

**Expository
Glossary
of Terms Used in
Messianic Teaching**

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Preface

This *Expository Glossary of Terms used in Messianic Teaching* is under continual development for a study group that has been meeting in the Helderberg area of South Africa since mid-1995. We plan to publish several studies on the Messiah, entitled:

☪ *King Messiah*

☩ *The Coming of King Messiah*

☪ *Footsteps of the Messiah in the Appointed Times of YHWH.*

The *Expository Glossary of Terms used in Messianic Teaching* explains unfamiliar terms that *talmidim* (students; taught ones; apprentices under discipline) of Rabbi Yahushua from Natzeret will encounter in their studies.

Students are requested to notify us (in writing) of all difficult terms used in the monographs listed above, which have been left out, or are not adequately explained, in the *Glossary*.

This Glossary shares the Bibliography of *The Coming of King Messiah*.

Unfortunately, this Glossary has not been neither subjected to careful peer-review not to proofreading. I apologise for the many errors and frequent “rough patches.”

I have freely used many contributions sent to an Internet newsgroup on Hebraic Roots. Regrettably, I can not list all the individuals whose valuable contributions I have edited into the Glossary. Yet I want to mention the names of Dr James Scott Trimm, Luana Fabry as well as Eddie Chumney—the manager and overseer of the Newsgroup. Someone has aptly remarked that Dictionaries and Glossaries are “plagiarism arranged in alphabetical order.” This is — alas! — true of this Glossary.

Key

Entries followed by the symbol **[G]** are Greek terms.

Entries followed by the symbol **[L]** are Latin terms.

Entries followed by the symbol **[A]** are Aramaic terms.

Almost all other foreign-language entries are transliterated Hebrew.

A

Abomination of Desolation

Hebrew: *shiqutz shomem*. *Desolating sacrilege*. Wordplay on “*Ba'al samem*” — “Ba'al of heaven,” indicating that this idol is not *ba'al* (master) and not ruler of heaven, but in fact an abomination that lays waste and brings desolation.

Hebrew term for an idolatrous image, specifically one set up in the *haQodesh* of the *Beit haMiqdash* (Temple) in Yerushalayim, proclaimed to be “master of heaven” and worshiped. Historically, the *desolating sacrilege* mentioned in the book of Dani'el, was a statue of the pagan Greek idol, Zeus, bearing the facial image of Antiochus IV “Epiphanes.” This image was set up on the golden altar of incense by the insane Greek-Seleucid king, who attempted to outlaw the worship of Almighty YHWH and replace it by the worship of the Greek pantheon and the worship of himself as “god manifest.” Scripture is clear that an eschatological *shiqutz shomem* will be set up in the time immediately preceding the second coming of the Son of Man. Allusions and intimations lead the student of Scripture to expect the *shiqutz shomem* of the *acharith-yamim* to be a Roman Catholic crucifix bearing the image of the False messiah, who will demand worship as “god.” The eschatological *shiqutz shomem* is described in Yeshayahu 40-46. The False Prophet will erect it in the *haQodesh* (Set-Apart Place) of the *Beit HaMiqdash* (Temple). In its eschatological intent, the book of Yirmeyahu intimates that an image of a Madonna (“Holy Virgin”) will also be set up in the Temple compound.

Abaddon

Destruction. Angel of the bottomless pit — Revelation 9:11.

Iyov 26:6

She'ol is naked before Elohim;
Abaddon lies uncovered.

Iyov 28:22

Abaddon and She'ol say, ‘Only a rumour of it has reached our ears.’

Iyov 31:12

It is a fire that burns to Abaddon; it would have uprooted my harvest.

Proverbs 15:11

She'ol and Abaddon lie open before YHWH—
how much more the hearts of men!

Abba

“Daddy.” We are related to Almighty YHWH not only as subjects are related to a King, but also as children to a loving Father, having been adopted on the basis of the broken body, the shed sacrificial blood and the resurrection of Messiah Yahushua.

Acharith-yamim

The latter days; the last days. A Hebrew term for eschatology. The days are pictured as

an army marching past. The *reshith* is the part that has already passed, while the *acharit* is the part that is still approaching. Events said to happen *ba'ha-acharit ha-yamim* (in the latter days) often had one or even more partial fulfillments in history, which serves as a *tavnit* or pattern that foreshadows events that will happen in *Yom YHWH*.

The other Hebrew term for eschatology is *Iqvot haMashiach* (Footsteps of the Messiah). Scriptural history is a carefully woven prophetic *tavnit* (pattern) that teaches — to those who have ears to hear — the Footsteps of the Messiah.

Acharonim

The latter rabbinic authorities; in contradistinction to the *rishonim* (“early ones”).

Adon

Master, ruler. Expresses a relationship of rulership, headship, royalty and authority, and not necessarily one of ownership. The antonym of Adon is *eved* — servant.

The itinerant, aggadic proto-rabbi, Yahushua ben-Yosef mi Natzeret, was addressed by the title *Adon*, as was other sages.

Adonai

An intensive form of Adon or Adoni; “great master” or “my great master.” A title used to address kings and royalty. The name Adonai is most often used of the Almighty in the writings of the prophets — they were the messengers of the King, and therefore used the terminology of a messenger of a king.

The term *Adonai* is a plural of majesty. It is not the unique name of the Almighty; in Scripture it is also used of mighty men, e.g. Yosef as vice-regent of Mitzrayim under Pharaoh, and of King David.

In Jewish worship, the name *Adonai* is used as an evasive synonym or circumlocution for YHWH, the set-apart name of *HaQadosh, baruch Hu* (“the Holy One, blessed be He”).

Adoni

“My Adon,” i.e. “my master.” A term for the Messiah in Tehillim 110:1.

Af

Nose. See: *api* (“my nose”).

Afikoman (Afikoman) [G]

This word comes from Greek and means “that which comes after” or “after-dish.” The last morsel of *matzah* eaten at the *Pesach Seder* meal. During the Passover Seder meal, three pieces of *matzah* are placed inside a *matzah-tash*. During an early stage of the Seder meal, the children are sent out of the room. Then half of the central piece of *matzah* is broken off, wrapped in linen and hidden away. This is evidently symbolical of burial. The broken, wrapped and hidden piece of *matzah* is called the *Afikoman*. Toward the end of the Seder meal, the children are given the opportunity to search for the *Afikoman*. The children search for it with fervour and great expectation; shouts of joy are heard when it is found. The child who finds the *Afikoman* can bargain with the father for a gift. The father promises to buy a gift, but must make an immediate downpayment,

which serves as a proof and pledge of the gift that is to come — the “Promise of the Father.”

The Messiah came. His body was broken and He was buried, hidden away. He who finds the Messiah, shouts with joy. Our Father in Heaven gives us the promise of a share in the abundant life of the World to Come, to be in the resurrection of the righteous. The Promise of the Father is His *Ruach* — His life-giving Breath, Power, Presence, Person-in-action. We now receive the *firstfruits* of the Promise of the Father — the firstfruits of the impartation of the *Ruach HaQodesh*. That is a downpayment, a seal, a pledge of the great gift that will be given to us in the fulness of time, at the final redemption. When King Messiah comes in esteem, we who have found the living *Afikoman* will receive the fullness of the *Promise of the Father*.

Africa

It is a fact that Africa has played an important role in YHWH's programme throughout history. In Scripture we see that Africans have taken responsibility during some of the most difficult and dark times when the Qahal needed leadership and protection. When Mosheh fled from Pharaoh, refuge and place of preparation for his ministry was provided by Yitro the Midyanite (an African) — Exodus 18:1-2. When Yirmeyahu was thrown into the well and condemned for preaching the word of YHWH, he was rescued by an Ethiopian eunuch — an African. When Yahushua was just an infant and his parents had to flee to protect him from the wrath of Herod, they took refuge in Egypt, Africa. The first disciple who were added to the Messianic Qahal outside of Yerushalayim after the outpouring of the *Ruach HaQodesh* was an African — an Ethiopian eunuch. The leadership of the first Qahal in Antioch included two black African believers. These, and other examples, demonstrate that the Qahal in Africa has a specific responsibility in YHWH's programme, most times relating to crises when leadership and directive is most needed.

Ages of salvation-history

The sages understood that salvation-history would unfold as a cosmic week with “days” of 1000 years each. Chronology starts with the impartation of the *nishmat chayim* (breath of life; *neshamah*) to Adam. The preceding 6 days of creation are seen as being separate from chronology, and to contain all the secrets and ages of the universe. Adam and Chawwah were in the *Malkut Shamayim*, and in the fulness of the image of Elohim. They transgressed and were diminished to the shell of the image of Elohim. The fall of man precipitated the ***Age of Tohu*** (desolation), which endured for 2000 years. This was followed by the ***Age of Torah*** (instruction) and the ***Yemot HaMashiach*** (Days of the Messiah), each lasting 2000 years. Together, these three periods constitute the ***Olam ha-zeh*** — the present age or “this world.” These 6 days will be followed by *Yom YHWH*, the sabbatical millennium, the 1000 year reign of King Messiah. Just as king David first ruled over Yahudah from *Chevron* for 7 years, and then over all Israel from Yerushalayim, we expect Yahushua to rule from heaven for 7 years, and then on earth from Yerushalayim for the balance of the Millennium. The Messianic Kingdom is also called the ***Atid Lavo*** — the age to come. It is followed by the Great White Throne Judgement, and the ***Olam ha-bah*** — the World to Come.

Age of Tohu

The age of desolation. The first 2000 years of the *Olam Ha-zeh* (present age), i.e. from the fall of Adam until the calling of Avraham. Less than 10 chapters in all of Scripture deals with this 2000 year period, whereas hundreds upon hundreds of pages deal with the next 2000 year period—the Age of Torah.

Age of Torah

The age of instruction. The middle 2000 years of the *Olam Ha-zeh* (the present age). The *Age of Torah* was preceded by the Age of Desolation, and followed by the *Yemot ha-Mashiach*—the Days of the Messiah. The *Age of Torah* began with the calling of Avraham and ended at the first coming of the Messiah, when the *Yemot HaMashiach* (Days of the Messiah) arrived.

Aggadah

A story that serves as an object-lesson. A parable. The ethical sayings and scriptural expositions of the sages, in contrast to their *halakhic* (legal) statements. The nonlegal part of rabbinic literature.

Agrapha

A term applied to sayings of Rabbi Yahushua from Natsaret not recorded in the Gospels. An important agrapha is the “Logia” or “Sayings” discovered 200 km south of Cairo in #1996. Logion 2 states:

[Yahushua said] “Unless you fast to the world, you shall in no way find the Kingdom of Elohim, and unless you keep the Sabbath you shall not see the Father.”

Logion 3 states:

[Yahushua said] “I stood in the midst of the world, and in the flesh was I seen by them, and I found all men drunken, and none found I thirsty¹ among them; and my being grieves over the sons of men, because they are blind in their heart...”

Aiyin Ra'ah

Literally: bad eye. To have an “evil” or “bad” eye is simply a Hebrew metaphor for a stingy person.²

Aiyin Tovah

Literally: good eye. A Hebrew metaphor for a generous person³. In the King James Version (KJV), this term is inaccurately translated as, “If your eye be single...”

Akeida

Binding an animal for sacrifice; specifically, Abraham's binding of Yitzchaq for sacrifice to the Almighty (this sacrifice was, of course never consummated.) A sacrifice had to be bound in order to be valid.

¹ For saving truth.

² Afrikaans: 'n Suinige mens.

³ Afrikaans: 'n Vrygewige persoon.

Akkum

Non-Israelites who do not observe the Noachide commandments.

Al Chet

Literally: “for the sin;” an important *Yom Kippur* prayer, listing sins for which we beg forgiveness.

Aleinu Leshabe'ach

According to many early sources, the Aleinu prayer—a declaration of faith and dedication—was composed by Yehoshua after he led Yisra'el through the river Yarden. During the Talmudic era it formed part of the *Rosh HaShanah* Mussaf service, and at some point during medieval times it began to find its way into the daily service.

The Aleinu was probably added to the daily prayers to implant faith in YHWH's Oneness, the Oneness of His Kingship, and the conviction that He will one day “remove detestable idolatry from the earth,” thus preventing the Yehudim from being tempted to follow the beliefs and lifestyles of the nations among whom they dwelt in the *galut*.

The *Aleinu* is recited at the conclusion of every service. Its first paragraph proclaims the difference between Ista'el's monotheism and the polytheism of other nations. The second paragraph expresses confidence that all humanity will eventually recognise YHWH's sovereignty and declare their obedience to His commandments. The Artscroll Siddur (Sherman, page 159) continues

It should be clear, however, that this does not imply a belief or even a hope that they will convert to Judaism. Rather, they will accept Him as the *only Elohim* and obey the universal Noachide laws that are incumbent upon all nations (Rabbi Hirsch).

The inclusion of the sentence, “For they bow to vanity and emptiness and pray to a god which helps not” is quoted from Yeshayahu 45:20. Around the year 1400 a Roman Catholic Jew, no doubt seeking to prove his loyalty to the Church, spread the slander that this passage was meant to slur Christianity. This charge was refuted time and again, particularly by Manasheh ben Israel, a 17th century scholar. However, repeated persecutions and the insistence of the Roman Catholic Church, caused this line to be censored from most Siddurim (prayer books).

In conclusion: The Aleinu is an ancient prayer of thanksgiving for being separated from the heathendom. This prayer quotes a passage from Yeshayahu 45. Yeshayahu 40-53 are prophecies spoken in the spirit and power of Eliyahu ha-Navi—the prophet Elijah. Malachi 3 states that the role of Eliyahu is to prepare the way before YHWH. In Messiah's first coming, Yochanan ha-Matbil (John the Baptist) prophesied in the spirit and power of Eliyahu, pointing to the true Anointed One and proclaiming “Behold: the Lamb of Elohim who takes away the sins of the world.” In doing so, he prepared the way for YHWH. In the second coming of the Messiah, the two witnesses will prophesy in the spirit and power of Eliyahu—Revelation 11. They will prophesy in the streets of Yerushalayim for 1260 days. They will prophesy the songs of the *Eved* of YHWH. They will proclaim that Yahushua is the unique Messiah of Almighty YHWH. They will see the *shiqtz shomem* being set up in the ha-Qodesh of the *Beit HaMiqdash*. All their

future prophesies are embryonically contained in Yeshayahu 40-53 — this second section of the book Yeshayahu begins with the statement that the time of redemption has come and that a path will be prepared for YHWH in the wilderness. This identifies the passage as an Eliyahu-prophecy. An idol is described in Yeshayahu 40-46. Historically, it describes an asherah-type idol. Escatologically, it is a description of the *shiqutz shomem* (abomination of desolation), i.e. the idolatrous image of the False messiah that will be set up in the HaQodesh of the rebuilt *Beit HaMiqdash* in Yerushalayim by the False prophet. During the time of the Spanish Inquisition, the beautiful Aleinu prayer was censored by the Roman Catholic Church because it was identified as an attack on the *crucifix*. Indirectly, this confirms the intimations of Scripture that the eschatological *shiqutz shomem* will be a Roman Catholic crucifix bearing the face of the Antichrist, i.e. the face of Antiochus IV “Epiphanes,” i.e. the popularly accepted face of “Jesus.”

Al ha-Nissim

Thanksgiving to YHWH for the miracles of, especially, saving Israel from overwhelmingly strong enemies; added to prayer and grace after the meal on the festivals of Chanukah and Purim.

Aliyah

Plural: *Aliyot*

Literally: “going up.” To “have an aliyah” refers to the honour of being called up to the *bimah* to recite or chant the blessings over the *Torah*. To “make aliyah” or “go on aliyah” means to immigrate to *Eretz Yisra'el*.

Almighty

The personal name of the Almighty is YHWH. Hebraic names by which He is addressed, include *HaQadosh Baruch Hu* (the Set-apart One, blessed be He), *Ribono shel Olam*, *HaRachamam*, *Adoshem*, *Adon Olam* (Master of All) and *Avinu Sheba-Shamayim* (our Father who is in Heaven).

Greek: Pantokrator.

Al Miqra Megillah

The blessing before the reading of the megillah (scroll).

Al Netilat Yadayim

The blessing over the washing of hands before the meal.

Am ha'aretz

Peasantry. Used in the Talmud and thereafter as a derogatory reference to ignorant people of the land. A country bumpkin. (Afrikaans: “plaasjapie”; “bekvelder.”)

Amidah

Standing prayer; a group of prayers, quietly murmured, thrice daily as part of each daily service, while standing up. Also called the *Tefillah* or the *Shemoneh Esreh* (*Eighteen Benedictions*).

Amora

Plural: *Amora'im*.

Also see: *Tanna'im*.

Literally: Speaker, interpreter. Term used for an expounder of Talmudic (Mishnaic) law from the time of the completion of the Mishnah to the redaction of entire Talmud. Rabbis who contributed to the Gemarah—the lengthier sections of the Talmud that expounds the Mishnah. In Babylon the Amora'im were given the title Mar or Rav. In Israel they were called Rabbi. Their discussions and teachings span the period 220 YM–550 YM, and form the Gemara—the lengthier sections of the Talmud that follow each Mishnah.

Am Qadosh

Set-apart covenant people. A term for Israel, specifically the faithful remnant of Israel in the eschaton. They are commissioned to be *qadosh*—wholly different; set-apart to Almighty YHWH and His purposes.

Ana Adonai hoshi'ah na, Ana Adonai hatzlichah na

“Please, O Adonai, save us! Please, O Adonai, make us succeed!” A prayer from Psalm 118:25, recited on *Hoshana Rabbah*, the last great day of *Chag Sukkot*. This salvation was understood to come through the Messiah. This prayer was chanted at the triumphant entry of Messiah Yahushua on Aviv 10, less than a week before His execution.

Ancient of Days

A title for YHWH in Dani'el 7:9. Called *the Before-Time* in the book of *Chanoch* (Enoch).

Ani ma'amin

Literally: “I believe;” a song that is often sung at the *Pesach Seder* and at *Yom Hashoah* observances in memory of Holocaust victims who sang this song of faith on their way to their deaths at the hand of the Fascists during WW2.

Anshei K'neset Hagdolah

Sages of the Great Assembly during the first part of the Second Temple Period.

Antinomianism

The belief that faith frees a believer from all obligations to observe the Law of the Almighty. Also an attitude of hostility towards the *Torah* of YHWH.

A careful reading of Yirmeyahu 31 shows that the Renewed Covenant *changes people* so that knowledge of, and observance of, the *Torah* becomes our new nature, by the indwelling of and regeneration through the *Ruach HaQodesh*. We are not saved by keeping the *Torah*; Scriptural *Torah*-observance is the lifestyle of the redeemed.

Messianic Yehudim should be *Torah*-observant; faithful Gentiles should keep the Noachide mitzvot as entrance requirements, and should then begin to grow in knowledge of the *Torah*, without converting to Judaism, except in special circumstances, e.g. marriage to a Yehudi.

Api

“My nose.”

The literal translation of Yeshayahu 13:3 is

Yeshayahu 13:3

I have commanded my dedicated ones;
I have also summoned my mighty ones to my nose (*l'api*)
To be exuberant over my grandeur.

The first verses of Yeshayahu 13 may therefore be read as a promise that YHWH will, before the destruction of eschatological Babylon, gather those dedicated to Him, to His very presence. A deep study of the fall of Bavel in Yom YHWH further shows that it will happen on Tishri 8, 7 days after *Yom Teruah*, 1 day before the False messiah comes to power and 2 days before he makes a strong covenant (military treaty) with many fore one “seven” i.e. yearweek, i.e. 7-year period. We also note that, in most prophecies of the fall of Bavel, there are promises of saving the faithful and bringing them into the very presence of YHWH (Yeshayahu 13:3), of the resurrection of the dead (Yeshayahu 18:3) and of the coronation of the Messiah (Yeshayahu 21:5 ^{remez} Tehillim 84:9). For this and other reasons, a pre-tribulation *natzal* is not an unscriptural position to hold.

Apocalyptic

Ideas and teachings pertaining to the revelation (apocalypse uncovering, unveiling) of the last days and the end of the present age. Examples are Dani'el 7-12, Zekharyah 1-6 and the book of Revelation.

Apocrypha [G]

A Greek adjective that means “things concealed.” Old Testament Apocrypha, specifically the fourteen books written after the canon of the Hebrew Scriptures was closed and which, being the least remote from the canonical books, laid strongest claim to canonicity...The body of Jewish literature written between the second century BM and the second century YM, not included in the canon of the Hebrew Scriptures.

Aram

Syria.

Aravah

Plural: *Aravot*.

A willow branch taken as one of the four species on *Sukkot*. The four species are the aravah, etrog, hadas and lulav — the willow, citron, myrtle and palm branch.

Armilus

In rabbinic literature, the name of the Antichrist or False messiah of the latter days. The name was apparently derived from the name Romulus, the legendary founder of the city of Rome. The sages saw that Scripture intimates that the False messiah will initially rule the revived Roman Empire, i.e. united Europe, possibly (initially) from Rome.

Aron Qodesh

The Ark of the Covenant. Also used as a term for the large wooden cabinet in which the *Torah* scrolls are kept in the synagogue. Today called *Hekhal* in Sephardic synagogues.

Arva'ah minim

The *four species* used during *Chag Sukkot*:

- ì a palm branch (*lulav*)
- ì myrtle twig (*hadas*)
- ì willow twig (*aravah*)
- ì citron (*etrog*).

Arvit

Evening prayer.

Asaph

To gather.

Ascetic ideal

A wholly unscriptural, pagan tradition of renouncing social life and comfort for solitude and self-mortification. Crept into Christianity before and during the Middle Ages.

Aseret Yemei Teshuvah

The ten days of penitence and return. The “High Holy Days.” The Days of Awe. Tishrei 1 – Tishrei 10, i.e. *Yom Teruah* to *Yom Kippur*. Seven days of awe are framed inbetween the 2 days of *Yom Teruah* and the day of *Yom Kippur*.

Asham

A trespass or guilt offering made by one who has trespassed against his fellow man. *Qorban asham*.

Asherah

An upright idolatrous image. A crucifix may be classified as an idol of class asherah.

Ashkenazi

Plural: *Ashkenazim*.

Referring to Jews coming from Central and Eastern Europe.

Ashrei

Psalm 145 recited thrice daily.

Ashshur

Historical Assyria. Ashshur under king Sancheriv is a foreshadowing picture of eschatological Gog of the land of Magog who will invade *Eretz Yisra'el* in Yom YHWH.

Atah Chonantanu

A passage added to the evening prayer after the Shabbat to note the difference between the *qadosh* and the *chol* (ordinary, mundane).

Atid Lavo

The age to come. A term for the Messianic era. The Millennium or Messianic Kingdom. The Day of YHWH. Literally: “the future to come.”

Atzeret

A festive gathering for the conclusion of a festival or a festival season. Concluding observance of an appointed time or festival. The word *atzeret* is derived from “gathering.” *Shemini Atzeret* is the concluding day of *Sukkot*; *Atzeret* is a Talmudic term for *Chag Shavuot*, because that festival concludes the spring festival season as well as the counting of the Omer.

Av

Father. Also the eleventh month of the scriptural year.

Av Beit Din

“Father of the house of judgement.” The Chief Justice of Israel.

Avelut

Third period of mourning; the first year after death.

Av HaRachamim

A prayer to “Father of compassion Ī mercies” for the persecuted communities.

Avi

Prefix or suffix meaning “my father.”

Aviga'il

“My father rejoices.” The beautiful and intelligent wife of the fool Naval who was later married by Dawid after Naval's death — see 1 Samuel 25.

Avinu Malkenu

“Our Father, our King;” a prayer of supplication. Specifically prayed during the Ten Days of Awe (Days of Penitence; Days of Return (*t'shuvah*)) and fast days.

Avinu ShebaShamayim

Our Father Who is in Heaven.

Avishua

“Father of salvation.” Son of Pinchas and fourth High Priest of Yisra'el (1 Chronicles 6).

Aviv

First month of the religious calendar of scripture, instituted in Exodus 12. *Pesach* and *Chag ha-Matzah* fall in Aviv. Aviv marks the beginning of the barley harvest; the wheat harvest begins about 50 days later, with *Chag Shavuot*.

Aviyah

“My Father is YHWH.” Mother of king Chizkiyahu.

Avodah

The Temple service, specifically that performed by the High Priest.

Since the destruction of the *Beit HaMiqdash*, modified versions of the services have been moved to the synagogues and homes; these consist of Scripture readings, teachings, songs, liturgical poems, etc.

Often a specific reference to the *Yom Kippur* service.

Chasidic concept of life dedicated to Almighty YHWH.

Azarah

Plural: *Azarot*.

Generic term for a courtyard in the *Beit HaMiqdash* compound.

Azazel

In the *Yom Kippur* service, lots were drawn over two goats. The one lot read, *l'YHWH* ("to YHWH") and the other lot *l'Azazel* ("to Azazel"). The goat *l'Azazel* was led from the *Miqdash* (Temple) by a chosen priest who is called an *ish iti* (a "timeless man," i.e. a man without any sense of time or season, rain, snow or inconvenience) and taken to *Har Azal* (Mount Azal) where it was pushed off backwards from a high, steep, jagged cliff to be torn to shreds and fall to his death.

In the *Me'am Lo'es Torah Anthology: Yom Kippur Service* (Kaplan, 1982: 17), the teachings of the sages about the meaning of the word *Azazel* is summarised:

The etymology of the word *Azazel* is as follows: it is derived from the word *az* or *azuz*, which denotes *strong*. The word *Azazel* refers to a powerful, strong rock or cliff. The word *el* means strong...

Some say the word *Azazel* refers to the cliff over which the goat was pushed. The word *Azazel* could also be broken up into "*az azel*," which means "*the goat who goes*."

Rabbi Kaplan (1982: 17-18; 54) describes the manner in which goat *l'Azazel* was killed:

The High Priest would then come to the goat upon which there was the lot "to *Azazel*." He would place both his hands on it and make confession for all Israel. He would say, "O YHWH, Your people have erred, sinned and rebelled before you..."

He would then call the priest who had been designated from the day before *Yom Kippur*, and would give him the goat to bring to the desert. On the day before *Yom Kippur*, people would go to huts that had been put up previously, to accompany the person leading the goat. Those in the last hut would stand at the edge of the area where one can go...to see from a distance what the person in charge of the goat does.

The priest to whom the goat is given over, brings it to the cliff that we have mentioned and leads it to the top of the cliff. Half of the hank of scarlet cloth he would tie to the rock, and half he would tie between the goat's horns. Then with his hands he pushes the goat down so that it tumbles down the cliff. It would not reach halfway down before it was broken into pieces, totally dismembered. The cliff over which the goat was thrown consisted of sharp, jagged rocks that would tear the goat into shreds. He would then say, "This is the way the sins of the House of Israel should be destroyed."

The sages taught that the command to slay the goat *l'Azazel* in this particular manner is a *chukah*— a decree, which cannot be fully comprehended with the intellect. The reasons are known to YHWH, and Israel should obey it although they do not understand it fully.

The sages grappled with the meaning of the *chukah* concerning goat *l'Azazel*. *The Torah Anthology: Yom Kippur Service* (Kaplan, 1982: 20-21) relates one explanation:

When *Yom Kippur* comes, HaShem sends Satan Sama'el his portion in the form of the goat sent to Azazel. This is sent by the Israelites to the desert, which is a place of demons (*shedim*). This is where Satan Sama'el has power...When Sama'el sees the goat sent to the desert, he also goes to the desert...and he no longer speaks evil against Israel.

Therefore a hank of scarlet wool was tied between the horns of the scapegoat...When the goat was pushed off the cliff, that skein of scarlet wool would become white. This teaches that this act atoned for the sins of the Israelites and whitened them: "If your sins are like scarlet they shall become white as snow" (Yeshayahu 1:18).

Through this repentance and confession, all the unclean spirits and denouncing forces that were created out of the sins are placed on the goat's head. They are destroyed with him in the desert, since this is the abode of these denouncing forces.

Scripture intimates that the glorious second coming of King Messiah will climax on a *Yom Kippur*, when He will enter Yerushalayim and destroy all the armed forces that has come up to fight against Him. We know that the False messiah will be captured and slain on this very day. It is therefore a distinct possibility that the *chukah* to slay goat *l'Azazel* in this most unusual manner could, besides other possible symbolical meanings, be a prophetic rehearsal for this joyous future event. Scripture teaches that the False messiah will be cast into the "lake of fire." This is a term for the Dead Sea— until roughly 1850, petroleum gas and combustible oil trapped beneath this lake often leaked out to catch fire, giving it, especially at night-time, the appearance of a lake of fire. It is believed that the earthquake that will coincide with Messiah's coming to the Mount of Olives (Zekharyahu 14) will enlarge the Dead Sea ("Lake of Fire") to reach the bottom of Mount Azazel. The earthquake will also cause huge amounts of petroleum gas and kerosene to surface through fissures in the earth's crust, and to ignite. On that day we will understand the full significance of the *chukah* to cast goat *l'Azazel* off the steep cliff on Mount Azal on *Yom Kippur*.

Azazel is a prominent character in the pseudepigraphic book of Chanoch (Enoch). In Chapter 54 of 1 Chanoch, a great judgement scene is described. A question is posed: "For whom are these imprisonment chains prepared for?" to which the answer is given, "They are prepared for the armies of Azazel." The pronouncements of extra-scriptural sources about Azazel does, of course, not carry much weight; these sources give us the commonly held ideas of people, but not the *Devar* of YHWH.

There is a difficult theological problem with asserting that goat *l'Azazel* is a prophetic *tavnit* of the coming Anti-messiah. According to Leviticus 16:20-22, goat *l'Azazel* carries the sins of the people of Israel upon him. The theological problem is: how can the Anti-messiah, the man of lawlessness, carry the sins of others upon him? How can an

evil monster be a sin-bearer? Seventh Day Adventists (SDAs) have been exposed to very harsh criticism for following Mrs Ellen White, who taught that goat *l'Azazel* represents Satan. To this, SDAs reply that there is no forgiveness of sin without the shedding of blood, so that sending goat *l'Azazel* into the wilderness could not have an atoning efficacy. Dr Walter Martin, author of *Kingdom of the Cults*, has defended the SDA Church against its harsher critics on the issue of the eschatological significance of goat *l'Azazel* in the *Yom Kippur avodah* (service).

B

Badeken

Traditional formal veiling of the bride by the groom before the wedding ceremony.

Baptism

See: Immersion.

Barak

Lightning. See Lappidoth.

Bar-Anash [A]

See: Son of Man.

Barchu

A call upon the congregation to bless the Almighty.

Barech

“Blessing.” The part of the Pesach Seder when the blessing after the meal is recited.

Bar Kochba

Leader of a Jewish revolt (132-135 YM) against the Roman Empire. This revolt was cruelly put down by emperor Hadrian. Rabbi Akiva made the grave error of proclaiming Bar Kochba to be the Messiah. At that point, Yehudim who were followers of Messiah Yahushua deserted the Jewish army. This led to a souring of the relations between Messianic and rabbinical Judaism. The Bar Kochba Revolt also fed the de-Judiazing of Christianity—powerful Gentile Christian leaders began doing everything possible to distance themselves and their faith from the “troublesome Jews” in order to escape persecution by the Roman Empire.

Bar Mitzvah

Literally: son of the commandment; ceremony marking a youngster's reaching the age of religious majority, traditionally thirteen for boys and twelve for girls; in many congregations, thirteen for girls as well. The young man or woman is considered old enough to be responsible for performing the commandments of the *Torah*. *Bar Mitzvah* is a ritual of acceptance by the community.

Baruch Dayan Ha'emet

A blessing of acceptance of the Almighty's judgments.

Baruch Hu u-varuch Shemo

“Bless Him and Bless His Name.” A phrase of blessing of the Almighty's Name upon hearing it uttered.

Basar

To be fresh, cheerful; to announce glad news. To preach, publish, show forth, bear, bring, carry, tell glad tidings, good news.

(The word “gospel” is a contracted form of the old English term “good spell” which means “good news.”)

Batey Midrashot

See: *Beit Midrash*. Plural of *Beit Midrash*.

Houses of Study.

Bat Kol

Literally: “daughter of a voice.” An “echo” of the voice of Elohim. The sages taught that during the 400 silent years YHWH did not speak through the prophets, but only occasionally through a *bat-kol*.

Batlanim

Scholarly Jewish teachers who, in ancient days, were either independently wealthy or on some type of financial support to enable him to provide the congregation with accurate and scholarly teachings and answers to difficult questions. The Pharisee and member of the Beit Din, Nicodemus, whose Hebrew name was Nakdimon ben-Gurion, was a Batlan.

Bat Mitzvah

Literally: Daughter of the commandment; ceremony marking a girl's reaching the age of being responsible for her own sins, traditionally 12 or 13 years.

Bat-Sheva

The woman whom King David seduced and later married. She became the mother of King Sh'lomo. Literal meaning: “Daughter of the Oath.”

Bavel

Hebrew word usually rendered Babylon.

Bavrites

Babylonians.

Ba'Yamim ha-hu

“In those days...” A phrase understood by the sages to signify that something will come to pass at the time that the Messiah will come and accomplish the final redemption.

BaYom ha-hu

“In that day.” A phrase that signifies that something will happen in the Day of YHWH.

The sages identified several phrases which tells us that a passage will have its final fulfilment in the time when King Messiah would come. Some of these phrases are summarised in Table G.1 below:

Table G.1

Table of some phrases which signify that the events in a passage will have its final consummation at the time when King Messiah will come.

Hebrew	English
<i>baYom ha-hu</i>	In that day (i.e. <i>Yom YHWH</i>)
<i>ba'Yamim ha-hu</i>	In those days
	In those days and at that time
	The days are coming
	Sing to YHWH a new song

Bechor

Birthright. Ephrayim is the tribe of *bechor* (birthright), whereas Yahudah is the tribe of the *shevet* (ruling staff).

1Chronicles 5:1-2

¹The sons of Reuven the firstborn of Israel (he was the firstborn, but when he defiled his father's marriage bed, his rights as firstborn were given to the sons of Yosef son of Israel; so he could not be listed in the genealogical record in accordance with his birthright, ²and though Judah was the strongest of his brothers and a ruler came from him, **the rights of the firstborn belonged to Yosef**)...

Yirmeyahu 31:9

They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and **Ephraim is my firstborn son.**

Devarim 33:13-17

¹³About **Yoseph** he said: "May YHWH bless his land with the precious dew from heaven above and with the deep waters that lie below; ¹⁴with the best the sun brings forth and the finest the moon can yield; ¹⁵with the choicest gifts of the ancient mountains and the fruitfulness of the everlasting hills; ¹⁶with the best gifts of the earth and its fulness and the favour of him who dwelt in the burning bush. Let all these rest on the head of Yoseph, on the brow of the **prince among his brothers.**

¹⁷In majesty he is like a **firstborn** bull; his horns are the horns of a wild ox. With them he will gore the nations, even those at the ends of the earth. Such are the ten thousands of **Ephraim**; such are the thousands of **Manasseh.**"

Bedikat Chametz

The search for, and cleansing & casting out of the leaven, which was performed just before Pesach. Yahushua cleaned out his Father's House from leaven (greedy dealers)

before He became our *Pesach* Lamb. (The cleansing of His Father's house is also based on the last verse of Zekharyah 14.)

Behemah

Plural: *Behemot*.

Beast. General term for animals. As a simple plural, *behemot* means beasts; as a plural of intensity, it signifies a large beast, similar to the *liv'yatan*.

Beinoni

Plural: *Beinonim*.

People of median (intermediate) piety; the sinners; the average people. In Hebrew thought, mankind consists of 3 classes on the day of Judgement: the *Tzadeqim* (righteous), the *Beinoni* (sinners, intermediates, average people) and the *Resha'im* (the perversely wrong; the wicked).

Beit

House. The Temple in Yerushalayim.

Beit Din

plural: *batei din*.

“House of Judgement;” “House of Law.” The *beit din* court system was established by Mosheh in *Parashat Yitro* (Bereshith 18), which operated under the aegis of the *Beit Din HaGadol*. Beside the well known *Beit Din HaGadol*, the *Beit Din* system comprised, under the aegis of the *Beit Din HaGadol*, district *Batei Din* and, under the aegis of the district *Batei Din*, local *Batei Din* representing the various communities recognised as legitimate by the higher *Batei Din*. A “must read” article is *Bet Din and Judges* in the *Encyclopedia Judaica*. It is only with the Judaic phrase *beit din* that the uninterrupted chain is obvious between the *Batei Din* established by Mosheh, the *Beit Din HaGadol*, which operated in the *Beit HaMiqdash* with the many *Batei Din* under its supervision, and the *Batei Din* which continue to operate today.

Beit HaMiqdash

House that is set-apart...The *Beit HaMiqdash* (Temple) in Yerushalayim.

Beit HaShoevah

House of the Waterpouring. A joyous ceremony of water libation held during *Sukkot*. The sages taught that those who have never observed the joy of the House of the Waterpouring, have never seen joy in all their life. During *Chag Sukkot*, the *Beit HaShoevah* ceremony was held during the day, while the *Simchat Beit HaShoevah* (“Rejoicing in the house of the waterpouring”) ceremony was celebrated in the Temple compound during nighttime. Four gigantic torches lit up the *Beit HaMiqdash* compound at *Sukkot* during the nights; these were called “the light of the world.”

Beit Hillel

The School of Hillel. Pharisees who stressed YHWH's *chesed* (loyal love) towards all people who turn to Him.

Beit Midrash

House of Study that was a part of or adjacent to ancient synagogues. The sages taught “if you meet the Evil Inclination along the road, drag him off to the Beit Midrash; there you will conquer him.”

Beit Shammai

The School of Shammai. Pharisees who stressed a particularly strict adherence to the *Torah*, and tended to hate Gentiles. They gained control over Judean society at the time of the birth of Yahushua, but lost their grip on the religious life of the nation with the destruction of the second *Beit HaMiqdash* in 70 YM.

Ben-Adam

Aramaic: *Bar-Anash*.

See: Son of Man.

Ben-Noach

Literally: a son of Noach. Plural: Bnei Noach. A non-Israelite who worships YHWH, observing the Noachide commandments. All people descend from Noach, so that we are all sons and daughters of Noach. In Acts 15, the Noachide *mitzvot* are stipulated as entrance requirements for Gentiles into the empowered eschatological *qahal*—the Messianic Assembly of the *Yemot HaMashiach*.

Berachah

A blessing.

Betzah

Roasted egg, a symbol for the second sacrifice of *Pesach*.

Bibliotheca Sacra [L]

A specific American Theological journal. First published in 1843, *Bibliotheca Sacra* is the oldest theological journal in the Western hemisphere. It has been in continuous publication for 142 years. Dallas Theological Seminary in Texas, USA, acquired the journal in 1934. Dr Rollin Thomas Chafer, Lewis Chafer's brother, edited the journal from 1934 through 1939; Lewis Sperry Chafer edited the journal from 1940 to 1952, and Professor John F. Walvoord was the editor from 1952 to 1985, when Professor Roy B. Zuck became editor.

Bigdey ha-lavan

White vestments of the High Priest.

Bigdey ha-zahav

Golden vestments of the High Priest.

Bikkur

Examining or investigating.

Bikkur Cholim

Visiting the sick — a pious duty, carried out in the past by *Chevra Kadisha*.

Bikkurim

The offering of the firstfruits of the harvest.

Bimah

The raised platform in the beit kneset (synagogue; shul) from which the *Torah* is read and from which worship services are usually conducted; the platform is called *tevah* in Sephardic synagogues. The reader's stand in a synagogue.

Binding and loosing

The terms “bind” and “loose” are two Semitic idioms used in Rabbinic literature as technical terms referring to halakhic authority. To “bind” means to *forbid* an activity and to “loose” means to *permit* an activity (as in Yerushalayim Talmud Berachot 5b and 6c; Sanhedrin 28a; Babylonian Talmud Avodah Zarah 37a; Nedarim 62a; Yevamot 106a; Betsah 2b and 22a; Berachot 35a; Chagigah 3b). Clear examples in the Apostolic Writings are Mattityahu 16:19 and 18:18:

Mattityahu 16:19

And I will give you the keys of the Kingdom of Heaven, and whatever you **bind** on earth will be bound in heaven and whatever you **loose** on earth will be loosed in heaven.

Mattityahu 18:18

Truely I say to you, and whatever you **bind** on earth will be bound in heaven and whatever you **loose** on earth will be loosed in heaven.

In Yochanan 7:22-23, Yahushua refers to a *halakhic* decision handed down by the Beit Din and recorded in the Mishnah (Shabbat 18:3 – 19:2 œ Talmud Bavli Shabbat 128a). Here the Greek text reads:

Yochanan 7:23a

If a man on the Sabbath day recieve circumcision, that the law of Moses should not be broken...

However the Aramaic reads

...that the Torah of Moses should not be **loosed**.

In Yochanan 5:18 we read in the Greek:

Yochanan 5:18

“Therefore the Judeans sought the more to kill him, because...he had broken the Sabbath...”

However the Aramaic text reads

“...he had **loosed** the Sabbath...”

This is important because the Aramaic text does not have Yahushua breaking the Sabbath, but instead has him permitting certain activities on the Sabbath (loosing it).

A final example is in

Ephesians 2:14:

He is, therefore, our shalom who made the two of them one and **loosed** the hedge which stood between us.

The phrase “and loosed the hedge” in the Aramaic reads *sh'ra s'yaga* and was used as a technical halakhic term in Judaism. *Sh'ra* was used to mean “loose” or “permit” (as in Mattityahu 18:18 and in various places in Rabbinic literature) The term *s'yaga* appears in Mishna Avot 1:1 “make a hedge about the Torah.” To “loose the hedge” would mean to permit activities that these hedge rules had effectually discouraged, so as to truly love thy neighbor.

In Mattityahu 16:18-19, Yahushua states “...I will build my assembly...I will give you the keys of the Kingdom...” It is easier to understand this passage if we first understand its sister passage in Mattityahu 18:15-18. Both passages discuss an *assembly* which has the power to “bind” or “loose.” As we have seen, the terms “bind” and “loose” are Hebrew/Aramaic idiomatic expressions meaning to “permit” or “prohibit” in a court of religious law. These technical *halakhic* terms are employed many times in the Talmud. Table G.2 summarises a number of notable occurrences of these terms:

Table G.2:

Table of some passages in the Talmud where the halakhic terms “bind” and “loose” are used in the sense of forbidding and permitting in a religious court of law.

Version	Order	Tractate
Yerushalayim	Zera'im ⁴	Berakhot 5b; 6c
Yerushalayim	Nashim ⁵	Sanhedrin 28a
Babylonian	Nashim	Avodah Zarah 37a
Babylonian	Nashim	Nedarim 62a
Babylonian	Nashim	Yevamot 106a
Babylonian	Mo'ed ⁶	Beitsah 2b; 22a
Babylonian	Zera'im	Berakhot 35a
Babylonian	Mo'ed	Chagigah 3b

Mattityahu 18:15-18

¹⁵“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over.

¹⁶But if he will not listen, take one or two others along, so that `every matter may be established by the testimony of two or three witnesses.'

¹⁷If he refuses to listen to them, tell it to the *qahal* (“church”); and if he refuses to listen even to the *qahal* (“church”), treat him as you would a pagan or a tax collector.

⁴That is, *seeds*.

⁵That is, *women*.

⁶That is, *appointed times*.

¹⁸“I tell you the truth, whatever you **bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.**”

This text bears an implicit reference to

Devarim 19:15

One witness is not enough to convict a man accused of any crime or offence he may have committed. A matter must be established by the testimony of two or three witnesses.

regarding witnesses before the court (Devarim 19:15-21). Mattityahu 18 relates to the authority to administer *mishpat* (right-ruling) in courts. These courts permitted or prohibited, as enacted in e.g. Acts 15. The word “church” here in the Greek is “ekklesia;” in Hebrew it is “*qahal*” or “*qahal*.” All of these words simply mean “assembly.” In fact, “ekklesia” is the word used for “assembly” throughout the Septuagint; the Septuagint talks repeatedly of the “Ekklesia of Israel.” (The founders of dispensationalism overlooked this and therefore portrays “the church” as being an exclusively New Covenant phenomenon; they developed their theology from English translations of Scripture, where the term “Church” suddenly appears in the Apostolic Writings. This oversight fuelled their conceptual fragmentation of salvation history, as well as antinomian tendencies.)

