had for the word. His love of the word motivates the good teacher.

God's teachers are always looking to understand God better. They study, meditate, and then live what they have learned. They correct their teaching and their lives as they learn more. The love God has for his people, motivates them. They desire that others know God's love.

The good teacher wears the armor of God as he searches the scriptures. He swims in the water of God's word, and the love of God motivates him.



SUMMARY

All these animals are on the stage and in the play. The actors had to follow the rules for eating or not eating them. We may eat them all, while we remember what they teach.



- When we eat beef, lamb, or deer, we remember to meditate on God's word. We let it change the way we live.
- If we eat a camel, we remember not to judge, because God is the loving judge.
- Should we eat a coney, we would remember to share about God's love for us through the cross.
- Barbecued rabbit would remind us to dedicate ourselves to God and not mix up things in our worship.
- Bacon.... mmm bacon.... We look for truth and humility in our teachers.
- Fried fish – Seek God in his word and let him change our lives.

As students, we learn to be like the good teachers, and to avoid being like the bad ones.

The best and ultimate teacher is Jesus Christ, who meditated on God's word. He was the loving judge on the cross. His sole purpose was devotion to the Father. So that we might know the Father, he had the humility and love to die for our sake.

When Jesus told us to eat his body, it is like the riddle of the animals. It is a riddle to remind us to learn of his love shown to us on the cross.

APPENDIX A

For the parents: An introduction to the method of interpretation:

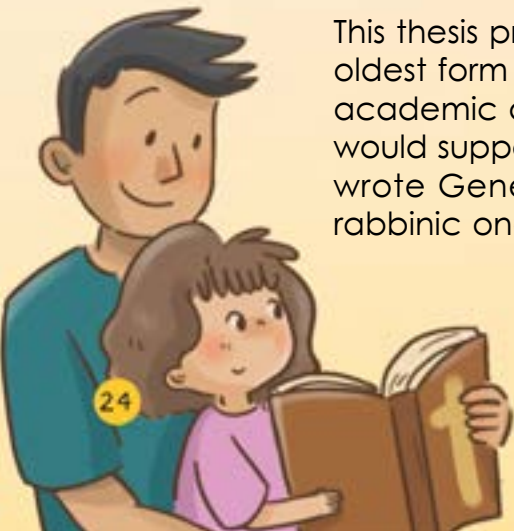
The basis for this study is a first century hermeneutic. New Testament authors use it as they reference Old Testament scriptures. Called Notarikon, it refers to an attribute of Hebrew. A Hebrew word gets it's meaning from the combined meaning of the letters within. Letters get their meanings from the jots (yods) and strokes (vavs or tittles).

The apostle John demonstrates a fluency in Notarikon in his Gospel and his letters. This gets lost in translation, so the readers of the Greek Septuagint and English translations never saw it.

The opposite of Notarikon is the formation, or building of words. Yods and vavs form letters. Letters combine in pairs to form gates (two-letter sub-roots). Letters decorate gates, and gates join gates and words to form larger words. Each time the parts of the word keep their meaning.

We use Notarikon to unpack the meaning of the animal names. This is not free-for-all allegory. Adam gave names to animals based on behaviors he saw. 'Name' means 'reputation'. We observe the same behaviors in the animals today. This connection, though not scripture, is plausible and interesting.

This thesis presumes the Hebrew Square Text to be the oldest form of Hebrew writing. It challenges the common academic dogma that Paleo-Hebrew is older. This work would support the Wiseman hypothesis that eye-witnesses wrote Genesis. A restored Notarikon is used, not a rabbinic one. More on these in another work.



The Hebrew alphabet

Hebrew is read right to left.

They heard - אבגדה

God spoke and created the heavens and the earth א and revealed to men ב that he pursued them ג with a commandment ד which they did not understand ה

They saw - וזחטי

They were distinguished ו as the bride ז when they did understand ח. Through a marriage ט they became a new creation י

The promise - כלמנס

The Son of God כ taught ל the promise of the Father מ. The Son of Man נ fulfilled the promise ס

The exchange - עפצ

He was made to be flesh ע, taught in parables, prophecies and riddles פ, and exchanged his righteousness for our sin צ

The revelation - קרשת

The Son of God died and rose again ק revealing ר that his Word returned with an increase ש and the revelation was finished with new life ת

The final state - דמןףיזש

The Son of God died ד completing the promise of the Father ם. The Son of Man was restored to Glory ן. Prophecy was fulfilled ף. Judgement was ended ן. And we became co-heirs with Christ ף

REFERENCES

Verse quotes are from the King James version. They are accompanied by a loose paraphrase by the author, for children.

Introduction

1. Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

1 BP Jer 31:34 [The day will come] when everyone will know me, and there will be no more missionaries. I will forgive all they have done by instinct, and forget their intentional sin.

2. Ro 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and God-head; so that they are without excuse:

2. BP Ro 1:20 They have no excuse for not knowing God. His invisible attributes, like his power and deity, have been seen from the beginning. We know made things have a maker.