The word *ekklesia* does not always refer to the Body of Messiah; sometimes it refers to a mob (Acts 19:41), sometimes the “assembly” of Israel (Acts 7:38) and sometimes it can refer to a court (as in Acts 19:39). Since Mattityahu 18:16 quotes Devarim 19:15, it follows that the *ekklesia* spoken of in Mattityahu 18:17 must be “...the judges who serve in those days...” which are mentioned in Devarim 19:17. Now if the “qahal” which “binds” and “looses” in Mattityahu 18:15-18 is a “court” or judicial council (a *Beit Din* such as in Acts 7:38) then it is this same “church” that is mentioned in Mattityahu 16:18-19. The “keys of the Kingdom” refers to this authority to make *mishpat* (right-rulings) and *halakhah*. Such judicial rulings should be solidly based on Scripture.

Let us now look at

Revelation 3:7

To the messenger of the *qahal* in Philadelphia write: These are the words of him who is set-apart and true, who holds the key of David. What he opens no-one can shut, and what he shuts no-one can open.

which quotes

Yeshayahu 22:21-22

²¹I will clothe him with your robe and fasten your sash around him and hand your authority over to him. He will be a father to those who live in Yerushalayim and to the house of Yehudah.

²²I will place on his shoulder the key to the house of David; what he opens no-one can shut, and what he shuts no-one can open.

This “church” which has the keys of the Kingdom, then, is the *ruling council* of the Messianic Assemblies which is seen meeting in Acts 15. Ya'akov presided as the Nasi (President) of the Ruling Council of the Messianic Assemblies.

The Roman Catholic Church claims to have inherited this authority through apostolic succession. However, their “*halakhah*” is a messy and often pagan perversion of, and addition to, Scriptural truth, and therefore carries no weight whatsoever — *halakhah* may never contradict Scripture.

The Body of Messiah still has the authority of courts. Local congregations may make locally applicable *halakhic* rulings on many issues. (A Bible-school may, e.g. forbid students to smoke or consume alcohol.) Sadly, we have become so ignorant and divided that any large-scale application of this authority of courts may lead to incessant quarrels and possibly even a cruel inquisition. Therefore it is the best to apply this authority only within local assemblies and within denominations (e.g. at general synods), and not on a greater scale. Let us wait for King Messiah to come and restore right-ruling to the earth, to magnify the *Torah*, so that the will of YHWH be done on earth, as it is done in heaven.

Next, we quote an article (pirated from the World Wide Web), “*Binding and Loosing*” in *Hebraic Thought* by Dr Joseph B. Fuiten:

Matthew 16:19

I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

Matthew 18:18-20

I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.

The *Torah* which YHWH gave on Mount Sinay formed the constitution of the nation Israel. It was both a simple and complex relationship. On the one hand the *Torah* was simple. Yet in daily life it often became complex. In the earliest days, Mosheh himself both instructed the people in the *Torah* and decided complicated matters of law for them. Mosheh said, “Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of YHWH's decrees and laws.” In time this became too much for Mosheh alone and he appointed assistants. His father-in-law, Yithro, gave this advice:

Exodus 18:21-22

But select capable men from all the people — men who fear Elohim, trustworthy men who hate dishonest gain — and appoint them as officials over thousands, hundreds, fifties and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you.

In time, this group of assistants in the *Torah* became an institution in their own right. Authority soon rested among the sages to interpret the meaning of the *Torah*. They would consider the principles of the *Torah*, and decide issues. The decisions which they made carried great weight. Over the centuries, Rabbinical expansion of the principles of the *Torah* took place in all areas of community life.

The Rabbis were constantly called upon by their community to interpret scriptural commands. Was such-and-such an action permitted? Was such-and-such a thing or person ritually clean? The Bible, for example, forbids working on the Shabbat, but it does not define “work.” As a result, the sages were called upon to declare what an individual was and was not permitted to do on the Sabbath. They “bound” (prohibited) certain activities, and “loosened” (allowed) other activities.

In the Hebrew way of thinking, binding and Loosing is the interpretation of the *Torah* by a ruling council that makes *mishpat* and *halakhah*, based on the written *Torah* and the oral *Torah*. Anyone who acted in this capacity was sitting in the seat of Mosheh. It is easy to see why they used that term. Since Mosheh had acted in this way when he was alive, interpreting the *Torah*, and since they were carrying on that tradition, they were sitting in his seat.

Yahushua himself acknowledged the authority that resided in the teachers of the *Torah* and among the Pharisees:

Mattityahu 23:1-2

Then Yahushua said to the crowds and to his disciples: “The teachers of the *Torah* and the Pharisees sit in Mosheh's seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach...”

The early Church recognised this authority and what it meant. Writing in the mid-fourth century, Cyril of Yerushalayim said,

“The Scribes and Pharisees sit in Moses' seat; for it signifies not his wooden seat, but the authority of his teaching.”

This authority found its highest expression in the Beit Din. Yet it existed down to the local town and synagogue level. Outside the gates of the excavated ruins of ancient Dan, there is a seat where once such decisions were made. There, the city elders gathered to “sit in Mosheh's seat.” Proverbs 31:23 gives us a sense for this:

“Her husband is respected at the city gate, where he takes his seat among the elders of the land.”

It is in this context, and with this meaning, that Yahushua spoke the words which Matthew records:

“I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

This is an important moment in the history of Judaism and the Church. Here is Yahushua, the Anointed One of Yisra'el, investing the power of Mosheh into the hands of his disciples, who now become His sh'liachim — asostles, sent ones. They now become the ones responsible for interpreting the *Torah*. This is decisive for it represents the imposition of authority. It places the authority held by those who sit in the seat of Mosheh within the context of the Messianic Assembly.

Within the Messianic Assembly established by Yahushua, we find that this authority continued on. In the beginning, it was the Apostles themselves who sat in the Seat of Mosheh.

Ephesians 2:17-21

He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.

Consequently, you are no longer foreigners and aliens, but fellow citizens with YHWH's people and members of YHWH's household, built on the foundation of the apostles and prophets, with Messiah Yahushua himself as the chief cornerstone.

In him the whole building is joined together and rises to become a set-apart temple in the Master.

YHWH gave the Levites as a gift to the Tabernacle.

Numbers 18:6-7

I myself have selected your fellow Levites from among the Israelites as a gift to you, dedicated to YHWH to do the work at the Tent of Meeting. But only you and your sons may serve as priests in connection with everything at the altar and inside the curtain. I am giving you the service of the priesthood as a gift. Anyone else who comes near the sanctuary must be put to death.

When Sha'ul wrote Ephesians, he drew upon this concept for the various roles in the Messianic Qahal. He described these workers in the Qahal as gifts. To them, a primary role was assigned. The Apostles stepped into their role and took leadership of the Qahal.

We see Apostolic authority being exercised at the Yerushalayim Council — Acts 15. On that occasion, they met to discuss the entrance requirements for Gentiles. The question was, how was the *Torah* to be applied to them. What was necessary for their entry into the assemblies? After hearing various sides of the question, James said,

“It is my judgement, therefore, that we should not make it difficult for the Gentiles who are turning to YHWH.”

What gave James the right to have a “judgement” in the first place? He was exercising the authority of the seat of Mosheh. Indeed, this was clearly more than just their opinions, for when they sent the letter out it was under the authority of what “seemed good to the Holy Spirit and to us...” They were laying claim to divine authority as well as their own. In making the Acts 15 decision, the Apostles and elders were sitting in the seat of Mosheh, using the power of binding and loosing. Again and again, we find the Apostles and elders acting in the authority of Mosheh. In effect, the New Testament is the Apostolic application of the principles found in the *Torah*.

Has this authority ceased in the Messianic Qahal? We say that the Qahal today has the right to apply the Scripture to issues that are not mentioned directly in Scripture, following the practices of “binding and loosing”, and sitting in the seat of Mosheh. That this power can be abused is evident in twenty centuries of Church history. We have seen what happens when this authority is assumed by ever narrower aspects of the Church.

The term “ex cathedra” means “from the chair.” Using this expression is an attempt by Roman Catholics to claim that the Church is infallible when it speaks “ex cathedra” because it is speaking from the “Seat of Mosheh.” But the “Seat of Mosheh” was not for purposes of adding to the Scripture, but to give an official interpretation on areas that were not clearly spelled out.

In modern evangelical understanding, binding and loosing has nothing to do with the authority of the Church except as it might relate to spiritual warfare. This error in thinking springs from a fundamental error in understanding about the Gospel of Matthew. What many today do not understand is that the Gospel of Matthew was written in Hebrew.

That Matthew was originally written in Hebrew is the unanimous view of the Church Fathers. Papias said,

Matthew put together the oral teachings oracles of the Master in the Hebrew language.

Irenaeus said Matthew was written to the Jews:

The Gospel according to Matthew was written to the Jews. For they laid particular stress upon the fact that Messiah (should be) of the seed of David.

Cyril of Jerusalem also noted:

Matthew, who wrote the gospel, wrote it in the Hebrew tongue.

These men are not obscure figures, but formed the mainstream of the early Christian assemblies. Their views carry weight.

At present, no original copy of Matthew has ever been found in the Hebrew. However, if these early fathers are correct, what exists in Greek is a translation of the Hebrew. As such, it is subject to certain weaknesses. Translations of this period often did not translate the sense of a passage, rather they tended to follow the actual or literal words. In particular, Hebrew idioms did not always make the transition intact. We know when someone says “his eyes fell to the floor,” not to take that literally. But consider the problem of a translator. What is an idiom, and what should be taken literally? We see this weakness reflected in the translation of the term “good eye” in Matthew. This is a Hebrew idiom for a generous person. But that is not particularly clear in the Greek.

What about “binding and loosing” as spiritual warfare?

The idea of “binding” and “loosing” has risen to the forefront in some current teaching on spiritual warfare. What is interesting is the absence of these two ideas in the spiritual warfare that is mentioned in the Bible. If it were to be such an important part of warfare, one would expect to find it more prominently mentioned in the Scriptures. In fact, it is most noticeable for its absence. Far more emphasis is given to this idea than is warranted from the Scripture. More likely, it doesn't even exist as a weapon of spiritual warfare.

Why do some believe that “binding and loosing” are aspects of spiritual warfare? This is a new concept that has almost no history in the Church.

The Belief that demons can be “bound” or that angels can be “loosed” is based upon a novel interpretation of Matthew 16:10 and Matthew 18:18. These passages are interpreted to apply to spirit beings because of the phrases “bound in heaven” or “loosed in heaven.” As the logic goes, since spirit beings exist in heaven, this passage must apply to them. (It is not clear how the passage could apply to demons, which are not generally associated with heaven.)

The “bind-loose theology” is heavily based upon a special interpretation of the “strong man” passages in Matthew 12:29, Mark 3:27, and Luke 11. In these passages, Yahushua is showing that only a superior power can drive out demons. He then uses the example of a well armed strong man who defends his house until someone stronger “attacks and overpowers” him, robbing him of his goods. The point of the passage, however, is not about “binding,” but about the effect of superior power. This is the emphasis which Tertullian gave to it.

Unfortunately, “binding the strongman” has become dogma in some circles. One book builds its whole spiritual warfare concept around an improper interpretation of this passage. A better understanding is found in the historic interpretation of “binding.”

No group or denomination in Christianity has ever interpreted these passages in this way before the last part of the 20th century. Of course, being a new doctrine or understanding does not necessarily mean the new doctrine is untrue. However, new doctrines need to be examined very carefully to see how they fit with the whole counsel of Scripture, and with the interpretation of that same Scripture over the centuries.

Second, over the centuries, the “binding” and “loosing” passages have been interpreted along the lines of the authority of the Apostles to “sit in the seat of Mosheh.” This means interpreting Scripture and conducting the affairs of the Assembly. The Catholic Encyclopedia expresses this idea when it says,

“These powers, consisting of a “binding” and a “loosing” in the spiritual order on earth, that is, all powers necessary to the well-being of the kingdom, were recognised by the apostles from the rabbinical terms for “binding,” that is, of granting or forbidding, as contained in the *Torah*.”

The Catholic view, which is shared by the other branches of the historic Christian Church, has always been that binding and loosing were part of the authority granted to the Church, and are expressed in the idea of the “power of the keys.”

Third, only Matthew records this idea, probably because he was the only one, according to Eusebius and the others we have cited, to write his original text of the Gospel in Hebrew. The passage regarding “binding” and “loosing” is a Jewish idiom translated word for word from the Hebrew into the Greek. Unfortunately, even though the words of the idiom were translated correctly, the meaning was clouded in such a literal translation.

Dr Roy Blizzard takes the historic view held by Catholics and Orthodox, but for a different reason. He cites Jewish texts to show that “binding” and “loosing” were the terms applied to the work of the rabbis in interpreting Scripture, allowing some things but denying other based on their interpretation of the meaning of the *Torah*. So if the rabbi said you were not allowed to walk more than a few hundred yards on the Sabbath, he was “binding” certain behaviour. Although Yahushua criticised the Pharisees for their

hypocrisy, he did require his disciples to obey their interpretations. We have already shown Yahushua saying, “The teachers of the *Torah* and the Pharisees sit in Mosheh's seat. So you must obey them and do everything they tell you.”

Fourth, of the many passages dealing with spiritual warfare, there is a noticeable absence of any teaching regarding “binding and loosing.” There is a great deal in the Bible about spiritual warfare. In light of these many passages, why does Sha'ul omit “binding and loosing” in his passage on spiritual warfare in Ephesians 6? Why does James only talk about *resisting* the devil, stopping far short of the idea of “binding”? Why only *resist*, when you could “bind”? Indeed, why is there no plain statement linking “binding” and “loosing” with any part of spiritual warfare?

The answer is that “binding and loosing,” the way it is being taught in some quarters of the Church, is not adequately rooted in Biblical teachings on spiritual warfare.

Scripture does say that Satan will be “bound” and “loosed.” This, however, will be done in the future (Revelation 20). No one is binding him today.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

This future tense is the only proper application of this concept to spiritual warfare.

If Satan is being “bound” as often as people are saying the words, their “binding” certainly does not last very long. If the “bind the devil” people are indeed “binding” the devil” somebody needs to figure out how long their “binding” of the devil lasts. Then, they could line up people all over the world on a “24-hour Bind Chain” to keep “binding” Satan, so he never gets loose again.

Some might suggest that only demons are being bound, not Satan himself. Is it possible, then, that we might eventually come to a point where all the demons are bound in chains of darkness and none are free to roam the earth? Would this leave only Satan alone to do all the evil work?

The further one probes this new idea of “binding,” the more questions are raised. The reason all this becomes so imprecise when the details are exposed, is because the whole notion is without Biblical foundation. Yahushua had many contacts with the devil and demons, but He is never described as “binding” the demons. No New Testament writer ever describes anyone ever “binding” the devil.

If there is no authority in the Scripture for this “binding,” it is better to stop now than to continue building on sand. It is better to get back to scriptural warfare than to continue eating soup with a fork. Firing blanks doesn't kill the enemy. We need effective warfare with live ammunition.

Binyamin

Benjamin. “Son of my Right Hand.”

When a Jewish household had a meal, the youngest son would always sit at the right hand

of the father. Binyamin was Ya'akov's youngest son, and also the last son of his beloved wife, Rachel.

When a rabbi and his talmidim (taught ones; disciples) enjoyed a meal, the talmidim would also be arranged around the table in order of their age, with the oldest talmid sitting at the left hand of the rabbi and the youngest at his right hand. At the Pesach Seder meal, everyone would recline to the left, so that the head of the youngest talmid would be the closest to the chest of the rabbi. Based on information in the Gospels, we infer that Yochanan was Yahushua's youngest talmid, whereas Yahudah the betrayer was the oldest.

Birkat HaChodesh

The blessing of the New Moon.

Birkat haMazon

A Blessing to YHWH said over food; blessing after meals.

Bittahon

An attitude of trust in and reliance on YHWH. It is the security of sensing and knowing that He has not left us nor will he ever forsake us...no matter what the present predicament may be.

Bittahon brings a confidence that YHWH will never “drop” us, that He knows the end from the beginning and does all for the ultimate benefit of those who are His. Emunah (faith) allows us to rest in *bittahon*.

Bitul Torah

The neglect of the study of the *Torah*.

Blood Covenant

To the ancient Hebrews, a blood covenant was the most binding agreement one could enter into. The making of blood covenants seems to be a universal concept found among all peoples in even the most remote parts of the world. The custom of making blood covenants can be found among American Indians as well as in the deepest most remote parts of Africa. The origin of the blood covenant custom looms somewhere beyond the horizon of history.

The customs surrounding the making of a blood covenant among the Hebrews involved:

1. Exchanging garments and swords (1 Sh'muel 18:4)
2. A blood sacrifice (Genesis 15:9-17; 31:43-54; Yirmeyahu 34:18-19)
3. A memorial covenant meal (Genesis 31:54)

There are several examples of covenants in Scripture. Lavan entered into a covenant with Ya'akov (Genesis 31:43-55). And David made a covenant with Jonathan (1 Samuel 18:1-4).

When two men were in a covenant relationship everything they owned and their very lives were offered to each other. Moreover a person with a covenant relationship held heirship rights with the one he is in covenant with. For this reason David was the legal

heir to the throne when Jonathan and Saul were killed. One of the best pictures we have of the power of the blood covenant is given in 1 Samuel 18-20. Because of their covenant, Jonathan pleaded with his father the king on David's behalf (1 Samuel 19:4-7). And because of the covenant David sought out Jonathan's son Mefiboshet so as to show kindness to him and make him as one of his own sons (2 Samuel 9).

Now our covenants with YHWH are patterned after the Hebrew blood covenant customs. In the same way we:

1. Exchanging garments and swords (Ephesians 6:11-17)
2. Have a blood sacrifice (Hebrews 9:12-22)
3. Have a memorial covenant meal (Mattityahu 26:26-29)

We also have an inheritance

Romans 8:15-17

¹⁵For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father."

¹⁶The Spirit himself testifies with our spirit that we are YHWH's children.

¹⁷Now if we are children, then we are heirs — heirs of Elohim and co-heirs with Messiah, if indeed we share in his sufferings in order that we may also share in his esteem.

Ephesians 1:11, 14, 18

¹¹In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

¹⁴who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession — to the praise of his glory.

¹⁸I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints...

Hebrews 9:15-17

¹⁵For this reason Messiah is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first covenant.

¹⁶In the case of a will, it is necessary to prove the death of the one who made it,

¹⁷because a will is in force only when somebody has died; it never takes effect while the one who made it is living.

1 Peter 1:3-4.

³Praise be to the Elohim and Father of Adonu Yahushua the Messiah! In his great mercy he has given us new birth into a living hope through the resurrection of Messiah Yahushua from the dead, ⁴and into an inheritance that can never perish, spoil or fade- kept in heaven for you...

This inheritance is a major topic of the Epistle to the Hebrews. The author shows that the Messiah was "made heir of all things" (1:2, 4) and the "firstborn" (1:6; 12:23) (an

inheritance term). He shows that the oath which made Abraham's seed the chosen people was a covenant (6:13-14), and that the oath which makes the Messiah a priest after the order of Malkitzedek (7:20-22) is the New Covenant (Hebrews 7:22; 8:6-13). He also shows that this is a blood covenant sealed with the Messiah's blood (Hebrews 8 & 9). The author argues that because of this covenant relationship we have an inheritance (9:11-22). Since we are blood covenantors with the Messiah who is heir of all things (i.e. the Kingdom (1:13; 2:5-9) we inherit with him (1:14; 2:10-18; 9:11-22; 12:23).

“Bnai Noach” and the “Netzarim Movement”

Generally speaking these groups are anti-Trinitarian, do not believe that the New Testament is authoritative scripture, are vehemently anti-Christian in their writings, believe in keeping both the Oral and Written *Torah*, do not believe that the Messiah was born of a virgin and do not believe in that religious Jews need to accept Yahushua as the Messiah. They deliberately distance themselves from anything “Christian.”

Many would view them as cults because they reject some of the historically orthodox doctrines of Christianity.

Messianic Judaism should not be confused with *Bnai Noach* and the *Netzarim Judaism* movement. The *Bnai Noach* and *Netzarim Judaism* movements consist mostly of non-Jews. While they embrace the true roots of the faith, they often do so in an unbalanced, reactive, divisive way.

Boethuseans

A religious party of the first century composed of wealthy and influential members of the priesthood, similar in doctrine with the Tzadokim (Sadducees).

Boneh Yerushalayim

The blessing over the rebuilding of Yerushalayim.

Born again

Some thoughts on Yochanan 3:1-12:

Yochanan 3:1

There was a man of the Pharisees named Nicodemus, a ruler of the Jews...

This was probably Nakdimon ben Gurion, one of the three leading batlanim (counsellors) in Yerushalayim. According to the Talmud he was wealthy enough to feed the entire city for ten years (b. Gittin 56a). One rather lengthy Talmudic story tells us that once, during a drought, Nakdimon made a deal with a Roman General so as to procure twelve wells of water for the Jewish people. According to the story, Nakdimon promised the General to repay him either twelve wells or twelve talents of silver (a large sum of money) before the expiration of one year, had it not rained. On the last day of the year it still had not rained, so Nakdimon went to the *Beit HaMiqdash* to pray. His prayer was answered and it began to rain and refill the wells. The Roman General, however, demanded the silver, saying that the cloud-cover had caused the day, and thus the year, to expire prematurely. Nakdimon returned to the *Beit HaMiqdash* and prayed again, this time the clouds removed and the sun shined through, thus the General was satisfied. In Ta'anit 19b-20a, the Talmud also recounts that “Nakdimon” was only his nickname and that his real name

was Buni. The Talmud also relates that a certain Buni was a *talmid* (student) of Yahushua of Nazareth and was himself martyred some time after Yahushua's death (b. Sanhedrin 43a). The Talmud suggests that the nickname Nakdimon was taken from *nakad* which means “to shine” “because the sun shined out for him” (Ta'anit 20a). Another possible etymology for his name is *naki dam* — “innocent of the blood” based upon his actions recorded in Yochanan 7:45-52; 19:39. The Greek equivalent name Nicodemus has a meaning all of its own: Nikos Demos means “victorious people.” There would be no reason for Buni to have this Greek name as a nickname, but the sound-alike Greek name may have been used by the Roman occupiers in their dealings with this very wealthy man, as the Talmud does record that he had dealings with the Roman General stationed at Yerushalayim (Ta'anit 19b-20a).

Yochanan 3:3

...born again...

The idea behind such an expression can be found in the Talmud (Yevamot 48b and 62a):

“...a proselyte is like a new-born infant...”

Yochanan 3:5-6

born of water and the spirit...born of the flesh...born of the spirit

Yahushua ties this in as an elaboration of the previous phrase “born again;” He is apparently referring to two *Tanakh* passages:

Yechezk'el 36:24-28

For I will take you from among the nations,
gather you out of all countries
and bring you into your own Land

Then I will sprinkle clean **water** on you,
and you shall be clean;
I will cleanse you from all your filthiness
and from all your idols.

I will give you a new heart
and put a new **spirit** within you;
I will take the heart of stone out of your flesh
and give you a heart of **flesh**.

I will put My **spirit** within you
and cause you to walk in My statutes,
and you will keep My *mishpatim* (right-rulings) and do them.

Then you shall dwell in the land that I gave to you fathers;
you shall be my people,
and I will be your Elohim.

Yeshayahu 44:3

For I will pour **water** upon him that is thirsty,
and floods upon the dry ground.

I will pour my **Spirit** upon your seed,
and my blessing upon your offspring...

It is easy to understand why the metaphor of a birthing process is used of receiving the righteousness (*tzadakah*) of YHWH. When one is unredeemed, you are a living corpse, under the penalty of death. As far as the life in the World to Come is concerned, it is as though you are dead, unborn. When one received redemption, one is born as a citizen of the World to Come. There is a passing from guilt to righteousness, from imminent death and punishment to *chaiyah l'olam va'ed* (everlasting life). Also consider

Yeshayahu 23:4

Be ashamed, O Sidon, and you, O fortress of the sea, for the sea has spoken: "I have neither been in labour nor given birth; I have neither reared sons nor brought up daughters."

Yeshayahu 26:17-18

¹⁷As a woman with child and about to give birth writhes and cries out in her pain, so were we in your presence, O YHWH.

¹⁸We were with child, we writhed in pain, but we gave birth to wind. We have not brought salvation to the earth; we have not given birth to people of the world.

This is why one who turns away from idolatry and self-righteousness and worships YHWH *ba'ruach v'ba'emet* (in spirit and in truth), i.e. empowered and indwelt by the *Ruach* that was upon the *Mashiach*, in accordance with the covenantal promises of YHWH, which centres in the atoning and redeeming work of Messiah Yahushua, is born again, passing from death to life.

The following Scriptures should also be examined when studying the concept of rebirth:

Mattityahu 3:11

I baptise you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire.

Mattityahu 3:16

As soon as Yahushua was baptised, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of YHWH descending like a dove and lighting on him.

Luke 3:16

Yochanan answered them all, "I baptise you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptise you with the Holy Spirit and with fire.

Yochanan 1:31-33

³¹I myself did not know him, but the reason I came baptising with water was that he might be revealed to Israel."

³²Then Yochanan gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him.

³³I would not have known him, except that the one who sent me to baptise with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptise with the Holy Spirit.'

Yochanan 7:38-39

³⁸Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

³⁹By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Yahushua had not yet been glorified.

We now return to the book of Yochanan.

Yochanan 3:7

...enter the kingdom of Elohim...

As we have shown earlier, the "Kingdom of Elohim" is a euphemism for the Kingdom of Israel (as in 1 Chronicles 28:5; 2 Chronicles 13:8). Thus in order to enter the Kingdom and be re-gathered to the Land, the Jewish people would have to be born of water (made clean), born of flesh (receive a heart of flesh rather than stone) and receive the Spirit of YHWH so as to walk in the statutes.

Yochanan 3:8

...the wind blows...

In the Aramaic this is a word play, as the word for spirit—*rucha*—can also mean "wind" and is the word used for wind here. This gives the double meaning "The Spirit blows..."

Yochanan 3:10

...are you a Teacher of Israel, and do not know these things?

These are things Nakdimon should have known, being a Jewish teacher. This points away from the idea that Nakdimon merely misunderstood an idiomatic expression.

Mem: The letter of transition

The *miqvah* (immersion bath) entails two basic concepts, namely, water and the number 40. Both of these concepts are contained in a single letter, namely, the Hebrew letter *Mem*.

The letter *mem* derives its name from *mayim*, the Hebrew word for water. Furthermore, the numerical value of the letter *mem* is forty. Therefore it is not surprising to learn that the letter *mem* is also said to represent the *miqvah*.

Another concept that we find associated with the letter *mem* is the womb. The closed *mem* sophit (final *mem*) represents the womb closed during pregnancy, while the open *mem* is the womb giving birth. The numerical value 40, associated with the *mem* then also represents the 40 days during which the embryo is formed.

In order to understand the meaning of this letter on a deeper level and see how it relates to the *miqvah*, we must delve into a most interesting midrash. The prophet says

(Yirmeyahu 10:10): YHWH Elohim is *emet* (truth). The midrash then gives the following explanation:

What is the seal of Elohim? Our rabbi said in the name of rabbi Reuven, “The seal of Elohim is truth.”

Resh Lakish asked, “Why is *emet* the Hebrew word for truth?”

He replied, “Because it is spelled *aleph mem taw*. *Aleph* is the first letter of the Hebrew alphabet, *mem* is the middle letter and *taw* is the last letter of the Alphabet. HaShem thus says (Yeshayahu 44:6), ‘I am first and I am last.’”

From this, we see that the letter *mem* has a most interesting property. *Aleph*, the first letter of the alphabet, represents the beginning. *Taw*, the last letter, represents the end. *Mem* is the letter that represents transition.

We see this most clearly in the word *emet* itself. The first two letters, *aleph mem* spell out *em*, the Hebrew word for mother. This is the beginning of man. The last two letters, *mem taw*, spell out *met*—the Hebrew word for death—the end of man.

Most important here, *mem* represents the concept of transition and change. *Aleph* is the past, and *taw* the future, so *mem* represents the transition from past to future. As such, it represents the instant that we call the present.

The past is history and can not be changed. We have no way of even touching the future. Therefore the arena of action, where all change takes place, is the present. Symbolic of water, the essence of change as well as the number forty, the essence of birth, the *mem* also represents the present—the transition between past and future—which is the arena of all change.

On a deeper level, the transition from past to future also represents an aspect of birth. Indeed, one word for “future” in Hebrew is *HaNolad*, which literally means, “that which is being born.” The womb in which the future is born is the present. This is the letter *mem*.

Thus, when a person enters the *miqvah*, he is actually entering the concept of the ultimate present. Past and future cease to exist for him. What he was in the past no longer counts. Even the 40 days of formation are no longer an expanse of time, but a volume of water—40 *sa'ah*. Then, when he emerges from the *miqvah*, he re-enters the stream of time as if he were a new being.

Botzrah

Mountain in Edom (Saudi Arabia) from which direction the victorious, avenging Messiah will come to Yerushalayim:

Yeshayahu 63:1

¹Who is this coming from Edom, from Botzrah, with his garments stained crimson? Who is this, robed in splendour, striding forward in the greatness of his strength? “It is I, speaking in righteousness, mighty to save.”

²Why are your garments red, like those of one treading the winepress?

B'rachah

Plural: *Berachot*.

Blessing, benediction.

B'rachot haShachar

The blessings of awakening recited each morning.

B'rit

Covenant.

Brit-Am

See: *Lost tribes of Israel*.

B'rit Milah

Covenantal circumcision of male Israelites.

B'rit Chadashah

New Covenant; Renewed Covenant.

B'shem

“In the name of.”

Byor

Laver.

Before the kohanim (priests) could begin the *Beit HaMiqdash* services, they had to take set-apart water and pour it over their hands and feet. This water was drawn from the *Byor* or laver — a large copper basin in the courtyard of the *Beit HaMiqdash*.

C

Caiaphas

Joseph Caiaphas had been appointed High Priest under the procuratorship of Valerius Gratus in 18 CE. It is significant that he served in this capacity for 18 years until 36 CE. when Pilate himself was recalled, coinciding with the downfall and trial of Sejanus. High Priests came and went like the husbands of some movie stars, rarely serving more than 3 years. Caiaphas had probably worked out a good relationship with Valerius Gratus, Pilate's predecessor, who himself served for eleven years in contrast to the normal 3 year terms of service. It is probably no coincidence that the unprecedented long terms of Gratus, Pilatus and Caiaphas coincide with the career of Lucius Aelius Sejanus. Judea may not have been considered a “plum” appointment because of the harsh surroundings but the opportunity for accumulating fortunes from graft and corruption was high. It is obvious that Caiaphas was “their man” in the Temple with access to the treasury as head of the party of the Sadducees and to all of the ancillary trade and commercial enterprises that surrounded the Temple. There were somewhere between 300 000 to 400 000

pilgrims in Yerushalayim and surrounding areas for the temple services of Passover, each carrying a purse. Money changing, the selling of sacrificial animals, the money coming to the treasury from Jews all over the Roman world and hundreds of enterprises associated with the Temple were all being siphoned to enrich Sejanus, the Prefect as well as to the High Priest and his Sadducean cronies. When Yahushua entered the Temple early in the year 30 and condemned these practices, overturning money changers' tables, it sealed his death warrant. Joseph Caiaphas, as High Priest and head of the collaborating Sadducees, who controlled these commercial enterprises, had a great thing going for himself and his Roman cronies, Gratus and Sejanus in Rome and later Pilatus and Sejanus.

CHABAD

The initials of *chokhmah*, *binah* and *da'at*—“wisdom, understanding and knowledge.” Also the name taken by a Chassidic movement founded in Russia.

Chag

Plural: *Chaggim*.

Festival. Literally: circle. Every *chag* is an island in time set apart, made *qadosh*, that had to be celebrated in a specific way at a specific place. Why? To communicate with us in foreshadowing, prophetic *patterns* which teach us about the Footsteps of the Messiah in a concrete way, so that we would not miss the real redemptive events when they came to pass. Each *chag* also teaches about our walk before Elohim. *Pesach* signifies redemption from slavery. It teaches us that we are redeemed by grace. *Shavuot* signifies the giving of the *Torah*, and teaches us that we are not redeemed unto lawlessness, but unto obedience. The *Torah* forms the marriage contract between Almighty YHWH and Yisra'el; the sign of the contract is the keeping of the Shabbat. *Chag Sukkot* teaches us that, in the present age, we should sojourn with the same dependence on the provision and guidance of YHWH that Israel had in the 40 years in the wilderness.

Chaggay

Haggai

Chag-haAsif

Festival of ingathering — a term for *Sukkot*.

Chag haBikkurim

Literally: Festival of the First Fruits; another name for *Shavuot*.

Chag haGeulah

Festival of redemption. *Pesach & Chag HaMatzah*.

Chag haKatzir

Festival of reaping. *Shavuot*.

Chag Same'ach

Literally: “joyous festival”; greeting used on the festivals.

Chai

Literally: life. When Yehudim drink, they wish each other *l'Chayim* (“to life”).

Chalil

Flute. Literally: *pierced one* — a term for the Messiah. At a specific point in the *Sukkot* celebrations, everything becomes quiet. Then a *chalil* begins to play, and the man who plays it, leads the procession. Likewise, the pierced One leads us, and will be the leader of Yisra'el in the Millennium.

Challah

Plural: *Challot*.

Bread baked with egg in dough, eaten on Shabbat and festivals; the *challah* used on *Yom Teruah* is round, often containing raisins, symbolising a sweet year, distinguishing it from the Shabbat *challah* that is braided.

Chametz

Leaven; yeast. Food prepared with leaven, by extension referring to all foods and utensils forbidden during *Pesach* and *Chag HaMatzah*. Leavened bread and anything made with wheat, rye, barley, oats, or spelt, which has not been supervised to ensure that it does not contain leaven.

Chanokh

Enoch.

Chanukah

Literally: dedication; name of the 8-day festival commemorating the Maccabean victory over the Syrians under Antiochus IV “Epiphanes” in the year 165 BM, and the subsequent rededication of the *Beit HaMiqdash* (Temple).

Chanukah, the Festival of Dedication, begins on Kislev 25. It looks back at the rededication of the House of YHWH after the Maccabees had driven the forces of Antiochus IV “Epiphanes” from Yerushalayim. Prophetically, *Chanukah* looks forward towards the rededication of the Temple after the second coming of the Messiah — the Temple that will be desecrated by the False Messiah, who will be of the spirit of Antiochus IV “Epiphanes.” The fact that *Chanukah* falls exactly 75 days after *Yom Kippur*, gives the only viable explanation for the 1335 days of Dani'el 12. The 1260 days of the Great Tribulation will begin on an Aviv 10, when the False messiah will enter Yerushalayim, slay the 2 witnesses, goes up to the Temple and proclaim himself to be “Christ and God.” The Tribulation will end on a *Yom Kippur*, 1260 days later, when the False messiah is cast into the lake of fire. *Chanukah* falls 75 days later, beginning on Kislev 25, and "# ! € (& œ "\$\$&.

The Institution of *Chanukah*: The consecration of the *Beit HaMiqdash* and dedication of the new altar were celebrated for eight days. At that stage, it was not yet called *Chanukah* but rather “The *Sukkot* Feast of the Month of Kislev.” The Jews, who had not been able to observe *Sukkot* while the *Beit HaMiqdash* was still in the hands of the pagan Syrian Greeks, were now able to gather within its walls for joyful assembly. As *Sukkot* was observed for eight days, the feast of dedication was equally observed for eight days. And there was an additional reason for regarding the feast as a second *Sukkot*: both the First and the Second Temples had been dedicated on *Chag Sukkot* — see 1 Kings 8, 2:2-65 and Nechemyah 8:13-18.

The name Chanukah which this Feast eventually received, links it to the consecration of the *mizbe'ach* (altar) in the Tent of Meeting in the desert:

Numbers 7:60

“*zot chanukat ha-mizbe'ach.*”

“This was the dedication of the altar.”

After the original celebration, an ordinance was issued and accepted by the people:

Maccabees 4:36-61

Then Yahudah [Maccabeus] and his brothers and the whole congregation of Israel established that the days of the consecration of the altar be celebrated for eight days at this period, namely beginning with the twenty-fifth of the month of Kislev, in joy and happy renewal.

Maccabees 10:5-9

It came about that on the very same day (3 years later) on which the Miqdash had been profaned by aliens, the purification of the Miqdash took place, and they celebrated it for *eight days* with gladness, like the *Sukkot* festival since they had missed it during the time of war...and declared that the whole Jewish nation should observe these days every year as a remembrance of their victory...

Although this festival of *Chanukah* is not officially instituted in canonised Scripture, the book of Daniel contains prophecies about the rededication of the *Beit HaMiqdash* after the reign of Antiochus IV “Epiphanes.” The prophecies of Chaggai also allude to *Chanukah*. In the text of the *Torah*, there are coded messages about the Maccabees and the festival of *Chanukah*.

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The following article and information is taken from a newsletter written by Messianic Jewish believer Dr Randy Weiss, the founder of a Jewish Roots ministry called *CrossTalk*. The *CrossTalk* Web Site is located at <http://www.crosstalk.org/>

THE HISTORY OF HANUKKAH

Alexander the Great was a famous Greek King who conquered most of the known world in his day. He dominated all of the Near East which included the land of Israel during the 4th Century BM After his death, his kingdom was divided into four parts. The land of Israel was under the dynasty of the Seleucid dynasty that dominated the area of Syria. In 167 BM Antiochus IV Epiphanes tried to force the Hellenisation (accept the ways and practices of the Greek Empire) of all his subjects. Jewish practices such as the keeping of the Sabbath and circumcision were forbidden. They even commanded that the Jews sacrifice the most unclean of animals, a pig, to Zeus instead of the animals that YHWH required and instituted through the Levitical priesthood in the *Beit HaMiqdash*. Some Jews desired to assimilate and accept the Greek ways but other Jews refused and some were brutally killed.

When the Seleucids arrived in Modi'in, a town about 27 km from Yerushalayim, they set up an altar and commanded the Jews to come and sacrifice a pig. Mattathias, an old priest, was enraged by this event. As priest, Mattathias was to be the first person

required to do this sacrifice. Mattathias boldly refused to offer a sacrifice to Zeus and made a rousing speech against pagan worship and called the Jews to solidarity and faith.

When a renegade Jew went forward to sacrifice the pig in compliance with the demand of the pagan invaders, Mattathias killed the weak-spirited Jewish infidel and attacked the Seleucid soldiers. At that very moment, the revolt began.

Mattathias and his 5 sons engaged the Greeks in guerrilla warfare to win Israel's independence. The Yehudim miraculously won the war against the Syrian Seleucids and regained their freedom to worship the one true Elohim of Israel. The *Beit HaMiqdash* which was desecrated when Antiochus IV Epiphanes sacrificed a pig on the altar, was recaptured by the Maccabees, cleansed and rededicated to Almighty YHWH.

Chanukah is a well documented festival. It is recorded in the Apocrypha—in 1st and 2nd Maccabees. Concerning the story of *Chanukah*, the ancient Jewish historian Josephus born in 37 YM wrote in his book, *The Antiquities of the Jews*, 12:7:7

Now Yehudah [Maccabeus] celebrated the festivals of the restoration of the sacrifices of the *Beit HaMiqdash* for eight days: and omitted no sort of pleasure thereon: but he feasted them upon every rich and splendid sacrifices; and he honoured Elohim and delighted them, by hymns and psalms. Nay, they were so very glad at the revival of their customs, when after a long time of intermission, they unexpectedly had regained the freedom of their worship, that they made it a law for their posterity, that they should keep a festival, on account of the restoration of their temple worship, for eight days. And from that time to this we celebrate this festival, and call it *lights*. I suppose the reason was, because this liberty beyond our hopes appeared to us; and that thence was the name given to that festival.

The story of *Chanukah* in the book of Maccabees

1st Maccabees 1:41-64

Moreover king Antiochus wrote to his whole kingdom, that all should be one people. And every one should leave his laws. So all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols and profaned the sabbath. For the king had sent letters by messengers unto Yerushalayim and the cities of Yahudah that they should follow the strange laws of the land. And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days. And pollute the sanctuary and holy people. Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts. That they should also leave their children uncircumcised and make their souls abominable with all manner of uncleanness and profanation. To the end they might forget the *Torah*, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom and appointed overseers over all the people, commanding the cities of Yahudah to sacrifice, city by city.

The many of the people were gathered unto them, to wit every one that forsook the *Torah*, and so they committed evils in the land. And drove the Israelites into secret places, even wheresoever they could flee for succour. Now the fifteenth

day of the month Kislev, in the hundred forty and fifth year, they set up the **abomination of desolation** upon the altar, and built idol altars throughout the cities of Yahudah on every side; and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the *Torah* which they found, they burnt them with fire. And whosoever was found with any committed to the *Torah*, the king's commandment was, that they would put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of Elohim. At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. And they hanged their infants about their necks, and destroyed their houses and slew them that had circumcised them. However, many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel.

The Hasmonean dynasty

Before Mattathias died, he passed the leadership onto his son Yahudah ha-Makkabi, which means “the hammer.” Under his respected leadership, the Jewish warriors continued to drive the pagan invaders out of Israel. This was the beginning of the Hasmonean dynasty. Against all odds, the Yehudim were victorious. Ultimately, they liberated Yerushalayim and rededicated the *Beit HaMiqdash* back to YHWH. Later, the Hasmonean dynasty became quite Hellenised. They persecuted and opposed the rabbis. The Hasmonean dynasty ruled into the 1st century.

The Talmudic rabbis and *Chanukah*

The ancient Rabbis taught about the holiday but even they don't discuss the miracle of the oil until the later Talmudic writings of the Gemara. The Mishnah is silent about the miracle of oil burning for 8 days after having only a one day supply of oil to burn in the *Beit HaMiqdash* upon recapturing the *Beit HaMiqdash* back from the Greeks. This was probably due to the Mishnah Rabbis living under Roman domination and their fear of the Roman authorities.

Is Chanukah a Scriptural Festival? Hanukkah is included in the list of set-apart times ordained in Leviticus 23. However, John 10:22 teaches us that Messiah Yahushua kept and celebrated this festival.

Dreidels

Dreidels are the toys with Jewish children play to call to remembrance the story of the rededication of the *Beit HaMiqdash* in ancient Israel. Can a toy tell a religious story? A sevivon (Hebrew for Dreidel) tells a marvellous story. A dreidel is a 4 sided top-like spinning toy that has a letter painted on each side. The letters are a Hebrew acronym saying:

A Great Miracle Happened Here!

What was this great miracle that the Dreidel and the holiday commemorate? It is proclaimed that after the Maccabees won their stunning military victory over the Greek invaders of Israel they cleansed the *Beit HaMiqdash* In so doing, they needed to light the

Menorah (a candelabra in the Temple). The Maccabees only had enough proper olive oil to burn for 1 day. The miracle that is remembered is the story of how the lights burned for 8 days giving them sufficient time to complete their celebration and produce more oil for the *Beit HaMiqdash*

Chanukiah Candle Lighting Guide

1) First, set the number of candles ready to be lit to correspond with which of the 8 days are being celebrated. The first candle is placed at our right, as we face the Chanukiah (9 candlestick menorah) subsequent candles are placed to the left of it, one additional candle to each of the eight days. The first new candle is ALWAYS kindled first by the LIT shamash candle.

2) Light the Shamash (servant) candle, which represents the Messiah Yahushua (He is YHWH's Servant sent to the earth to redeem us from our sins). While holding the Shamash candle, recite the Berachah (blessing) saying, "He is the Light of the World" and reading

Mark 10:44-45

Whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

3) With the Shamash candle burning, take it in your hand and recite the following blessing in Hebrew and English:

"Baruch atah Adonai Eloheynu Melekh ha-olam kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Chanukiah."

"Blessed are you, O YHWH our Elohim, King of the Universe, Who has set us apart with His commandments and commanded us to kindle the light of the Chanukah (and to let our light shine before others)"

"Baruch atah Adonai Eloheynu Melekh ha-olam sheheyanu v'ke'manu v'heegeeanu lazman ha-zeh"

"Blessed are you, YHWH our Elohim, King of the Universe, Who has performed miracles for our forefathers in those days at this time".

"Baruch atah Adonai Eloheynu Melekh ha-olam, she-hasah nisim la-atotainu bayamim ha-ham bazman ha-zeh"

"Blessed are you, YHWH our Elohim, King of the Universe, Who has kept us alive and sustained us and enabled us to reach this season".

4) Then, light the other candles with the Shamash candle.

5) Each night of lighting, invite a different person to read the Scriptures designated for each night of the 8 days.

6) Sing *Ma'oz Tzur* ("Rock of Ages") and other Chanukah songs you might come across, celebrating the coming of the Light of the World.

Candle	Scripture(s)
1st	Exodus 3:21-22
2nd	Psalms 18:28, Psalm 27:1
3rd	Yeshayahu 60:1-3
4th	John 8:12
5th	Luke 2:30-32
6th	Tehillim 119:105 & 130
7th	Mattityahu 5:14-16
8th	Revelation 21:22-27

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During *Chanukah*, the Jewish people relive their military and ideological victory over ancient Greece. We still hear the echoes of this cultural clash today, as Winston Churchill wrote in his *History of the Second World War*:

No other two races (but the Jews and Greeks) have set such a mark upon the world. Each of them from angles so different have left us with the inheritance of its genius and wisdom...the main guiding light in modern faith and culture.

Jewish historians label the period during which the Hellenists had influence over Israel as the “Greek Exile.” Ironically, during the era, there was no attempt to drive the Jews from Israel, our homeland.

This begs the question, who or what did they view as having been exiled?

Jewish sages provide an explanation by comparing our existence within the Greek nation to the darkness at the very beginning of creation. The first two lines of Genesis read,

In the beginning...the earth was empty...and darkness was upon the face of the deep.

The command “Let there be light” banished the darkness. However, according to the sequence of events presented in the *Torah*, the luminous bodies including the sun and stars did not come into existence until much later. This first “light” must be understood not as light in a conventional sense, but as a reference to raw spiritual energy. The Greek exile is therefore seen through the eyes of the sages as comparable to a physical universe wholly lacking any spiritual content.

While traditional Jewish sources compare Greek culture to primordial Darkness, they simultaneously confirm that externally, ancient Greece was the most beautiful and cultured of all civilisations. Many Jews during the historical period in which the Chanukah miracle took place found in Hellenism the world's first intellectually stimulating alternative to Judaism. Consequently, the glamour of Greece, her arts and comforts, enticed many Jews toward complete assimilation into secular Greek culture.

The Hellenistic world glorified the human mind and body. To the Greek philosopher, the world was run by natural laws, entirely accessible to the human intellect. Phenomena and concepts to which logic could be applied were exhausted, and those which lay beyond the confines of pure reason were shunned as folly.

The foundation of our modern Western world-view developed directly from this perspective. We see as an illustration of this point, the widespread modern-day assumption that there exists nothing beyond the physical world. Such a view relegates the notions of love and the soul to the realm of merely base biochemical phenomena. Existentialism, the philosophy of life's absurd futility and inherent meaninglessness is also a natural outgrowth of Hellenistic thought.

Additionally, the commonly accepted notion of “relative morality” which denies the existence any absolute right or wrong prevails. These disheartening conclusions, held by so many today, emerge from the perspective of this world being just a circus of atomic nuts and bolts lacking any overall purpose or intentional design.

Yet many thinking people consider ridiculous the view that life is utterly meaningless, and balk at the claim that there is nothing wrong with cold-blooded murder other than personal preference. Even Bertrand Russell, this century's most eloquent atheistic philosopher conceded, “I cannot see how to refute the arguments for the subjectivity of ethical values, but I find myself incapable of believing all that is wrong with wanton cruelty is that I don't like it.” Those who possess the humility and courage to concede that the human mind's reasoning faculty has its limits are forced to re-examine such a constricted view of reality.

The second century before the Common Era, at the time when Athens and Yerushalayim intellectual locked horns, a core of Jews maintained that the mechanical laws of nature are subordinate to a higher reality. They saw the glory that was Greece, certainly not as a dimness of intellect, but as a bleak shackling of the human spirit by a disinterested and lifeless world. The brilliant spiritual intensity of humankind was left overshadowed by the superficiality of externals, only because the material aspects of the universe are more readily grasped by simplistic logic and reasoning. This is the “darkness” of Greece. This too explains what the sages saw Greek culture had exiled: the spark of the human soul and spirit. Jews on the other hand recognised the intellect as the soul's most powerful and reliable tool, but nothing more. Just because our minds can't easily package what our soul “knows” need not mean that our souls' are wrong. This very same struggle rages today between secular thought and living by the *Devar* (Word) of YHWH.

Chanukat Habayit

Literally: dedication of the home; the ceremony of affixing the mezuzah to the doorpost.

Chanukiah

Eight-branched *Chanukah* menorah, with a place for a ninth candle (*shamash*—“servant”) used to light the other candles, especially designed for use during the Festival of *Chanukah*.

Charoset

A mixture of fruits, nuts, and wine; one of the symbolic *Pesach* foods. Its colour and consistency are reminders of the bricks and mortar used by the Israelite slaves.

Chasidim

A group of pious 1st Century YM Jewish sages who shared the Pharisees' ethical and

religious values, but were also characterised by a close walk with the Almighty and their emphasis on *doing* what you preach, putting your proclamation into practice. Choni the Circle-Drawer was a famous 1st century *chasisid*.

Since the 18th century, this title also designates a group within Judaism, consisting of Ultra-Orthodox followers of the eighteenth-century leader, Rabbi Israel ben Eliezer, who is called the *Ba'al Shem Tov* (literally: “the master with a good name.”) In Israel, the ultra-orthodox are referred to as the *Charridim*, which means *the ones who tre*.

Chasidism

☪ Religious revivalist movement of popular mysticism among German Jews in the Middle Ages.

☪ Religious movement founded by Israel ben Eliezer, the *Ba'al Shem Tov* (“Master of a Good Name”) in the first half of the 18th century.

Chata'aat

Sin-offering in *Beit HaMiqdash* A sin offering made by one who has sinned against the Almighty, i.e. transgressed against *Torah*.

Chatan

Bridegroom.

Chatan Bereshith

Literally: “Bridegroom of Genesis;” the man called to recite or chant the blessings over the first section of the *Torah* on *Simchat Torah*.

Chatan Torah

Literally: “Bridegroom of the *Torah*;” the man called to recite or chant the blessings over the final section of the *Torah* on *Simchat Torah*.

Chavurah

A group of “subscribers” convened for the purpose of offering the Pesach sacrifice and eating of its meat. A group of like-minded people meeting together to worship by studying Scripture with reverence and joy.

Chavaqquq

Habakkuk.

Chawwah

Eve.

Chayah

A living creature. Singular of *chayot*.

Chayei chadash

New life.

Chayei olam

Everlasting life.

Chayot

Living creatures. A type of angel mentioned in Yechezk'el 1-3 and Revelation 4-5.

Chazan

The cantor, who intones the liturgy and leads the prayers in a synagogue.

Chazan Ha-keneset

Synagogue employee.

Cheshbon

Heshbon. A town in ancient Moav (today: Jordan). A centre of enmity and conspiracy against the Children of Yisra'el. At the time of the exodus from Mitzrayim and the entry into the promised land, Sihon, king of the Amorites dwelt there. He refused to let the Israelites pass through. The Israelites defeated them and destroyed Cheshbon. The tribe of Reuven later rebuilt the city. It is highly likely that Cheshbon in Jordan will also feature in an eschatological conspiracy to first put Israel at ease and then destroy them as a nation. This may be inferred by doing *remez* between Yirmeyahu 48, Numbers 24:17, Tehillim 83 and Ovadyah 1:7.

Chesed

Grace, mercy, loyal love.

Chet

Missing the mark, making a mistake; the Hebrew term translated as “sin.” Transgression of *Torah*. Related to *avon* (crookedness) and *pesha* (rebellion).

Chevlai Shel Mashiach

Birthpains of the Messiah. Hebrew term for the seven year tribulation period that will precede the glorious second coming of King Messiah. The excruciating pain, profuse shedding of blood, and subsequent joy of childbirth is a picture of the agony and the joy that the believing remnant of Israel as well as gentile believers will experience when they are born into the Messiah and His kingdom.

The metaphor of passing through labour pains to be born into the *yeshuat Elohim* is found throughout the *Tanakh*.

Table G.3: Prophecies about the Chevlay Shel Mashiach — the Birthpains that will come upon the earth at the threshold of the Messianic Age.

Book	Verses
Genesis	3:16; 35:16-20; 38:27-28; 48:3
2 Kings	19:3
Psalms	48:3-6
Yeshayahu	13:8; 21:3; 23:4; 26:17; 37:3; 42: 14; 54:1; 66:7-9
Yirmeyahu	4:31; 6:24; 13:21; 22:23; 30:6; 31:8; 48:41; 49:22-24; 50:43
Hoshea	9:11-12; 13:13
Micah	4:9-10; 5:3
Mattityahu	24:8
Mark	13:8
Yochanan	16:21-24
1 Thessalonians	5:3
Revelation	12:2

Let us look at a few of these passages where the cataclysmic events that will come upon the earth in the Day of YHWH are described as birthpains:

Yeshayahu 26:16-18

YHWH, they came to you in their distress;
when you disciplined them, they could barely whisper a prayer.

As a **woman with child and about to give birth writhes and cries out in her pain**, so were we in your presence, O YHWH.

We were with child, we writhed in pain, but we gave birth to wind.

We have not brought salvation [Hebrew: yeshu'ah] to the earth;
we have not given birth to people of the world.

Yirmeyahu 30:6-7

Ask and see: Can a man bear children? Then why do I see every strong man with his hands on his stomach like a **woman in labour**, every face turned deathly pale? How awful that day will be! None will be like it. It will be **a time of trouble for Ya'akov**, but he will be saved out of it.

Yeshayahu 66:7-10

“Before she goes into **labour**, she **gives birth**;
before the **pains come upon her**, she **delivers a son**.

Who has ever heard of such a thing? Who has ever seen such things?

**Can a country be born in a day
or a nation be brought forth in a moment?**

Yet no sooner is **Tziyon in labour**
than she gives **birth** to her children.

Do I bring to the moment of **birth** and not give delivery?” says YHWH.

“Do I close up the womb when I bring to delivery?” says your Elohim.

“Rejoice with Yerushalayim and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her.

To receive the *yeshuat Elohim* is to pass from death to life, to be born anew, to receive the breath of new life — cf. Yechezk'el 37. The wicked are considered dead even when they are alive, while the righteous are considered alive even when dead. That person who heeds the call of the Spirit of the Almighty, and does *teshuvah*, finds shelter under the wings of the Shekhinah and is born as a citizen of the *Olam Ha-ba*, the World to Come.

The frequency and vividness of the metaphor of birthpangs in the *Tanakh* could be the reason Yahushua found it distressing that the batlan, Nakdimon, a prominent teacher of Israel, did not comprehend that one cannot enter the *Malkut Shamayim* without being born again from above, by the *Ruach HaQodesh* (cf. Yochanan 3). In telling Nakdimon that one needs to be born again from above to enter the Kingdom of YHWH, Yahushua may have been challenging Nakdimon with prozelyte baptism. Three things were done when a man became a prozelyte to Judaism: He was **א** circumcised, **ב** he immersed himself in a miqvah, and **ג** he and brought an offering in the *Beit HaMiqdash*. In Talmud Yevamot 48b and 62a, it is said that

“...a proselyte is like a new-born infant...”

According to the communication principle of hermeneutics, we should ask ourselves: What was the conceptual life-world of the participants in the discussion in Yochanan 3 — the discussion about being “born again from above.” They lived in a time when the expression “born anew” was used for the prozelyte coming up from the waters of the miqvah. They saw the miqvah as **א** a tomb of grave, and as **ב** a womb. By immersion in the miqvah the prozelyte indelibly cast his past as a pagan behind him, and was like a child of one day when he came up from the waters. His new life as a member of the covenantal partner of Almighty YHWH, the nation of Yisra'el, lay ahead of him. By saying to the prominent Pharisee, Nakdimon, that he needs to be born again, Rabbi Yahushua the Mashiach is telling him that to join His movement and to become His *talmid*, Nakdimon must undergo a transformation and change of direction that is as radical as is prozelyte immersion. The *Malkut Shamayim* was breaking forth into the world, and those in it were about to be empowered by the *Ruach HaQodesh*. To proceed from the summit of pre-Messianic Judaism to Messianic Judaism, would be as radical a change as it is for a pagan who becomes a prozelyte to Judaism.

Chevlo Shel Mashiach

The pains suffered by the Messiah.

Chevrah Kadisha

A group of people entrusted with the *mitzvah* of preparing a body for burial.

Chevron

Hebron. A town in the mountains of Yehudah, between Beer-sheva⁷ and Yerushalayim, about 30 km from each. The patriarchs Avraham, Yitzchaq and Ya'aqov and the

⁷ Afrikaans: Sewefontein.

matriarchs Sarah, Rivkah and Leah are buried in the cave of Machpelah in Chevron. For this reason, Chevron is considered the second most holy city in Judaism, after Yerushalayim.

King David ruled from Chevron for 7 years and from Yerushalayim for 33 years — a total of 40 years. In later Jewish thought, Chevron is a synonym for the abode of the dead, and was called “the bosom of Avraham.”

Chiastic

Style of Hebrew poetry and logical construction of an argument: A/B/C/B[#]/A[#]. An antithetical parallelism constructed symmetrically about a central idea.

Chodesh

Renewed. Specifically the new moon, as the marker of a new monthly cycle. Note that the moon is not a new moon, but a *renewed* moon. Likewise, the “New Covenant” is a *renewed* covenant, and *not* an entirely new covenant that is discontinuous from the past.

Chokhmah

Wisdom, specifically as a manifestation of the *Ruach HaQodesh*.
See *Devar of Chokhmah*.

Chokhamim

Wise men; sages. Usually referring to respected, learned Pharisees.

The “magi” who came to bring presents to Yahushua at his birth were most probably *chokhamim* who came from the land of Babylon. (They were not kings, and there was not three of them!) After the Babylonian captivity, the majority of Yahudim remained in Babylon (“the land of the east”) and formed centres for study of the Scriptures. They knew that the Scriptures teach that the Light of the World, the *Shemesh Tzadekah* (Sun of Righteousness — Malachi 4:2), had to come into the world in the fourth day, i.e. before the year 4000, just as the sun was created on the fourth day to bring light to the dark world (Genesis 1). The *chokhamim* knew that He would be born in Beit Lechem (about 5 km from Yerushalayim) and also understood Numbers 24:17 messianically. In the messianic understanding of Numbers 24:17, it is the Messiah who is called a *star* that will come out of Ya'akov and a staff (sceptre of right-ruling) that will come forth from Yisra'el. We find this messianic understanding in, e.g., Targum Onkelos. In bringing Him presents, they fulfilled prophecy — cf. Tehillim 68:29; 72:10-15; 76:11; Genesis 43:11. In these scriptures, Yosef and Sh'lomo foreshadows the Messiah. At the level of the *p'shat*, Psalm 72 speaks about Sh'lomo, the son of David. It is a prayer of thanksgiving to YHWH for a king who would be a saviour. But this Tehillah looks beyond the immediate historical setting, and shows us King Messiah, our Saviour. The splendour of the reign of Sh'lomo is a foreshadowing prophetic picture of His reign. This Psalm says that *gifts* will be brought to the king from far countries. This happened in His first coming, and will happen again in His second coming.

Chol

Not set-apart.

Chol haMo'ed

Ordinary part of the festival-days in the middle of *Chag HaMatzah* or *Sukkot* when work is allowed. The weekdays of the Festival.

Christ

Greek: Christos œ Anointed with oil.

A rough Greek equivalent of Mashiach (Messiah).

The modern usage of this term is often incorrect and even irritating, because it is used as though it is a surname — “Jesus Christ.” To remind ourselves what the term “Christ” really means, it is good practice to add the explanation, “Jesus the anointed, empowered, commissioned One, sent forth by the Father” after having said “Jesus Christ.”

It is also incorrect to speak about Yahushua as “our Messiah” — He is the anointed One of YHWH. We can thank our Father in Heaven for sending *His Messiah* to be *our Go'el* (kinsman-redeemer and blood-avenger).

Chuqâl chuqah

Plural: *Chuqim*.

Decree, statute. A commandment of the *Torah* that does not have a readily understood, logical, rational explanation. The sages saw the decrees concerning goat *l'Azazel* and the *parah adumah* (red heifer) as *chukot*. Although baffling to the rational mind, the Almighty does have a purpose with these decrees, and so Israel should faithfully observe them. The slaying of goat *l'Azazel* on *Yom Kippur* is probable related to both the atoning death of Messiah Yahushua and the casting of the False messiah into the Lake of Fire (i.e. the Dead Sea, having erupted in flames) at the triumphant return of King Messiah.

Chumash

The five books of Mosheh. Commonly called the *Torah*. The word is derived from the Hebrew word for “five.”

Chuppah

A spread canopy under which the bride and groom stand during the wedding ceremony. The canopy represents the honeymoon chamber of the couple and symbolises the home that is about to be established.

Church

See *Qahal*.

The term “Church” is one of the most misused and misunderstood words in existence today! Because our concepts are tied to our use of language, the misuse of language breeds a conglomeration of quasi-concepts. I cringe at Dispensationalism's misuse of this term.

Church Fathers

The (Gentile) Christian scholars and leaders who preached and wrote between approximately 135 to 450 YM. Besides the good things they did, they were also responsible for the de-Judaizing of Christianity, and the imposition of alien philosophical schemes such as Neo-Platonism, on exegesis. With the wisdom of hindsight, we can say

that they were tragically ignorant of the communication principle of Hermeneutics, which tells us that we should understand historical communication in the historical-conceptual framework in which the communication took place originally.

Confirmation

Ceremony marking the completion of the religious school course of study, often held on *Shavuot*.

Consecration

Ceremony marking the beginning of a child's formal education in *Torah*, often held on *Simchat Torah*.

Counting the Days

This is a period of time specified in Leviticus 23, falling between *Pesach* and *Shavuot*.

Covenantal Nomism

The Judaism of the time of Yahushua's ministry in Israel is characterised by a unitary "pattern of religion" namely covenantal nomism. The pattern or structure of covenantal nomism is this: (1) YHWH has chosen Israel and (2) given the *Torah*. The *Torah* implies both (3) YHWH's promise to maintain the election and (4) the requirement to obey. (5) YHWH rewards obedience and punishes transgression. (6) The *Torah* provides for means of atonement, and atonement results in (7) maintenance or re-establishment of the covenantal relationship. (8) All those who are maintained in the covenant by obedience, atonement and YHWH's mercy belong to the group which will be saved. An important interpretation of the first and last points is that election and ultimately salvation are considered to be by YHWH's mercy rather than human achievement.

Passage after passage from Tannaitic literature, the Qumran documents, and inter-testamental literature may be cited to prove conclusively that the perception of late Second Temple Period Judaism (or some branch thereof) as a religion of legalistic works-righteousness, wherein YHWH's approbation must be earned by good works in a system of strict justice, is completely wrong.

Jewish religion in the time period under discussion views the whole question of obedience and disobedience on the basis of YHWH's unfathomable mercy in choosing Israel and of his merciful provision of means of restoration for sinners. In fact, this is probably the constant perspective of Judaism in whatever period. Perhaps no one has succeeded in conveying the centrality of this perspective in traditional Judaism more eloquently than Solomon Schechter in *Aspects of Rabbinic Theology*. A careful and unbiased reading of Jewish literature from any stratum, whether it be Old Testament, Talmud, apocalyptic, wisdom literature, or modern Judaism, should be adequate to warn against thinking of Judaism as a religion of strict justice in which YHWH's loving-kindness and mercy is obscured by the severity of the Law.

D

Da'at

Knowledge.

Inherited semi-pagan traditions, an excess of moralistic, sentimental, shallow preaching, and the unscholarly “spirit of the age” have caused the level of *da'at* of *emet* (knowledge of the truth) among large sections of believers to become dangerously low. “My people perish because of a lack of *da'at*.” Those who stand for nothing often fall for anything.

Dammeseq

Damascus.

Darash

To tread or frequent; usually to follow (for pursuit or search); by implication to seek or ask; inquire; question, require, search, seek.

Dareyawesh

King Darius.

Day of the LORD

See *Yom YHWH*.

Dayenu

“Literally: It would have been enough for us;” name of a popular Pesach Seder song.

Days of Awe

See: *Yamim Nora'im*.

Defilement

See: *Tamei*.

Ritual impurity.

Demons

Hebrew words used in Scripture for demons:

- ì *Seirim* (Leviticus 17:7). Literally: mighty ones, masters. Consistently translated as *demons* in the Septuagint.
- ì *Shedim* (Deuteronomy 32:17).
- ì *Lilith*
- ì *Tsiim*
- ì *Im*

Devar* ׀ *Davar

The Word of YHWH. The sages taught that the *Devar* should be thought of as

proceeding from the *Sh'khinah*, which dwelt where the gaze of the two *keruvim* met in the expanse above the *kapporet* (seat of atonement) of the Ark of the Testimony in the *Qodesh haQodeshim*. The Ark of the Testimony had the shape of Yechezk'el's vision of the throne of YHWH, which was made of *lapis lazuli*. This interpretation follows from a midrashic linking of Numbers 7:89 and Yechezk'el 10:1. All of the *Devar* teaches about the Messiah. The Messiah is the *Devar*, the *Torah*, who became flesh to make His dwelling amongst us. *Devar*, *Torah* and *Ruach* are closely related concepts — speaking of instruction, guidance, movement, life-giving person-in-action.

Devar of Chokhmah

Word of Wisdom. An unquestionably true answer to a seemingly impossibly difficult ethical question. A manifestation of the *Ruach HaQodesh*.

Devar of Da'at

Word of Knowledge. Speaking forth a truth that is supernaturally revealed to you by the *Ruach HaQodesh*. A manifestation of the *Ruach HaQodesh*.

Devar Torah

Literally: a word of *Torah*; follows the *Torah* reading in a worship service, taking the form of a sermon, talk, explication, story, discussion, or program.

Devorah

Deborah. Bee; congregation. See Lappidoth.

Diaspora

Jewish communities outside of Israel.

Din

Judgement. To strive in judgement.

Dispensationalism

An approach to understanding Scripture that divides the Almighty's dealings with mankind into 8 distinct “dispensations⁸.” Dispensationalism has served a purpose in showing people the truth of the eschatological restoration of Israel and teaching us to understand prophecy literally. However, classical dispensationalism stands in urgent need of being brought into line with the results of a rigorous exegesis of Scripture and a much more careful use of terminology. The teachings of the antinomian, no-law branch of Dispensationalism is particularly deplorable.

John Nelson Darby was the founder of the Plymouth Brethren and creator of Dispensationalism. He greatly popularised the Pre-Tribulation rapture of the Church. During the 1820s to 1840s, Darby developed a new systematic theology called “Dispensationalism.” Dispensationalist theology has since become very popular in many branches of Christendom.

Like most 19th century theologians, John Darby was an antinomian—he believed that the “Law of Moses” had passed away at the Cross. However, Darby was disturbed by

⁸This use of the term *dispensation* is a misuse of language.

specific problems created by this point of view. He noticed that during the seven years of Daniel's final week (Daniel 9:24-27), the sacrifices and offerings are being made at the Temple. Since the Law of Moses will clearly be kept during this seven year tribulation, Darby concluded that the Law comes back into effect at the beginning of the tribulation. This train of thought led Darby to segregate Scriptural and prophetic history into compartmentalised ages, which he called *dispensations*. He theorised an “Age of Law” that ended at the Cross and an “Age of Grace” or “Church Age” that began at the Cross. Then, with the beginning of the seven-year tribulation, the “Age of the Law” kicks back in and the *Church Age* or *Dispensation of Grace* ends. This created a problem for Darby's theory. How can the Age of Law return if the Church is still here? Darby saw the Age of Law as an age in which YHWH dealt with Israel. He (correctly) saw the tribulation as a return to YHWH's dealing with Israel as a nation. So what happens to the Church? Surely the Church will not exit from under the wings of Grace and come under the Law of Moses, Darby theorised. As a result, he adopted the idea of a PreTrib rapture of the Church. According to this view, the Church will leave the earth right before the beginning of the 7-year tribulation, leaving Israel behind to enter the tribulation and the return of the *Age of the Law*.

Darby now had another problem: If the Church is raptured leaving Israel behind, then what about so-called “Jewish Christians?” Do they get raptured with the Church, or stay behind with Israel. Darby had yet another solution: the Church/Israel dichotomy. This theory taught that a Jew who becomes a believer in Messiah becomes part of the Church and is no longer part of Israel. As a result no one can be both a part of the Church and Israel. Jewish believers, according to this theory, stop being Jews and become part of the Church, which, he taught, contained people who are not Jews or gentiles any more.

Thus the three pillars of Dispensationalism are:

- 1) The Law is not for today; it terminated at the Cross.
- 2) The PreTrib rapture of “the Church.”
- 3) The Church/Israel dichotomy. The Church was seen as a new entity, totally discontinuous from Israel, which was created when Israel rejected the Messiah.

See the Glossary entry *Qahal* on page 147 for an analysis of Dispensationalism's misuse and misunderstanding of the term *Church*.

Messianic Jews do *not* accept that *Torah* is not for today; neither can they accept the Church/Israel dichotomy — see page 147. Two of the three pillars which must be present to support Dispensationalism are pillars of clay which are rejected by Messianic Judaism.

This leads us to the important question: Is the pre-tribulation rapture an invention of Dispensationalism, or does it have a Scriptural basis? See the Glossary entry, **Rapture** on page 152 for a discussion.

Divorce

Yahushua's *halakhah* on Divorce is reported in Mattityahu 5:31-32; 19:3-9; Mark 10:2-9 and Luke 16:18 and is based on the following commandment in the *Torah*:

Devarim 24:1

When a man takes a wife and marries her, and it happens that she finds no favour in his eyes because he has found some unclean matter in her, and he writes her a bill of divorce, puts it in her hand, and sends her out of his house,...

Sha'ul's *halakhah* on the matter of divorce is reported in Romans 7:2-3 and 1 Corinthians 7:10-17.

We begin by quoting the material as it appears in the Greek NT text. Then we shall suggest modifications based on the Semitic versions of the Apostolic Writings.

To begin with, we examine

Mattityahu 5:31-32:

Furthermore it has been said, Whoever divorces his wife, let him give her a bill of divorcement. (Devarim 24:1). But I say to you: that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery, and whoever marries a woman who is divorced commits adultery

The Hebrew and Aramaic text of this passage is ambiguous and is mis-rendered into Greek as “causes her to commit adultery” The Semitic text is better translated “does to her adultery” That it is the man not the wife who commits the adultery is clear from the parallel passages in Mattityahu 19:9; Mark 10:11 and Luke 16:18.

Yahushua presents his case for these precepts in more detail in Mattityahu 19:3-9, which parallels Mark 10:2-9 and Luke 16:18. Here Yahushua shows how these precepts are drawn from a *Yalemmedenu Homiletic Midrash* on Genesis 2:24 and Deuteronomy 24:1. The keywords for the midrash are: “man”; “put away” and “wife.” The Midrash takes the following format:

Question/dialogue:

³The Pharisees also came to him, testing him, and saying to him: “Is it lawful for a man to divorce his wife for any reason?”

Initial passages:

⁴And he answered and said to them: “Have you not read that he who made them at the beginning, 'made them male and female' (Genesis 1:27).

⁵And said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh' (Genesis 2:24)

Exposition:

⁶So then, they are no longer two but one flesh. Therefore what Elohim has joined together let no man separate.”

Further question/second text:

⁷They said to him, “Why then did Moses command to give a certificate of divorce, and to put her away?”

Exposition:

⁸He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

⁹And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery, and whoever marries her who is divorced commits adultery

Yahushua's *midrash* is very relevant to first century Jewish *halakhic* debate on this issue. Yahushua's use of Genesis 1:27 to prove his *halakhic* position is paralleled in the Dead Sea Scrolls (Dam. Document Column 4, line 20 through Column 5, line 1):

...they are caught in two traps: fornication, by taking two wives in their lifetimes although the principle of creation is: "male and female He created them."

Even more significant is Yahushua's interpretation of Deuteronomy 24:1. In the first century a major debate was ongoing as to the meaning of the words for "unclean matter" in this text. The debate is recorded in the *Mishnah* as follows:

Mishnah, Order Nashim, Tractate Gittin 9:10

The School of Shammai say, "A man should divorce his wife only because he has found grounds for it in unchastity, since it is said, "Because he has found in her an unclean matter in anything" (Devarim 24:1).

And the School of Hillel say, "Even if she spoiled his dish, since it is said, 'Because he has found in her an unclean matter in anything'" (Devarim 24:1).

Rabbi Akiva says, "Even if he found someone else prettier than she, since it is said, 'And it shall be if she find no favour in his eyes' (Devarim 24:1)"

The controversy surrounded the ambiguity of the phrase "matter of uncleanness." This phrase in Hebrew can be taken literally, or can be taken as an idiomatic expression for fornication. Yahushua, who is usually a Hillelian teacher, here agrees with the strict interpretation of the school of Shammai. The looser interpretation of Hillel prevailed in Rabbinic Judaism.

Let us examine Yahushua's position closer. Yahushua uses Genesis 1:27 & 2:24 to argue for the stricter interpretation of "unclean matter" in Deuteronomy 24:1. In Mattityahu 19:8, Yahushua makes an important observation: Deuteronomy 24:1 is *not* presented in the *Torah* as being in the perfect will of YHWH. A careful reading of Deuteronomy 24:1-4 shows that 24:1 is an incidental statement in a larger Law which deals with remarriage of the divorced. However 24:1 says:

When a man takes a wife...**and it happens** that she find no favour in his eyes...

Deuteronomy 24:1 simply says, "when [divorce] happens" and then discusses the issue of the *Torah* on remarriage. Yahushua points out that this is YHWH's recognition of man's will on the subject and not the Almighty's will itself, which he finds in Genesis 1:27 & 2:24. All of this he uses to argue for the strictest interpretation of "unclean matter" in Deuteronomy 24:1.

Now Yahushua draws two *halakhot* (rules on how to walk) from his *midrash* reported in Mattityahu 19:9:

- ì Whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.
- ì Whoever marries her who is divorced commits adultery.

The second of these is mistranslated in the Greek of Mark 10:12 to say “and if a woman divorces her husband...” The Aramaic should read “and if a woman is divorced by her husband.” Under the *halakhah* of the first century, a woman could *not* divorce her husband for any reason (see Josephus, Antiquities 15:7:10 as well as Romans 7:2; 1 Corinthians 7:10, 39).

It is noteworthy that the *Shem Tov* text of Mattityahu 5:32 reads very differently:

And I say to you that everyone who leaves his wife is to give her a bill of divorcement. But concerning adultery, he is the one who commits adultery, and he who takes her commits adultery.

Divre HaYamim

“The events of the days.” Hebrew name of the book Chronicles (Annals).

Divri

Literally: “my word.” Leviticus 24:10-23 paints a vivid *Torah*-picture which prophetically foreshadows the blaspheming False messiah of the endtimes. His mother's name was **Shelomit**, the daughter of **Divri** the **Danite**. The names *Shelomit* and *Divri* are very significant: *Shelomit* means “peaceful,” while *Divri* means “my word.” We know that the False messiah will present himself as a herald of world *peace* (cf. the white horse of Revelation 6), and that he will speak many great, pompous, blasphemous *words* (cf. Dani'el 7). Historical Egypt is a picture of the revived Roman Empire of the endtimes. Note that the blasphemer is the son of an Egyptian father and an Israelite woman from the tribe of Dan. Dani'el 9:24-27 teaches that the Antichrist will be European, and will rule the revived Roman Empire. Ancient Jewish sages taught that the evil world leader of the last days would be European and would initially rule from Rome. He was expected to come from the tribe of Dan — cf. Genesis 49:17.

Dodi

My beloved. The term by which the two loved ones addresses each other in *Shir HaShirim*.

E

Ebionites

By the second century, the faction of Jewish believers in Yahushua who came from the School of Shammai, was called the Ebionites. In the course of time, they were increasingly rejected by the increasingly gentilised Christianity.

Eh-yeh

When Mosheh asks the Almighty His Name, He answered, “*Eh-yeh asher Eh-yeh.*” Indicates past, present and future existence, with the emphasis very strongly on the future. The repetition indicates intensity, so that the best rendering is not “I will be who I

will be,” (which conveys) but rather “I will be.” Often inaccurately translated as “I am” in Exodus 3:14.

Eidah

Congregation; a gathering of any type; a body of people gathered around a common purpose. See: *qahal*.

Eidut

Testimony; a sealed scroll handed to the kings of Yahudah and Israel at the coronation ceremony. See 2 Kings 11:12, 2 Chronicles 23:11 and Revelation 5. Based on this, Revelation 4-5 may be interpreted as a vision of the *coronation* of King Messiah in heaven.

Eikhah

'Alas!', written by Yirmeyahu; known today as the book of Lamentations.

El Elyon

El Most High.

El Erech Apa'im

A prayer mentioning the thirteen Attributes of the Almighty.

El Malei Rachamim

Literally: El, full of compassion; a prayer of remembrance.

Eloah Mahozim

The mighty one of fortified strongholds. Dani'el 11:21-12:13 intimates that the False messiah of the latter days will be of the same spirit as Antiochus IV “Epiphanes.” The events are reported with an almost direct transition between the reign of Antiochus IV “Epiphanes” the endtime reign of the Antichrist, with Dani'el 11:35 serving as the transition verse between historical time and the eschaton. Dani'el 11:38 states that this evil figure will not honour the *Elohim of his avot*—the Mighty One whom his fathers worshipped—but will honour *Eloah Mahozim*. In *The Coming of King Messiah*, we have linked this name with the religious system which developed from the apostasy in ancient Babylon, a few generations after the Flood during the days of Noach. We saw that there is a chilling link between the nature of that ancient pagan religious system, and the apostate Rome-based paganised Christianity of today. Putting it all together, one comes to the conclusion that the Antichrist will be a European Jewish man from the tribe of Dan, an apostate and traitor of his people, who will arise from within paganised Christianity, with the full backing of the leader—the False prophet of Revelation 13—of that idolatrous religious system.

Elohim

Mighty one before whom one trembles in awe. Used of YHWH the Father, and also of the Son, as a plural of intensity and majesty. Used of idols and judges as a normal plural noun. Elohim is not the personal name of the Almighty, but a *relational* term. Expressive of the majesty and attribute of strict justice of the Creator. In Tehillim 45:7,

the relationship between the prophetic poet and the Messiah is that the Messiah is the Elohim of the human poet, while YHWH the Father is the Elohim of His anointed Son. Throughout Scripture, the Messiah is, in His presence, YHWH Elohim manifest; yet in His service, He is the servant of YHWH His Elohim, calling the Father “my Elohim” and “the only true Elohim.”

El Shaddai

The All-Sufficient, All-bountiful One. Until the time of Mosheh, the Almighty made Himself known to the patriarchs in the character expressed by the name *El Shaddai*. Ever since Mosheh, He has also revealed Himself in the character expressed by the name YHWH—everlasting, escalating, manifest existence expressed in loyal covenantal love.

Emunah

Faith; the reinforcing triangular interaction between (1) knowledge (*da'at*) of the truth (*emet*), (2) trust in this revealed truth, and (3) obedience. The term *emunah* is very rich and also contains the concepts of love toward the Almighty, steadfastness, uprightness and faithfulness. We are saved by the loyal love of the Father and the faithfulness of Yahushua the Messiah. We accept this grace when we heed the call of the *Ruach* of the Almighty and put our trust in the fundamental truth of Scripture: vicarious atonement through the Messiah. Subsequently, we walk in *emunah*. Note that we are *not* saved by *our* faith, but by the *grace* of the Father and the *faithfulness* of the Son—truths which are sowed in our heart by the *Ruach HaQodesh*. Scripture teaches *covenantal nomism*—YHWH draws us into the covenant by unmerited grace. Once saved, we have covenantal obligations, to which we should be faithful with our entire being, not by external ritual alone.

When many Gentiles accepted the Messiah, there was a problem with communicating Scriptural truth to them in their language—languages which were not the original vehicle for the *Devar*, and which contained concepts which hindered the correct communication of the *Devar*. The Greek word *pistes* is somewhat poorer than the Hebraic concept of *emunah*. So the Almighty chose and sent *chokhamim*—Messianic Jewish sages—to the Gentiles, to communicate the fulness of the *Devar* to them in their own language, to fill out the *pleroma* (fulness) of the Hebraic concepts in the Greek language. We have the essence of the inspired teachings of these *chokhamim* in the epistles of the Sh'liachim.

Emunah is a glowing fire in the heart, not an intellectual confession of doctrine; it is caught, not taught; it is a work of the *Ruach HaQodesh*.

Enthronement festival

Scholar Sigmund Mowinckel identified *Rosh HaShanah* as the enthronement festival major and *Sukkot* is the enthronement festival minor—refer to the articles *Day of the Lord* and *Sukkot* in *Encyclopedia Judaica*. The major enthronement psalms in Scripture are Psalms 47, 93 and 96-99. Also study 2 Samuel 6-7, Psalm 132 and 1 Kings 8.

Ephrayim

Literally: “fruitfulness.”

A tribe of Israel. The tribe of birthright.

Episkopos [G]

A superintendent, bishop, overseer. Yirmeyahu 31 as well as Hoshea contain rich prophecies about Ephrayim.

Episunagoge

A complete collection; a meeting (for worship). Assembling (gathering) together.

Eretz

Land or world.

Eretz Yisrael

The Land Israel.

Erev Shabbat

Late Friday afternoon, just before Shabbat begins. Eschatologically, we are living in *Erev Shabbat*, i.e. at the end of the *Olam Hazei* and at the very threshold of *Yom YHWH*.

Erev

Dusk. The day before, the eve of.

Erusha

A betrothed virgin.

Erusin

The betrothal ceremony. The bridegroom paid a price — the *mohar* — for the bride. The bride accepted the bridegroom's betrothal offer by drinking a cup of wine. In ancient times, the formal betrothal ceremony, constituting the first phase of marriage.

Yahushua the Messiah laid down his own life for us to buy us as His bride, because our sinfulness is incompatible with the qadosh-ness of the Almighty; without the Messiah our righteousness is as filthy rags and we remain under the penalty of death. His *mohar* (bride-price) was his own life; the currency was his own blood, his broken body. This is the gate through which the righteous shall enter; there is no other gate (cf. Tehillim 118). The cup of wine that we drink, and the bread that we eat during the meal dedicated to YHWH, is a symbol, remembrance (*zekher*) and seal of our covenant status as a betrothed bride who awaits the coming of our Bridegroom to take us to His Father's house.

Eruv

Technical term for rabbinical provision permitting the alleviation of certain restrictions.

Esheth ish

A married woman.

Eved

Servant. In the four prophetic songs about the *Eved* of YHWH in Yeshayahu 42-53, the Messiah is announced to be the *Talmid* (student) of YHWH, the rejected and tortured One who will be resurrected from the dead. By His vicarious death, healing and salvation came to us. He is Yisra'el personified. Whereas the nation Yisra'el failed as the

elect covenant partner of YHWH, the Eved of YHWH is the empowered One who will not fail, will become the representative Head of the redeemed, in whom the represented many receive salvation.

Etrog

Citron fruit; with the lulav, it is the symbol of *Sukkot*. Citron fruit taken as one of the four species on the Feast of Tabernacles. Based on a coded message in a specific Psalm, the sages taught that Adam and Chawwah trespassed in *Gan Eden* by eating an *etrog*.

Eytz Chayim

Tree of life.

YHWH wants to restore *Chayim Olam* to mankind, but only to those who will do *teshuvah* (return to Him). Because He knew that the nature of mankind would be evil after eating the fruit of the tree of knowledge of good and evil, YHWH prevented us from eating of *Eytz Chayim* (the tree of life) by driving us out of Gan Eden. Eating of that tree would have locked us up in a state of sinfulness.

Eusebes [G]

Well-revered, i.e. pious and devout.

Even Shetiyah

The Foundation Stone in the Miqdash.

Ezra, ibn

Abraham ibn Ezra (1092-1164), poet, mathematician, astronomer, grammarian, and Bible commentator, emerged as a philosopher through his major work, *Sefer Yesod Mora Ve-Sod HaTorah* (Treatise on the Foundation of Awe and the Secret of the *Torah*), in which he explains the commandments found in the Bible. *Sefer Yesod Mora* is also one of the first philosophical treatises to be written in Hebrew.

Rabbi ibn Ezra opens the *Yesod Mora* with an evaluation of the various branches of knowledge, noting that man's rational soul separates human beings from the rest of the animal kingdom. He then analyses the role of traditional learning in the development of the soul. Ibn Ezra addresses the importance of the knowledge of grammar, stating that one cannot fully understand the text of the *Torah* without it. He also discusses the study of the Bible and the Talmud, arguing that one cannot properly comprehend the Talmud if one does not know the sciences, for there are many passages in the *Torah* and the Talmud that are either incomprehensible or given to misinterpretation by one who has no prior knowledge of the sciences.

Rabbi Ibn Ezra believed that there is a reason for all the commandments of the *Torah* and that all *mitzvot* possess a coherent structure. He maintains that an individual is obligated to observe all the commandments, even if he does not understand their purpose or function. He also explains that the *mitzvot* are divided into positive and negative commandments, noting that the commandments are observed through belief, speech, and action.

Sefer Yesod Mora greatly influenced Maimonides and many of the concepts found in his *Guide for the Perplexed*, and traces of the *Yesod Mora* can even be found in Rabbi Shneur Zalman of Liadi's *Tanya*.

Ezrat Nashim

The Hall of the Women in the *Beit HaMiqdash* compound; the outer Courtyard.

Ezrath Yisra'el

The Hall of Israel in the Temple compound.

F

Fasting

Why do Israelites fast on *Yom Kippur*? Va'Yikrah (Leviticus) 23 and Ba'Midbar (Numbers) 29 both make it clear that Israelites are to “afflict” or “deny” their beings (*nefesh*) on *Yom HaKippurim*. This has been interpreted to mean, amongst other things, abstaining from food, bathing, sexual contact and other kinds of pleasurable activity — *Yom Kippur* is a day of solemn assembly.

But how does fasting in particular accomplish afflicting your being? Fasting in the *Torah* is done on certain occasions only, and permitted by the Rabbis for short periods only, usually not for more than 25 hours for various events like the anniversary of the death of someone, a communal catastrophe, when *Tefillin* or *Torah* books are dropped, and on feast days like *Yom Kippur* and minor fast days like *Purim Katan*, *Tisha b'Av* and two or three others.

Denying yourself food, from a Jewish point of view, is a mechanism of remembrance which reminds us that YHWH alone is sovereign over all, and only He is to be served and worshipped, instead of our own needs. It also instructs us that all things come from the Set-Apart One of Israel, blessed be He, and not from our own efforts (see *Devarim* 8), as our pride would tend to dictate.

Fasting can be thought of as sending a message to YHWH that we recognise His Kingship and provision. Fasting was never meant to be a method through which we coerce⁹ the Almighty into doing what *we* want, or invoke His presence, or to get Him to listen to us; He hears us anyway, whether we fast or not. Those who practice fasting to achieve these things are really practising a form of shamanism. Fasting in the *Tanakh*, in fact, is not *for* YHWH or even *about* YHWH. It is about *us*, and our relationship *to* YHWH. Scriptural fasting never has as its goal (as in paganism) to reach the heavenly powers and please them by denying the physical needs of the body. It is not a mechanism of guilt-removal to cleanse the conscience, nor is this concept found in *Torah*. Except for personal grief or sorrow, Scriptural fasting is almost always *communal*, *not individual*, in the *Tanakh* — believers fast as a body.

⁹ Afrikaans: Sy arm draai.

Thus we afflict our beings, by going against the grain of our natural thoughts and perceptions. Fasting is in essence a *reality check* to help us get back on track, that the prayer of Psalmist might come to pass...

Tehillim 51:10

Lev tahor barah li Elohim, v'ruach nachon chadesh ba-kirbi.