3. De 28:37 And thou shalt become an astonishment, a proverb [parable], and a byword, among all nations whither the LORD shall lead thee.

3. BP De 28:37 Everywhere God leads you, you will be desolate. Your lives will be a parable [of Christ], and people will taunt you.

The Law and the play

1. BP De 28:37 Everywhere God leads you, you will be desolate. Your lives will be a parable [of Christ], and people will taunt you.

2. Ge 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

2. BP Ge 22:18 Because you obeyed me, I will bless all nations [by the parable of Israel and by Christ].

3. Pr 25:2 [It is] the glory of God to conceal a thing: but the honour of kings [is] to search out a matter.

3. BP Pr 25:2 God's glory is his riddling speech; kings gain honor by discovering his sayings.

4. Ps 78:2 I will open my mouth in a parable: I will utter dark sayings of old:

4 BP Ps 78:2 [When I come as Messiah] I will teach with parables that are riddles.

5. Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

5. BP Ge 2:17 Don't eat from the tree of the knowledge of good and evil, or you will die that day.

Meditate on the word of God

1. Le 11:2 Speak unto the children of Israel, saying, These [are] the beasts which ye shall eat among all the beasts that [are] on the earth.

1. BP Le 11:2 Talk to Israel. Say, "Among all the animals on earth. Eat these."

2. Le 11:3 Whatsoever parteth the hoof, and is clovenfooted, [and] cheweth the cud, among the beasts, that shall ye eat.

2. BP Le 11:3 You will eat whatever has a divided and separated hoof, and chews the cud.

3. Heb 7:26 For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

3. BP Heb 7:26 A high priest like this stood out among us, then separated from us sinners higher than the heavens. He is holy, simple, pure and sinless.

4. Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

4. BP Ro 6:4 So baptism is a symbol of us dying to self with Christ. Since he rose from the dead according to the hidden riddles of the Father, we also should walk in a new life.

Unclean Animals

1. Le 11:4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: [as] the camel, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you.

1. BP Le 11:4 Don't eat the animals that don't chew cud or have a split hoof. Don't eat the camel because even though it chews cud, it does not have a split hoof.

2. Ro 12:2 And be not conformed to this world: but be ye transformed by the renewing

of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

2. BP Ro 12:2 Don't act like everyone else. Think different and act different. Prove God's good, acceptable, and perfect will [by your life].

Camel

1. Mt 7:1 Judge not, that ye be not judged.

1. BP Mt 7:1 God will judge you for playing God, if you judge others.

2. Ro 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

2. BP Ro 5:1 [Adam sinned and his spirit died. As a result, his children were born with living bodies and dead spirits.] Your life [spirit] will abound in love and the gift of righteousness even more so through Jesus Christ.

3. Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

3. BP Mt 5:44 I have a different teaching. Love your enemies. Bless them if they curse you. Do good to those who hate you. Pray for those who abuse and bully you.

Coney

1. Isa 55:9 For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

1. BP Isa 55:9 The heavens are higher than the earth. So are my ways [of the Spirit] higher than your [ways of the flesh]. And so my [Spiritual] thoughts are more exalted than your [carnal] thoughts.

2. Ro 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

2. BP Ro 7:9 I thought I was fine before I heard the law. Then I heard the law and realized that by all my sin, I had a dead spirit.

3. 1Co 11:24 And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

3. BP 1Co 11:24 After he gave thanks, he broke [the bread]. "Take the bread and eat it. It represents my broken body [scourged and pierced] which I gave to you [on the cross]. Do this as a memorial of me."

Rabbit

1. Ps 1:2 But his delight [is] in the law of the LORD; and in his law doth he meditate day and night.

1. BP Ps 1:2 He enjoys meditating on the law of the Lord day and night.

Swine

1. Pr 11:22 [As] a jewel of gold in a swine's snout, [so is] a fair woman which is without discretion.

1. BP Pr 11:22 A pretty girl who does not discern [what she learns] is like a pig with a gold ring in it's nose.

2. Mt 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

2. BP Mt 7:6 Don't give holy things to dogs [those who return to their old sins]. Don't give pearls [precious things] to pigs [those who don't know they are precious]. They will destroy them and you.

Swine 2

1. Le 11:8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they [are] unclean to you.

1. BP Le 11:8 Don't eat pork or bacon and don't touch their dead bodies. [They are a picture of something you shouldn't learn.]

2. Tit 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

2. BP Tit 3:9 There is nothing to gain by stupid questions, or your family tree. Being disagreeable, and arguing about the rules are also a waste of time.

Fish

1. Le 11:9 These shall ye eat of all that [are] in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

1. BP Le 11:9 You may eat anything from the lakes, seas and rivers, that has fins and scales.

All these animals are on the stage and in the play. The actors had to follow the rules for eating or not eating them. We may eat them all, while we remember what they teach.

As students, we learn to be like the good teachers, and to avoid being like the bad ones.