Create in me a pure heart, O Elohim, and renew a correct spirit within me.

Yeshayahu 58 deals with fasting; unfortunately this passage is almost universally misunderstood and misapplied within contemporary Christianity; it deals with *communal* fasting on *Yom Kippur* and is, in fact, the *Haftarah* Scripture reading for *Yom Kippur*. Yeshayahu 58 teaches us to look at ourselves and measure us against the moral standards of the Word, and then to repent and become doers of the word, specifically in being generous and kind to poor brothers and sisters.

Fox

An inferior person. One of low moral and intellectual stature, of inferior pedigree. Opposite: Lion.

G

Gal

Circle; wheel; heaven. Names like Galil and Gilgal contain this grammatical root.

Galil

The Galilee.

Galut

The Diaspora, exile or dispersion of Israel. The condition of Israel in the Dispersion.

Gan Eden

Literally: Garden of delight. The Garden of Eden. Paradise.

Gaon

Plural: *Ge'onim*.

Excellency. Reverential title of heads of Talmudic academies of Sura and Pumbedita in Babylonia, which flourished between the sixth and eleventh centuries, the Gaonic period. The head of a *Torah* learning centre in Babylonia in the post-Talmudic era.

Gaonate

The office of Gaon.

Gaonic period

Period between the sixth and eleventh centuries, when Talmudic academies flourished in Babylonia, and were led by the *Ge'onim*.

Gemarah

A collection of legal and ethical discussions of the rabbis of the third to the fifth centuries, edited about 500 YM. Together with the Mishnah, it forms the Talmud. The Hebrew word Gemarah means “completion.” It is the second and longer of the two pieces of literature which comprise the Talmud. The Gemarah completed the Mishnah by functioning as its commentary.

The word “talmud” means “studies”. The Talmud is essentially edited minutes of meetings between sages who discussed the written *Torah*, the oral *Torah*, the Prophets, the *Beit HaMiqdash* service, the Writings as well as *halakhah* (Jewish religious law). The Mishnah is the shorter, earlier part of the Talmud. It is quite cryptic and needed explanation and elaboration. Accordingly, the Gemara was required to complement the Mishnah. Although many things in the Talmud are untrue, it also contains very valuable material.

Gematria

Finding meanings in the numerical value of Hebrew letters and words.

Genizah

A depository for sacred books. The best-known was discovered in the synagogue of Fostat in old Cairo.

Ger

A guest; a foreigner. An alien, sojourner, stranger, guest. A Gentile who stays in Israel.

Ger Sheker

Proselyte who declares full conversion for ulterior motives.

Ger Toshav

Literally: sojourner or stranger who dwells at the gate (Afrikaans: “die vreemdeling in jou poorte”). A temporary resident in A Gentile living in Eretz Yisra'el who worships the One Elohim of Yisra'el and obeys the Noachide laws as his covenant obligation, but does not receive circumcision and does not observe the entire *Torah*. Such a person received courtesies and privileges.

A Gentile who accepts the One Elohim of Israel and who keeps the Noachide commandments, without fully converting to Judaism. The *Torah* teaches that such a person had to be treated well by the Israelites.

In Acts 15, the ruling council met in Yerushalayim and ruled that a non-Jew may enter the Body of Messiah as a Ger Toshav. In other words, Messianic Gentiles do not have to convert to Judaism. This *halakhic* loosing still applies today, i.e. ⚔ no-one may force a Gentile believer in Messiah to become Jewish in order to be saved. Likewise, ⚔ no-one may tell a Jewish believer in Messiah to break away from *Torah*, i.e. to be unfaithful to his or her covenantal obligations. In the first century, point ⚔ was widely misunderstood. Today, point ⚔ is sadly misunderstood, both within Christianity and non-Messianic Judaism.

Ger Tzadek

Literally: a righteous sojourner or stranger. A full convert of true conviction, in all respects to be treated like an ethnic Israelite. A Gentile who accepts the entire yoke of the *Torah* as his covenant obligation and is circumcised.

Note: the yoke of the *Torah* is considerably lighter for a female than for a male *Ger Tzadek*.

The *Torah* given through Mosheh deals with Israel's unique covenantal obligations, and contains *mitzvot* (commandments) on how to treat Gentiles travelling through and residing in Eretz Yisra'el. It does *not* state how Gentiles staying outside Eretz Yisra'el should behave. Why not? Is it an oversight? Certainly not! The covenant with Noach applies to such Gentiles, i.e. all non-Israelites dwelling outside the borders of Eretz Yisra'el. Before Messiah, only a *Ger Tzadiq* received the fulness of the benefits of the covenants with Israel. Since Messiah, Gentile believers enter into the fulness of the benefits of the *B'rit Chadashah* (New Covenant), not by converting to Judaism, but by the *emunah* (faithfulness) of Yahushua the Messiah. After having entered into the covenant by grace, the Gentile believer keeps the Noachide *mitzvot* (commandments) as the entrance requirement for fellowship, and is free to practise *Torah*, as long as *Torah* never replaces the Living *Torah*, the Word incarnate — King Messiah, the Mediator of the *B'rit Chadashah*. The covenantal obligations then, of a Gentile believer are considerably less than that of a Messianic Jewish believer. Israel had and has a unique commissioning: they are the chosen people — chosen to perform a task.

Gerut

The process of conversion to Judaism.

Get

A Jewish bill of divorce, given by a man to an unwanted wife. In the days of King David, it was customary for soldiers to provide their wives with a *Get* before they went to battle. Should the husband become “missing in action” the *Get* would spare the wife the agony of having to remain an unmarried widow for the rest of her life.

The rabbis teach that Uriyah gave Bat-Sheva a *get* before he went to war, so that — technically — Bat-Sheva was a divorced woman when King David seduced her. This fact does not distract from the magnitude of King David's sin, for which he was punished but forgiven.

Gevurot Geshamim

“The power of rain,” a praise to YHWH for the revelation of His powers in nature.

Gezerah

Laws or traditions added by the Pharisees as *fences* around the written *mitzvot* of the *Torah* in an attempt to prevent it from being broken.

Gematria

The calculation of the numerical values of Hebrew letters and words to find deep meanings.

Ger

Also: Geir. plural: geirim; feminine: geirah; connective plural: geirei-.

Resident-alien. As noted in the Encyclopedia Judaica, Acts 15 contains one of the earliest extant references to laws applying to non-Jews: "This latter list ["Acts" 15:20] is the only one that bears any systematic relationship to the set of religious laws which the Pentateuch makes obligatory upon resident aliens" — geirim. What some rabbis today are calling "B'nai Noah" was first formally defined and stated by the Netzarim *Beit Din* in Yerushalayim, under the first Paqid, Ya'aqov 'ha-Tzadiq' Ben-David.

The quickest and easiest way to understand geir is to relate the geir to the modern definition of "Bnai Noah." The geir differs in two ways:

Semantic: the name. Both *Torah* and Talmud refer unambiguously to Benei Noach as all non-Jews, not just those who observe the Noachide Laws. As the widely acknowledged world's foremost expert in Hellenism, Louis H. Feldman, makes clear in his article in the *Biblical Archaeology Review* (86.09-10, p. 58ff), in both Biblical and Talmudic times, these non-Jews were unconverted proselytes to Judaism, called geirim.

Threshold condition versus end-goal. The earliest formal statement of the Noachide Laws, stated explicitly in the same *Beit Din* decision that these were a threshold minimum requirement for non-Jewish geirim, not an acceptable permanent goal for B'nai Noah, because, then these non-Jews, otherwise not permitted to mingle with Jews during that period, were permitted to attend synagogue, where they could learn the rest of *Torah* from those who recite the *Torah* of Mosheh every Shabbat, in every city, from ancient generations, the *Torah* of Mosheh being recited every Shabbat in the synagogues. What some rabbis hail as the end goal for "B'nai Noah" was considered the minimum threshold or entrance requirement for interrelating with the Jewish community in the 1st centuries BCE and CE — for geirim.

While the modern understanding of geir is "a convert to Judaism," the Biblical definition was slightly different. See the 1986-09-10 *Biblical Archaeology Review* magazine (BAR) article by Louis H. Feldman. BAR states: "There is simply no one in the world who has a better grasp of Hellenistic Jewish literature than Louis Feldman" (*loc. cit.*, p. 45). Feldman's article on "G-o-d-fearers" (*loc. cit.*, pp. 58-69) is a MUST read. Non-Jews never came to Judaism already *Torah*-observant and satisfying all of the requirements for being converted. When non-Jews became interested in learning about Judaism they required a special status to distinguish them above the *Benei Noach* Upon coming before, and being recognised by, the *Beit Din* as 1) keeping the Noachide laws and 2) committed to learning and practising the rest of *Torah*-observance, these postulants to Judaism were granted the status of *geir Toshav* (feminine: *geirah toshevet*). These remain — unchanged — the two requirements for being recognised by the Netzarim *Beit Din* as a geir Toshav Netzarim. Becoming a geir Toshav enables a non-Jew to be counted within Israel; it is not the same as converting.

In Ancient Israel, most geirim converted, which is why geir eventually blurred with "convert." However, when the geir converts, Orthodox *halakhah* then recognises him or her as a Jew(ess). The Jew(ess) — whom Orthodox *halakhah* prohibits from even being reminded of their non-Jewish past — is then no longer a geir(ah). There were also many

geirim who, either because they feared circumcision or were married to a non-Jew who didn't want to convert, never converted. Upon becoming conversant and responsible to the entirety of *Torah* like a Jew, the *geir Toshav* who didn't convert was then instead recognised as a *geir tzeddeq* (who was still not a Jew). Thus, it is inaccurate to confuse the geir with the (converted) Jew. A *geir Toshav* is a non-Jew who has come before a *Beit Din* and been recognised as a non-Jew, with probationary status in the Jewish community, committed to learning, and keeping as they learn, *Torah* and *halakhah*.

Gever

A strong one, i.e. a male or a warrior.

Gey

Valley.

Gey Hinnom

Valley of (the son(s) of) Hinnom. Simplistically translated as “hell.” A valley to the South, Southwest and West of Yerushalayim where the social outcasts and those with unclean diseases dwelt amidst rubbish, sewerage, worms and smoke from ever-present fires, cut off from the life of Yisra'el. A place of punishment in the age to come.

Gihon

A river. Literally: to gush.

GNT

(Greek New Testament Text)

It is a fact of life that there are many manuscripts of the New Testament, ranging from minute portions, dated as early as 45 to 55 YM, right through to whole copies of the New Testament dating as early as the middle 300's YM, and many more that are later than that, right up to around 1000 YM.

No one claims to have any portion of the original documents themselves, and so everything of antiquity available to us are copies (of copies etc.). This all took place before the printing press.

The copyists of the New Testament text were generally reasonably accurate in their work, but not nearly as accurate as the Jewish copyists of the Hebrew Scriptures. There were mistakes made, but not usually significant.

Most people do not bother to count copies of the New Testament that are younger than 1000 YM as significant in determination of the most accurate text.

On such a basis there are around 28,000 manuscripts or parts of, that are considered as old enough to have any bearing on what would determine an accurate representation of the original Greek text.

Such a large number of manuscripts provide a sufficient enough amount of data to compare each, and in doing so generally iron out any mistakes made by copyists. Although it does seem to some extent logical that the older the manuscript it is less likely to be influenced by scribal error.

Although, such a conclusion is challenged by some of the most eminent of commentators on this matter.

Most early translations into English, the first of which took place around the end of the 1300's YM were made from a very early Latin translation, made by Jerome, called the Vulgate.

However, there arose a very strong desire to present an accurate edition of the Greek text of the New Testament. Names like Stephen (1550 YM) and Elzevir (1624 YM) represent serious attempts to present working editions of the Greek text.

The methods they used were simply to sift through whatever was available and make a decision about what each manuscript available to them said, and include what looked like a general consensus of accuracy into their text.

They were guided to some extent by what had been considered traditionally by the church, and its theologians, as an accurate representation of the original text. That is, what which had been received by the church through the ages. Thus the general description of the resultant text has become to be known as the “Received Text” (sometimes known by its Latin title— *Textus Receptus*). This forms the basis of the work of the above editors, and many others of the time.

By the time of the translation of the 1611 King James Version of the Bible, the edition known as the Received Text was generally accepted as the most accurate representation of the Greek New Testament. That was used by the translation committee of that version.

In the late 1800's a significant ancient Greek manuscript became available: this became to be known as *Codex Sinaiticus*, and currently resides in the British Museum in London. Its significance in the discussion as to the accuracy of the 15th and 16th Century editions of the Greek New Testament, can be seen in that it is the oldest complete copy of the New Testament and dates to around 340 YM. At last, it was believed, a very ancient manuscript that could confirm or validate the work of the Erasmus, Stephens and Elzevir.

There arose a consensus of opinion in this area of discussion that the most ancient manuscripts were the most accurate. This had not been the opinion of the 15th and 16th Century editors, who had followed rather a loose majority text opinion. This more modern idea, that the oldest manuscripts were the most accurate, began to be widely adopted by editors, and forms the basis of the principles of Westcott and Hort. Largely speaking that position has prevailed in the region of textual criticism since the latter half of the 19th Century, and is still held by many today.

The text that we refer to as the Westcott and Hort text, although it is known by some other descriptions, is largely based upon the *Codex Sinaiticus*, and highlights some significant differences with that presented in the Received Text.

However, the theory that antiquity carries authenticity has some serious flaws. The reason why it was adopted, was simply because, it was assumed that people do not take things out of a text, they more likely add things to it. The older the manuscript the less likely to be the errors. Yet this is simply not true. You can just as easily remove things in error as well as you may add things in error.

One reason why there are not so many really old documents is that they get damaged and deteriorate in use. To find a very ancient complete manuscript of the Apostolic Writings actually implies that it had not been used, which carries an inherent suggestion of unacceptability.

Another difficulty with the school of thought that surrounded the editions following the principles of Westcott and Hort, was simply that it was all too eclectic, and subject to the opinions of the editors. Evangelicals have looked for a less subjective approach to the matter.

A number of evangelical scholars have pointed out the glaring problems of too closely following the Westcott and Hort type text, for there are occasions where a variant text is chosen which just does not accord with context.

For example, in Luke 4:44: the Westcott and Hort text says that Yahushua continued to preach in the synagogues of Judea, when the passage immediately previous to it makes it very clear that he was nowhere near Judea, being continually located in Galilee at the time. This is echoed by the NIV and NASB translations which both, quite slavishly, follow the Westcott and Hort type text, and is so obviously wrong that it is surprising that the translators could stick to the text, yet they do acknowledge this in their footnotes. However, the *New King James Version* (NKJV), which follows a Majority Text position gets it right and translates the text to read that he continued preaching in the synagogues of Galilee, which admirably fits the context.

Another example is found in John 1:28, where the NIV reflecting its Westcott and Hort background claims that John was baptising at Bethany which is the other side (meaning the eastern side) of the Jordan, which of course is simply incorrect, for Bethany is just a mile or two to the south east of Yerushalayim and nowhere near the Jordan, let alone the other side of it. The NKJV version, following the majority text, more accurately points out that John was baptising at Bethabara, which is on the eastern side of the river Jordan.

Why we ask do the advocates of the Westcott and Hort principles stick to such obvious errors of presentation, if it is not to give the reader the general impression that errors reside in the New Testament text?

Do they not realise that the original writers and their readers were so highly unlikely to have settled for such obvious errors, that as such they are clearly do not come from the original text.

This and many other observations have caused evangelical scholars from all schools of thought to contend that the principles of Westcott and Hort are so seriously flawed that the editions of Greek that are espoused by them are just not trustworthy.

Even the most recent editions of the NIV have been forced to acknowledge this, and while not completely eradicating the slavish attitudes of the early translation committee, they have been forced to reinstate into the text some passages, missing in the Westcott and Hort text, that were originally found only in footnotes.

Recently, significant numbers of scholars have abandoned that principles outlined in the work of Westcott and Hort and have simply turned to a majority text position. That is where it is theorised that the burden of accuracy rests with the rendering that has the

support of the largest number of manuscripts. This of course recognises the values of many manuscripts that were not available to the editors of the Greek Text at the time of the editors of the so called “Received Text.”

Surprisingly enough, the product of the modern Majority Text position is very much like the Received Text, and we are beginning to understand that the GNT manuscript compilers of the 15th and 16th Century were not so far from the truth.

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Some claim that the New Testament was first written in Hebrew and that we only have Greek translations of the Hebrew original.

Hebrew documents that recorded events in the life of Yahushua existed very early. Each of the gospel writers—Mattityahu, Mark, Luke and Yochanan have drawn on these Hebrew and Aramaic documents in preparing their gospels.

The following Semitic manuscripts of New Testament books are not simply translations, but are descendants of the original Hebrew and Aramaic manuscripts of the Apostolic Writings of which the Greek is a translation:

- ì *DuTillet*— A Hebrew manuscript of Matthew which was confiscated from Jews in 1553 and placed at the Biblioteque Naztionale in Paris as Hebrew MS 132.
- ì *Shem Tob*— A Hebrew version of Matthew which *Shem Tob* transcribed in its entirety into his polemic work *Evan Bohan* in 1380.
- ì *Munster*— A Hebrew version of Matthew closely related to *DuTillet* and *Shem Tob* which Munster published in printed form in the 16th century from a manuscript (now lost) which he obtained from Jews.
- ì *Old Syriac*— A Syriac (Aramaic) version of the four Gospels which exists in two manuscripts which date to the fourth century.
- ì *Peshitta NT*— A Syriac (Aramaic) version of most of the Apostolic Writings (only 2 Peter; 2 & 3rd John; Jude and Revelation are missing) which exists in about 350 ancient manuscripts which date as early as the fourth century. This was the Aramaic version which came to be used by the Messianic Assemblies of the East (Nestorians/Assyrians) as well as the Syrian Jacobites and the Chaldean Roman Catholics.
- ì *Crawford Manuscript*— An Aramaic Manuscript of Revelation.
- ì Also some Greek manuscripts of Matthew have notes referring to variant readings from the *Judaikon* (Jewish version).

Professor Shmuel Safrai has remarked that just as one should not expect to find first-century copies of Pharisaic writings, one should not expect to find fragments of a Hebrew biography of Yahushua. Prof. Safrai's assumption that no Hebrew Life of Yahushua will turn up results from his knowledge that in this period the disciples of a Pharisaic sage was not permitted to transmit in writing the words of his master. A sage's teaching was considered Oral *Torah* and as such its transmission writing was strongly prohibited. If, as seems likely, Yahushua's first disciples viewed his words as part of that growing corpus

of scriptural interpretation know as *Oral Torah*, then they, too would not have dared preserve his teaching in writing, but would have transmitted it orally. Pursuing this line of reasoning, one can suggest that the first written collection of Yahushua's words and deeds was a Greek work.

Dr David Bivin of the Jerusalem School of Synoptic Studies suggests that early listeners to the Apostle's preaching may have made notes and that these formed some of the collections of writing that were used by the gospel writers themselves. Dr Bivin says, "Perhaps the listeners took notes in Hebrew and later translated them to Greek, or simply translated what he heard directly into Greek."

What we can say is that the conversations recorded in the gospel accounts, were conducted in Hebrew, and the Greek text of the *B'rit Chadashah* shows much evidence of these Hebraic origins. These were Hebrews, writing about events that are very Jewish, where the original conversations took place largely in Hebrew. But note carefully that this is not equivalent to saying that the *B'rit Chadashah* was originally written in Hebrew and then translated into Greek.

Go'el

Kinsman-redeemer. A close relative who pays the price required to restore a person or persons who have lost their property and/or freedom, to their original state of land-ownership and freedom, from which they had fallen into poverty and slavery. Yahushua, the Second Adam, is our *Go'el*. He had to come as a Man to accomplish the work of redemption, to restore the believing remnant of mankind to the fulness of the *Malkut Shamayim* (Kingdom of Heaven) and the earth to its former state.

The article *GO'EL* from the 1903 edition of the Jewish Encyclopedia states:

Next of kin, and, hence, redeemer. Owing to the solidarity of the family and the clan in ancient Israel, any duty which a man could not perform by himself had to be taken up by his next of kin. Any rights possessed by a man which lapsed through his inability to perform the duties attached to such rights, could be and should be resumed by the next of kin. This applied especially to parcels of land which any Israelite found it necessary to sell. This his *go'el*, or kinsman, had to redeem (Leviticus 25:25). From the leading case of Yirmeyahu's purchase of his cousin Hananeel's property in Anathoth (Yirmeyahu 32:8-12) it would appear that in later Israel at any rate this injunction was taken to mean that a kinsman had the right of pre-emption. Similarly, in the Book of Ruth the next of kin was called up to purchase a parcel of land formerly belonging to Elimelech (Ruth 4:3). It would appear from the same example that another duty of the *go'el* was to raise offspring for his kinsman if he happened to die without any (Ruth 4:5). This would seem to be an extension of the principle of levirate marriage; hence the procedure of *halizah* was gone through in the case of Na'omi's *go'el*, just as if he had been her brother-in-law. The relative nearness of kin is not very definitely determined in the Old Testament. The brother appears to be the nearest of all, after whom comes the uncle or uncle's son (Leviticus 25:49).

Another duty of the *go'el* was to redeem his kinsman from slavery if sold to a stranger or sojourner (Leviticus 25:47-55). In both cases much depended upon the nearness or remoteness of the year of jubilee, which would automatically release either the land or the person of the kinsman from subjection to another.

As the *go'el* had his duties, so he had his privileges and compensation. If an injured man had claim to damages and died before they were paid to him, his *go'el* would have the right to them (Leviticus 6:1-7). The whole conception of the *go'el* was based on the solidarity of the interests of the tribe and the nation with those of the national Elohim, and accordingly the notion of the *go'el* became spiritualised as applied to the relations between Elohim and Israel. Elohim was regarded as the *go'el* of Israel, and as having redeemed him for the bondage of Egypt (Exodus 6:6, 15:13). This conception is especially emphasised in Yeshayahu 40-66.

However, the chief of the *go'el* duties toward his kinsman was that of **avenging** him if he should happen to be slain by someone outside the clan or tribe. Indeed, it is the only expedient method by which any check could be put upon the tendency to do injury to strangers. Here again to the family of the murderer, and the death of one member of a family would generally result in a vendetta. It would appear that this custom was usual in early Israel, for the crimes of a man were visited upon his family (Yehoshua 7:24; II Kings 9:26); but at a very early stage the Jewish code made an advance upon most Semitic codes, including that of Hammurabi, by distinguishing between homicide and murder (Exodus 21:13-14). It was in order to determine whether a case of manslaughter was accidental or deliberate that the cities of refuge were instituted (Deuteronomy 19; Numbers 35). In a case where the elders of the city of refuge were satisfied that the homicide was intentional, the murderer was handed over to the blood-avenger ("*go'el ha-dam*") to take vengeance on him. Even if it was decided that it was a case of unintentional homicide, the man who committed the deed had to keep within the bounds of the city of refuge till the death of the high priest, as the *go'el* could kill the one who committed the homicide with impunity, if he found him trespassing beyond the bounds (Numbers 35:26-27).

In the legislations [of other nations] the principle of commuting the penalty by paying an amount of money as a fine, grew... [the amount of money that had to be paid] varied according to the rank of the person. Such a method [of paying a fine] was distinctly prohibited in the Israelite code (Numbers 35:31). It would appear that the custom of the **blood-avenger** still existed in the time of David, as the woman of Tekoah refers to it in her appeal to the king (II Samuel 14:11)...

In His second coming, we see Yahushua the Messiah coming as the **Go'el ha-dam**, the **blood-avenger**, coming to save the faithful remnant and take vengeance on His enemies:

Yeshayahu 26:20-27:1:

²⁰Go, my people, enter your rooms and shut the doors behind you; hide yourselves for a little while until his wrath has passed by.

²¹See, YHWH is coming out of his dwelling to punish the people of the earth for their sins. **The earth will disclose the blood shed upon her**; she will conceal her slain no longer.

^{27:1}In that day¹⁰, YHWH will **punish** with his sword, his fierce, great and powerful sword, Liv'yatan the gliding serpent, Liv'yatan the coiling serpent; He will slay the *tannin* of the sea.

¹⁰ Some modern translations render this, misleadingly, as "on that day." *Yom YHWH* is a 1000 year day, and not a single 24-hour day.

Yeshayahu 63:1-6:

¹Who is this coming from Edom, from Bozrah, with his garments stained **crimson**? Who is this, robed in splendour, striding forward in the greatness of his strength? “It is I, speaking in righteousness, mighty to save.”

²Why are your garments **red**, like those of one treading the winepress?

³“I have trodden the winepress alone; from the nations no-one was with me. I trampled them in my **anger** and trod them down in my **wrath**; their **blood** spattered my garments, and I stained all my clothing.

⁴For the day of **vengeance** was in my heart, and the year of my **redemption** has come.

⁵I looked, but there was no-one to help, I was appalled that no-one gave support; so my own **arm**¹¹ worked salvation for me, and my own **wrath** sustained me.

⁶**I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground.”**

Go'el Yisra'el

The Redeemer of Israel. The One who pays the price to enable us to regain what we have lost, and who will avenge the blood of the covenant people in the Day of the fierce anger of YHWH, as the *Go'el ha-dam*, the blood-avenger. It is very important to note that the concept of *go'el* not only implies kindness and restoration, but also vengeance in the eschatological time of wrath.

One of the eighteen benedictions of the *Amidah* prayer.

Gog and Magog

The *Jewish Encyclopaedia*, (Singer, 1912, Volume VI: 19) states:

...the term [Magog] connotes the complex of barbarian peoples dwelling at the extreme north and Northeast of the geographical survey covered by [Genesis 10]. Josephus (*Antiquities of the Jews*, II.6 § 1) identifies them with the “Scythians,” a name which among classical writers stands for a number of unknown, ferocious tribes. According to Jerome, Magog was situated beyond the Caucasus, north of the Caspian Sea. It is very likely that the name is of Caucasian origin...In Ezekiel 38:2, “Magog” occurs as the name of a country (with the definite article); in Ezekiel 39:6 as that of a northern people, the leader of whom is Gog.

The Gematria of the Hebrew letters of the expression *Gog-uMagog* (“Gog and Magog”) is 70. The sages interpreted this as the 70 nations of the world rising up against Yisra'el and the Mashiach.

Golden Calf Worship

Christmas and Easter forms part of a “golden calf” system of worship. What is the “golden calf” system of worship? It is *mixing* paganism with the worship of the Elohim of Israel and calling this mixed worship the true worship of YHWH.

¹¹ A term for the Messiah.

Exodus 32:4-6:

And he received them at their hand, and fashioned it with a graving tool and after he had made it a *molten calf*: and they said, these be thy Elohim O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it and Aaron made proclamation and said: 'Tomorrow is a FEAST TO YHWH. And they rose up early on the morning and offered BURNT OFFERINGS and brought PEACE OFFERINGS and the people sat down to eat and to drink and rose up to play

YHWH commanded Israel to serve Him with offerings and feasts; however, backslidden Israel expressed that worship in an idolatrous fashion — with a golden calf.

Jeroboam, the leader of the Northern Kingdom of Israel did the same thing in 1 Kings 12.28-32:

Whereupon the king took counsel and made two calves of gold and said unto them, It is too much for you to go to Yerushalayim [as YHWH commanded in Deuteronomy 16:16]: behold thy elohim, o Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel and the other put he in Dan.

The places where the images were set up, is prophetic: *Bethel* means “house of El” and Dan comes from Hebrew word, *din* which means *judgement*. The people called it “The house of Elohim,” but Elohim called it “Dan/Din” or judgement. Ultimately, Elohim judged the northern kingdom and dispersed them into the nations; they reaped what they sowed — *assimilation* or *mixing*.

The reason for Elohim's judgement upon this system is given in...

2 Kings 17:9-14:

And the children of Israel did secretly those things that were not right against YHWH their Elohim and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set up images and *asherim* in every high hill and under every green tree. And there they burnt incense in all the high places, as did the heathen whom YHWH carried away before them: and wrought wicked things to provoke YHWH to anger. For they served idols whereof YHWH had said unto them, Ye shall not do this thing. Yet YHWH testified against Israel and against Yahudah by all the prophets and by all the seers saying, Turn ye from your evil ways and keep my commandments and my statutes according to all the *Torah* which I commanded your fathers and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like the neck of their fathers, that did not believe in YHWH their Elohim.

The worship system of the people was in their minds the worship of the Almighty of Israel. When YHWH sent His messengers to the people and told them “you don't have it quite right,” they rejected these messengers because they viewed that they were worshipping YHWH and had a covenant with Him and so their reaction was the following: “Who are you to judge my faith in YHWH?”

Goy

Plural: *Goyim*.

Nation; Gentile.

Goyah

A Gentile woman.

Goyim

Gentiles; nations.

Great Commission

In Mattityahu 28:18-20, Yahushua commissions his *talmidim* to become sh'liachim — sent ones, commissioned ones:

Mattityahu 28:18-20:

...Therefore go and make *talmidim* of all the *Goyim*...teaching them to obey everything I have commanded you...”

To understand this commandment, we must place it back in its original setting. In ancient Israel, a Rabbi or teacher would attract a group of *talmidim*, i.e. students, to him. They would voluntarily attach themselves to him to study the Scriptures with him and learn from him how to apply the Scriptures in their daily walk. The Rabbi attracted his *talmidim* by his knowledge, wisdom, understanding and his walk with YHWH, not by forcing them or running after them.

Based on this understanding, we can paraphrase the commission, as it applies specifically to us, as follows:

Become *talmidim* of the Messiah. Learn the Scriptures, worshipping the Father walking in the Footsteps of the Messiah. Live like Messiah instructed us, obeying the Word in love. Then go to all the nations. By your moral example and knowledge of the truth, *attract* people to *voluntarily* (and often temporarily) attach themselves to you as *students*. Teach them that YHWH seeks us in the Son — Yahushua the Messiah, that He reaches us in the Spirit, bringing us by the Spirit to the Son and in Him to the Father.

Green Tree

One of the more difficult sayings of Yahushua is:

Luke 23:31

For if they do these things in the green wood, what will be done in the dry?

The Aramaic literally reads:

That if in a green tree they do these things, what will happen in the dry?

Not in Hebrew and Aramaic the “b-” preposition can mean “in” but idiomatically it can also mean “with” meaning “to” In this case the passage is best rendered:

That if with a green tree they do these things, what will happen with the dry?

In the Semitic the passage is a clear allusion to Yechezk'el 20:45-21:17, where the *green tree* is a metaphor for the *righteous* while the *dry tree* symbolises the *wicked*, who will be burned up when judgement falls.

In summary: Alluding to Yechezk'el 20:45-21:17, Yahushua uses a *kol v'khomer* statement to say:

If they do this with a righteous one,
What will happen to the wicked?

or:

If they do this with me,
What will happen to them?

Luke 23:26-31 and Yechezk'el 20:45-21:17 are parallel passages; Yahushua the Messiah is the Word become flesh, and the density of His references to the Word, i.e. the Hebrew Scriptures, is astounding. He did not speak His own words, but the words of His Father in Heaven. Almost every sentence that He spoke contains multiple references to the *Tanakh*.

Grogger

Noisemaker used to drown out Haman's name during the reading of the *Megillah* on *Purim*.

G'ulah

Redemption. Specifically: the redemption of YHWH through the Messiah. The blood of bulls and goats can never restore *Chayim Olam* (resurrection and immortality) to our *nefesh* (being). The sacrifices offered in the wilderness and in the *Beit HaMiqdash* (Temple) set Yisra'el apart unto YHWH and temporarily covered their transgressions, but ultimately pointed toward the *G'ulah* (redemption) through the *Go'el* (Kinsman-Redeemer) who would be sent forth by the Father. We presently have the *firstfruits* of redemption, but await the final or full redemption that will happen with the return of King Messiah.

H

Ha-azinu

Deuteronomy 32; the Song of Mosheh. Ha-azinu was prayed every morning on the *Beit HaMiqdash*. It was prayed by the *kohanim*, who would run to do this prayer, which was performed in the Chamber of Hewn Stone—the meeting place of the highest court in *Eretz Yisra'el*. The sages taught that ha-azinu has 6 parts, which point to the 6 eschatological periods of the *Olam ha-zeh* (present age), leading up to the final eschatological period—the time when King Messiah will reign. Performing the ha-azinu prayer every morning must have given the *kohanim* the means to make it through the day—we can maintain our stability in the present because of the promise of the future.

Hadas

A myrtle branch.

HaElyon

The Most High.

Haftarah

Selection from the Prophets read or chanted after the weekly *Torah* portion during the synagogue service on the Sabbath and set-apart days.

haGadol

The great.

Hagah

To murmur (in pleasure or anger). To ponder, imagine, mutter, roar, speak, study, talk, utter.

Hagbalah

Days of Abstinence.

Haggadah

A general Hebrew term for utterance, applied specifically to the nonlegal portion of rabbinic literature. It is also the title of the text recited at the festive meal (Seder) on the first two nights of *Pesach*. Literally: telling; book in which the *Pesach* story is retold and the Seder ritual is outlined. The tale of the Exodus from Egypt as read at the Seder Night.

Haggay

Haggai.

Hairstyle (men)

It is very sad, even disgusting, that the popular Christian representation of “Jesus” is a long-haired man — Scripture clearly prescribes that a priest should have neatly trimmed hair and beard. Yahushua was and is our High Priest. Look at the following witness of the *Tanakh* and the *B'rit Chadashah* concerning the hairstyle of a priest:

Yechezk'el 44:20:

The priests must not shave their heads or let their hair grow long, but they are to keep the hair of their heads trimmed.

1 Corinthians 11:14:

Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him...

In *Me'am Lo'az* — *The Torah Anthology: Yom Kippur Service* (Kaplan, 1982: 60), the *halakhic* prohibitions of the sages concerning male hairstyle are set out:

...a prohibition against letting one's hair grow and not cutting it...so as to resemble [pagan priests]...Likewise, it is forbidden to...leave the hair on the back [of the head] falling on one's shoulders, since all these are pagan customs and forbidden by Elohim.

If one does any of these, he is in violation of this commandment and can incur the penalty of flogging.

We have shown that the popular “takhaar” conception of how “Jesus” looks, is in fact a representation of Antiochus IV “Epiphanes” and the coming False messiah.

HaQadosh BaruchHu

“The Set-Apart One, Blessed be He.”

Halakhah

The way one goes; the “walk.” The legal and regulatory portions of the Talmud, and of all Jewish lore...Jewish law. Law, regulation, legal ruling on a particular issue. The legal part of rabbinic literature. Derived from a Hebrew word meaning “walk,” *halakhah* lays down the way one should walk or live one's life, based on the teachings of both written and oral *Torah*. A *halakhah* is also a specific legal decision in a given area of life which a person is to follow.

Halakhah comes from the Hebrew word *Halak* (Strong's 1980) which means “to walk.” *Halakhah* means *the way one walks* or *how you keep the commandments of YHWH*.

In Scripture, YHWH gives many commandments for us to follow. The question then becomes *how* do I follow and keep these commandments. The Hebrew term describing the rules of how to walk is *halakhah*.

In Yochanan 14:6, Yahushua said that He was the WAY. The Hebrew equivalent of “way” is *derek*; it denotes “a course of life or mode of action, a road trodden.” *Halakhah* is intended to show you the *derek* (way) that you are to live to keep the commandments of the Almighty, i.e. your covenantal obligations.

Halakhah comprises the orally transmitted authoritative interpretations of Scripture handed down by the *Beit Din* over the millennia. *Halakhah* comprises two forms: (a) case law, *res judicata*, *mishpatim*, and (b) legislated *khuqim*. Both forms are issued by a *Beit Din*, and define the legitimate limits in interpreting *Torah*. The Qumran-Essene Tzedoqim called their orally transmitted interpretations *ma'aseh* (the practice). The Roman-vassal Pseudo-Tzedoqim of the Beit Miqdash in Yerushalayim called their interpretations—which they codified in an attempt to end oral transmission—their “Book of Decrees.”

Halakhah L'Mosheh Mi'Sinay

A Law claimed to have been given to Mosheh on Mount Sinay, but not written explicitly in the *Torah*. *Oral Torah*.

Hallel

Psalms 113-118 in liturgical use.

HaMelekh

The king.

Hamantashen

Filled three-cornered pastries supposed to represent Haman's hat, traditionally eaten on Chag Purim.

Hamavdil

The *Havdalah* blessing.

Hanukah

See: *Chanukah*

Haptomai [G]

To attach oneself to, i.e. to touch. Hebrew: *Naga*.

Harpazo [G]

Catch (away, up), pluck, pull, take (by force).

HaSatan

The Adversary (same as Satan).

Havdalah

Literally: separation; ceremony that marks the end of the Sabbath and the beginning of the week. The blessing over wine to mark the difference between the Sabbath and the weekdays.

Hallel

Plural: *Hallim*.

The Hallim are Psalms 113–118, which are special psalms of praise sung on specific festivals. The Hallim were sung while Messiah died on the cross. Read Psalm 118 — the *Lot of the Messiah* — in this light. Note that the expression, “the Right Hand of YHWH” is a prophetic term for the Messiah.

Hallel haGadol

Talmud Peshachim 118a calls Psalm 136 the *Hallel haGadol* — the Great Song of Praise.

HaMelekh

The King. Major part of the *Rosh HaShanah* Mussaf (additional) service.

Harp

See: *New Song*.

Two types of harp were used in ancient Yisra'el. The first harp, known as the *Nevel*, dates from the patriarchal period. The Nevel had 3 to 22 strings. The number 22 is very significant to the sages. The Hebrew alphabet contains exactly 22 letters. They teach that the Almighty created the universe by pronouncing the letters of the Hebrew alphabet, one letter at a time, from the *alef* (א) to the *tav* (ט). The sages taught that YHWH sang the creation, accompanied by a heavenly harp, a Nevel. Besides creation, the twenty-two letters of the Hebrew alphabet, as well as the 22 strings of the Nevel, speak of the *Devar* (Word), *Torah* (the Instruction of the Almighty) and the Messiah. The sages claim that the Nevel makes the most beautiful music in the world.

Now consider Genesis 1:1

1	2	3	4	5	6	7
<i>Be'reshith</i>	<i>bara</i>	<i>Elohim</i>	[<i>et</i>]	<i>haShamayim</i>	[<i>v'et</i>]	<i>haEretz</i>
In the beginning of	created	Elohim	À	the heavens	À	the earth

The Hebrew spelling of Z} (*et*), the fourth word in Genesis 1:1 is *alef-tov*, and the spelling of the sixth word, Z}Y (*v'et*), is *wav-alef-tov*. In the Hebrew language, the Z} (*et*) is a purely grammatical word. Its only function is to point to the subject/object of a sentence. Therefore the word Z} (*et*) is not translated. The *wav* prefixed to the Z} (or other words) is simply the Hebrew way of saying “and.”

At the interpretative level of the *sod*, the term Z} refers to the *Devar*, the *Torah* and the *Ruach* (Spirit, Breath, Person-in-action) of the Almighty. He created the heavens and the earth by the *Devar*, and the *Devar* consists of *devarim* (words) composed of the 22 letters of the Hebrew alphabet, which begins with } and ends with Z. Therefore we may say:

Be'reshith (in the beginning) was the *Torah* and the *Torah* was with Elohim and the *Torah* was Elohim.

Be'reshith (in the beginning) was the *Devar* and the *Devar* was with Elohim and the *Devar* was Elohim.

Be'reshith (in the beginning) was the Z} and the Z} was with Elohim and the Z} was Elohim.

Be'reshith (in the beginning) was the *Sh'khinah* and the *Sh'khinah* was with Elohim and the *Sh'khinah* was Elohim.

Be'reshith (in the beginning) was the *Ruach HaQodesh* and the *Ruach HaQodesh* was with Elohim and the *Ruach HaQodesh* was Elohim.

Statements analogous to the above are found in the writings of ancient sages of Yisra'el. In Aramaic writings, the *Devar* is termed the *Memra*. In the *Tanakh* (i.e. the Hebrew Scriptures), the *Devar* is often portrayed as a *person* who comes to the prophet, and who is *sent* to Yisra'el. At the interpretative level of the *sod*, Zekharyahu 6 intimates that the Messiah personifies the *Devar* of YHWH, that He is the *Sent One*, that His name is DVUW and He will rule as High Priest and King of Yisra'el, holding both offices in perfect harmony.

Also at the interpretative level of the *sod*, Genesis 1:1 intimates that the *Mashiach*—the Anointed, Empowered One—who personifies the *Devar*, the *Torah*, who bears and bestows the *Ruach* of Elohim to Yisra'el, would come two times: the first time would be 4000 years after the impartation of the *nishmat chayim*, the *neshamah* to Adam, and the second time would be at the end of the year 6000¹². Between the two comings, He would be in *haShamayim* (Heaven, i.e. with YHWH) for approximately 2000 years, and would then come to *haEretz*—the earth. Genesis 1:1 contains the 7000-year plan of YHWH in a nutshell.

During the Second Temple era, the *Nevel* was used in the *Beit HaMiqdash* music, and had a half-tone lever system. These levers provide the player the ability to alter each string exactly one half-tone. They can also be repositioned very quickly, even in the middle of a song. This device enables the musician to change into different scales while

¹² Note that roughly 240 years were not counted in the presently used Jewish calendar; we are presently less than a decade from the end of the year 6000.

playing, without stopping to re-tune the harp. It is known that the Levitical choir performed these changes frequently in the awesome music of the *Beit HaMiqdash*. Below is a picture of a Nevel, reconstructed by Micah and Shoshanna Harrari of Yerushalayim.



Figure: A 22-stringed Nevel.

The second type of harp referred to in the Scriptures, is the *Kinnor*. The Hebrew name for the Sea of Galilee is Lake Kinneret, because it this lake has the shape of a *Kinnor*. The lyre of David is a *Kinnor*. Below is a picture of a 10-stringed *Kinnor*, reconstructed by Micah and Shoshanna Harrari of Yerushalayim.



Figure: A 10-stringed Kinnor.

The harp, whether the Nevel or the Kinnor, can be played in three different ways. The first is to play a known tune. The second method is where the musician begins to play the harp, sensitive to the direction of the Almighty. The ancient prophets played like this — the prophet began to play his harp freely and then would feel a hand (*yad*) on his shoulder. At this time the tune and words were coming from the Almighty, and the song was the prophecy. The Nevel was only used for joyful occasions: weddings, homecomings, Temple Services, and for the simple act of praising and worshipping the Creator of the Universe. King David composed the psalms using the accompaniment of both the Nevel and the Kinnor (lyre). In solitude, he reached up to the throne of Heaven, and as the strings vibrated, his heart would fill with joy, and the *Ruach HaQodesh* entered into his being and gave him the inspiration to write the Psalms. The sages teach that the musical notes played in the *Beit HaMiqdash* are actually coded in the Hebrew Scriptures, but that the key of translation has been lost over time.

The third way of playing the harp is as awesome as the second. The harp is the only musical instrument that can be played by the wind. A famous midrash tells of King David hanging his *Kinnor* in a tree at night as he lay down. At midnight the north wind would blow and the harp would begin to play, awakening David to worship YHWH by studying *Torah*. In Hebrew, the word for wind is *ruach*; the Hebrew term customarily

translated as “Holy Spirit,” is *Ruach HaQodesh*. The rabbis teach that simulated wind, e.g. from a fan, can not induce the harp to play. Only the *ruach* can make the harp resound beautifully, without human hands. It is awesome to hear the Kinnor being played by the *ruach*, the *Yad* (Hand) of YHWH.

HaShem

Literally: “the Name.” An evasive synonym for the explicit Hebrew name of the Almighty, YHWH.

HaShem Yisborach

Evasive synonym for the Name YHWH.

Haskalah

“Enlightenment;” a movement for spreading modern European secular culture among Jews. This movement was influential from circa 1750 to 1880. An adherent was called a *maskil*. This movement originated and was most influential in the very countries in which Nazism later arose. The Haskalah led to a gross departure from *Torah*. Devarim 28 teaches that if Israel departs from *Torah*, punishment will follow.

Hatikva

“The hope.” National anthem of the modern state of Israel.

Havdalah

Literally: separation. A ceremony that marks the end of the Shabbat and other days set-apart to YHWH, and the coming secular days. During Havdalah, a spice-box is passed around the table. Everybody brings it to their noses to delight in the pleasant smell. This is a picture of the Almighty's delight in those who delight in His exaltation. Yeshayahu 13:1-2 draws its imagery from the Havdalah ceremony, but is usually poorly translated.

Haver

A Hebrew word meaning companion. In ancient times, it denoted a scholar or pious person among those who loved and kept the *Torah* faithfully. This concept was taken from the text of Psalm 119:63, “I am a companion of them who fear YHWH.”

Hebrew thought

Hebrew thought is very different from Greco-Roman thought. The Hebrew studies affectively, to revere, to worship. Scriptural revelation is seen as the final authority. The perfect virtue is seen as obedience. The prime question is: “What should I do?” Hebrew thought deals with correct action in the here and now. It is concrete and simple. How many mitzvot in the *Torah* deal with the hereafter? None.

In contrast, Greek thought is abstract, disregards this life and has an otherworldly orientation. It sees the physical, material world as something to be escaped. It strives after the purely spiritual and abhors the physical as evil.

Hebrew thought is correct and Greek thought is wrong. There is more to life than dying! Life in the world to come is a reward, not a purpose.

HeChag

Literally: “the festival.” One of the names for *Sukkot*.

Helel

The shining one, the awakener of light. A term for the king of Babylon in Yeshayahu 14:12. When the Hebrew Scriptures were translated into Latin, this term was translated as *lucifer*. At the same time, the exegesis that Yeshayahu 14:12 deals with the fall and judgement of Satan, became popular. As a result, the name “Lucifer” became a popular term for the adversary. It should be noted that the common and popular identification Lucifer ð Satan is based on (1) a translation, and (2) an interpretation.

Hekhal

The set-apart place that housed the *menorah* (7-branched lampstand), the *shulchan lechem ha-panim* (Table of the Bread of the Faces) and the *mizbe'ach zahav* (golden Altar of Incense).

Hell

Misleading traditional mistranslation of *Gey Hinnom*.

Hester Panim

Hiding the face, i.e. the withdrawal of the favour of YHWH.

Heter

Permission, permit.

Hevel

Abel.

Hierarchy in commandments

The sages inferred from Scripture that there are three acts a Jew should never commit, but rather die *al Kiddush HaShem* — sanctifying the Name of the Almighty:

Sanhedrin 74a

Rabbi Yochanan said in the name of rabbi Shim'on ben-Yehotzadak: “By a majority vote it was decided in the upper chambers of the house of Nitza in Lud that in every law of the *Torah*, if a man is commanded, 'Transgress, or you will be put to death,' he may transgress in order to save his life—with these exceptions: idolatry, fornication and murder.”

To these we may add: denying that Yahushua is the unique and son of Almighty YHWH, sent forth from YHWH as the anointed, empowered Redeemer of the World who interposed His shed sacrificial blood between us and the righteous demand of the *Torah* that the wages of sin is death.

High Holy Days

The ten day period that starts on *Rosh HaShanah* (Tishri 1) and ends on *Yom Kippur* (Tishri 10). Called the Days of Awe (*Yamim Nora'im*) and days of teshuvah (turning back in repentance) by the sages, because an exegesis of Yo'el 2 shows that an overwhelmingly strong army will attack and almost completely destroy Israel in the Day of

YHWH. The historical attack on Yahudah during the reign of king Chizkiyahu by king Sancheiriv of Ashshur, is a prophetic shadow of this great eschatological attack. The terminology used in Yo'el 2 indicated to the sages that this attack will start on a *Yom Teruah* (Tishri 1) and end on a *Yom Kippur* (Tishri 10). Yechezk'el 38-39 describes this same attack. YHWH will use this attack to turn the remnant of Israel to accept their Messiah — cf. Yechezk'el 39:22. In its eschatological, prophetic intent, Chapter 1 of Yeshayahu starts on the very eve of that *Yom Kippur*, when Israel lies waste, her cities ruined...

Hillel

A famous rabbi who taught from 10 BM to 30 YM Hillel was known for his thirst after knowledge, patience, humility, great knowledge and kindness towards Gentiles who wanted to learn the ways of the Most High.

Hillel's seven rules

Dr James Trimm submitted the following contribution on rabbinic hermeneutics to an Internet Newsgroup:

Rule 1: Kal v'khomer (light and heavy).

Kol v'khomer is the first of Hillel's seven hermeneutical rules. Hillel did not invent these rules; these rules are used in the *Tanakh*.

The *kol v'khomer* thought-form is used to make an argument from lesser weight based on one of greater weight. It may be expressed as:

If X is true of Y then how much more X must be true of Z, where Z is of greater weight than Y.

A *kol v'khomer* argument is often, but not always, signalled by a phrase like “how much more...”

The Rabbinical writers recognise two forms of *kol v'khomer*:

- ì *Kal v'khomer meforash* — In this form the *kal v'khomer* argument appears explicitly.
- ì *Kal v'khomer satum* — in which the *Kal v'khomer* argument is merely implied.

There are several examples of *Kal v'khomer* in the *Tanakh*. For example:

Proverbs 11:31

Behold the righteous shall be recompensed in the earth;
much more the wicked and the sinner.

and

Yirmeyahu 12:5a

If you have run with footmen and they have wearied you,
then how can you contend with horses?

Other *Tanakh* examples to look at, are Devarim 31:27; 1 Samuel 23:3; Yirmeyahu 12:5b; Yechezk'el 15:5 and Esther 9:12.

There is also an important limitation to the *Kal v'khomer* thought-form. This is the *dayo* (enough) principle. This is that the conclusion of an argument is satisfied when it is like the major premise. In other words, the conclusion is equalised to the premise and neither a stricter nor a more lenient view is to be taken (m.BK 2:5). Rabbi Tarfun rejected the *dayo* principle in certain cases (b.BK 25a).

There are several examples of *Kal v'khomer* in the Apostolic Writings. Yahushua often uses this form of argument. For example:

Yochanan 7:23

If a man receives circumcision on the Sabbath, so that the Law of Moses should not be broken, are you angry with me because I made a man completely well on the sabbath?

and:

Mattityahu 12:11-12

What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.

Other examples of Yahushua's usage of *Kal v'khomer* are:

Mattityahu 6:26, 30 = Lk. 12:24, 28

Mattityahu 7:11 = Lk. 11:13

Mattityahu 10:25 & Jn. 15:18-20 Mattityahu 12:12 & Jn. 7:23

Sha'ul uses *Kal v'khomer* in:

Romans 5:8-9, 10, 15, 17; 11:12, 24

1 Corinthians 9:11-12; 12:22

2 Corinthians 3:7-9, 11

Philippians 2:12

Philemon 1:16

Rule 2: *G'zerah Shavah* (Equivalence of expressions)

An analogy is made between two separate texts on the basis of a similar phrase, word or root.

Tanakh example:

Judges 13:5 & 1Sam. 1:10

Rule 3: *Binyan ab mikathub echad* (Building of the father from one text)

One explicit passage serves as a foundation or starting point so as to constitute a rule (father) for all similar passages or cases.

Exodus 3:4 YHWH addressed Moses "Moses, Moses..." all the time.

Hebrews 9:11-22 applies "blood" from Exodus 24:8=Heb. 9:20 to Yirmeyahu 31:31-34

4. *Binyab ab mishene kethubim* (Building of the father from two or more texts)

Exodus 21:26-27

Two texts or provisions in a text serve as a foundation for a general conclusion.

In Heb. 1:5-14 the author sites:

Ps. 2:7 = Heb. 1:5

2Sam. 7:14 = Heb. 1:5

Deut. 32:43/Ps. 97:7/(Neh. 9:6) = Heb. 1:6

Ps. 104:4 = Heb. 1:7

Ps. 45:6-7 = Heb. 1:8-9

Ps. 102:25-27 = Heb. 1:10-12

Ps. 110:1 = Heb. 1:13

to build a rule that the Messiah is of a higher order than angels.

5. *Kelal uferat* (the general and the particular)

Genesis 1:27 > Genesis 2:7, 21

A general statement is first made and is followed by a single remark which particularises the general principle.

6. *Kayotze bo mimekom akhar* (analogy made from another passage)

Two passages may seem to conflict until a third resolves the conflict.

Lev 1:1 & Exodus 25:22 > Num. 7:89

2Sam. 24:9 & 1Chr. 21:5 > 1Chr. 27:1

Exodus 19:20 & Devarim 4:36 > Exodus 20:19 (m.Sifra 1:7)

Sha'ul shows that the following *Tanakh*. passages SEEM to conflict:

The just shall live by faith (Rom. 1:17 = Hab. 2:4)

with

There is none righteous, no, not one... (Rom. 3:10 = Ps. 14:1-3 = Ps. 53:1-3; Eccl. 7:20

and:

[Elohim] will render to each one according to his deeds. (Rom. 2:6 = Ps. 62:12; Proverbs 24:12)

with

Blessed are those whose lawless deeds are forgiven, and whose sins are covered; Blessed is the man whom YHWH shall not impute sin. (Rom. 4:7-8 = Ps. 32:1-2)

Sha'ul resolves the apparent conflict by citing Genesis 15:6 (in Rom. 4:3, 22):

Abraham believed Elohim, and it was accounted to him for righteousness.

Thus Sha'ul resolves the apparent conflict by showing that under certain circumstances, belief/faith/trust (same word in Hebrew) can act as a substitute for righteousness/being just (same word in Hebrew).

7. *Davar hilmad me'anino* (Explanation obtained from context)

The total context, not just the isolated statement must be considered for an accurate exegesis.

Hillelites

The group of Pharisees who held to Hillel's view of the *Torah*, as taught in Beit Hillel—the school of Hillel. Their view stressed the *chesed*—the kindness and mercy—of the One who gave the *Torah*; for them, *Torah* was given for the benefit of Israel.

Hilula

A celebration of a memorial.

Hineh ha-Seh ha-Elohim chanoseh chata'at ha-olam

Behold the Lamb of Elohim, Who takes away the sins of the world.

Hip! Hip! Hurrah!

Brewer's Dictionary of Phrase and Fable states that *Hip* is said to be a notarica, composed of the initial letters of *H*ierosolyma *E*st *P*erdita (“Jerusalem is destroyed”). Henri van Laun says, in *Notes and Queries*, that whenever the German knights headed a Jew-hunt in the Middle Ages, they ran shouting “Hip! Hip!” as much as to say “Jerusalem is destroyed.”

Timbs derives *Hurrah* from the Slavonic *hu-raj* (“to Paradise”), so that *Hip! hip! hurrah!* would mean “Jerusalem is lost to the infidel, and we are on the road to Paradise.” These etymons may be taken for what they are worth. The word “hurrah!” is an exclamation in the Germanic languages.

Hodu ĩ Hoddu

India.

Holocaust

The murder of 6 million Jews by the Fascists during World War 2.

Holy of Holies

See: *Qodesh haQodeshim*.

Homiletics

The art of preaching or public persuasion.

Horse

In a study published on the Internet, Orthodox Rabbi Mordecai Kornfeld of Har Nof, Yerushalayim, writes:

“We find a connection between war, lust and pride in the *Torah's* description of horses. In biblical times, it seems that horses were primarily put to use in war.

Mishlei 21:31

A horse is prepared for times of war.

Tehillim 33:17

The horse is not able to provide a person salvation [when YHWH is not with him].

As the Gemara describes,

Pesachim 113b

Six things were said of a horse: It is promiscuous; it loves war; and it is a proud creature...

It is appropriate that we find the Egyptians being described as the best horse-breeders in the civilised world (Devarim 17:16). Due to the exceptional beauty of their land (Be'reshith 13:10; Rashi Ba'Midbar 13:22), the Egyptian nation was especially arrogant (Shemot 15:1, and Targum Onkelos). In fact, the *Torah* refers to Egypt as *Rahav*, (Tehillim 87:7), meaning “Arrogant” (as in Tehillim 40:5). Along with this, the Egyptians were known throughout the world for their promiscuity (Rashi: Be'reshith 13:10; Va'Yikrah 18:3; Aggadic literature also point to Be'reshith 42:9). With regard to horses, the arrogant of nations perfecting the breeding of the arrogant of creatures.

The fact that horses represent war and conquest answers a number of riddles. In Be'reshith 32:15,16 Ya'akov sends a generous gift to his brother, Esav, in order to appease his anger. Ya'akov's gift includes all sorts of animals — goats, sheep, camels, cows and donkeys. I was once asked, why didn't Ya'akov send Esav any horses? The answer obviously is that he did not want to send the angry Esav weapons for war, nor did he wish to hand him a sign of conquest.

The prophet (Zekharyahu 9:9) describes the Messiah as “a poor man, riding upon a donkey.” The Gemara (Sanhedrin 98a) describes how King Shevor of Persia scoffed,

“Why doesn't your Messiah come riding on a horse? If he lacks one, I'll be glad to provide him with one of my best!”

Why, indeed, should the Messiah come on a donkey? Isn't a horse a more appropriate sign of military victory?

The answer may be learned from the words of the Gemara earlier on that same page (ibid.). A poor man on a donkey is a description of how the Messiah will appear if the Jews are *not* found deserving of a spectacular salvation.

Whether we deserve it or not, we will eventually be redeemed; however, if we are not deserving the Messiah will only arrive riding on a donkey. A horse is a sign of proud conquest; this Messiah will provide but a humble Exodus. As the Gemara says in Shabbat 152a,

“One who rides a horse is a king; one who rides a donkey is but a freeman.”

Similarly, when the 72 Elders translated the *Torah* for King Ptolemy (Megillah 9a), they changed the meaning of a number of words in order that he should not misunderstand them and scoff at them. One of the words they change involved the donkey that Moshe rode his family upon, on his way to Egypt to free the Jews. Instead of “donkey,” they used the broad term “beast of transportation,” lest King Ptolemy ask them, “Did Moshe not have a horse to ride upon?” Moshe, too, rode upon a donkey because the Jews were not being redeemed from Egypt on their own merit, but rather out of YHWH's mercy. He was not the proud conqueror.

On a deeper level of meaning, in the above-mentioned Gemaras the gentile kings were not able to grasp the concept that YHWH will redeem the Jews even if they are not worthy of it. “How can that be?” they thought, “If the Jews are not worthy of being redeemed, let YHWH leave them as they are, under our domain. If they are worthy, let him redeem them proudly, with flourish and fanfare!”

What these kings did not know was that the Jewish People are YHWH's chosen nation. Out of His love for our virtuous ancestors, who embedded their desirable traits deep in the hearts of their descendants, YHWH promised to always come to our rescue and to eventually redeem us from exile. Whether he comes on a horse or on a donkey, the Messiah is on his way — may he arrive speedily in our days!”

Hoshanah

A chant which means “please save us!” A heartfelt and almost desperate prayer to the Almighty to send the Messiah, the Redeemer. This word is widely misunderstood and misapplied in present-day Christianity, especially in songs of praise.

Hoshana Rabbah

The last and greatest day of *Sukkot*.

[The] House

A term for the *Beit HaMiqdash* in Yerushalayim. When we read in Acts 2 that the talmidim were gathered together with one accord in “the house,” it does not refer to the upper room, but to the *Beit HaMiqdash*.

I

I-khavod

The *kivod* (esteem; glory) has departed.

In chapters 9-11 of the great prophetic work, the prophet Yechezk'el gives an awesome, touching account of the departure of the kavod from the first *Beit HaMiqdash*. First he sees the Shekhinah in the usual place between the keruvim in the Qodesh ha-Qodeshim. Then the Shekhinah arises and moves to the threshold of the House, where it remains for a while. Then the kavod moves away from the *Beit HaMiqdash*. Passing out by the east gate, it hovered over the court, which was full of the brightness of the kavod of YHWH.

This was a very slow, deliberate departure, full of pathos and tragic judgement. Eventually, the kivod of YHWH went up from the midst of the city, and stood upon the mountain which is on the east side of Yerushalayim — the Mount of Olives, also called Har Mashiach — Mountain of the Messiah.

Rabbi Yochanan said in a commentary, “For the space of three years and a half, the Shekhinah was sitting upon the Mount of Olives, thinking perhaps Israel might repent.” Many scholars hold the view that Yahushua's public ministry spanned three and a half years. Messiah Yahushua ascended to heaven from this same mountain where Yechezk'el the prophet saw the Shekhinah depart, finally ascending out of sight.

Immersion

Proselytes to Judaism were immersed as a sign and a seal of their life-redirecting, regenerating experience. The proselyte had utterly broken with idolatry (i.e. demon-worship) to the worship of YHWH, the One Elohim of Yisra'el. He passed from death to life, and was born as a citizen of the *`Olam ha-ba* (the World to Come). The immersion-washing of the proselyte was a graphic reminder, sign (*ot*) and seal of this fact. The candidate, fully naked, immersed *himself* in the waters, symbolically cleansing himself from antecedent defilement. At least one *witness* had to be present to witness the *self-immersion*. No part of the body was allowed to be above the surface during immersion; the fingers and toes had to be moved to ensure that the water of the *mikveh* would touch the entire surface of the body. His past behind him, the proselyte emerged to take his stand with *Am Yisra'el* (the covenant-people of Israel). In the Talmud, newly immersed proselytes are called “born again.” In Tractate Yevamot 62a, e.g., Shim'on Ben-Lakish says that “a proselyte is like a new-born infant.” Rabbi Yosi makes a similar statement in Tractate Yevamot 48b. Genesis Rabbah 39:11 also alludes to this concept of rebirth.

The laws of the menstrual cycle specifies that an Israelite husband and wife should not come together for 2 weeks per month. The first week was the “seven red days” which were followed by the “seven white days.” Following the separation, the woman would, fully naked, immerse herself into a *mikveh* to symbolise her passing from a state of being *tamei* (not ready; ceremonially unclean) to *tahor* (ready; ceremonially clean). Coming out of the *mikveh*, she would dress herself like bride for the married couple's “monthly honeymoon,” and was called “born again.”

The earliest artistic depiction of the immersion of Messiah Yahushua shows Him immersing *Himself* into the river Yarden, fully naked, with Yochanan haMatbil standing right at the *edge* of the water, *witnessing* the self-immersion and lending the Messiah a hand to help Him out of the river.

It is very important to note that Scriptural immersion is always *full immersion* and *self-immersion*, witnessed by at least one witness, and never immersion by a second party. It is ironic that virtually none of the denominations who vehemently denounce each other for practising an incorrect form of “baptism,” practice it correctly! Any major library contains all the information that is necessary to establish how Scriptural immersion should be performed. Most denominations, however, cherish their inherited traditions more than the truth. The fathers built a fence, the children installed a gate in the fence and the grandchildren threw away the gate's key. So the only way out is to break out.

Iqvot HaMashiach

“Footsteps of the Messiah.” A Hebrew term for eschatology. In Hebraic understanding, eschatology encompasses *everything* dealing with the coming of the Messiah. The term *Iqvot HaMashiach* is derived from

Tehillim 89:50-51

Remember, Adonai, how your servant has been mocked, how I bear in my heart the taunts of all the nations, the taunts with which your enemies have mocked, O YHWH, with which they have mocked **the footsteps of your Mashiach.**

Ir David

City of David.

Ishtar

Pagan fertility idol on whose pagan, idolatrous rites the rituals of the “Christian” festival of Easter is based.

Israel Vision

See: *Lost tribes of Israel.*

Ivrit

The Hebrew language.

Iyov Ṿ Iyyov

Job.

Izevel

Jezebel.

J

Jewish attitudes to Yahushua

All quotations below, except that of Dr Pinchas Lapide, may be found in *The Messiahship of Jesus: Are Jews Changing Their Attitudes Towards Jesus?* by Dr Arthur Kac (Baker Book House, 1986). Dr Lapides' book is *The Resurrection of Jesus* (Augsburg Publishing House, 1983).

Albert Einstein

As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene.

Rabbi Leo Baeck (for many years the religious leader of German Jewry)

Jesus is a genuine Jewish personality, all his struggles and works, his bearing and feeling, his speech and silence, bear the stamp of a Jewish style, the mark of Jewish idealism, of the best that was and is in Judaism. He was a Jew among Jews.

Prof. Martin Buber, Philosopher and Professor at Hebrew University, Yerushalayim

It is a peculiar manifestation of our exile-psychology that we permitted, and even aided in, the deletion of New Testament Messianism, that meaningful offshoot of our spiritual history. It was in a Jewish land that this spiritual revolution was kindled; and Jews were those who had spread it all over the land...we must overcome the superstitious fear which we harbour about the Messianic movement of Jesus, and we must place the movement where it belongs, namely, in the spiritual history of Judaism.

Prof Joseph Klausner, Hebrew University, Yerushalayim

Jesus was a Jew and a Jew he remained till his last breath. His one idea was to implant within his nation the idea of the coming of the Messiah and, by repentance and good works, hasten the 'end'...In all of this, Jesus is the most Jewish of Jews...more Jewish than Hillel...From the standpoint of general humanity, he is, indeed, 'a light to the Gentiles.'

Sholem Asch, Yiddish writer:

I couldn't help writing on Jesus. Since I first met Him, he has held my mind and heart...I floundered a bit, at first; I was seeking that something for which so many of us search-that surety, that faith, that spiritual content in my living which would bring me peace and through which I might help bring people to others.

I found it in the Nazarene...Everything He ever said or did has value for us today, and that is something you can say of no other man, alive or dead...He became the Light of the world. Why shouldn't I, a Jew, be proud of it?

Rabbi Hyman Enelow, past President of the Central Conference of American Rabbis:

Jesus has become the most popular, the most studied, the most influential figure in the religious history of mankind...No sensible Jew can be indifferent to the fact that a Jew should have had such a tremendous part in the religious education and direction of the human race...Who can compute all that Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled-all that is unequalled in human history...The Jew cannot help glorying in what Jesus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond between Jew and Christian, once his teaching is better known and the bane of misunderstanding at last is removed from his words and his ideal.

Rabbi Stephen Wise, Zionist leader and founder of the Jewish Institute of Religion:

Neither Christian protest nor Jewish lamentation can annul the fact that Jesus was a Jew, a Hebrew of the Hebrews. Surely it is not wholly unfit that Jesus be reclaimed by those who have never unitedly nor organizedly denied him, though oft denied by his followers; that Jesus should not be so much appropriated by us as assigned to the place in Jewish life and Jewish history which is rightfully his own. Jesus was not only a Jew but he was the Jew, the Jew of the Jews...In that day when history shall be written in the light of truth, the people of Israel will be

known not as Christ-killers, but as Christ-bearers; not as God-slayers, but as God-bringers to the world.

Dr Pinchas Lapide, Orthodox Jewish scholar:

Jesus was utterly true to the *Torah*, as I myself hope to be. I even suspect that Jesus was even more true to the *Torah* than I, an Orthodox Jew. I accept the resurrection of Easter Sunday not as an invention of the community of disciples, but as a historical event...I believe that the Christ event leads to a way of salvation which [Elohim] has opened up in order to bring the gentile world into the community of [Elohim's] Israel.

Judaisers

A term applied to a group of first-century Messianic Jews (probably from Beit Shammai) who required non-Jews to perform *Ma'asei haTorah*—“works of the Law” before they were accepted into the Body of Messiah. Also called the “circumcision faction/party.” Sha'ul reacts strongly to their unauthorised countermissions in epistles such as Romans, Colossians and, especially, Galatians. The message of the Judaisers conflicted with the *halakhic* decree of the ruling council reported in Acts 15.

Jubilee

Yovel.

Jubilees, Book of

A pseudepigraphic work sometimes called the *Lesser Genesis*, consisting of a history of mankind as related to Mosheh by an angel. The dates mentioned by the angel centres around the years of Yovel.

K

Kabbalah

See: Qabbalah.

Jewish Mysticism. Kabbalists strive to understand the Creator and the universe from a mystical viewpoint. Everything is viewed from an esoteric position. Some wise men taught that whoever studies Kabbalah before the age of 40 may go insane. We strongly advise students against becoming involved with Kabbalah at all.

Kalat Be'reshith

Literally: bride of Genesis; the woman called to recite or chant the blessings over the first section of the *Torah* on *Simchat Torah*.

Kallah

Bride. Conclave or retreat.

Kaparah

Expiation...The ceremony of transferring sinfulness to the goat *l'Azazel* during the *Yom Kippur* service.

Kaporet

The covering of the Ark of the Testimony. Seat of atonement.

Karah

A Pesach dish.

Karath

To cut (off, down or asunder). To destroy or consume. To cut a covenant (i.e. make an alliance by cutting flesh and passing between the pieces). “Being cut off” from the people is punishment which might become capital or consist of early natural death.

Karmel

Mount Carmel.

Karpas

A green herb like parsley or a green vegetable such as celery or watercress, symbolising spring; one of the symbolic foods used on the Pesach Seder plate.

Kasda'in

Chaldeans.

Kasday

Chaldean.

Kasher

Ritually clean food, permitted by the *Torah*. Commonly called *kosher* under the influence of Yiddish.

Orthodox Rabbi Yehuda Appel writes:

Many people find dieting to be quite a challenge. Indeed, Jewish tradition found the entire enterprise of eating to be filled with obstacles and opportunities. Meal time is termed in Jewish literature as “the hour of war;” the Hebrew word for war — *milchama* — has the same root as *lechem* — bread. Eating is supposed to be an act of elevating oneself through the medium of thought, speech and action. In the realm of thought, we should view eating as an act of fulfilling the Almighty's will. In the realm of speech, we say a blessing over the food. And in the realm of action, we eat the food with care and appreciation of the Almighty's beneficence.

In this week's *Torah* portion, *Shmini*, the delineation is made between kosher and non-kosher animals. The *Torah* states that for an animal to be kosher it must chew its cud and have split hooves. Chewing the cud (“rumination”) involves the regurgitation and then redigestion of food. Jewish tradition sees this as an allusion for the need to review and re-examine one's actions, a procedure that is at the very heart of righteousness. The split

hoof, coming as it does at the foot, emphasises the need for a person to be complete from head to toe.

In contradistinction to the wholeness of a kosher animal, there are four animals—the camel, pig, shafan and arnevet (the last two animals' identities are not known today)—who are singled out in this week's parsha because they possessed only one of two kosher signs. The camel represents pride, the pig—hypocrisy, the shafan—idolatry, and the arnevet—narrowness.

On the other hand, fish are seen as the most holy of species. Unlike other species who, even in their kosher manifestations need some tikkun (rectification), the fish needs none. Fish do not need to be ritually slaughtered or have its blood removed as its land cousins did. Moreover, the fish were unaffected by Noach's flood. While the land animals had been involved in bestiality before the deluge, the fish maintained their purity and were thus saved.

This symbol of the fish as representing purity can also be found in the qabalistic literature where it is used to symbolise the Tzaddik, the righteous person. Many people are guilty of misusing their gift of sight and viewing scenes they would be better off avoiding. In qabalistic understanding, the anatomical feature of the eyelid is an allusion to this need to at times shut our eyes and avoid seeing improper things. The Tzaddik, however guards his behaviour, intuitively avoiding such situations, and actually needs no such safeguard. He is thus symbolised by a fish, a species which has no eyelid.

The *Torah* also makes distinctions between kosher and non-kosher fish. To be kosher, a fish has to possess both fins and scales. The sources explain that these elements can be likened to crowns atop the fish, attesting to the kosher fish's higher spiritual status. Furthermore, such fish tend to swim in the upper expanses of the ocean where the water is more pure.

It is clear that Jewish tradition sees the act of eating as an opportunity to elevate one's behaviour to a higher level.

Kashrut

The dietary laws of the *Torah*.

Kavanah

Literally: intentionality; referring to the spiritual attitude with which we approach worship. The spiritual concentration accompanying prayer and the performance of a positive commandment.

Karath* ḥ *Kareth

To cut off; by implication: to destroy or consume; to cut a covenant by cutting flesh and passing between the pieces; to excommunicate; to execute by death or to die an early death.

Dani'el 9:24-27 teaches that *Mashiach HaNagid*—the Anointed Ruler—will be “cut off,” i.e. that He would be killed and a covenant be cut through His death. The prophecy makes it clear that He would be “cut off” before the destruction of Yerushalayim and the Second Temple. Which covenant would be cut by the death of Mashiach HaNagid? The

Tanakh answers: The *B'rit Chadashah* (Renewed Covenant) promised to the Houses of Israel and Yahudah in Yirmeyahu 31:31-34. This prophecy about *Mashiach HaNagid* also teaches that there will not be *two* Messiahs — a suffering Servant and a conquering King — but only *one* Messiah, who would both suffer a vicarious covenantal death and (subsequently) be the ruling Messiah (Nagid). A close scrutiny of the Talmud, especially Tractate Sanhedrin, shows that Dani'el 9:24-27 was well understood by the Talmudists.

Karav

To come up and be present. Often translated as “at hand,” it usually does not mean that something is near, but that something has come up and is now a *present* reality.

Kasday

Chaldean.

Kasda'im

Chaldeans.

Kashrut

The dietary laws prescribed in the *Torah*. Colossians 2:16-17 teaches us that the dietary laws were given to *teach* about Messiah.

Kayin

Cain.

Kedushah

When the reader or cantor repeats the Amidah (standing prayer), the congregation rises for this antiphonal chant of a doxology from Scripture verses proclaiming the oneness and set-apartness of YHWH.

Kedushat Hayom

The benediction concerning the “set-apartness of the day” included in the Amidah prayers on Sabbaths and Festivals.

Kefar

Village. The first part of many settlements in *Eretz Yisra'el*. The Messiah frequented Kefar Nachum (Capernaum)—the “Village of Nachum,” i.e. the “Town of the Comforter.” This town was named after the prophet Nachum.

Kehilat

See *Qahal* $\hat{=}$ *Qahol*.

Congregation.

Kehunah

Priesthood in the *Beit HaMiqdash*.

Kehunah Gedolah

High Priesthood.

Kemosh

An idol. Mentioned in Numbers 21:29; Judges 11:24; 1Kings 11:7, 33; 2Kings 23:13; Yirmeyahu 48:7, 13, 46.

Kena'an

Canaan.

Kena'anim

Canaanites.

Keruv

Plural: *Keruvim*.

A type of heavenly messenger (“angel”).

Kesed

The loyal covenantal love of YHWH.

Keseh

See: *Yom Teruah*

Another name for *Rosh HaShanah* or *Yom Teruah* is *Yom haKeseh*, the *Day of the Hiding*, the *Day of Concealment* or the *Hidden Day*. The term *keseh* or is derived from the Hebrew root *kachah* which means to conceal, cover, or hide. A Jewish reference for *Rosh HaShanah* being called *The Hidden Day* can be found in the book, *The Complete Story of Tishrei* by Nisan Mindel, (Brooklyn, New York: *Mekkos L'inyonei Chinuch* Inc., 1956).

Ketubah

A traditional Jewish marriage contract, detailing the duties of the husband and the wife and stipulating the amount of money that the husband should pay as a penalty should he divorce his wife.

Ketuvim

Literally: “the Writings;” the third section of the *Tanakh*.

Ketz

End of Days.

Kheder

Chamber; room.

Kiddush

Blessing recited or chanted over wine on Shabbat or festivals emphasising their set-apartness. A prayer of setting apart, of separation, of dedicating something or a set-apart time to Almighty YHWH. The Kaddish is recited over wine and bread on the eve of the Shabbat and the Festivals.

Kiddush HaChodesh

The setting-apart of the New Moon.

Kiddush Levanah

The blessing of setting-apart over the monthly renewal of the moon.

Kiddushin

Literally: set-apart. Refers to the full wedding ceremony and the state of being married.

King James Only

The erroneous belief that the *King James* (KJV) translation is inerrant. Many of these groups follow the views of Dr. Peter S. Ruckman, an outspoken advocate of this view. Ruckmanism is popularised by the popular *Crusaders* comic, *Sabotage*, which is published by Chick Publications in the USA.

Welcome to the real world! Though the KJV is the least tainted by theological modernism, there simply is no perfect translation of the Scriptures, because translation is the work of fallible human beings. While many love to make the King James Bible out to be a perfect translation, in reality it is not. In one quick example, Acts 12:4 reads:

And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him: intending after EASTER to bring him forth to the people...

This is the same Greek word translated as *Pesach* in over 25 passages in the Apostolic Writings. In Luke 22:15 it is written,

“I have desired to eat this *PESACH* (3957) with you before I suffer”

Can you imagine Yahushua saying, “I have desired to eat this EASTER with you before I suffer”? Horrid paganism!

The original KJV was printed in 1611. The present KJV has been retranslated over 10 times. If you owned an original KJV, you could not read and understand it because it is written in Old English. English has changed a lot during the past 400 years.

Furthermore, the King James Bible displays an anti-*Torah* bias in the translation because of the theology that prevailed when it was translated. This same bias is still preached today in many denominations. Beginning in the 3rd century, this anti-*Torah* bias began to gain a strong foothold within Christianity. Some of the viewpoints of the heretic Marcion, who detested the *Torah*, are still prevalent and taught in many churches today and are accepted as some of the true doctrines found in the Epistles of Sha'ul. In addition, Jews were kicked out of England during the era of the printing and influence of the King James Bible because the “Christian church” was still steeped in many Catholic doctrines from the 4th century through the Middle Ages.

Those who claim the KJV is the “pure Word” are living in fantasy. These people are as deluded as the “sacred name” fanatics who claim that if you don't use the correct Hebrew name for the Almighty and His Messiah, you will “burn in hell.” The KJV is inaccurate in many areas. However, it is the most accurate English translation and based upon less questionable transcripts. Modern translators, influenced by liberalism, also have far less respect for the Word than the more ancient translators. For that reason, the KJV is the least tainted with liberalism, modernism and occultism. But perfect?—no! Only the original Hebrew manuscripts are perfect. Because practically all of the Apostolic

Writings was conceived in Hebrew, and often mechanically rendered into Greek, the translator and exegete should reconstruct the hidden Semitic undertext that underlies the Greek New Testament.

Kippa

Small round head covering worn by *Torah*-observant men in a set-apart place or when reading Scripture. It is a symbol of respect for and submission to the Almighty. Some sages would not walk two steps without their heads being covered, because the *Sh'khinah* is all around us.

Christianity's tradition that men's heads should be uncovered in a House of Prayer, is possibly based on a misunderstanding and mistranslation of Sha'ul's instruction in 1 Corinthians 11:4. Correctly understood, this verse means that men should not enter a *Beit Tefillah* (house of worship) with their *hair tangled up, hanging down*. (In the ancient Roman Empire, male homosexual prostitutes wore their hair like this.) In other words, a man's hair and beard had to be neatly shaven, and he had to have his head covered.

Kinah

Plural: *Kinot*.

Lamentation. Elegy in poetic (*piyyut*) structure recited on Jewish days of mourning.

Kislev

Month in which Chanukah falls. Usually overlaps with the months November and December on the pagan calendar.

Kittel

White garment that is part of traditional Jewish burial clothes; worn by some worshipers on *Yom Kippur* as a reminder of mortality and a symbol of purity, and by some officiants at *Rosh HaShanah* services and at the *Pesach Seder*. Also worn by some grooms at their wedding.

Kittim

Commonly translated as Cyprus, but anciently understood to denote Rome in some passages, e.g. Numbers 24:24, where *Targum Onkelos* renders it as Rome. The word *Kittim* is used in 8 verses in the *Tanakh*— Genesis 10:4, Numbers 24:24, 1 Chronicles 1:7, Yeshayahu 23:1,12; Yirmeyahu 2:10; Yechezk'el 27:6 and Dani'el 11:30.

Kiyor

Washstand. Laver.

K'naf

Corner, wing; corner of garment where the *tzitzit* are fastened. Malachi 4:2 teaches that the Messiah will come as the *Shemesh Tzadekah* (Sun of Righteousness) with healing in his *k'naf* (wings, corners). When correlated with the creation account of Genesis 1, the principle that 1 day represents 1000 years, and the fact that the *tzitzit* symbolises the *Torah*, this intimates to us that the Messiah would come to earth as the Light of the World around the year 4000, and that He will be the Living *Torah*. In the book of Ruth,

we read how Ruth asked the *go'el* (kinsman redeemer), Boaz, to spread the *k'naf* of his garment over her. This is a beautiful intimation about the Messiah and His bride.

Knowledge of good and evil

☩ The possession of the full spectrum of knowledge, or ☩ attaining the age of moral insight and responsibility.

Qodesh haQodeshim

The Most Set-Apart Place; the “Holy of Holies” in the *Beit HaMiqdash* in Yerushalayim. This room housed the Ark of the Covenant. Only the High Priest could enter this room, and that only on *Yom Kippur*.

Korban Asham

Guilt-offering; trespass offering.

Korban Hata'at

Sin offering.

Korban Olah

Burnt offering.

Klaf

Hand-written scroll placed in a *mezuzah*, containing Deuteronomy 6:4-9 and 11:13-21.

Qodesh

Set-apart. Afrikaans: “gans anders.” Misleadingly translated as “holy.”

Qodesh haQodeshim

The room behind the *HaQodesh*.

Kohelet

The scroll of “Ecclesiastes.”

Kohen

Plural: *Kohanim*.

Descendant of the priestly class, the progeny of Aaron. A priest.

Kohen haGadol

The High Priest.

Kol

All.

Kol ha-kavod

All honour.

Kol Nidrei

Literally: “al vows;” a prayer that begins the *Yom Kippur* evening service; the entire service is often called the *Kol Nidrei* service...a prayer and announcement of repeal of all

vows that is recited upon the advent of the Day of Atonement. According to Rashi, *Kol Nidrei* was instituted by some *Geonim* (Babylonian Jewish sages, heads of the Talmudic academies in the Middle ages, circa 600-1100). The Geonim were extremely divided about this practice. *Kol Nidrei* only applies to personal religious vows which do not affect any other person. It has no bearing on an oath imposed by law.

Korech

Matzah and bitter herb sandwich, eaten during the Pesach Seder meal.

Koresh

Cyrus, the King of the Medes and Persians and conquerer of Babylon. In Yeshayahu 45, he is called an anointed one, because he was anointed with the royal power to conquer Babylon, and with the wisdom to allow the rebuilding of the Temple in Yerushalayim.

Kosher

Yiddish for *Kasher*. Ritually fit for use...permitted.

Kri

The traditional pronunciation of words in the *Torah*.

K'tiv

The traditional spelling of words in the *Torah*.

Kush

Anciently, 3 regions were known as Kush — (1) Sudan/Ethiopia, (2) a region in Yemen, and (3) Mesopotamia. When a text reads, “beyond/between the rivers of Kush” it refers to the Mesopotamian Kush and not to Ethiopia. See, e.g. the ancient commentary of Rabbi Ibn Ezra in Isaiah.

Kushim

Kushites. Inhabitants of Kush, i.e. one of the 3 regions anciently called Kush.

L

Lamnatze'ach Ya'anacha HaShem

Psalm 20, recited on weekdays to mark sorrow and supplication.

Lappidoth

A torch; one who brings forth light. A term for the Messiah.

The account of Devorah, Barak, Ya'el and Sisera in Shovetim (Judges) 4 contains much teaching on the Messiah. The name Devorah means bee, but is closely related to “Word” and “Congregation.” She is married to Lappidoth. She overcomes the enemy. She sits and judges between Ramah and the mountains of Ephrayim. The sages understood Ramah as the “seat of idolatry,” while Ephrayim means fruitfulness. Likewise, the Congregation who is married to the Torch, the Light of the World, King Messiah, will

overcome and will choose Ephrayim (fruitfulness) above Ramah (idolatry). Barak means lightning. Yahushua's coming will be like lightning that flashes from the east to the west — Chavaqquk 3:3-4; Mattityahu 24:27. Ya'el crushed the head of Sisera, a picture of Satan and the False messiah (cf. Genesis 3:15), with a *yo'ted* — a term for the Messiah, who would crush the head of *nachash* (the serpent) and the eschatological seed of *nachash* — the False messiah.

Lashon ha-qodesh

Literally: The set-apart tongue. The Hebrew language.

Lashon ha-ra

Literally: “Tongue that is evil.” Evil speech; gossip and slander.

Gossip has always been a serious problem, but in modern times it has become so prevalent that witty innuendo is a mark of distinction, and character assassination is a constitutionally protected right that is regarded as an essential safeguard in a free society.

If one has a grievance against another, it should be settled personally and privately. If, however, one instead gossips to a third party, *lashon ha-ra* has occurred. This wicked tongue can be worse than the original offence, and is expressly forbidden in the *Torah*.

Proverbs 15:2

Death and life are in the power of the tongue.

There are 31 commandments that relate to *lashon ha-ra* in the *Torah*. Two in particular will be considered here. These *mitzvot* specifically address inappropriate speech or gossiping about another:

Leviticus 19:16

You shall not go up and down as a talebearer among your people.

The text,

Leviticus 25:17

You shall not wrong one another.

has traditionally been interpreted as wronging a person with speech. It includes any statement that will embarrass, insult or deceive a person, or cause a person emotional pain or distress.

The Chofetz Chayim, Israel Meyer Kagan, wrote several books about *lashon ha-ra* which all go into great detail. The basics of the laws are these:

- ì You are not to say derogatory things about anyone whether true or not.
- ì You are not to imply derogatory things about anyone.
- ì You are not to listen to derogatory things about anyone, and if you do, you should not believe it.

To violate these *Torah* instructions is to become one who is known as having an “evil tongue,” or one who commits *lashon ha-ra*. Tale bearing is, essentially, any malignant gossip. The Hebrew word for talebearer is *rakheel* (resh-kaf-yod-lamed), which is related

to a word meaning trader or merchant. The idea is that a talebearer is like a merchant whose merchandise is gossip or tale bearing. Some other terms that bring more understanding to the solemnity of this subject are *avak rechilut* or the dust of gossip and *avak lashon ha-ra* — the dust of an evil tongue.

Sometimes a violation of *Torah* can be committed in *lashon ha-ra*, without even saying anything specific about another. The “dust” of *lashon ha-ra* could be a statement that you may make such as “well, so-and-so said something about you, but I won't tell you because that would be wrong.” The worst offence is “*motzi shem ra*” — purposely spreading a bad name or lie about another, with the intention of bringing injury.

We must correct our speech, change our habits, and learn to walk circumspectly before YHWH and people. Western Christianity has evolved into a system that strongly preaches what one “believes,” but that belief-system is not necessarily expressed in everyday living. The early Messianic Assemblies had a different perspective: one studies in order to revere and obey; not to assemble head-knowledge.

Please note that warning people about a dangerous person, specifically a teacher of heresy, does not constitute *lashon ha-ra*—to contend for the truth and warn the sheep about wolves is a Scriptural principle. Such warning, though, should be done with many documented facts and few adjectives.

Last Day

Yom YHWH. Note that the resurrection of the dead takes place in *Yom YHWH*, the sabbatical millennium, the Last Day.

Lavan

Uncle of Ya'akov; father of Rachel and Leah. Literal translation: “Whitey.”

Lawlessness

To act as though there was no *Torah*; to act in radical opposition to *Torah*. The goal of *Torah* is to instruct man in the righteousness that is through Yahushua the Messiah, who has interposed his shed sacrificial blood between us and the righteous demand of the *Torah* that the wages of sin is death. The Man Yahushua the Messiah is the only mediator between mankind and Elohim. The essence of the *Torah* is to love YHWH your Elohim alone, with your entire being. The False messiah will say that he is “Christ” and “God” and will demand worship. This will make him the *man of lawlessness*—the man who seeks to annul both the *goal* and the *essence* of *Torah*.

Note that wrong definitions of “lawlessness” abound in contemporary Christian teaching. Many pastors do not understand the term at all, because they have not learned to think in terms of the Hebrew lifeworld of the first century. The term lawlessness does not deal with crime statistics, strikes and marches, but with the *Torah* of YHWH. To teach that the *Torah* has been “cancelled in Christ” is teaching lawlessness. It is especially the liberal “no Law” branch of dispensationalism that is guilty of this incorrect teaching.

Le'ah

Leah.

Lechem Mishneh

Two loaves required for the blessing on Sabbath and Festival meals.

Lehitpalel

Literally: “to judge oneself;” the Hebrew verb translated as “pray.”

Leshanah Tovah Tikatevu

Literally: May you be inscribed [in the Book of Life] for a good year; *Rosh haShanah* greeting, sometimes shortened to Shanah Tovah.

Lev

Heart. Metaphor for the mind, the will, the cognitive, morally responsible centre of a person. The heart has two entrances windows: the eyes and the ears. One's heart is manifested in one's thoughts, words and deeds.

See: *nefesh*.

Levana

The moon. “The white one.”

Levir

A husband's brother.

Levirate marriage

Hebrew: *Yibbum*. The institution of the brother-in-law marrying his brother's widow. The marriage of a childless widow (*yavamah*) by the brother (*yavam*) of the deceased husband, in accordance with Devarim 25:5. The release of this obligation is effected through *chalitzah*.

Lev-qamay

“That rise up against me.” A prophetic term for Bavel (Babylon) in Yirmeyahu 51:1.

Yirmeyahu 51:1-2:

¹This is what YHWH says: “See, I will stir up the spirit of a destroyer against Babylon and the people of **Lev-Kamay**. ²I will send foreigners to Babylon to winnow her and to devastate her land; they will oppose her on every side in the day of her disaster.

In the *acharit-yamim*, Bavel, the “hammer of the whole earth,” i.e. the policeman of the world, will rise up against YHWH by turning against those in Israel who are jealous for the *Torah* and will therefore come under judgement, because she destroys the inheritance of YHWH, the apple of His eye.

See: *Meratayim*.

Liv'yatan

Leviathan. A seven-headed, gigantic, twisted serpent that dwells in the sea. *Liv'yatan* was a well-known character in ancient Middle-eastern literature. In Ugaritic literature this monster is called Lotan. YHWH uses this well-known symbol to give graphic prophecies about Satan, the False messiah (Antichrist) and his evil empire.

The word *liv'yatan* is derived from a root meaning “to coil” and “to twist.”

The *Jewish Encyclopedia*, 1912, Vol. VIII, p. 37-39 states:

The leviathan is prominent in haggadic literature in connection with the advent of the Messiah. Referring to Job 41:6, “and the pious ones shall make a banquet of it,” Rabbi Yohanan says that in the time of the resurrection a banquet will be given by Elohim to the righteous, at which the flesh of the leviathan will be served...Elohim will divide the monster with his sword...

These haggadot concerning the leviathan are interpreted as allegories by [practically all Jewish] commentators...

In the...literature the “piercing leviathan” and the “crooked leviathan” are interpreted as referring to Satan Sama'el [the celestial prince over Rome]..., while...others consider the expressions to be allusions to the destruction of the powers which are hostile to the Jews...The haggadic sayings obtained a hold on the imaginations of the poets, who introduced allusions to the banquet of leviathan into the liturgy.

The *Encyclopaedia Judaica*, Vol. 11, p. 90 states:

In the Scriptures, [leviathan] is used interchangeably with several other sea-monsters—*tanin* (“dragon”), *rahav*, and *yam* (“sea”)—all of whom are represented as supernatural enemies of Elohim.

Lion

A great, morally and intellectually superior person; a distinguished scholar of the Scriptures. King Messiah is the Lion from the Tribe of Yahudah.

See: *Fox*.

L'olam va'ed

For ever; for a period of time that has a hidden, undetermined, indefinite end.

Loose the hedge

In a 1998 submission to an Internet newsgroup, Dr James Trimm writes:

Understanding Ephesians 2:14-15 from the Aramaic text

Ephesians 2:14-16:

¹⁴He is, therefore, our shalom who made the two of them one and loosed the hedge which stood between us ¹⁵and therefore the enmity (by His flesh and the *Torah* because of the statutes within the commandments) is abrogated, that from the two of them He might create in Himself one new man, and He made shalom, ¹⁶reconciling you two into one body with Eloah, so that by His crucifixion the enmity has been slain.

footnotes to 2:14-16: Lit. Aram. “and the law (*namosa*) of the statutes (*puqada*) within the commandments (*puqdana*).” Aramaic *namosa* ð Hebrew *Torah* and Aramaic *puqada* ð Hebrew *mitzvah*, and also Aramaic *puqdana* ð Hebrew *mitzvot* (Mk.10:19). In Aramaic, *puqada* also equals Hebrew *choq* which means *statute*. *Mitzvot* means commandments or ordinances. Greek has “the law (*nomos*) of the decree (*dogma*) in the commandments (*entole*).” Here the Greek *dogma* ð decree or statute which is equivalent

to the Hebrew *mitzvah* or *choq*. The passive verb “is abolished” is singular and can not have two subjects. As a result only “enmity” is abolished. The words “by His flesh” is conjuncted to “and the *torah*.” The next phrase is a *dalet clause* and begins with “because” as in Dani’el 3:29,4:9, 6:3, 23, and 7:11. The reference here in 2:15 concerns the enmity between Yahudim and Gentiles due to the unique “customs of Israel” (v. 12) that necessarily produced estrangement between them. The particular customs that Sha’ul here refers to are *hedges about the Law* that separated, such as the laws of separation from Gentiles given in the *Mishna* (e.g. *Avodah Zarah*) which were in effect in the New Testament period (see John 4:9, 21-22). The phrase “and loosed the hedge” in the Aramaic reads *sh’ra s’yaga* and was used as a technical *halakhic* term in Judaism. *Sh’ra* was used to mean “loose” or “permit” (as in Mattatياهو 18:18 and in various places in Rabbinic literature) The term *s’yaga* appears in Mishna Avot 1:1 “make a hedge about the *torah*.”

To “loose the hedge” would mean to permit activities that these hedge rules had effectually discouraged such as, to (truly) love thy neighbour. Sha’ul is pointing out that the flesh of the Messiah was given as a sacrifice for the whole world and that even the *Torah* itself demanded the abrogation of enmity. *Kol v’chomer* (light and heavy) is applied as the reasoning—the work of the Messiah is of higher consequence than the differences between Jew and Gentile that the statutes produced, for even the *Torah* itself teaches to love your neighbour. It is emphasised that Messiah died for the whole world and now has become the unifying factor above all else, in whose redeeming work all enmity between people can and should be set aside.

Lulav

Plural: *Lulavim*

Palm branch, with myrtle and willow sprigs attached; with the etrog, it is the symbol of *Sukkot*...a palm branch taken as one of the four species on the Feast of Booths.

M

Ma'ariv

Night-time prayer service...evening prayers after sunset. Service after dark.

Ma'asar

Plural: *Ma'asrot*.

Tithes.

Tithing one's possessions was a very ancient custom, existing at least from the time of the patriarchs. Avraham tithed a tenth part of all to Malki-tzedek:

Bereshith 14:18-20

Then Malki-tzedek king of Salem brought out bread and wine. He was priest of El Most High, ¹⁹and he blessed Avram, saying, “Blessed be Avram by El Most High, Creator of heaven and earth. ²⁰And blessed be El Most High, who

delivered your enemies into your hand.” Then Avram gave him a tenth of everything.

Ya'akov made a vow that, if he should return to his father's house in safety, he would acknowledge YHWH as Elohim and give Him a tenth of everything he possessed:

Bereshith 28:20-22

²⁰Then Ya'akov made a vow, saying, “If Elohim will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear ²¹so that I return safely to my father's house, then YHWH will be my Elohim ²²and this stone that I have set up as a pillar will be the house of Elohim, and of all that you give me I will give you a **tenth**.”

Later, the *Torah* given through Mosheh made the tithe obligatory on the Israelites. The tithe, whether of the seed of the land or the fruit of the tree, belonged to YHWH and was, in consequence, *qadosh*—set-apart. It was redeemable by adding 20% to its value. The tithe of the cattle and other kosher animals was, however, not redeemable. If one animal earmarked for the tithe was exchanged for another, both animals became set-apart unto YHWH.

The tithe-animals were determined by passing the animals under the rod in single file; every tenth animal passing under the rod became the tithe-animal.

Wayyiqra 27:30-33

³⁰A **tithe** of everything from the land, whether grain from the soil or fruit from the trees, belongs to YHWH; it is set-apart to YHWH.

³¹ If a man redeems any of his tithe, he must add a fifth of the value to it.

³² The entire tithe of the herd and flock—**every tenth animal that passes under the shepherd's rod**—will be set-apart to YHWH.

³³ He must not pick out the good from the bad or make any substitution. If he does make a substitution, both the animal and its substitute become set-apart and cannot be redeemed.' "

Tithing dealt with agriculture and with animals, and not with money—except when crops were redeemed.

2 Chronicles 31:5-12

⁵As soon as the order went out, the Israelites generously gave the firstfruits of their grain, new wine, oil and honey and all that the fields produced. They brought a great amount, a **tithe** of everything.

⁶The men of Israel and Yehudah who lived in the towns of Yehudah also brought a **tithe** of their herds and flocks and a tithe of the holy things dedicated to YHWH their Elohim, and they piled them in heaps.

¹²Then they faithfully brought in the contributions, tithes and dedicated gifts...

Almsgiving is a different subject altogether. In ancient Israel, the poor and disabled of the community were obliged to request alms. Refraining from this was seen as sinful conduct, because it kept almsgivers from receiving blessings from YHWH. Whereas

tithing dealt with the produce of the land, almsgiving and scriptural giving could be done with money.

The tithe was brought to the Levites. In turn, they tithed to the priests.

Bemidbar 18:20-31

²⁰YHWH said to Aaron, "You will have no inheritance in their land, nor will you have any share among them; I am your share and your inheritance among the Israelites.

²¹"I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the Tent of Meeting.

²²From now on the Israelites must not go near the Tent of Meeting, or they will bear the consequences of their sin and will die.

²³It is the Levites who are to do the work at the Tent of Meeting and bear the responsibility for offences against it. This is a lasting ordinance for the generations to come. They will receive no inheritance among the Israelites.

²⁴Instead, I give to the Levites as their inheritance the tithes that the Israelites present as an offering to YHWH. That is why I said concerning them: 'They will have no inheritance among the Israelites.' "

²⁵YHWH said to Moses, ²⁶"Speak to the Levites and say to them: 'When you receive from the Israelites the tithe I give you as your inheritance, you must present a tenth of that tithe as YHWH's offering...

²⁸...In this way you also will present an offering to YHWH from all the tithes you receive from the Israelites. From these tithes you must give YHWH's portion to Aaron the priest...

³¹...You and your households may eat the rest of it anywhere, for it is your wages for your work at the Tent of Meeting.

The Levi'im were the treasurers of the tithe. They also used it for their own sustenance. The tribe of the Levi'im had no agricultural land; their function was to minister to the people. They also used the tithe for their own food.

Devarim 12:5-19

⁵But you are to seek the place YHWH your Elohim will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; ⁶there bring your burnt offerings and sacrifices, your **tithes** and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks.

⁷There, in the presence of YHWH your Elohim, you and your families shall **eat** and shall **rejoice** in everything you have put your hand to, because YHWH your Elohim has blessed you.

¹¹Then to the place YHWH your Elohim will choose as a dwelling for his Name — there you are to bring everything I command you: your burnt offerings and sacrifices, your **tithes** and special gifts, and all the choice possessions you have vowed to YHWH.

¹²And there **rejoice** before YHWH your Elohim, you, your sons and daughters, your menservants and maidservants, and the **Levites** from your towns, who have no allotment or inheritance of their own.

¹⁷You must not eat in your own towns the **tithe** of your grain and new wine and oil, or the firstborn of your herds and flocks, or whatever you have vowed to give, or your freewill offerings or special gifts.

¹⁸ Instead, you are to **eat them in the presence of YHWH** your Elohim at the place YHWH your Elohim will choose—you, your sons and daughters, your menservants and maidservants, and the Levites from your towns—and you are to rejoice before YHWH your Elohim in everything you put your hand to.

¹⁹Be careful not to neglect the **Levites** as long as you live in your land.

During the reign of King Shlomo, Ancient Israel was divided into 24 districts. There were levitical cities in each district. There were storehouses in these cities. These storehouses were granaries, cattle-pens and sheep-pens. The people brought the food to the storehouses; the food was used for two purposes: (1) To provide for the Levi'im, the kohanim and their families, and (2) to provide for the poor people of that district. The Levi'im administered this distribution system. Of the total amount that came in, the Levi'im gave 10% to the kohanim. The kohanim had no responsibility to distribute this to the poor; they had to consume the animals and agricultural produce given to them by the Levi'im; it was their “salary.”

Only farmers tithed. Others, e.g. scribes, tradesmen and artisans, gave alms and taxes, but not tithes—the tithing system was purely agricultural. The elders of a synagogue did not receive or collect tithes. The “pastors” of “congregations” had no authority, no right, to ask the congregants to “tithe.”

Tithing was structured in a 7-year cycle.

Devarim 14:22-29

²²Be sure to set aside a tenth of all that your fields produce each year.

²³Eat the tithe of your grain, new wine and oil, and the firstborn of your herds and flocks in the presence of YHWH your Elohim at the place he will choose as a dwelling for his Name, so that you may learn to revere YHWH your Elohim always.

²⁴But if that place is too distant and you have been blessed by YHWH your Elohim and cannot carry your tithe (because the place where the LORD will choose to put his Name is so far away),²⁵then exchange your tithe for silver, and take the silver with you and go to the place YHWH your Elohim will choose.

²⁶Use the silver to buy whatever you like: cattle, sheep, wine or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of YHWH your Elohim and rejoice.

²⁷And do not neglect the Levites living in your towns, for they have no allotment or inheritance of their own.

²⁸At the end of every three years, bring all the tithes of that year's produce and store it in your towns,

²⁹so that the Levites (who have no allotment or inheritance of their own) and the aliens, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that YHWH your Elohim may bless you in all the work of your hands.

We can summarise the 7-year cycle of tithing as follows:

Year	<i>Shavuot</i>	<i>Sukkot</i>
1	Tithe to local storehouse	Bring tithe to <i>Beit HaMiqdash</i> & feast there
2	Tithe to local storehouse	Bring tithe to <i>Beit HaMiqdash</i> & feast there
3	Tithe to local storehouse	Bring tithe to local storehouse
4	Tithe to local storehouse	Bring tithe to <i>Beit HaMiqdash</i> & feast there
5	Tithe to local storehouse	Bring tithe to <i>Beit HaMiqdash</i> & feast there
6	Tithe to local storehouse	Bring tithe to local storehouse
7	<i>Sh'mitah</i> : Year of release. No planting or tithing	

Devarim 26:12-15

¹²When you have finished setting aside a **tenth** of all your produce in the **third year, the year of the tithe**, you shall give it to the **Levite, the alien, the fatherless and the widow**, so that they may eat in your **towns** and be satisfied.

¹³Then say to YHWH your Elohim: "I have removed from my house the set-apart portion and have given it to the Levite, the alien, the fatherless and the widow, according to all you commanded. I have not turned aside from your commands nor have I forgotten any of them.

¹⁴I have not eaten any of the set-apart portion while I was in mourning, nor have I removed any of it while I was unclean, nor have I offered any of it to the dead. I have obeyed YHWH my Elohim; I have done everything you commanded me.

¹⁵Look down from heaven, your holy dwelling-place, and bless your people Israel and the land you have given us as you promised on oath to our forefathers, a land flowing with milk and honey."

Nechemyah 10:37

³⁷"Moreover, we will bring to the **storerooms** of the house of our Elohim, to the priests, the first of our ground meal, of our [grain] offerings, of the fruit of all our trees and of our new wine and oil. And we will bring a tithe of our crops to the Levites, for it is the Levites who collect the tithes in all the towns where we work.

³⁸ A priest descended from Aaron is to accompany the Levites when they receive the tithes, and the Levites are to bring a tenth of the tithes up to the house of our Elohim, to the storerooms of the treasury.

Nechemyah 12:44

At that time men were appointed to be in charge of the storerooms for the contributions, firstfruits and tithes. From the fields around the towns they were to bring into the storerooms the portions required by the Law for the priests and the Levites, for Yehudah was pleased with the ministering priests and Levites.

Nechemyah 13:5,12

⁵...and he had provided him with a large room formerly used to store the grain offerings and incense and temple articles, and also the tithes of grain, new wine and oil prescribed for the Levites, singers and gatekeepers, as well as the contributions for the priests.

¹²All Yehudah brought the tithes of grain, new wine and oil into the storerooms.

Amos 4:4

“...Bring your sacrifices every morning, your tithes every three years.

Malakhi 3:7-12

⁷“Ever since the time of your forefathers you have turned away from my decrees and have not kept them. Return to me, and I will return to you,” says YHWH Tzva'ot. But you ask, 'How are we to return?'

⁸“Will a man rob Elohim? Yet you rob me. “But you ask, ‘How do we rob you?’ “In tithes and offerings.

⁹You are under a curse—the whole nation of you—because you are robbing me.

¹⁰Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says YHWH Tzva'ot, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.

¹¹ I will prevent pests from devouring your crops, and the vines in your fields will not cast their fruit,” says YHWH Tzva'ot.

¹²“Then all the nations will call you blessed, for yours will be a delightful land,” says YHWH Tzva'ot.

The tithe of the spring harvest (called the firstfruits) was brought to the levitical storehouses during Shavuot (Pentecost), and the tithe of the late-summer harvest or main harvest, was brought at *Chag Sukkot*. Every third year, the tithes were not brought to Yerushalayim, but were taken to the local levitical storehouse, for use by the Levi'im, who presented a tithe of the tithe to the kohanim, and distributed the food to widows, the disabled, orphans and *gerim* (resident aliens; strangers) who had no income. In years 1, 2, 4 and 5 the landowner took the tithe to the *Beit HaMiqdash* (Temple) and ate it there with his family, sharing freely with the less privileged and the Levites. In the year of *Sh'mitah* (Release), there was no planting of crops or harvesting of fields, and therefore no tithing. Everyone could help themselves to what was available in the fields. Only farmers refrained from work during the Sh'mitah; all other people worked as usual.

In conclusion: Tithing was purely agricultural, and pertains to the land of Israel. For the tithing system to be operational, there has to be a *Beit HaMiqdash* (Temple) as well as levitical storehouses. Tithing has nothing to do with giving money to the Church; that misapplication dates from around the year 1200, when the Roman Catholic Church needed money to build cathedrals. The Faith Movement within the Charismatic movement is notorious for misapplying the concept of tithing to their advantage.

The fact that at least 90% of the teaching on tithing heard within Christianity is a misapplication of Scripture, should not prevent us from practicing scriptural giving. The Talmud records that Beit Shammai stipulated that a generous person gives 60% of his income to the poor; the School of Shammai considered a man who gave 40% or less to the poor, to have an evil eye, i.e. be stingy.

The following saying of the Messiah, as recorded in Mattityahu and Luke, teaches that it is wrong to tithe religiously while neglecting the weightier matters of the *Torah*:

Luke 11:42

“Woe to you Pharisees, because you give Elohim a tenth of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of Elohim. You should have practised the latter without leaving the former undone.

Mattityahu 23:23

Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cummin. But you have neglected the more important matters of the *Torah*—justice, mercy and faithfulness. You should have practised the latter, without neglecting the former.

Ma'asei haTorah

Works of the Law.

A technical term is 1st century Judaism, referring to the aspects of the *Torah* that set Israel apart from all the other nations—**Ⓢ** circumcision, **Ⓢ** the dietary laws (Kashrut) and **Ⓢ** the keeping of Shabbat.

Mabul

Flood, specifically the deluge in the days of Noah.

Maccabees

There are two mayor reason because the Council of Yavneh (90 BM) did not include the books of Maccabees in the *Tanakh* as Scriptures. First is the “internal evidence” as the author of the book confess and never said the inspired formula: “This said YHWH.” Second is the external evidence: the Hasmoneans' family, once in the political control of Yisrael after they defeated the Syrian army, introduced an illegal monarchy in Israel. As we know, only the Davidic descendent trough Salomon has the right to seat in the Throne of David as king of Yisrael. The Messiah has to come from this royal line. At the moment as the Hasmoneans declared themselves to be kings dynasty in Israel they destroy the royal framework for the Messiah to arise.

So if that fact had was confirmed through inclusion the books in the *Tanakh*, the Council would have declared them a legitimate royal dynasty that replaced the Davidic Lineage and so destroy the *Torah*. Except for this error, the Hasmoneans or Maccabees (Mikamojah B'elim Adonai) was considered by many as good shepherds.

There is another reason because we don't accepted it as inspired books: Messiah Yahushua. In Yohanan 10 we have the story of Yahushua in Yerushalayim rejoicing in the Chanukah Festival (verses 20-23). On that occasion he present himself to Yisrael as a Good Shepherd and said: “He who does not enter through the door into the sheepfold but

enter through the *derech hasha'ar* (climbs in some other way), he is a *ganav* (thief) and a *shoded* (robber).” So Yahushua declared that the action of the Maccabees to proclaim themselves as a royal family in Israel is similar to the false shepherd (thief). That specific action invalidated them so that the books written by and about them do not merit inclusion in the *Tanakh*.

At the same time, the presence of Yahushua in Yerushalayim for Chanukah endorse the festival as valid for His *talmidim* (disciples).

Machah

To stroke or rub; by implication to erase; also to smooth (as if with oil), i.e. grease or make fat; also to touch, i.e. reach to abolish, blot out, destroy, full of marrow, put out, reach unto, utterly, wipe (away, out).

Machzor

Literal meaning: repetition.

A special prayer book used during *Regalim* (Pilgrimage festivals) and *Mo'edim* (appointed times). There are *machzorim* for (inter alia) *Rosh HaShanah*, *Yom Kippur* and *Sukkot*.

Maday

Medes.

Maftir

Last part of *Torah* reading on a given Shabbat or festival...the man who is “called up” in the synagogue to perform the reading of the concluding passage. Also: the public reader of the *Haftarah*.

Magen

Shield. A term for the Messiah. Psalm 84:9 says,

“Behold, O Elohim, our Magen (Shield),
and look upon the face of your Mashiach.”

This verse is in the style of Hebrew parallelism—saying the same thing twice, in different words. Note that the parallelism links the *Magen* with the *Mashiach*. If we do *remez* with Yeshayahu 21:5b,

Arise you princes, anoint the magen...

at the interpretative level of the *sod* (deeper meaning), reading it in its context, we identify the latter text as a prophecy that the princes (i.e. believers, who have all been made royalty by the covenantal love of the Father and the faithfulness of the Son) will be resurrected (“arise”) and caught up to heaven to attend the coronation of King Messiah (“anoint the magen”) shortly before the annihilation of eschatological Babylon in *Yom YHWH*. This annihilation will precipitate the *Chevlai Shel Mashiach* (Yirmeyahu 51:7), catapulting the False messiah into office at an emergency summit meeting held in Europe (Revelation 17).

Magen Avot

A short summary of the Sabbath Amidah prayer, recited on Erev Shabbat (Sabbath Eve) after the silent prayer.

Maggid

Preacher; generally itinerant, and popular because of his clever parables...narration.

Mah Nishtanah

Four questions asked by a child during the Pesach Seder service.

Mahoz

Plural: *Mahozim*.

Fortification. Fortified stronghold.

Makoum

“Place.” The sages applied this term to the Almighty. He is not in the universe; He is *HaMakoum* (The Place); the universe is in Him. When we suffer bereavement, we can pray to the Almighty as *HaMakoum*, asking Him to fill the void, the empty place within our hearts, with His dwelling presence (the *Sh'khinah*) and His comfort (the *Menachem*).

Malakh

Messenger, “angel.” The sages taught that a *malakh* takes the legal identity of the one who sent him in all his dealings with those he is sent to.

Malakhi

Malachi. “My makakh,” i.e. “my messenger.” The Messiah is the Messenger of the very Face of YHWH, the exact representation of His Being. The name YHWH is in Him; He has all the attributes of the Father.

Malki-tzedek

Melchesedik.

Malkot

The penalty of lashing.

Malkut Shamayim

The Kingdom of Heaven, i.e. the Kingdom of YHWH Elohim. In this phrase, as in many other expressions dating from the last half of the Second Temple period, the term “heaven” is used as an evasive synonym or circumlocution for YHWH, the personal name of the Almighty. The fact that, in the Apostolic Writings, the term “heaven” is a circumlocution or evasive expression for the personal names of YHWH, is widely misunderstood in Christianity—hence the deplorably otherworldly and pagan “we are going to heaven for eternity” myth. The truth is that the *Malkut Shamayim* is coming to the redeemed remnant of mankind and to the earth. What has been lost in Adam, is gained and restored in Messiah Yahushua, the corporate representative of the Yisra'el of Elohim—redeemed Yisra'el and Gentiles grafted into the commonwealth of Yisra'el. We have the firstfruits now, but the fulness comes later—when Messiah returns.

The teaching of some dispensationalists that there is a difference between the “Kingdom of Heaven” and the “Kingdom of God” is an incorrect teaching dating from a time when there was little appreciation of the communication principle of hermeneutics.

The *Malkut Shamayim* is a present reality. If I stand next to a table, I would say, “the table is near.” This refers to spatial nearness. Likewise, the expression “the Kingdom of Heaven is at hand or near” refers to its actual, spatial presence. The *Malkut Shamayim* is a present, dynamic reality. In the fulness of time, it will become a physical reality on earth. It is “here now but not yet in its fulness.”

The *Malkut Shamayim* is:

- ì The supreme rulership and absolute sovereignty of YHWH Elohim. The Kingdom of Heaven is the Kingship of YHWH. Remember that, in the Apostolic Writings, the term Heaven is often not a place, but an evasive synonym for the personal name of Almighty YHWH.
- ì YHWH ruling and reigning actively, forever and ever. Imparting His life, His Ruach, His redemption to man, through the Son. The king is a saviour—see Psalm 72. The Almighty redeems to rule.
- ì The redeemed people whom YHWH rules over. All authority has been given to the Son—Yeshayahu 40:10. The movement started by Messiah Yahushua is the Kingdom of Heaven. Those who submit to His mastership are in the Kingdom. The Kingdom owns us; we are the subjects of the Kingdom. King Messiah is not only our Saviour but also our Master.
- ì The supernatural manifestations of the Spirit of YHWH.

Some applications of how to operate in the authority and power of the Kingship of YHWH and His Messiah:

- ì Repent, turn around. Confess your sins. Be cleansed. Be clothed. Be equipped. Be commissioned. Now go.
- ì Live a kingdom-centred life? How? Do the will of YHWH—“Thy kingdom come, Thy will be done.” The manifestation of His kingdom, His kingship, expands on earth as more and more people know Him and do His will. Submit to His authority. Be faithful and obedient. Do the will of our Father in Heaven. How? Prayer and Scripture, prayer and Scripture, prayer and Scripture... Hear and obey. All who call the Messiah *Adon* (Master) are not part of His movement; only those who do the will of His Father in Heaven—Mattityahu 7:21. Those who “name and claim” but do not obey are not in the Kingdom. We must take the yoke of the Kingship of YHWH on our shoulders. How? By obeying *Torah* in the measure it has been laid on us: Yahudim should keep all of the *Torah* while Gentiles should obey the Noachide *mitzvot* as entrance-requirements. We should bend the neck, put on the yoke, and do the work of the Kingdom. The yoke is easy to bear, but it is still a yoke. The Kingdom is for free, but it costs everything.
- ì Lead a life characterised by humility. Be not puffed up. The Almighty is in charge; He placed all under His Son.

- ì Beautify the commandments. When observing a commandment, do it with joy and beauty.
- ì Lead a life characterised by productivity and abundance in fruit. There is not a single Hebrew word for “prosperity” in the sense of the accumulation of wealth. Scripturally, prosperity refers to being equipped for what YHWH has sent us to do. We should bear this fruit in the here and now, in our daily walk. As the Body of Messiah, we share in the power of the Ruach that is upon Him. He is the Bearer and Bestower of the Ruach. He bestows that power and authority to those inside His movement. By the power and authority of YHWH in our lives, we should bear abundant fruit and have abundant life.
- ì Become connected to the community of the faithful. Be an active part of Yahushua's living movement; don't try to be a “lone ranger,” a Rambo. Do not fight battles alone; let the rest of the army support you in prayer. Think “we” and “us” and not “I” and “me.”
- ì Realise you are in continual spiritual conflict. Satan is upset when people leave his territory and get into the Kingdom of YHWH. The *Malkut Shamayim* frees the captives who are in Satan's hold. The adversary takes offence at this and attacks. You are part of a community engaged in conflict. So put on the full armour of Elohim — truth, salvation, active witnessing, righteousness, the manifestations of the *Ruach HaQodesh*, the authority of the names of YHWH and Yahushua. Proclaim the mastership of Messiah Yahushua. Heal the sick, drive out demons, set the captives free — by the power of Almighty YHWH and the authority given to us by the Son.
- ì Realise that the kingdom is a present reality, but a reality that is manifest in firstfruits-form. The kingdom is in our midst individually and as a community of believers.

Maoz Tsur

Best-known Chanukah song. An English version of the song is entitled “Rock of Ages.”

Marcion

Also see: *neo-Marcionism*.

#Marcion was born around 100 YM at Sinope, a seaport located on the Black Sea coast of Asia Minor. His father was a leader in the church of Sinope. Marcion grew up in a Christian home, but it was most probably not the same type of Christianity known today. It appears that Marcion remained in fellowship with the church as long as he lived in Asia Minor. Many think that he shared his thoughts with leading churchmen of that region, such as Polycarp of Smyrna and Papias of Hierapolis. Sometime after 138 CE, during the time of Antoninus Pius, Marcion travelled to Rome, the imperial city. When he arrived in Rome he made a generous contribution to the church.

Tradition says that he was a ship owner and very wealthy. He became very active in the church and began to develop and teach his own theology. We do not know if he originated this or if he simply taught the Christianity of his home area. The Roman church leadership was so disturbed by his doctrine that they not only actively rejected it,

but even refunded his contribution. However, their reaction didn't end Marcion's influence.

As a devoted Christian, Marcion made his way to Rome (c.140) and attached himself to the church there. He associated with the Syrian Gnostic, Cerdo, who was in Rome, and developed unorthodox views that brought him into conflict with the Roman church. Marcion was excommunicated (c.144), but his beliefs continued to gain wider and wider acceptance.

The main thesis of Marcion's system was that the gospel of Jesus is entirely a gospel of love that is radically different from, and discontinuous with, the *Torah*. Marcion taught that the original gospel of Jesus had been corrupted by Judaizing tendencies among the earliest disciples and that the Old Testament had no validity for Christians. According to Marcion, only Sha'ul had correctly understood the original teaching of Jesus.

Marcion regarded Sha'ul as the only faithful apostle. In fact, he maintained that the original apostles corrupted Jesus' teachings by mixing it with legalism. This is the same message often preached in the churches today when we hear "Replacement Theology" or that we are "no longer under the Law but under grace alone." Such a statement clashes head-on with the Messiah's own words in Mattityahu 5:17ff where he states that the *Torah* will never pass away until heaven and earth pass away.

Marcion rejected the Hebrew Bible completely. Marcion distinguished the "God of the Old Testament" from the "God of the New Testament and the Gospels." Marcion, being influenced by Persian dualism (two forces in the universe, one good and one bad, who are constantly fighting it out for supremacy) believed that these were two individual deities, each within its own independent existence. First, there was the Creator-God who created the material universe. This was the God of Israel, which was a totally different God from the Father spoken of in the Gospel of Christ. The Father God was the good and merciful God and the God of Israel and the Old Testament was the bad God.

Marcion's understanding followed the same line as that of the Gnostic schools. They taught that the God who made the material world was an inferior deity. He was inferior in both status and morality alike. The superior deity or the supreme God was pure spirit. This idea is reflected in doctrines which teach that flesh is evil and spirit is good.

After being rejected by the church leadership in Rome, Marcion withdrew from the Roman church and established a movement of his own. His "church" survived for several generations. A unique aspect of his church was that it maintained its membership solely through conversion. Celibacy was obligatory for every member.

Marcion's Anti-Semitism: Marcion's new "scriptures" included no part of the Old Testament and were written in Greek. For Marcion, the Old Testament had passed away and was *replaced* by his edited version of the "New Testament." Have you heard this same heresy preached in Christian Churches? For Marcion, the church was to replace the synagogue, grace was to replace the *Torah*, new holy days were to replace the Set-apart Days of YHWH as found in Leviticus 23, spiritual Israel was to replace physical Israel. The Church was Israel's replacement and was now to receive all that had been promised to Israel. This is replacement theology at its worst.

#Marcion, who lived in the second century YM, completely rejected the Hebrew Scriptures (Old Testament) and wanted it excluded from the canon of Scripture. Marcion stressed the radical nature of Christianity vis-a-vis Judaism. In his theology there existed a total discontinuity between the OT and the New Testament, between Israel and the Church, and even between the “God of the OT” and the “Father of Jesus.” Jesus came to reveal the “true God,” who was totally unknown up to the Incarnation. Having been greatly influenced by the Gnostics, he taught a *demiurgic* theology—he claimed that the “God of the Old Testament” was cruel and a totally different being from the “loving God revealed in the New Testament.” Marcion was so consumed with the belief that Sha'ul's message of the grace of YHWH opposed the “Law,” that he only used an edited portion of Sha'ul's writings that agreed with his theology. He detested the Hebrew Scriptures and desired to root out the Jewish foundation of the faith altogether. He also detested New Testament books with a strong Hebraic setting, e.g. Revelation.

Polycarpus, a prominent Gentile believer and sage, who received direct instruction from Yochanan the Apostle, called Marcion the “first-born of Satan.”

After having been excommunicated by the congregation at Rome, Marcion founded his own sect which merged selected “New Testament doctrines” with Gnosticism, creating a theology that was sharply dualistic, violently antagonistic toward Judaism, ascetic and celibate, and wielded a wide and destructive influence within Christianity.

Maror

A bitter herb such as horseradish, symbolising the bitter plight of the enslaved Israelites; one of the symbolic foods used on the Pesach Seder plate.

Marranoes

Forcibly converted Jews in Spain.

Mashach

Verb meaning to anoint with oil. The corresponding noun is *mashiach*—an anointed one.

Mashiach

Messiah. (Greek: *Christos*.) The anointed, empowered One. The Messiah was sent forth by the Father to accomplish the redemption of man. Every king, prophet and high priest of Israel was called *a* messiah. The anointed prophets spoke the *Devar* (Word) of YHWH to his people, served as his instrument to work *nissim* (miracles) and interceded on behalf of the people. The high priest served YHWH in the services of the *Beit HaMiqdash* (Temple), representing the people before YHWH in services that taught that without the shedding of blood, there is no remission of sins. The king had to rule with justice, as good shepherds who applied the principles of YHWH's kingship on earth. The king was anointed as the one chosen by YHWH to represent His rulership in Israel and to bear witness to His glory before the nations. These three offices were pictures of the *Messiah*, who is *the* Prophet, *the* High Priest and *the* King. In Messiah's first coming, the emphasis was on the prophet who spoke the *Devar* and the high priest who actively interposed his own shed sacrificial blood between YHWH and the sinner as a *kapparah* (atonement covering) for our sin. At present, the emphasis in the work of the Messiah is on

the role of the interceding High Priest. In His second coming, the emphasis will be on His role as King. Yet He will always stand in all three these offices.

The term *messiah* is an Anglicisation of the Latin word *messias*, which is a transliteration of the Greek *messias*, a translation of the Aramaic *meshiha*, which is in turn a translation and shortening of the Hebrew *HaMelekh HaMashiach* — “the King Messiah.”

Some prophetic terms for the Messiah are summarised in Table 4. We leave it to the reader to extend the list and fill in additional references.

Table 4: Some prophetic titles of the Messiah

Prophetic Title	Reference
The Coming One	Malachi 3:1 & Zekharyahu 9:9
The Elect One	Yeshayahu 42:1
Adon	Tehillim 110:1
Son of Man	Dani'el 7:13
The Son	Tehillim 2
Immanu'el	Yeshayahu 7-8
<i>Choter</i> (shoot); <i>netzer</i> (branch); <i>shoresh</i> (root)	Yeshayahu 11:1-10
The Branch (<i>Tzemach</i>)	Yirmeyahu 23:5b
The Banner (<i>Nes</i>)	Yeshayahu 11:10; 18:3
The Capstone	Tehillim 118:22
The Green Tree	Rabbinic title (Yechezk'el 20:47)
Seed of the Woman	Genesis 3:15
The <i>Alef</i> and the <i>Tov</i>	Zekharyahu 12:10; Genesis 1:1
The Man the Son of Peretz	Rabbinic title (Ruth 4:18)
Son of the Clouds	Rabbinic title (Dani'el 7:13)
The Messenger of YHWH	Genesis 22; Exodus 3; ...
The Messenger of the Presence	Yeshayahu 63:9
The Arm of YHWH	Yeshayahu 40-66
The <i>Yoted</i>	
The Shield (Magen)	Psalms 84:9; Yeshayahu 21:5b
The Lion of the tribe of Yahudah	Genesis 49; Revelation 4-5
The <i>Go'el</i> (Redeemer)	(many)
The <i>Eved</i> (Servant) of YHWH	Yeshayahu 42-53
The Rock	(many)
The Prophet	Devarim 18
The Good Shepherd	Genesis 49; Zekharyahu 11 & 13
The Teacher of Righteousness ¹³	Yo'el 2:23
The Sun of Righteousness ¹⁴	Genesis 1:14-18; Malachi 4:2
The Light of the World	Genesis 1:14-18; Yeshayahu 9:2
Shiloh	Genesis 49:10b
Shiloach	Yeshayahu 8:6
Wonderful Counsellor Mighty El Father of Time Prince of Peace	Yeshayahu 9:6

¹³ *Moreh Tzadekah.*

¹⁴ *Shemesh Tzadekah.*

In Table 5 we have listed some of the names that ancient Jewish sages ascribed to the Messiah.

Table 5:

Some names ascribed to King Messiah in ancient rabbinic sources. (Lamentations Rabba, Midrash Mishle, S. Buber's note to Midrash Mishle, Targum to 1 Chronicles. Quoted in Patai (1979: 21-23, 81-83)).

Name of Messiah	Meaning of the name
YHWH	Personal Name of the Almighty
Yinnon	To continue forever
Tzemach	Shoot, Branch
Pele	Miracle
Yo'etz	Counsellor, advisor
Mashiach	The Anointed One
El	Mighty One before whom we tremble
Givvor	Mighty Hero
Avi'Ad Shalom	Everlasting Father of Peace
Tzidkenu	Our Justice/Righteousness
Menachem	Comforter
[My Servant] David	(cf. Yechezk'el 34:23 & 37:24)
Shiloh	Him to whom the right belongs
Hanina	Favour
Nehira	Light
Bar-Nifle	Son of the Clouds
Anani	He of the clouds
The Green Tree	Yechezk'el 20:45-49; Luke 23:31
ben-Adam	Son of Man
ben-David	Son of David
ben-Yosef	Son of Joseph
ben-Elohim	Son of Elohim
haNavi	The Prophet
HaMoreh	The Teacher

Masorah

The body of traditions regarding the correct spelling, writing and reading of the Hebrew Scriptures.

Masorete

A scholar of the Masoretic tradition.

Masoretic

In accordance with the *Masorah*.

Masoretic Text

The accepted Hebrew text of scriptures.

Matan Torah

The giving of the *Torah*.

Matzah

Unleavened bread.

Matzor

Besieged places.

Mayim Chaiyim

Living Waters.

Mattan Torah

The giving of the *Torah* (teaching, instruction), specifically on Mount Sinai.

Mattanot Le-Evyonim

Giving to the poor.

Matzah

Plural: *Matzot*.

Unleavened bread...The unleavened bread eaten in recollection of the hurried departure from Egypt; the eating of *matzah* is obligatory only at the Pesach Seder.

Mayim Chayim

Living waters.

Meat offered to Idols

I has been suggested that Sha'ul's statements in 1 Corinthians 8:1-13; 10:7, 14-28 conflict the ruling against eating meat offered up to idols (Acts 15:10, 29; 21:25; Revelation 2:14, 20). However there is in reality no conflict.

Acts chapter 15 does not give an exhaustive enumeration of all of the laws which apply to gentiles, but rather the “greater burden” or outer limits of the Noachide or Gentile Law (Acts 15:28). This is based on a Jewish exegetical principle of *Kal v'khomer* (light and heavy) which recognises that certain commandments are of greater weight than others (see Mattityahu 23:23; the principle is used in Mattityahu 12:11-12 & Yochanan 7:22-23). There was never any question as to whether Gentiles could forsake justice, blaspheme, murder or steal; so there was no need to list these with the greatest burden of Gentile Law.

The Noachide Law against idolatry is given very strict borders. Idolatry is to include eating meat offered to idols.

Now in 1 Corinthians 8:1-13; 10:7, 14-28 Sha'ul agrees that one may not knowingly eat meat offered up to idols. The *halakhic* issue Sha'ul questions, is whether or not one must ask when purchasing meat whether or not it has been offered to idols. Sha'ul argues

(based on Tehillim 24:1=1 Corinthians 10:26, 28) that meat is not actually altered by the idol but that eating such meat appears to others to endorse the idol to which it was offered. If meat is advertised as having been offered to idols, then believers may not eat it, since this would appear to endorse the idol. However, since the idol has no real power over the meat, believers are not required to ask, since this would imply that the believer believed that the idol had power over the meat, thus ascribing power to the idol and endorsing idolatry by acknowledging the idols alleged power.

A basis for Sha'ul's argument can be found by comparing Sha'ul's summation of his argument in 1 Corinthians 10:28 to the story of the martyr Eleazar in 2Maccabees 6:1-29. Eleazar was a prominent Jew under the Hellenistic rule. A day came when all of the Jews were to show their loyalty by eating meat offered to idols at a public feast. Eleazar was not willing to do so, but because of his prominence, the authorities offered to allow him to sneak kosher meat into the feast and eat it instead, thus only appearing to eat meat offered up to idols. Eleazar refused, knowing that this would appear to endorse idolatry, despite the fact that the meat would be kosher. As a result Eleazar was executed. This story demonstrates that eating meat offered to idols is wrong, not because of the meat itself, but because of the implied endorsement of the idolatry. Thus Sha'ul's interpretation does not conflict with Acts 15 but actually implies a very strict interpretation, by which eating kosher meat would also be forbidden, if the meat were falsely advertised as having been offered to an idol.

Meditate

Hebrew: *yeh'geh*.

Commenting on Tehillim 2:2b,

...and in His *Torah* he meditates day and night...

the *Artscroll Tehillim Series*, Volume I, pp. 60-61 teaches as follows on the Scriptural notion of meditation:

[yeh'geh] ...means speech...[that] articulates deeply held personal thoughts weighing heavily on a person's mind...the word refers to a developed thought ready for expression.

The Talmud (*Avodah Zarah* 19a) urges a study program in which the *talmid* (student) first whets his appetite by acquainting himself with the entirety of the *Torah* text swiftly, albeit superficially, thereby making "YHWH's *Torah* his desire." Then the student is urged to go back and painstakingly analyse each topic with deep deliberation, "And in his *Torah* he meditates day and night."

In a culture where mass-media propagate dangerous, futile and occultic "meditation" techniques, the *talmid* of Messiah Yahushua should know the Scriptural concept of meditation, as taught by the sages of Israel, very well, and teach it to all who have ears to listen.

Melekh

King.

Meni

A pagan moon goddess.

Menorah

Plural: *Menorot*.

The seven-branched lampstand of solid gold that stood in the *HaQodesh* of the *Mishkan* (Tabernacle) and the *Beit HaMiqdash* (Temple). Today, people commonly refer to a *Chanukiah* as a menorah.



The usual translation “seven candlesticks” in Revelation 1-3 should actually read “seven-branched menorah.” Note that Yahushua stands in the *middle* of the menorah of Revelation—the position of the *Shamash* or servant—just as the Z} of Genesis 1:1 stands in the middle of the seven Hebrew words of Genesis 1:1. Because the Z} can not be directly rendered into Greek, the “alef and the tav” is explicitly rendered as “the Alpha and the Omega” in the Book of Revelation.

At a midrashic level of interpretation, we may relate the “Seven Spirits” or “sevenfold Spirit” of YHWH, which is mentioned in Revelation, to a Menorah, each branch bringing light and revelation to mankind. In Yeshayahu 11 we see a sevenfold of attributes of the *Ruach* of YHWH, which is upon the Anointed One of Yisra'el in their full measure:

1. The Spirit of *Chokhmah* (Wisdom).
2. The Spirit of *Binah* (Understanding).
3. The Spirit of Counsel.
4. The Spirit of *Gibor* (Might).
5. The Spirit of *Da'at* (Knowledge).
6. The Spirit of *ha-Yirat YHWH* (the Fear of YHWH).
7. The Anointing to do *mishpat* (right-ruling).

Merkavah

Chariot. The name of a modern Israeli armoured tank.

Mesorah

The traditional essential requirements in the writing of a *Torah* scroll.

Mezuzah

Plural: *Mezuzot*.

(Literally: doorpost). Cylindrical container with letter *shin* (V) and text from the *Sh'ma* that is put on the doorpost(s) of the house.

Megillah

Plural: *Megillot*.

Literally: scroll. A scroll of one of the following five books of Scripture: Esther, Song of Songs, Ruth, Lamentations and Kohelet (Ecclesiastes); thus there are five megillot in the Scriptures. Each is read on a particular *mo'ed*, as summarised in Table 6.

Table 6
Megillot read at specific Occasions.

Occasion	Megillah
Pesach	Song of Songs
Shavuot	Rut
Tishah Be'Av	Lamentations
Sukkot	Kohelet
Purim	Esther

Melekh

King.

Memra [A]

Aramaic equivalent of *Devar* (Word; Divine expression).

Menachem

Comforter. The *Ruach HaQodesh* manifesting as comforter, as interceding advocate, of the individual and the covenant people. Greek: Parakletos. Also a title for the Messiah, the Comforter of Yisra'el.

Menuchah

Rest. The rest that the believers will enter in when King Messiah comes, of which we now have the firstfruits in our hearts.

Me'olam

From an indefinite time in the past.

Meratayim

Intense bitterness; double rebellion. A prophetic term for Bavel (Babylon), the policeman of the world, the queen of the kingdoms, in Yirmeyahu 50:21-25.

Yirmeyahu 50:21-25

21“Attack the land of **Meratayim** and those who live in Pekod. Pursue, kill and completely destroy them,” declares YHWH. “Do everything I have commanded you.”

22The noise of battle is in the land, the noise of great destruction!

23How broken and shattered is **the hammer of the whole earth!** How desolate is Bavel among the nations!

24I set a trap for you, O Bavel, and you were caught before you knew it; you were found and captured because you opposed YHWH.

25YHWH has opened his arsenal and brought out the weapons of his wrath, for Adonai YHWH Tzva'ot has work to do in the land of the *Kasda'im* (Chaldeans).

Meshek

Mesech. Yechezk'el 38:2-3; 39:1. Linked by some commentators to the name Moscow. Some Talmudic rabbis saw that historical Ashshur under Sancheiriv is a prophetic picture of eschatological Gog from the land of Magog. As early as 1913, Professor HA Ironside of the *Moody Bible Institute* in Chicago, stated that historical Assyria equals eschatological Russia.

Metatron

Jewish tradition teaches that Metatron is the name of the *malakh* (messenger, “angel”) spoken of in Exodus 23:21, where YHWH states: “My name is in him,” so that Metatron bears the Tetragrammaton, “YHWH” (Jewish Encyclopedia, 1912, Vol. 8, p. 519). Even though he bears the ineffable Name, the rabbis stated (Babylonian Talmud, Tractate Sanhedrin 38b) that Metatron may not be worshiped—they taught that YHWH commanded, “Exchange Me not for him.” The sages taught that Metatron is the prince of the world, a teacher of the *Torah* and a power in heaven. The *Zohar* (a mystical cabalistic work) states that Metatron is the “Son of Man” who is only slightly lower than YHWH (after Psalm 8:6). Some rabbis also identified Metatron as the *Malakh ha-Panim* or “Messenger of the Presence,” spoken of in Yeshayahu 63:9. The term “metatron” means “guide.” In rabbinic tradition then, Metatron is the unique *malakh* (messenger) of the Presence, who bears the Tetragrammaton, YHWH, and guided the Children of Yisra'el through the wilderness to the promised land. In the pseudepigraphic book of *Enoch*, Metatron is called the “most excellent of the heavenly host” and “the guide to all the treasures of my Elohim.” In some rabbinic works, he is called “Metatron Messiah” i.e. the “Anointed Metatron.” A specific ancient prayer said on *Yom Kippur* by ancient Messianic Jewish believers is directed to the Almighty, “*ad-iad Yeshu Metatron*” — through Yeshua Metatron.

Hebrew commentaries on Yeshayahu 63:9, where the Malakh YHWH is called the Malakh ha-Panim—the Messenger of the Face Ā Presence—say that the title “malakh ha-panim” means “Prince of the Countenance” (*Sar ha-Panim*). Radaq (Rabbi Dawid Qimchi) says of Malakhi 3:1, “He who will suddenly come to His Miqdash” is the King Messiah, and He is Adonai-b'rit (Adonai of the covenant).

The Jewish prayer book (Siddur haShalem) contains a remarkable prayer which speaks of the Prince of the Countenance. This prayer is said on *Yom Teruah* when the shofar is sounded:

May it be thy will that the blast from this shofar should carry to the tabernacle of Elohim...through Yeshua the Prince of the Countenance and the Prince Metatron, and may your favour be our part. Be thou blessed, Adonai of favour.

In Bereshith 32:29-30, Ya'akov wrestled with a certain "man" from whom he asked a blessing. Ya'akov named the place Peni'el, meaning "face of El." The Midrash Rabbah comments on this, saying that Ya'akov "saw the face of El in the Shekhinah."

It is important to remind ourselves that aggadic rabbinic teachings about Metatron are of a characteristic playful, speculative nature, and is subservient to the full revelation of Scripture.

Midat haDin

The attribute of justice of YHWH. The name YHWH is expressive of the Creator's mercy and loyal covenantal love, while the term Elohim expresses Him as the righteous Judge. Drawing on a mathematical understanding of Exodus 20:5-6, the sages taught that the attribute of mercy is at least $\frac{100}{1}$ times stronger than the attribute of retributive justice.

In *Me'am Lo'az—The Torah Anthology: Yom Kippur Service* (Kaplan, 1982: 59), the teachings of the sages concerning the attributes designated by the names *YHWH* and *Elohim*, are set out as follows:

The Almighty directs Israel with two attributes: the Attribute of Justice (*midath haDin*) and the Attribute of Mercy (*midath HaRachamim*)...

The Almighty therefore said, "I am YHWH your Elohim."

The name YHWH denotes the Attribute of Mercy. The Almighty is saying, "I am trusted to give good reward to those who follow my ways, but I am also your Elohim. I can also direct the Attribute of Justice against you and punish those who violate my commandments."

Middot

Our character essence and heart-attitude, specifically as it manifests in the way we treat others.

Midrash

Plural: *Midrashim*.

1) A method of interpreting the *Tanakh*, stressing the allegorical method of interpretation. It is also a homiletic way of looking at a text, as opposed to an exegetical approach. An inquiry, an investigation. A rabbinic exposition of the text of Scripture, squeezing it to get more and more meaning out of it.

2) The name of certain specific collections of commentaries which have employed the midrashic method of interpretation. A collection of works compiled between the third and twelfth centuries that seeks out underlying truths and meanings of the Scriptures; the result of the process of delving into the ramifications of a verse of Scripture and of the

ancient rabbis' reading between the lines of Scripture. The best known collection of midrashim is called the *Midrash Rabbah*, which is a commentary on the entire *Torah* plus the five megilot. Although compiled sometime between the fourth and fifth centuries YM, *Midrash Rabbah* includes some material from Yahushua's time and even before.

Midyan

Midian.

Midyanite

Midianite.

Migdal Eder

Stronghold or tower of the sheep-flock.

Mikhah 4: 8

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Yerushalayim.

The phrase “tower of the flock,” according to Strong's, is a particular location called *Migdal Eder*, just outside of Beit-Lechem (Bethlehem). The Mishnah tells that Levitical shepherds were required to raise the animals for Temple sacrifices within a prescribed radius from Yerushalayim. Those “suburbs” of Yerushalayim that fell within that radius were called Bat-Zion, i.e. the “Daughter of Tzion.”

The shepherds who watched over the flocks raised for sacrifices in the *Beit HaMiqdash* were not ignorant country bumpkins, but Levites who erected towers (*migdal*) from which they watched over the sacrificial flocks. Yahushua's birth, probably occurred in a sukkah adjacent to *Migdal Eder*, the Levitical watchtower just outside Beit Lechem. The Levitical shepherds would recognise the Messiah wrapped in swaddling cloths—the priestly undergarments.

When one stands at Migdal Eder, Beit-Lechem can be seen in the distance. The word *migdal* can also be understood to be a stronghold.

Miqdash Me'at

Literally: a small set-apart place. The home is seen as such, and the father of the household is as a priest serving the Almighty in his own house.

Mikhah

Micah. Shortened form of Mikhayahu — “Who is like unto Yahu...”

Mikha'el

Michael. Literally: “Who is like El...”

Mikvah

A pool of water for immersing the body to purify it from ritual uncleanness. Immersion in a *mikveh* is also obligatory for proselytes to Judaism, as part of the ceremony of conversion. A mikveh contains at least 40 measures of water.

Mikveh

Something that is waited and hoped for in confidence.

Millennium

The 1000 year rule of the Messiah during *Yom YHWH*. Several approaches to the Millennium mentioned in Revelation 20 are found in theology:

Premillennialism states that the Messiah returns *prior* to the Millennium, establishing the Kingdom. Premillennialism may be further subdivided according to their views on the timing of the catching up of believers to meet the Messiah in the air. We find the pre-tribulation rapture (“PreTrib”), mid-trib and post-trib views. Many, but not all, pre-trib believers are dispensationalists.

Amillennialism states that there will be *no* literal 1000 year Messianic reign, and that the prophecies about His reign are fulfilled, spiritually, in His present heavenly reign over His Church on earth.

Postmillennialism states that the Church will triumph *before* the return of the Messiah and that the triumphant Church will enter into this Millennium. After the horrors of WW2, classical postmillennialism seemed in danger of losing all adherents because serious doubts were cast on the perfectibility of the Church; many postmillennialists quietly turned into amillennialists. However, the rise of Reconstructionism and *Kingdom Now* Theology within the Charismatic Movement has swelled the ranks of the Postmillennialist movement. The sermons of Postmillennialists are characterised by optimistic and almost militant references to the “Triumphant endtime Church.” To teach this triumphalism from the *Tanakh*, replacement theology, which “swaps” the term *Church* for *Israel*, is employed. Postmillennialists refer to their optimistic views as the “Biblical eschatology of victory” and think of premillennialists and amillennialists as painful “gloom & doom” pessimists. Non-Charismatic postmillennialists are usually Theonomians and hold the Law in high regard. Their views are far more sound than that of Charismatic Postmillennialists. Yet Al Dager easily pulls many their views apart in *Vengeance is Ours: The Church in Dominion* (1990).

An important aspect of proper interpretation of prophecy is the role of timing. When will a prophecy be fulfilled in history? There are four possibilities. The four views are simple in the sense that they reflect the only four possibilities in relation to time-past, present, future, and timeless. The preterist (past) believes that most, if not all prophecy has already been fulfilled, usually in relation to the destruction of Yerushalayim in YM 70. The historicist (present) sees much of the current church age as equal to the tribulation period. Thus, prophecy has been and will be fulfilled during the current church age. Futurists (future) believe that virtually all prophetic events will not occur in the current church age, but will take place in the future tribulation, Second Coming, or Millennium. The idealist (timeless) does not believe either that Scripture indicates the timing of events or that we can determine their timing in advance. Therefore, idealists think that prophetic passages mainly teach great ideas or truths about YHWH to be applied regardless of timing.

Personally, I regard Premillennialism as the correct eschatological view.

Some branches of the Charismatic movement currently teaches a somewhat bizarre mixture of premillennialism and postmillennialism — they are doctrinal premillennialists but operational postmillennialists.

Minchah

Plural: *Menachot*.

To apportion, i.e. bestow; a donation; tribute. Gift, offering, present, sacrifice.

In Temple times: A gift offering in the *Beit HaMiqdash*, usually bloodless and voluntary; an offering made of flour and oil.

Afternoon prayer.

Minyan

Quorum of ten adult Jews necessary for public prayer.

Miqra

Something that is called out, i.e. a public meeting (the act, the persons, or the place); rehearsal, assembly, convocation.

Miqra Qodesh

A set-apart meeting, rehearsal, convocation.

Miryam

“Mary.” Miryam was the most common name given to Hebrew women, 2000 years ago.

Mishkan

A residence, dwelling, habitation; specifically the Tabernacle.

Mishnah

The collection of the *Oral Torah* committed to writing around 200 YM under Rabbi Yahudah haNasi.

Mishpachah

Family, i.e. circle of relatives.

Mishpat

Plural: *Mishpatim*.

Judgement; right-ruling. Ethical commandments of the *Torah*.

Mishpat pl. mishpatim, connective pl. mishpatei-...

The lawful decision of the *Beit Din*. De-Judaized to "judgement" and various other renderings to avoid recognition of the *Beit Din* system. Mishpat is concerns the definitive, authoritative and just interpretation of *Torah* applied to real-life situations. All other interpretations are “following one's own heart and one's own eyes” (Shemot 15:39; Devarim 17:9-13). Mishpat has been handed down by the *Beit Din* in a chain uninterrupted since Mosheh at Har Sinay. “Sanhedrin,” a Greek word, was known (outside of Hellenist circles) in the Jewish community as the *Beit Din Ha-Gadol* (the Great Court of Law). The corpus of accumulated case law (mishpatim) and legislated

statutes (*chuqim*) of the *Beit Din* over the millennia is called *halakhah* (the walk). The Qumran-Essene Tzedoqim called their interpretations *ma'aseh* (“the practice”).

In contrast to a *chuq*, a *mishpat* makes sense to the rational mind.

Mizbeach

Altar.

From the verb *tzabach*, “to slaughter, kill, sacrifice.” There were two altars in the *Beit HaMiqdash*—the huge bronzen altar in the courtyard of the kohanim, and the *mizbeach zahav* or golden altar, in front of the *parochet* in the *Qodesh ha-Qodeshim*.

Mitzrayim

Egypt.

Historical Mitzrayim may well be a picture of the eschatological empire of the False messiah. Compare Revelation 16, which describes the plagues over the kingdom of the Beast, with the 10 plagues over Mitzrayim described in Exodus. Also compare Yechezk'el 29:1-7 and 32:1-6 with Mattatياهو 24:28, Luke 17:35-37 and Revelation 19:17-21.

Mitzvah

Plural: *Mitzvot*.

Literally: Commandment; a religious precept or obligation; *mitzvah* refers to one of the 613 commandments in the *Torah*...a good deed.

Mitzvat Aseh

A commandment-to-do, a positive command.

Mitzvat Lo Ta'aseh

A commandment-not-to-do, a prohibition.

Mo'ed

An appointment, i.e. a fixed time or season; specifically a festival and/or assembly of the *qahal* of Yisra'el. An assembly convened for a definite purpose; technically the congregation; by extension, the place of meeting; also a signal as appointed beforehand—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn, synagogue, (set) time (appointed). See Leviticus 23 for a listing of the *mo'edim* and their dates.

Mof

Memphis.

Mohar

A bride-price.

Mohel

The official who perform covenantal circumcision.

Molekh

An idol worshipped by bringing child sacrifices.

Molad haLevanah

The appearance of the new Moon.

Molekh

Demonic idol, served by casting children into fire burning inside the metal shell of the idolatrous image.

Mordekhay

Mordechai.

Moreh Tzadekah

Teacher of Righteousness. A term for the Messiah. Based on Yo'el 2:23. Referred to in Mattityahu 26:18, Mark 14:14 and Yochanan 11:28.

Mori'el

Literally: "El is my teacher."

Moriyah

Name of Mountain in Yerushalayim. Literally: "Yah is my teacher." MoriYah.

Mosheh Rabbenu

Moses our teacher.

Moshe'im

Saviours (in Ovadiyah 21).

Motza'ei Shabbat

The night following the Sabbath.

Motzi

Literally: Who brings forth bread; blessing over bread; standard blessing before meals at which bread is served...one of the fifteen phases of the Seder ceremony.

Mussaf

"Added" prayer service for Sabbaths and festivals, immediately following morning prayer...the additional whole offering in the *Beit HaMiqdash* prescribed by the *Torah* for Sabbaths, Festivals and New Moons. The *Mussaf* service follows the regular daily service. The additional sacrifices brought on specific festivals, e.g. the seventy bulls that were sacrifices during *Sukkot*. Because there is no Temple today, no additional sacrifices can be brought. Therefore additional prayers are added on the above days.

The term *Mussaf* means *addition*—that which has been *added* to the normal state of affairs. The *Mussaf* sacrifice is entitled such as it comes in addition to the standard, daily sacrifices. Each day, one sheep is offered in the morning (the "tamid shel shachar") and one in the late afternoon (the "tamid shel bein ha'arbayim"). No sacrifices were offered prior to the morning tamid, nor was any offering brought upon the altar after the

afternoon tamid (with the exception of the korban pesach). Thus, in effect, the two tamid offerings opened and closed the daily service in the Temple.

In Parashat Teruma, the Torah introduces the commandment regarding the tamid as part of its discussion of the altar (Shemot 29). This association suggests that the this korban constitutes part of the basic definition of the altar, or at least of the service conducted on the altar.

As stated earlier, special korbanot are offered on Shabbat and festivals in addition to the daily tamid offerings, and they must be brought only AFTER the morning tamid. (For this reason, the Mussaf prayer that we recite on Shabbat and Yom Tov, which commemorates the Mussaf sacrifice, is always recited after the shacharit service, which commemorates the morning tamid.)

A closer look at the various Mussaf sacrifices shows a variety of systems of the Mussaf sacrifice, which may point to a corresponding variety of types of festivals. In other words, the Mussaf sacrifices may enhance our understanding of the Jewish calendar with its various holidays. The following chart lists the sacrifices to be offered at their respective times, grouped by the numbers of animals:

Shabbat: two sheep

Rosh Chodesh: seven sheep; two bulls; one ram.

Chag HaMatzot: seven sheep; two bulls; one ram.

Shavuot: seven sheep; two bulls; one ram.

Rosh Hashanah: seven sheep; one bull; one ram.

Yom Kippur: seven sheep; one bull; one ram.

Shemini Atzeret: seven sheep; one bull; one ram.

Sukkot: fourteen sheep; 13-7 bulls (in descending order from the first day); two rams.

Thus, three distinct types of festivals emerge.

On Shabbat, only two sheep are offered. In other words, the basic daily sacrifice (the "tamid"), which consists of one sheep, is merely doubled. No rams or bulls are offered as is the case on the festivals. Although Shabbat assumes its place among the sacred days of the calendar, it remains separate from the other holidays. (This duality with regard to the nature of Shabbat is manifest in the presentation of the Shabbat and festivals in Parashat Emor — Vayikra 23 — as well.)

The other festivals may thus be classified into two distinct groups, according to the number of bulls sacrificed thereupon. The common denominator uniting all the festivals regards the number of sheep — seven — and the number of rams — one. (Later, we will examine the Mussaf of Sukkot, the obvious exception.) The point of difference, then, is with regard to the number of bulls.

Thus, the festivals may be grouped as follows:

I) Rosh Chodesh, Chag HaMatzot, Shavuot : two bulls II) Rosh Hashanah, Yom Kippur, Shemini Atzeret: one bull

In order to properly understand the underlying significance of this classification, we must first try to identify the beginning of the Jewish year. The Torah states in Parashat Bo (Shemot 12:2), "This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you." Here, the month of Aviv seems to mark the beginning of the calendar year. However, as we all know, "Rosh Hashanah," the New Year, is observed six months later, on the first of Tishrei. (See the first mishna in Masekhet Rosh Hashana.) This calendar arrangement, with Tishrei marking the new year, emerges from a different verse in Sefer Shemot (23:16): "...and the Feast of Ingathering (Sukkot) at the end of the year, when you gather in the results of your work from the field." Sukkot is presented here as occurring towards the end of the year. (See also the parallel verse — Shemot 34:22: "...and the Feast of Ingathering at the turn of the year.")

Evidently, the Jewish calendar features two different new years — one in Aviv and the other in Tishrei. I would like to suggest that the two systems of korbanot — i.e. the two types of festivals — that we have encountered directly relate to this duality within the Jewish calendar. The first system relates to the festivals of Aviv, i.e. the festivals of the Exodus from Egypt. The institution of Rosh Chodesh was established simultaneous to YHWH's instructions to Moshe and Aharon with respect to the Exodus (Shemot 12:1); Chag Ha-Matzot commemorates the Exodus; and Shavuot, which was never given a calendar date and is observed always fifty days after Chag Ha-Matzot, comprises a continuation of this process of recalling the Exodus from Egypt.

Correspondingly, the second system of festivals involves exclusively the month of Tishrei. It consists of Rosh Hashanah, Yom Kippur and Shemini Atzeret, all of which occur during this month. This distinction is expressed by the different sacrifices offered on the holidays of each respective group.

Now we must turn our attention to the more complex Mussaf sacrifice of Sukkot. At least with regard to the rams and sheep, the Mussaf offering of Sukkot is simply double that of the other festivals. It requires fourteen sheep as opposed to the seven of the other holidays, and its two rams double the single ram of the other Mussaf sacrifices. We must therefore view Sukkot as a "double" festival, one which incorporates two "smaller" festivals therein. It would seem that this double nature evolves from the two distinct systems outlined above. In other words, Sukkot is observed both in the "Tishrei-year" as well as in the "Aviv-year." The reason is clear. On the one hand, Sukkot commemorates the Exodus — "...in order that future generations may know that I made the Israelite people live in booths seven days" (Vayikra 23:43) — thus warranting its inclusion in the Aviv system of festivals. Concurrently, though, Sukkot obviously belongs in the Tishrei group, as it follows Rosh Hashanah and Yom Kippur and occurs on the fifteenth of Tishrei. Thus, Sukkot features a complex system of Mussaf sacrifices.

This dichotomy of Sukkot expresses itself in Parashat Emor, as well. The Torah there presents and discusses all the festivals, concluding with Sukkot. Following its treatment of Sukkot, the Torah summarizes, "These are the set times of YHWH that you shall celebrate as sacred occasions" (23:37). After this conclusion, though, the Torah once again commands the observance of Sukkot: "Mark, on the fifteenth day of the seventh day, when you have gathered in the yield of your land, you shall observe the festival of YHWH seven days." Thus, the Chumash presents two commandments with respect to

Sukkot, corresponding to the dual nature of this particular festival. (This issue of the repeated discussion of Sukkot in Vayikra 23 is a vast topic, well beyond the scope of this shiur. The reader is referred to the analysis of Rav Mordechai Breuer in "Pirkei Moadot.")

(The issue of the bull-offerings, which require thirteen through seven bulls in descending order over the course of the festival, seems to relate to an entirely different concept. As this topic warrants independent treatment, we will simply remark that the Torah may have specifically required the offering of seven bulls on the seventh day.)

These two categories of festivals present before the Jew two fundamental experiences, expressed by and during the festivals. First, the Jew is called upon to experience his nation's history and commemorate events of the past, specifically the Exodus from Egypt and the Revelation at Sinai (= the year that begins with Aviv). Simultaneously, the individual faces the present reality, specifically his agricultural concerns, and beseeches the Almighty for success in his endeavors. This sense manifests itself most acutely in Tishrei, the beginning of the agricultural year.

Thus, the listing of the sacrifices in Parashat Pinchas expresses the nature of the various festivals and the relationships between them. We have not dealt with the specific numbers themselves, e.g. why the Torah ordained specifically seven sheep and two rams. Our goal here was to demonstrate the differences between the various festivals and how these distinctions reflect the essence of each respective category of holidays.

In effect, within both systems man confronts the reality designed by the Almighty. However, this confrontation contains two distinct but complimentary features. During the festivals of Aviv, the individual faces the events that characterized the formation of the Jewish people and expresses his gratitude to YHWH. In contrast, the festivals of Tishrei have the Jew stand directly before the Almighty and request His assistance. Both systems are founded on the same principle—YHWH's boundless dominion over the universe and the events that transpire therein. Whereas during the festivals of Aviv the Jewish experience focuses on the events themselves, the festivals of Tishrei feature a direct encounter with YHWH.

N

Na'anu'im

The wavings of the four species on *Sukkot*.

Nacham

To sigh, i.e. breathe strongly; by implication: to be sorry, i.e. (in a favourable sense) to pity, console, or comfort, ease. To have regrets, as in Genesis 6:6, Exodus 32:12-14 and Yirmeyahu 26:3.

Nachem

A prayer for consolation.

Nachash

Serpent, snake. From a root that means “shining whisperer, enchanter.” The shining enchanter. Afrikaans: “glinsterende verleier.” In Exodus 7:9-15, *nachash* is parallel to the *tanin*—the sea creatures of Genesis 1:21, and therefore also related to the *liv'yatan* (cf. Yeshayahu 27:1), which is a *tanin*. The *nachash*—the shining enchanter—misled Adam and Chawwah in Gan Eden. Properly Hebraised, Revelation 20:2 reads:

Revelation 20:2

And [the *malakh*] seized the *tanin*, that old *nachash*, which is the Devil and Satan, and bound him a thousand years...

Naga

To touch, i.e. lay the hand upon, draw near, reach, strike, touch. Following His resurrection, Yahushua told Miryam not to *naga* Him—the same word a (High) Priest would use while on his way to sprinkle atoning blood on the altar.

Na'omi

Naomi.

Nasi

Plural: *Nesi'im*.

An exalted one. A king, governor, prince or president of the Beit Din. The president or administrator of a synagogue. In the Talmudic period, the *Nasi* also functioned as the head of the Jewish people. A title for the Messiah in Yechezk'el 40-46.

Natzal

To snatch away, whether in a good or a bad sense. Defend, deliver (self), escape, without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, surely, take out. Deliverance, being snatched away from danger; Greek: *harpazo*. Rapture.

Nazah

Besprinkle.

Neder

A vow. The *Kol Nidre* service on *Yom Kippur* begs the Almighty for forgiveness of, and release from, all unkept vows made to Him.

Ne'eilah

Literally: closing; concluding service of *Yom Kippur*...closing of the gate. The concluding service on *Yom Kippur*, after which the Nikanor gates of the *Beit HaMiqdash* were closed (Winter, 1973: 72-73). At this service, a sustained *shofar* blast was sounded. The *Shofar haGadol* (great *shofar*), of which we read in Yeshayahu 27:13 and Mattityahu 24:31, is blown with the *Ne'eilah* service, and marked the closing of the Nikanor gates of the *Beit HaMiqdash*. It is clear therefore, that both Yeshayahu 27:13 and Mattityahu 24:31 intimates that the triumphant return of King Messiah will be on the *mo'ed* (appointed time) *Yom Kippur*.

Nefesh chayyah

Living being. The animating life-force shared by humans and all living, breathing creatures — Genesis 1:30. Essentially equivalent to the *nishmat chayyim* (breath of life) mentioned in Genesis 2:7.

Nefilim

Fallen ones; mentioned in Genesis 6.

Negev

South. The southern, mostly arid area of *Eretz Yisra'el*.

Neo-Marcionism

See: *Marcion*.

A loose term used to refer to the mindset that the *Tanakh* (Hebrew Scriptures) is largely irrelevant and has been replaced by the Greek New Testament Scriptures. In his book, *Jesus the Jewish Theologian*, Professor Bradford Young laments the fact that large sections of contemporary Christianity are infested with a subtle and pervasive spirit of Neo-Marcionism.

Ner

Lamp.

Nesech

The libation of wine over the altar in the *Beit HaMiqdash*, accompanying the sacrifices.

Neshamah

Breath of life. Treated hypostatically in later rabbinic writings.

Nesi'im

Head of the people, a head of a Tribe, a Prince.

Netan'el

Nataniel.

Nevi'im

The Prophets; second section of the *Tanakh*.

New Song

Hebrew: Shir Chadashah.

See: Harp.

Today, our music is set up on an eight-note scale called an octave. This dates back to ancient times. In Scripture, there are references to a song called the *New Song*. This song is understood as the song that will be sung when Messiah comes. The commentaries of the sages abound with tremendous revelation on the full implications of every reference to the *New Song*. The sages teach that the *New Song* will be sung on a new ten-note scale rather than our present eight-note octave. They teach that the two additional notes are already present, but that they can not be heard yet. Wherever we encounter the expression, “sing to YHWH a new song” in Scripture, it indicates that the

passage will have its consummation at the time when King Messiah will come, when we will be empowered by the *Ruach HaQodesh* to sing the praises of YHWH in an extended musical scale, using ten-stringed musical instruments.

Psalms 33, 40, 92, 93, 96, 98, 144, 149, Yeshayahu 42:10-17, and also Revelation 5:9 & 14:3 deal with this wonderful theme. Psalms 92, 93 are sung with *Kabbalat Shabbat*—the welcoming of the Sabbath. These Tehillim speak prophetically of the Messianic Kingdom to Come, the sabbatical millennium. The theme of these Psalms is that the greatness of YHWH will be recognised by all in the Messianic Kingdom. Rabbi Ya'akov Emden taught that Psalms 92 and 93 should be sung when the Footsteps of the Shabbat was heard. We are the generation living in *Erev Shabbat*—at the very threshold of the Messianic age of which the *shalom* of the weekly Shabbat is a prophetic *tafnit* (pattern).

The sage Rashi taught that Psalm 92 was the Levite's song for the Shabbat *Beit HaMiqdash* service. According to the *Artscroll Rosh HaShanah Machzor* (Scherman, 1985), Rashi taught that,

[Tehillim 92] refers to the World to Come [the *Olam ha-ba*], when man will be given the spiritual perfection we only glimpse during the Shabbat.

Commenting on the expression,

“...upon 10-stringed instruments and lyre, with singing accompanied by a harp.”

the *Artscroll Rosh HaShanah Machzor* (Scherman, 1985: 47) states,

The sages teach that the lyre/harp of Messianic times will be ten-stringed, representing a beautiful enhancement of music, which is now limited to the octave of 8 notes. Every period in life calls for its own unique expression of praise...The enhanced spirituality of Messianic times will [be expressed in] a heightened form of song (*Sfas Emes*; see *Overview, Artscroll Tehillim*).

In its commentary on the expression “10-stringed instrument” in Psalm 33, the *Artscroll Rosh HaShanah Machzor* (Scherman, 1985) calls it “a celebration of the World to Come (the *Olam ha-Ba*).”

This recognition of the profound prophetic significance of the joyous expression, “sing to YHWH a *new song*” enables us to understand otherwise obscure passages in an entirely new light. Take, for example,

Yeshayahu 42:10-17

¹⁰Sing to YHWH a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them.

¹¹Let the desert and its towns raise their voices; let the settlements where Kedar [i.e. Bedouin Arab believers] lives rejoice. Let the people of **Sela** [Petra] sing for joy; let them shout from the mountaintops.

¹²Let them give esteem to YHWH and proclaim his praise in the islands.

¹³YHWH will march out like a mighty man, like a warrior he will stir up his zeal; with a shout he will raise the battle cry and will triumph over his enemies.

¹⁴“For a long time I have kept silent, I have been quiet and held myself back. But now, **like a woman in childbirth**, I cry out, I gasp and pant.

¹⁵I will lay waste the mountains and hills and dry up all their vegetation; I will turn rivers into islands and dry up the pools.

¹⁶I will lead the blind by ways they have not known, along unfamiliar paths I will guide them; I will turn the darkness into light before them and make the rough places smooth. These are the things I will do; I will not forsake them.

¹⁷But those who trust in idols, who say to images, ‘You are our mighty ones,’ will be turned back in utter shame.

The understanding that the phrase, “sing to YHWH a new song” refers to the empowerment of the faithful remnant for a wonderful new mode of worship, at the revelation of King Messiah, enables us to identify this passage as describing the triumphant revelation of the Messiah at the end of the *Chevlai Shel Mashiach*—the Birthpangs of the Messiah, i.e. the tribulation period. The faithful remnant of Yisra'el hiding in Sela (Petra—cf. Yeshayahu 16 and Revelation 12), Arab believers (Kedar—cf. Yeshayahu 16) and all the faithful in the earth (“the ends of the earth”) rejoice in His coming. Empowered by the *Ruach HaQodesh*, they sing a New Song of praise to YHWH Elohim Tzva'ot, in an extended musical scale, in the most joyous celebration.

Niddah

Ritually unclean woman. A woman during the period of menstruation. The first 7 days of menstruation was called the “seven red days.” This was followed by “seven white days.” During this 14 day period, a husband could not come together with his wife. Following the 14 days, the woman would immerse herself in a mikvah. Upon coming out of the mikvah, she was called “born again.” She dressed herself like a bride, beautifying herself for the monthly “honeymoon.”

Nikanor gate

One of the seven gates in the large hall of the Temple compound. This gate was by the *Ezrath Yisra'el* (the Hall of Israel) to the east, to the north of the altar.

Ninveh

Nineveh.

Nirtzah

Acceptance, closing prayer...the last phase of the Seder ceremony.

Nisan (Aviv)

First (springtime) month of year, during which *Pesach* falls. The first month of the religious calendar and the seventh on the civil calendar. In earlier texts, its name is Aviv. Under the influence of the Assyrian culture, which impacted upon Yahudah during the Babylonian captivity, the name later was changed to Nisan.

Nes

Banner. A term for the Messiah in passages such as Yeshayahu 11:10, 13:2 and 18:3.

Nissim

Miracles such as were performed by Messiah Yahushua, his Sh'liachim as well as other 1st century Chassidics such as Choni the Circle-Drawer. Yahushua's *nissim* had a uniquely messianic quality. The many miraculous healings He performed on the seventh day—the Shabbat—are acted prophecies that the great healing is coming on the seventh day—*Yom YHWH*.

Nissuin

In ancient times, the formal wedding ceremony.

Nisuch Hamayim

The libation of water in the *Beit HaMiqdash* during the Feast of Tabernacles.

Noach (No'ach)

Noah.

Noachide

One who follows the stipulations of the covenant made with Noach after the *Mabul* (Flood).

Noachide laws

Commands originally given to Noach and therefore binding on both Jews and non-Jews. The sages taught that there were seven such laws or categories of rules. The Noachide laws later became recognised as the basic commandments that a non-Jewish believer should observe to show that he had withdrawn from idolatry, and serves only YHWH.

In Acts 15, the ruling council in Yerushalayim ruled that Gentile believers should, as an *entrance requirement* for fellowship in the Messianic assemblies, keep the Noachide covenantal obligations. This special concession does not mean that the entire *Torah* is not binding on Messianic Jews any more. Neither does it mean that Gentile believers should not voluntarily obey more of the *Torah*, in a gradual growth-process. It is a *halakhic* ruling about *entrance requirements* into the community of believers, the commonwealth of believing Yisra'el.

The US Congress officially recognised the Noachide Laws in legislation which was passed by both houses. Congress and the President of the United States (then Ronald Reagan) indicated in Public Law 102-14, 102nd Congress, that the United States of America was founded upon the *Seven Universal Laws of Noach*, and that these Laws have been the bedrock of society from the dawn of civilisation. They also acknowledged that the *Seven Laws of Noach* are the foundation upon which civilisation stands and that recent weakening of these principles threaten the fabric of civilised society, and that justified preoccupation in educating the Citizens of the United States of America and future generations is needed. This Public Law designated March 26, 1991 as Education Day for this purpose.

Nomos [G]

The Greek term commonly mistranslated as Law. “Law” is a mistranslation of the

Hebrew term, *Torah*, which means teaching, instruction, a showing of the way. The word Greek *nomos* was in turn taken from Aramaic.

O

Occult

Some terms and concepts:

Yiddoni œ Spiritist.

Ov œ medium; familiar spirit; the divining demon present in the body of the conjurer. Divining by an *ov* is expressly forbidden in Va'yiqrah 20:27.

Cheret œ magic; occult magic.

Teraphim œ Household idols consulted for oracular answers—see Judges 18:5-6, Zekharyah 10:2 and Yechezk'el 21:19-22.

Divination œ The art of obtaining secret knowledge, especially of the future; a pagan corruption/counterpart of prophecy. Inspirational divination is by demonic power, and is condemned by Scripture—Devarim 18:10-12.

Doresh el-hammetim œ One who inquires of the dead; a necromancer. This practice is forbidden in Devarim 18:11. The most famous instance of necromancy in Scripture is that of king Shaul and the medium of En-dor, recounted in 1 Shemuel 28:1-25. The medium of En-dor was a woman controlled or mastered by a divining demon.

Ohel Mo'ed

The Tent of Meeting.

Oil in Israel

The following texts allude to finding massive oil reserves in Israel in the *acharit-yamim*:

Genesis 49:1, 25

¹And Ya'akov (Israel) called for his sons and said, 'gather yourselves together (around me) so that I may tell you what shall befall you in the latter or last days...

²⁵By the Elohim of your Father who will help you, and by the Almighty who will bless you...blessings lying deep beneath...

Yeshayahu 45:3 (conventional translation)

I will give you the treasures of darkness, riches stores in secret places so that you will know that I am YHWH your Elohim who calls you by name.

Deuteronomy 32:13

He (YHWH) made [Israel] ride on the heights of the land and fed him (Israel) with the fruit of the fields...and with oil from the flinty crag (rock).

The term *crag* denotes natural porosity where oil is stored.

Job 29:6

And the rock (flinty crag) poured out rivers of oil.

Job 28:9-10

Man puts forth his hand upon the flinty rock: he overturns the mountains by the roots. He cuts out channels and passages among the rocks and his eye sees every precious thing. Man binds the streams so that they do not trickle and the thing that is hidden he brings forth to light.

Deuteronomy 33:13, 16a, 19

Blessed by YHWH be His land (Israel) with the precious gifts of heaven from the dew and from the deep rock that couches beneath with the precious things of the earth and its fullness and the favour and goodwill of Him [financial prosperity] for they shall suck the abundance of the seas and **the treasures hid in the sand.**

Genesis 14:10

Now the Valley of Siddim before the Dead Sea existed was filled with tar pits...some of the men fell into them and the rest fled and escaped.

Genesis 19:24, 25A, 28-29

“YHWH rained on Sodom and Gomorrah brimstone and fire (sulphur and flaming rock filled with oil) from YHWH out of the heavens...He overthrew, destroyed and ended those cities (by the great oil reserves exploding)...and [Avraham] looked toward Sodom and Gomorrah, and toward all the land of the valley, and saw, and behold, the smoke of the country went up like the smoke of a furnace [a hole 60 km long, 8-12 km wide, and 16,000 feet deep]. When Elohim ravaged and destroyed the cities of the plain (of Sodom), He remembered Abraham and He sent Lot out of the midst of the overthrow when He overthrew the cities where Lot lived.

Olah

Burnt offering.

Olah

Burnt offering in Temple.

`Olam ha-bah

The world to come (the renewed heavens and the renewed earth). The New Yerushalayim. When a *tzadiq*, i.e. one who has received YHWH's gift of imputed righteousness, passes through resurrection (or the glorification of living believers) which will happen when Messiah returns, the *tzadiq* enters into the *`Olam ha-bah*. After the Great White Throne Judgement at the end of the Messianic Kingdom, all *tzadekim* will be in the *`Olam Ha-bah*.

`Olam ha-zeh

The present world of toil and turmoil. “This world.” Not a place, but the time interval between Adam's fall and the second coming of the Messiah. According to respected

rabbinic schools and reliable early Christian sources, the *`Olam Ha-zeh* will endure for 6000 years. At present, we are probably very close to the end of 6000 years since the impartation of the *neshamah* to Adam.

Omer

Sheaf or bushel of grain.

Omer, Counting of the

Hebrew: *Sefirat ha-Omer*. A period of 49 days counted from the day on which the *omer* was first offered in the *Beit HaMiqdash*, until *Chag Shavuot*.

Oneg Shabbat

Literally: joy of the Sabbath; reception after Friday night services, which includes refreshments, socialising, and, sometimes, Israeli dancing or a discussion.

Onkelos

An Aramaic paraphrase of the *Torah*. Onkelos was a proselyte to Judaism, who translated the *Chumash* into Greek because the Septuagint was not widely accepted. His Greek translation later became the basis for a further Aramaic paraphrase, a work performed by others.

Oral Torah

The written *Torah* requires continual interpretation. Much of the traditional interpretations of the sages are very valuable. However, much of the *Oral Torah* binds an unnecessarily heavy burden on men.

A study of the *Oral Torah* is particularly valuable to the exegete of the Messianic Scriptures.

Original knowledge

In many pagan cultures, a diligent researcher may uncover remains of original knowledge that there is One Almighty Elohim, that mankind was judged in a great deluge and subsequently scattered across the earth after the confusion of languages. There are also evidence of original knowledge of the fall of man and the promise of a coming saviour who would redeem a faithful remnant of man.

Oseif

The gathering (of the nobles). The ingathering. *Sukkot* is the *chag-ha-Asif*—the festival of ingathering.

Ot

Plural: *Otot*.

There are certain rituals in Judaism which are referred to in the *Torah* as an “Ot” — a *sign* of the binding relationship between the Jew and YHWH.

Examples of *otot*:

The Sabbath is called an “Ot;” circumcision is described as an “Ot”; the *mitzvah* (commandment) of *Tefillin* is also an “Ot” — a sign. According to Genesis 1:14, the sun,

moon and stars are *otot ba'shamayim* — signs in the heavens. The mark on Qayin (Cain) was an *ot*, as is the rainbow in the sky after the Mabul; (flood) in the days of Noach. Covenantal circumcision is an *ot*, as are miracles performed to substantiate the truth of a claim. The blood of the Pesach lambs on the doorposts of the houses of the children of Yisra'el in Mitzrayim were also an *ot*.

Otot haMashiach

“Signs of the Messiah.” The term *ot* means *sign*, and *otot* is the plural of *ot*. Things the Messiah will do as well as events that will precede and follow his footsteps. The major *Otot haMashiach* can be ascertained from a very careful study of Scripture, paying specific attention to the prophecies about the events of *Yom YHWH*. To seek and teach what has not been revealed, however, becomes dangerously close to divination. The secret things belong to YHWH our Elohim, while that which has been revealed in Scripture has been given for us to study and focus our hope upon. The teacher of Scripture should pray not to fall into sensationalism.

Ovadyahu

Obadiah. “Servant of YHWH.”

P

Panim

Literally: faces. Always used in the plural. Presence.

The Messiah is the unique *Malakh ha-Panin* of YHWH—the Messenger of the Face/Presence of YHWH (Yeshayahu 63:9).

Paqid

Plural: *peqidim*.

Biblical Hebrew: overseer, monitor, auditor, officer, commissioner.

Parah Adumah

Red Heifer, a special sacrificial animal whose ashes was used in cleansing ceremonies. A *Parah Adumah* has to be born and raised in *Eretz Yisrael* before the continual altar service (the *tamid*) may begin. There can only be a functioning priesthood in Israel once a red heifer has been sacrificed and its ashes used for purification. The priesthood can not function without the ceremony of the red heifer's ashes mixed with water from the pool of *Siloam* being sprinkled on each of the individual priests.

Paras

Persia.

Parasha

Plural: *Parashiot*.

The weekly *Torah* portion. The rabbis have divided the *Torah* into 54 portions which are

read and studied each week for one year. In ancient times, the *Torah*-reading cycle in Israel lasted 3 years. A *parasha* (portion) is sometimes also called a *sidra*.

Pardes

Paradise.

An acronym formed by taking the first letter of each of the four foundational categories of rabbinic exegesis used in the first century. These methods were:

P'SHAT: The simple, plain meaning of a text.

REMEZ: Hinting, alluding to.

D'RASH: Complex; homiletical application.

SOD: Secret, mystery.

Parnasim

Almoners; deacons.

Members of an ancient synagogue whose responsibilities included caring for the poor and distributing alms.

Parochet

The curtain separating the *Qodesh haQodeshim* (most set-apart place) from the *HaQodesh* (set-apart place). The layout of the *parochet* is shown in the following diagram:



KhK denotes the *Qodesh haQodeshim* and HK denotes the *HaQodesh*. Note that the *parochet* consisted of a double curtain with a narrow passageway along which the High Priest walked during the *Yom Kippur* service. Every curtain was about 4 inches thick. The faces of an ox, a man, a lion and an eagle were embroidered on the curtain.

Parsian

Persian.

Pelishti

Philistine.

Pelishtim

Philistines.

Pentateuch

The first five books of the Scriptures, the Five Books of Mosheh, i.e. the *Chumash* or *Torah*.

Peqach

Pekah.

Perat

Euphrates.

Pesach

Plural: *Pesachim*.

Passover.

Pesach Katan

The second offering of the Paschal Lamb on the 14th of Iyar.

Pesach Sheni

The 14th of Iyar, the offering of the Pesach Sacrifice by those who were not able to do so on the 14th of Nisan.

In the time of the Birthpains, the False messiah will desecrate the Miqdash on Aviv 10, exactly at the halfway mark of the last “seven” decreed over Am Yisra'el (the people of Israel) and Yerushalayim (Dani'el 9:24-27). Having corporately accepted Yahushua as the Messiah 6 months before this event, Messianic Israel will therefore have to celebrate Pesach in the wilderness on Iyar 14.

Peshat

Little meaning, literal meaning.

Pesikta

Book of Haggadic discourses for festivals and special Sabbaths.

Pharisees

See: *P'rushim*.

Religio-political faction in late Second Temple days that wanted to develop Judaism through prayer, study of *Torah*, and midrashic interpretations of *Torah*; forerunners of the rabbis.

Pharo

Pharao

Pharo Nekho

Pharao Necho.

Piku'ach Nefesh

The care for human life.

Pilpul

Sharp, dialectic, intellectual argumentation. Used particularly by Talmudists in Poland from the 16th century.

Pirkey Avot

“The Ethics of the Fathers”, a Tractate in the Mishnah. The Sages' Guide To Living. Consists of 6 chapters from the Talmud and is loved by many. The Talmudic sages called

it simply *Fathers*; it is a the guide to behaviour, attitudes, civility, honour, integrity, faith, and much more.

Piyyut

Liturgical poem. Many piyyutim were incorporated into the services of the *chaggim* and *mo'edim*.

P'listim

Philistines.

Pneuma

Greek equivalent of Hebrew *ruach*.

Prodigal son

A midrash on Yirmeyahu 31, the *Haftarah* reading on *Rosh HaShanah*. Yisra'el is seen as a backslidden son who has gone to a far country, but who will be re-established in the *acharit-yamim*. In teaching his talmidim on the *Malkut Shamayim*, Messiah Yahushua originated many parables, but also drew on the large pool of existing *aggadot* used by other sages of Yisra'el in their instruction to their talmidim.

Proselyte

A person who converted to Judaism, taking the full yoke of the *Torah* (i.e. Yisra'el's specific covenantal obligations) upon him or herself.

Proselyte

A convert to Judaism.

Proto-rabbi

Formal ordination of rabbis was only instituted after 70 YM. Before this period, many prophetic teachers were given the title *rabbi*. Yahushua was an itinerant, *aggadic proto-rabbi*. Itinerant α travelled from place to place. *Aggadic* α teach by parables. *Proto-rabbi* α A *rabbi* (prophetic teacher) who lived before the time when rabbis were formally ordained.

Proto-rabbinic Judaism

Judaism before the destruction of the Second Temple in 70 YM.

P'rushim

Pharisees, i.e. the upholders of the *Oral Torah* at the time of the Second Temple. The Pharisees were the teachers of the common people. In the 1st century, many were itinerant, i.e. they travelled from place to place. They instructed by means of *aggadot* (parables). Yahushua was like a Pharisee in the sense that He was an itinerant *Aggadic Rabbi*.

The Sadducees comprised mostly of the Temple religious establishment. They were the primary sect that ran the order of business in the Temple. The Sadducees didn't believe in the resurrection of the dead, didn't believe in angels or the *Ruach HaQodesh*. (That is

why they were sad, you see.) In contrast to the Sadducees, the Pharisees did believe in the resurrection of the dead, believed in angels and in the *Ruach HaQodesh*.

There were several schools of Pharisaic thought in the first century. Yahushua seems to have to some extent been a teacher of the school of Hillel. Some of his teachings also agreed with Qumran. His objections to the Pharisees was always that they were “hypocrites” — he agreed largely with them but felt that they should have done a better job of practising what they taught.

Of all the sects of Judaism in the 1st century, it was only the Pharisees who remained as a distinguishable sect of Judaism. It was the successors of the Pharisees who wrote the Talmud (the Oral law consisting of the Mishnah and Gemara). In the Talmud, both Pharisees and Sadducees are strongly criticised for their hypocrisy. When the Pharisees wanted to tell somebody how *not* to be religious, they did so by condemning the Sadducees and saying, “Don't be like the Sadducees who do such and such...”

There were two main groups among the Pharisees. One group followed the Rabbi Hillel the Great and the other followed Rabbi Shammai. One group was known as the House of Hillel and the other group was known as the House of Shammai. Beit Shammai was more strict regarding the *Torah* and followed more closely the letter of the *Torah* than Beit Hillel. In some issues in the Gospels, Yahushua ruled with the House of Shammai and in other places He ruled with the house of Hillel.

Overall, Yahushua most often agreed with the position of the House of Hillel; in Mattityahu 23, he apparently clashes head-on with Beit-Shammai. The House of Shammai disappeared over time. All who remained in their distinguishable form were the Pharisees of the House of Hillel. The Pharisees of the House of Hillel wrote the Talmud. The Talmud is the Oral Teachings of Judaism that were written down to preserve the Oral Teachings after the Temple was destroyed in 70 YM as the Jews were eventually taken captive by the Romans and dispersed into the nations of the world. The Talmud began to be written about 200 YM. There is a Yerushalayim Talmud and a Babylonian Talmud. The Babylonian Talmud is the most extensive, authoritative, and is the most studied within Orthodox Judaism today.

Following the destruction of the Temple in 70 YM, in order to preserve Judaism, Judaism was restructured at Yavneh in the land of Israel by a group of Rabbis. Rabbi Yochanan ben Zakkai emerged as their leader. When this was done, Judaism changed from being primarily Aggadic to being primarily *Halakhic*. Thus, Rabbinic Judaism was established.

Modern day Orthodox Jews trace their roots to the Pharisees of the House of Hillel. In the last 150 years, those Jews who have broken away from the Orthodox Judaism have formed two other main sects of Judaism — Conservative and Reform. Both of these sects are more liberal than Rabbinical Orthodox Judaism and have steered away from the Oral teachings of Rabbinical Orthodox Judaism while trying to maintain their Jewish religious heritage and balance this with the realities of the modern world. Reform Judaism is at the opposite extreme of Rabbinical Orthodox Judaism and is very liberal. Conservative Judaism is a balance between Rabbinical Orthodox Judaism and the very liberal Reform Judaism. There are even various sects within Orthodox Judaism itself. Some Orthodox Jews try to remain Orthodox and try to balance this with the realities of the modern

world. These are known as “Modern Orthodox.” Then, there are the Ultra-Orthodox Chassidic Jews. There are even various sects among the Chassidics. Many of the Ultra-Orthodox Jews do not even acknowledge Conservative or Reform Jews as representing *Torah* Judaism.

Pseudepigraphic

Written under another name.

P'shat

The literal meaning or plain sense of a passage of Scripture.

Purim

Literally: lots; festival that celebrates the survival of the Jewish people in the time when Haman the Agagite attempted to have them all killed. Celebrated on Adar 14 or 15 in commemoration of the deliverance of the Yahudim in the Persian Empire in the days of Ester.

Purim is *D'Rabbanan* — a Rabbinic command. It was instituted by the Beit Din after the deliverance of the Jews who were under the rule of the Persian Empire.

Purim is a minor holiday connected to a historical event. One complete book of the Bible — the Book of Esther, often referred to as *Megillat Esther* or the Scroll of Esther — is devoted to recounting the events that led to the holiday. The dramatic story is read at the synagogue service on the night of Purim and again at the service the following morning.

The name Purim, we are told in the Book of Esther, derives from the word *pur* (plural: *purim*), meaning “lots,” which were used by Haman, Prime Minister of King Ahasverosh of Persia, to choose the date on which he would slaughter the Jews of the empire.

Purim, the Feast of Lots, commemorates the deliverance of the Jews of Persia in the fifth century BM by Esther and her cousin (the son of her father's brother) Mordechai. Haman, second in command to King Ahasverosh, planned to exterminate the Jews of Persia. He ordered that lots be drawn to determine on which day the massacre should take place, and it fell on the thirteenth day of the Hebrew month of Adar.

Haman's plans were foiled by beautiful Queen Esther and her cousin, Mordechai. Risking her own life, Esther pleaded before the king for her people, and Haman's order was rescinded. Instead of the Jews of Persia being slaughtered, Haman and his family were hung on the gallows prepared for Mordechai. Thus, those days of doom were turned “from sorrow to gladness,” days to be commemorated by “sending gifts to one another and to the poor” (Esther 9:22).

During the reading of the Megillah at the synagogue service, whenever Haman's name is mentioned, it is booed in one form or another by the stamping of feet or the rattling of noisemakers (groggers). Before the day is over, friends and relatives exchange gifts and join in a festive meal called the *Seudat Purim*.

Purim, of course is not mentioned in the Apostolic Writings, yet its lessons can still be found within it. One primary lesson which Rav Sha'ul (Paul) expounds upon in Romans 9-11 is that of the faithfulness of YHWH towards the Jewish people. The church as a whole should never forget, as they have in the past, that YHWH will remain faithful to his people and intervene whenever they are threatened with destruction, not because of their intrinsic “goodness” or because they deserve it, but because the character and Name of YHWH would be impugned otherwise. The fact that YHWH has granted consistent protection toward the Jewish people has literally provided the Gentiles with an insurance policy that guarantees the promises of YHWH to be valid for them and their salvation as well. Should YHWH fail at any point to carry out His ultimate promises to the Jewish people, the Scriptures would be declared null and void, and the Gentiles would be left without hope in this world, *Chas-ve'Shalom* (May Heaven forbid! Perish the thought!).

Puritans

Founding immigrants to USA who sought purity of faith. Some of the early Christian settlers who came to the USA from Europe to seek religious freedom in the founding days of the USA were strongly opposed to the celebration of pagan festivals such as Christmas. The Puritans embraced their Hebraic Heritage. Very few people realise that the US congress voted on Hebrew being the official language of the USA. This proposal was defeated by only *one vote* in the early days of the republic. This is how much influence our Hebraic Heritage and the embracing of it had in the early days of the USA and how close the USA came to speaking Hebrew today!

Q

Qabbalah

“Received.” *Qabalah* is the traditional and most commonly used term for the esoteric teachings of Judaism and for Jewish mysticism, especially the forms which it assumed in the Middle Ages from the 12th century onward. In other words, while there is an ancient esoteric tradition, *Qabalah* refers to the apostasy of Middle Ages magic and superstition, prohibited by *Torah*, which infused 12th century Judaism. Before the 12th century, *Qabalah* comprised the tradition recorded by Aboav in the Teimani (Yemenite Jewish) work *Menorat ha-MeOr*.

Qabbalat Ol Mitzvot

The acceptance of the yoke of the commandments; a convert's agreement to lead a Jewish life.

Qabbalat Shabbat

Psalms, readings and songs welcoming the Sabbath; the introductory portion of the Sabbath eve service.

Qaddish

A liturgical prayer praising the Almighty. This prayer is chanted at several points in a

service. In addition, it is recited at least once at each service in memory of those who have died...Prayer of setting apart (*qadosh*) the Name of YHWH.

Qadosh

Set-apart. Separated. Radically different. (Afrikaans: “gans anders.”) Customarily translated by the misleading and meaningless term, “holy.”

Qadoshim

Set-apart ones; often translated as “saints” in English translations of the *Tanakh*. See *Tzadekim*.

Qahal* ¹ *Qahol

Synonymous to *Kehilat*.

Congregation, assembly of the people called out by YHWH. Translated as *ekklesia* in the Septuagint. The believer of today, Jewish or Gentile, belongs to the same *Qahal* that stepped out of the Ark, the same *Qahal* that stood *tachat* (underneath; at the foot of) Mount Sinay, the same *Qahal* that received the *Ruach HaQodesh* on *Shavuot* in Yerushalayim, about 2000 years ago, when the eschatological *Qahal* was empowered as the power of the *Ruach HaQodesh* came upon believers, giving them the firstfruits of the powers of the *Olam Ha-ba*. Jewish believers are natural members of that cultivated olive tree, while Gentile believers have been grafted into that tree.

Conceptual chaos regarding the term “church” prevails today. The problem is that we develop our understandings from *translations*, where the term “church” first appears in the Apostolic Writings. Christian seminaries have historically trained pastors to understand the “New Testament” scriptures against a Hellenistic background, by looking at what the terms meant in ancient Greek society. The conceptual darkness is dissolved once we realise that the Apostolic Writings are Jewish theological documents, passed to us in Greek, the *lingua franca* of the day. Words should be understood by asking, “what is the Hebraic concept behind this Greek term, and how was it used (1) in the *Tanakh*, and (2) by the ancient Jewish sages?” How it was used in pagan Greek culture is usually quite irrelevant. In this way, sound hermeneutics can restore our sense of continuity with the community of Avraham avinu (our father Avraham).

Some authors prefer not to use the term “church” at all, because it derives from paganism — it is etymologically related to the temples of Circe (alias Kirke), the daughter of the Sun-idol in Roman mythology.

In order to avoid conceptual chaos, we have used the terms “congregation” and “assembly,” and even *Qahal* in our study monographs. Because language sets limits to the clarity of our thinking, we should exercise extreme care to use language correctly. Wrong terminology breeds wrong concepts, wrong convictions and, ultimately, wrong behaviour.

The following overview of the correct meaning of the term *Church* is based on Dr John D. Garr's article, *Upon this Rock!* published in *Restore!* Vol. 4 No. 3.

When Yahushua asked his talmidim who they understood him to be, Shim'on Petros answered him, “Atah hu, haMashiach, ben El Chai” — “You are he, the Messiah, Son of

the Mighty One who lives.” Knowing that the truth about his nature had been revealed to this tempestuous *talmid* by his Father in Heaven, Yahushua replied,

Mattityahu 16:16-18

...Upon this rock I will build my church; and the gates of she'ol shall not prevail against it.”

Many have taken this statement to mean that “Jesus' mission was to clean the religious slate and initiate and establish something profoundly new and hitherto unheard of: the Church. Those who hold to such a neo-Marcionist hermeneutic typically say that “Jesus was terminating the dispensation of the Law and announcing the creation of a new, vibrant entity—the Church—a vibrant new faith and a new 'dispensation'—the dispensation of grace.”

Is this true? How should we understand Yahushua's answer to Shimon Kefa's insight?

In order to understand what Yahushua said and did, we must relate these words to their original context, to Second-Temple period Judaism, to the life and practices of first-century Israeli Jewry. We cannot understand these words if we transplant them to gentile soil and to the present century, for they were spoken by a Jew in the land of the Jews to fellow-Jews. Only when we return to that place, to that time and to that people, can we truly comprehend the meaning and function of the Church.

The term *church* is both very familiar and very misunderstood. What is the church? Who are part of it? When did it begin? Where does it exist? How does it operate? Why does it exist? These are the questions of *ecclesiology*—the study of the church. It is essential that we build our entire understanding of the concept Church from analysing Scripture in its original intent and context. We must turn to Scripture for our understanding of ecclesiology. In analysing Scripture, however, we must be careful that we engage in exegesis, not eisegesis. The use of the latter has resulted in the maze of confusion on the subject of the nature and mission of the church. People of good intentions have read into the texts of Scripture the meanings which their cultures, politics or other environmental conditioning dictated. It is imperative that we exegete the scriptural term *church* by literally “drawing out” the meaning of the words and texts of Scripture.

The word *church* must be understood in the light of the New Testament Greek term *ekklesia*, which refers to an assembly or gathering of people. This brings us to a crucial hermeneutical pitfall. The very worst, the most disastrous eisegetical turn to make at this stage, is to follow the following recipe for exegetical shipwreck:

Premise 1

The term Church is used exclusively in the NT.

Premise 2

Jesus established the Church.

Premise 3

To establish the meaning of the term *church*, one has to analyse the use of the term *ekklesia* in classical and Koine Greek.

The *ecclesiology* of many Christian denominations, especially those where scholarship of the Hebrew language is sadly lacking, is based on the above “3-premise shipwreck.”

Why is the above method in error? How then, should we proceed?

The correct premise for an exegetical analysis of the term *church* is that the use of technical terms in the Greek New Testament (GNT) is based on the use of these Greek terms in the Septuagint and other Greek manuscript translations in common use in Late Second Temple Period Judaism. As a corollary (associated truth), it follows that an exegesis of a technical term such as *ekklesia*, we should first of all ask “Which Hebrew word was translated by that Greek word in the Septuagint?” Next, we should study the meaning of the corresponding Hebrew word(s) in the Hebrew Scriptures to determine its meaning in the GNT. Because a Hebrew undertext and thought-world underlies the text of the GNT, I can think of few things as pointless as being a scholar of Biblical Greek without simultaneously being a scholar of Hebrew. The text of the GNT is something that should be penetrated to uncover the underlying Hebrew lifeworld.

We begin to discover the meaning of the secular Greek term *ekklesia* when we turn to the Hebrew word or words which were rendered *ekklesia* by the translators of the Septuagint. According to tradition, seventy Jewish scholars based in Alexandria, Egypt, translated the Hebrew Scriptures into Greek in the third century BCE to enable the Hellenised Jews in the diaspora to read the Scriptures in the *lingua franca* of the Mediterranean Basin. These scholars used the Greek word *ekklesia* to translate the Hebrew word *qahal*, which means “congregation, assembly.” *Qahal* is a derivative of *qol*, the word for voice. Ultimately, it refers to the summoning of an assembly or to the act of assembling. This term is generally used in Scripture to refer to the assembly of the people of Israel, e.g. *qahal Yisrael*—assembly of Israel, *qahal YHWH*—assembly of YHWH, and *qahal Elohim*—the assembly of Elohim. The people of Yisrael are sometimes referred to as the *qehillah*, from the same root. As said, the word *qahal* is usually rendered *ekklesia* in the Septuagint. The important point is that the exegesis of the term *ekklesia* in the GNT should therefore be based on the use of the term *qahal* in the Hebrew Scriptures. Failure to do so, inevitably results in a perverse “splitting up” of concepts, in the creation of a new pseudo-concept, in creating a false dichotomy and discontinuity in salvation-history.

In Scriptural language then, the “church” is the assembly of all who respond to the call to enter into a covenant relationship with Almighty YHWH. “Church” is not exclusively a “New Testament” term, for the origin of the term is found in the Septuagint translation of the Hebrew Scriptures, which the writers of the GNT used. The word which the apostles used to express their corporate identity was the same as that which had been used by the people of Israel since the exodus from Egypt. This is why Stephanos calls Israel “the *church* in the wilderness” in Acts 7:38 and why Hebrews 2:12 quotes Psalm 22:22: “I will declare thy name unto my brethren: in the midst of *the congregation* will I praise thee” as “I will declare thy name unto my brethren, in the midst of the *church* will I sing praise unto thee.” This is also why Hebrews 12:23 uses “general assembly” and “church of the firstborn” as virtually synonymous, in the characteristic style of Hebrew parallelism, which rhymes thoughts, not words.

The authors of the apostolic writings understood that the word *ekklesia* translated the Hebrew *qahal* and meant the assembly or congregation of YHWH. For Yahushua and the sh'liachim (apostles) there was *absolute continuity* between the congregation of the pre-Messianic past and the Messianic future, the church of the Hebrew Scriptures and the church of which we read in the apostolic writings. The *qahal* of the Messianic age is an *empowered qahal*—empowered by the *Ruach HaQodesh*. Yahushua called unto him whom He would, trained twelve *talmidim* (students; apprentices under discipline) to be the leaders of His empowered *qahal*. He brought the *qahal* of YHWH to its intended state, a state of partaking of the firstfruits of the New Covenant which was sealed in His own shed sacrificial blood.

We conclude that Reformed theology is correct in tracing “Church history” all the way back to the time of the exodus from Egypt (or even before that). In contrast, Dispensationalism misuses the term *church*. Their theology, with its stark Church Æ Israel dichotomy, was developed from English translations of Scripture, so that they fell into the disastrous hermeneutical trap by assuming premises 1 to 3 detailed on page 149 above.

Dr John D. Garr continues,

The term *church*, then, might more accurately be translated *congregation* [or assembly]. Perhaps if the Archbishop of Canterbury's instructions to those who created the interpretation of the Bishops' Bible that came to be known as the *Authorised King James Version of the Scriptures* had not proscribed [ruled out] the use of congregation in deference to the ecclesiastical term *church*, generations of Christians in English-speaking nations would have understood the church as the congregation of [Elohim], a perpetuation of the congregation of Israel in complete continuity. Then, we might have more readily understood that Paul's olive tree metaphor in Romans 11 reveals Israel, into which Gentile branches were grafted to share in the roots and fatness of Judaism. We would also have understood the church as the continuation, not replacement, of Israel and the new covenant as a renewed covenant as Hebrews 8:10-11 reveals.

So who are the assembly, the congregation? Who are the people who comprise the assembly of those who are called out to be in covenant with YHWH? The answer was very clear in the Hebrew Scriptures: it was the entire assembly of the descendants of Avraham through Yitzchak and Ya'akov who made the exodus from Mitzrayim and stood *tachat* (at the foot of; literally: underneath) Mount Sinai, and it was all of their subsequent offspring who held fast to the covenant. While all of the children of Yisra'el was denominated and arranged accordingly around the tent of meeting in the wilderness, they were collectively considered the *qahal*, the “assembly of YHWH.” All of Israel was the *qahal*, the ones called out to enter into covenant with YHWH. All of Israel, therefore, was the *qahal* in the wilderness. Those who became unfaithful to the covenant and fell into gross sin, were “cut off” from the *qahal*.

The answer is equally clear in the Apostolic writings. Just as the *qahal* of Israel was immersed into one corporate body unto Mosheh in the cloud and in the sea (1 Corinthians 10:2), so all believers have been immersed by one *Ruach HaQodesh* into one body (1 Corinthians 12:13), and buried and raised with Messiah by immersion in a Miqvah (Colossians 2:12). This includes everyone who have been *called out*: “There is *one*

body, and one *Spirit*, even as you are *called...*” (Ephesians 4:4). It is a calling into covenant with Almighty YHWH. All believers are, corporately, the adopted children of YHWH, betrothed to one husband (2 Corinthians 11:2).

The Christian denominations that teach that “the Church” began on the day of Pentecost are correct, but they talk about the wrong Pentecost! The *qahal* did not begin on Pentecost at Mount Zion in Acts 2. It began on *Shavuot* (Greek: Pentecoste) at Mount Sinai in Exodus 19.

Yahushua's statement “I will build my church” means that He would empower and restore his *qahal*. Yahushua's brother Ya'akov, Nasi of the Netzarim Beit Din (President of the Ruling Council of Messianic Yehudim) in Yerushalayim, quoted Amos 9:11-12 in connection with the work of the Messiah,

Acts 15:16

After this I will return, and will build again the *sukkah* of Dawid, which is fallen down; and I will build again the ruins thereof, and will set it up.

Yahushua came to restore and perform the work of redemption so that the *qahal* could be empowered by the *Ruach HaQodesh*. He overcame death, so that the *qahal* can, in Him, have victory over death. He is the representative one; the *qahal* is the represented many. He is the bearer and bestower of the Spirit; His *qahal* receives of the anointing that is upon Him. Yahushua never intended to destroy or put aside what the Father had been moulding among the people of Yisra'el for many centuries. He did not come to terminate the past and start a discontinuous new entity. His work is to *restore* the house of Dawid that lay in ruins. Not to displace it.

Why is the above information generally not taught in Christianity? The answer lies in the domino effect and in human nature. The facts that we are grafted into the same *qahal* that stood *tachat* Har Sinay, that Messiah Yahushua was rigorously *Torah*-observant, upsets the *status quo* and people's psychological laziness. It holds as a corollary that we should reform, and drastically so. Once the domino of a new entity called the “Church” is disproved and topples over, we need to rid ourselves of a great many associated untruths: pagan holy days, the horrific pagan names with which we dishonour Almighty YHWH, and more... It also entails that we should re-institute the celebration and keeping of the Shabbat and the Appointed Times of Almighty YHWH. Not to earn salvation, but as the lifestyle of the redeemed. People can tolerate change, but hate being changed. All too few have the guts to make the paradigm shift, and to ask in brokenness of spirit, “How then shall we live?”

qalal

To scorn or despise; to take lightly. In Bereshith 12:3 Almighty YHWH promises Avraham that those who despise him, take him lightly, will be cursed by Elohim.

R

Rabban

Honorific title higher than that of Rabbi. Gamli'el, under whom Sha'ul studied, was called Rabban.

Rabban Yochanan ben Zakkai

This pharisee and sage survived the First Jewish Revolt against Rome by being carried out of the besieged city of Yerushalayim in a coffin. In Yavneh, he guided his followers in establishing a Judaism that could exist meaningfully without a temple. For this reason, he is often called the father of rabbinic Judaism. Like the Apostle Sha'ul, he studied under the highly respected Rabban Gamli'el.

A tale of two rabbis: When Rabbi Yochanan ben Zakkai became terminally ill, his *talmidim* gathered around his sickbed. When he saw them, he began to weep. His disciples said to him,

“Lamp of Israel, pillar of the Right Hand, mighty hammer, why are you weeping?”

He replied (*Berachot 28b* and *Avot de Rabbah of Rabbi Nathan 25*):

“...Now that I am to be taken before the Supreme King of Kings, the Set-Apart One...there are two roads before me — one leading to Gan Eden, and the other to Gey Hinnom, and I do not know by which road I shall be taken. So shall I not weep?”

It is clear that the founder of rabbinic Judaism had absolutely no assurance of salvation at the end of his life. In contrast, his fellow-student and rabbi, Sha'ul of Tarsus, could say the following at the end of his life — because he received the redemption that is only through Messiah Yahushua:

2 Timothy 4:6-8

⁶For I am already being poured out like a drink offering, and the time has come for my departure. ⁷I have fought the good fight, I have finished the race, I have kept the faith.

⁸Now there is in store for me the crown of righteousness, which the Master, the righteous Judge, will award to me in that day — and not only to me, but also to all who have longed for his appearing.

Rabbi Yahudah haNasi

A famous rabbi, credited with compiling the traditional oral teachings of Judaism into the Mishnah, circa 200 YM. In the Talmud, he is simply referred to as “the Rabbi.”

Rachav

Rahab.

Proud, harlot, broad wall. A term for Egypt, and also for the kingdom of the Antichrist, which is foreshadowed by ancient Egypt — see Iyov 9:13 & 26:12; Tehillim 87:4; Yeshayahu 30:7 & 51:9.

In ancient walled cities, prostitutes had rooms in the walls. The walls were called “broad(s).” For this reason, *rachav* is a term for a prostitute, while prostitutes are commonly called “broads.” This is also the reason why the red-light district in Amsterdam is called “Walletjies.”

Rachatzah

Washing Ur'chatz — celebrant washes, one of the fifteen phases of the Seder ceremony
Rochtzah — the phase of the Seder ceremony in which hands are washed for the meal.

Ramah

Seat of idolatry in ancient Egypt.

Rapture, pre-tribulational

The 19th century Dispensationalist theologian, John Nelson Darby, was not the originator of PreTrib rapture theology, as uninformed critics often claim. Let us look at some proofs.

The approaching Deliverance of the church.

Pierre Jerieu France. 1687.

Peter Jurieu was a French Calvinist preacher and was considered “the Goliath of the French Protestants.” He wrote in 1687 about the Rapture and the Premillennial return of the Messiah. Jurieu discussed the coming of Yahushua to translate the *tzadekim* prior to the time He returns in Judgement. He preached in Rotterdam as one of the greatest of the Reformers in his day. Jurieu refuted the amillennial teaching of his day and clearly argued for the premillennial position regarding Messiah's return. He also believed that Messiah would come in the air to rapture the *tzadekim* and return to heaven before the Battle of Armageddon. His writings disproves the theory that the PreTrib rapture was first invented by Darby. Over 130 years before Darby, Jurieu spoke of a secret Rapture, a kind of clandestine coming of Messiah prior to His coming in glory and judgement. Jurieu wrote of John's prophecy about the Millennium, “the *tzadekim* shall reign with Messiah a thousand years” and commented,

But to me it seems very evident that this reign shall begin with some miraculous appearance of our Lord in His glory. After which He shall go back to Heaven.

Expanding on his interpretation, he wrote,

There is a first coming of Messiah, and it may be a first Resurrection. Lastly, who can be certain, that this coming of Messiah, to establish His kingdom upon Earth, shall not be in that manner, with the voice of an Archangel, and in great magnificence and Glory? Who can prove, that at that first coming of Messiah He shall not raise some of the dead, as St. John seems expressly to have foretold?

Writing directly about the coming Rapture he compared it to the resurrection of the Old Testament *tzadekim* when Messiah rose from the grave. He asked,

Why may not Messiah raise some of the *tzadekim* who lived during the *Yemot haMashiach*, at the coming of His Kingdom, as well as raise some of the ancient patriarchs, when He arose from the grave?

Jurieu rejected the view that Messiah will stay in heaven until the final judgement of the world. He suggested that Messiah will first “come down from heaven” in the air in “a glorious apparition, returning to heaven.” While these comments are not conclusive, they do suggest that the idea of Messiah coming in the air for His *tzadekim* prior to Armageddon was under discussion over 300 years ago.

An ancient PreTrib Rapture Statement is found in *Pseudo-Ephraem* (c. 374-627):

All the *tzadekim* and elect of Elohim are gathered together before the tribulation, which is to come, and are taken to the Master, in order that they may not see at any time the confusion which overwhelms the world because of our sins.

We conclude that Dispensationalism and the pre-tribulation rapture are not synonymous; the hope of a pre-tribulation rapture preceded Dispensationalist Systematic theology by more than a thousand years.

Rashi

Rabbi Solomon ben Yitzchak. A famous rabbinic commentator who lived in France around the years 1040–1105. He penned a very famous and valuable *Torah* commentary.

Rasha

Plural: *Resha'im*.

The wholly wicked, the iniquitous, the perversely wrong. Vessels fit for destruction.

Rav

A Sage of the Talmudic era. He lived in Babylonia, and composed today's form of the Aleinu prayer.

Rav Sha'ul

A Hebraic way of referring to Sha'ul the Apostle as a teacher.

Reb, Rebbe

Yiddish for Rabbi.

Refa'enu

“Heal us...”, one of the eighteen benedictions of the Amidah prayer.

Refa'im

Giants.

Relational

Scripture portrays beings relationally and not in absolute categories. People, e.g., are called *tzadekim* (righteous ones), *qadoshim* (set-apart ones), sinners (ones who miss the mark) and *resha'im* (perversely wrong ones). All these terms express relational states and contain ethical value-judgements.

The name and titles of YHWH also have a strong relational content—His personal Name, YHWH, speaks of escalating manifest being; His title *Elohim* signifies a relation of creative and judgmental might that induces awe and reverence; *Adonai* denotes a

relation of sovereign, royal power. In contrast, our Greco-Roman heritage often teaches us wrong, non-relational concepts.

YHWH is our Elohim — He is mighty and we stand in awe of Him. Relationally to me, the Messiah is *Adoni v'El* — my sovereign master (Psalm 110:1) and my mighty one (El; Elohim) before whom I tremble in reverential awe (Psalm 45:7); the fulness of YHWH is manifest bodily in Him (Yochanan 20:28). Relationally to the Father, the Father is the Elohim of Yahushua the Messiah — cf. Yochanan 17:3 and Revelation 3:2, 12.

Remez

Alluding or hinting to.

Replacement Theology

A concept that emerged from the teachings of some non-Jewish leaders of the second-century Church. They taught that YHWH is irrevocably finished with dealing with Israel as a nation, and that all prophecies about the restoration of Israel pertains in a spiritual sense to the Church and individual believers.

Resurrection body

Did Sha'ul believe, and does the Bible teach, that at the Second Advent living and dead believers will receive non-material and non-physical bodies, totally devoid of physical substance? This is indeed the view of some scholars. They define “spiritual body-soma pneumatikon” as meaning “composed of spirit,” as though spirit were some ethereal, heavenly substance.¹⁵ According to this view, “spirit” would be the substance and “body” would be the form of the resurrection body.

In his book *Raised Immortal: Resurrection and Immortality in the New Testament*, Murray Harris defines the spiritual body as follows:

“The spiritual body is the organ of the resurrected person's communication with the heavenly world. It is a somatic form fully responsive to the Christian's perfected spirit and perfectly adapted to its heavenly environment.”¹⁶

Harris' definition of the “spiritual body” as an organ suitable for a “heavenly environment” is largely based on the popular assumption that the redeemed will spend eternity in heaven and not on this earth. Since heaven is supposed to be a “spiritual” place, the redeemed must be fitted with a “spiritual body” suitable for the spiritual environment of heaven. This popular belief rests on the assumption that YHWH will condemn this earth to eternal desolation and create, instead, a new “heavenly” world for the habitation of the *tzadekim*. Such an assumption raises serious questions about the wisdom of Elohim in creating this planet to sustain human and subhuman life, only to discover later that it is not the ideal place for the eternal habitation of the redeemed. To remedy the problem, Elohim eventually would create a “heavenly planet” and equip the resurrected *tzadekim* with a “spiritual bodies” suitable for such a heavenly environment.

Such a vision is inspired by Greek dualism rather than by Biblical realism.

It must be admitted that Sha'ul's language in this passage, if not examined in the larger context of his writings, can lead a reader to a non-material view of the resurrection body.

Such a view is discredited first of all by the comparison which Sha'ul himself makes between Messiah's resurrection and that of the believer (Col 1:18; 1 Cor 15:20).

If Messiah is the “first fruits of those who have fallen asleep” (1 Cor 15:20), then resurrected believers will have bodies similar to that of Messiah. The comparison cannot be pressed too far in view of the fact that at His resurrection Messiah resumed also those divine qualities which He had temporarily laid aside during His Incarnation (Phil 2:7). Yet the fact remains that Messiah's resurrection body was certainly physical, since He was touched (John 20:17, 27), and He ate food (Luke 24:38-43).

Spirit Led.

More telling is Sha'ul's use of the same two words (physical-psychikos/spiritual-pneumatikos) in the same epistle: “The unspiritual [physical-psychikos] man does not receive the gifts of the Spirit of YHWH, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual [pneumatikos] man judges all things, but is himself to be judged by no one” (1 Cor 2:14-15).

It is obvious that the spiritual man in this passage is not a non-physical person. Rather, it is someone who is guided by the Set-apart Spirit, in contradistinction from someone who is guided by natural impulses. Similarly, the present physical body described in 1 Corinthians 15:44 is one which is subject to the law of sin and death, while the future resurrection body is one which will be directed by the Set-apart Spirit. The resurrection body is called “spiritual” because it is ruled not by carnal impulses but by the Set-apart Spirit. This is not an anthropological dualism between “physical-psyche” and “spiritual-pneuma,” but a moral distinction between a life led by the Set-apart Spirit and one controlled by sinful desires.

Anthony Hoekema clearly brings out this point:

Spiritual (pneumatikos) here does not mean non-physical. Rather, it means someone who is guided by the Set-apart Spirit, at least in principle, in distinction from someone who is guided only by his natural impulses. In a similar fashion, the natural body described in 1 Corinthians 15:44 is one which is part of this present, sin-cursed existence; but the spiritual body of the resurrection is one which will be totally, not just partially, dominated and directed by the Set-apart Spirit.¹⁷

This insight helps us also to understand Sha'ul's statement a few verses later:

Flesh and blood cannot inherit the kingdom of YHWH, nor does the perishable inherit the imperishable (1 Cor 15:50).

It is evident here Sha'ul is not saying that the resurrection body will be non-physical, because, writing to the Romans, he says:

Romans 8:9

But you are not in the flesh, you are in the Spirit, if the Spirit of YHWH really dwells in you.

By the phrase “not in the flesh” Sha'ul obviously did not mean that believers who were led by the Set-apart Spirit already had discarded their physical bodies. Rather, he means that already in the present life they were *guided* by the *Ruach HaQodesh* (Romans 8:4-8).

If Sha'ul could speak of Christians as not being “in the flesh,” already in the present life, his reference to the absence of “flesh and blood” in the Kingdom of YHWH cannot mean the absence of physical bodies. It simply means the absence of the natural, carnal limitations and sinful inclinations of the present life because the redeemed will be led fully by the Spirit. G. C. Berkouwer insightfully explains that

“the 'spiritual body' does not have to do with what we sometimes call 'spiritualising.' 'Spiritualising.' always presupposes a dualism, which in turns carries with it a devaluation of the body, which is nowhere to be found in Sha'ul's teachings. He speaks of the body as 'controlled by the pneuma [Spirit].' This Spirit is already at work within man's body, but only in the resurrection will it completely rule man's life. . . . This transition does not disqualify the body, but it does indicate a break. This break is not between the lostness of the body and the soul's liberation from it, for the Spirit of YHWH already lives within man's concrete earthly existence.”¹⁸

Berkouwer continues explaining that the break will be between perishable and imperishable bodies.¹⁹

Physical Body Is Not Evil.

If YHWH at the Second Advent were to change our present physical bodies into bodies consisting of non-physical and non material substance, then, as Anthony A. Hoekema perceptively points out,

...the devil would have won a great victory since YHWH would then have been compelled to change human beings with physical bodies such as he had created into creatures of a different sort, without physical bodies (like the angels). Then it would indeed seem that matter had become intrinsically evil so that it had to be banished. And then, in a sense, the Greek philosophers would have been proved right. But matter is not evil; it is part of YHWH's good creation.²⁰

In the creation story, Elohim seven times expresses His satisfaction over the perfection of His material creation by saying “it was good” (Genesis 1:4, 10, 12, 18, 21, 25, 31). Then on the seventh day He rested to celebrate the completion of His perfect creation (Genesis 2:1-3). To celebrate the good news of His perfect creation, complete redemption, and final restoration of this world, YHWH gave the Sabbath to the human family (Exodus 20:11; Deuteronomy 5:15; Luke 4:16-21; 13:10-13; Hebrews 4:9). It is impossible to think that ultimately YHWH will change the entire structure and nature of the human body to be radically dissimilar to how Adam was before he fell.

If the resurrection/translation body were to be radically different from the original creation body, then YHWH would be admitting that His original design of the human body had some flaws; it was not really perfect, after all. He would be admitting that His original model of male and female physical beings did not adequately reflect “his [YHWH's] own image” (Genesis 1:27). To remedy the problem, YHWH would then be compelled to create a new type of human beings, presumably “unisex,” so they would not get into trouble anymore. This reasoning is absurd, to say the least, for anyone who believes in the omniscience and immutability of YHWH. Changing models and

structures is normal for human beings who learn by mistakes, but it would be abnormal and inconsistent for an Elohim who knows the end from the beginning.

Re'ufen

Ruben.

Rivqah

Rebeccah.

Rochtzah

The phase of the Seder ceremony in which hands are washed for the meal Rachtzah — washing Ur'chatz — celebrant washes, one of the fifteen phases of the Seder ceremony.

Rosh

Head, chief. Designates Russia in Yechezk'el 38:2.

Rosh Chodesh

Literally: “head of the month.” Festival of the New Moon. A festival dedicated to women. This festival contains acted prophetic instruction about the bride of the Messiah. The moon is a faithful witness in the sky, teaching us that rebirth and growth presupposes death and disappearance. It has no light of its own, but reflects the light of the Shemesh Tzadekah — the Sun of Righteousness. This festival teaches on the Natzal of believers on *Yom Teruah*.

Rosh HaShanah

Head of the year. Modern name for *Yom Teruah*.

Ruach chayyim

Literally: breath of life. Reference to breathing animals.

Ruach HaQodesh

Literally: Spirit/Wind/Breath that is set-apart, “gans anders” and sets apart. Conventionally translated as “Holy Spirit.” The life-giving manifest power of YHWH, who is *Ruach*. The Person-in-action of YHWH, in the exalted Messiah, who is the *Ruach* (2 Corinthians 3:18), yet transcended by Them. The *Ruach HaQodesh* is YHWH-in-action, but not all of YHWH. It is Him, imparting His Life in creation and re-creation, usually through His Messiah — the One anointed and empowered by His *Ruach*; the Bearer and Bestower of the *Ruach*. Every concept of the *Ruach HaQodesh* as an impersonal “Third Force” or, on the other extreme, as “Deity number Three” is to be rejected.

The translation “Holy Ghost” is very misleading and breeds deplorable tri-theistic beliefs and practices among believers.

Serious students of the *Ruach HaQodesh* should, as a minimum, study Berkhof (1965) as well as Notley (1991) — see the Bibliography at the end of our monograph *The Coming of King Messiah*.

Rut
Ruth.

S

Sacerdotal sacramentalism

The practice of the Christian religion in such a manner that everything revolves around the administration of the sacraments by priests. The sacraments are believed to have magical efficacy, and the priests to have divine authority to measure out salvation by administering the sacraments. Roman Catholicism, especially, is guilty of this error.

Sacred Name groups

Very sincere, uncompromising believers who insist on using the Hebrew names of the Creator and His Messiah. The benign branch of this movement do excellent work and is generally a blessing to the Body of Messiah. The fanatical branch, however, claim that unless you use the Hebrew names, you are calling on demons and will burn in hellfire. This is incorrect: To suggest that the Almighty cannot, in His mercy and lovingkindness, bypass our terminological ignorance, is more deeply in error than using imperfect Gentile names to address Him.

Sadducees

Religio-political faction in late Second Temple days that focused on priestly functions and the sacrificial system. Hebrew: *Tzadokim*, i.e. referring to the house of Tzadok. According to Yechezk'el 40:46, 43:19, 44:15 and 48:11, only L'vi'im from the House of Tzadok will serve as *kohanim* (priests) in the Temple of Messianic times. In those days, King Messiah himself will be a Kohen from the Order of Malki-tzedek (“king of righteousness”) — cf. Tehillim 110.

Sama'el

See: Satan.

In rabbinic literature, the personal name of the evil celestial prince over Edom/Rome. Seen as the personal name of Satan, the demonic power behind Armilus, the False messiah of the *acharit-yamim*, who will mislead many Gentiles in accepting him as “Christ” and “God.” The name Sama'el is interpreted as meaning “strong poison.”

Sancheriv

Sennacherib, king of Assyria. He destroyed Babylon in 689 BM. After having removed Babylon's threat to this power, he was free to attempt to conquer the whole of the Middle-East.

The destruction of ancient Bavel is used in Scripture at a prophetic picture of the destruction of the world's paramount superpower in the time of the second coming of the Messiah. During the reign of King Chizkiyahu and the ministry of the prophet Yeshayahu, Sancheriv attacked Yahudah with an overwhelmingly strong army. He

captured all of Yahudah, except Yerushalayim. The country was desolate, the cities ruined. His forces marched up to Yerushalayim in the Shefilah valley—the “valley of vision.” There were multitudes, multitudes in the valley of vision. Led by the king, Yahudah repented and returned to YHWH; the Almighty sent His *Malakh* to slay the forces of Ashshur.

This king of Assyria (“the Assyrian”) is the *Tanakh*-picture of Gog from the land of Magog. The Talmud testifies to this in Tractate Sanhedrin. This was also independently discovered by Professor HA Ironside of the Moody Bible Institute in Chicago (circa 1912) as well as Joseph Good from Hatikva Ministries, Texas (in the early 1980s).

Sanhedrin

Also see: Beit Din.

The High Court in Yerushalayim. Hebrew: Beit Din.

It appears that the Pharisees had their own Beit Din. This Beit Din was the topic of Tractate Sanhedrin in the Mishnah, Tosefta and Talmuds. This Beit Din was a council of seventy elders presided over by a Nasi. Second in command was one of the seventy designated as the *Av Beit Din*. This Beit Din was presided over by Hillel's followers until the 5th century. It was made up exclusively of Pharisees and determined matters of Pharisee *Halakhah* as well as civil matters between Pharisees.

Apart from this Beit Din was another one—the one mentioned by Josephus and the authors of the Gospels. This Sanhedrin was a political body which was an instrument of Rome. This Sanhedrin was presided over by the High Priest and made up of Pharisees and Sadducees (but not Essenes or Nazarenes). This is the Sanhedrin that condemned Yahushua and *Ya'akov ha-Tzadiq*.

This is also important that we realise that the *Halakhic* body described in Rabbinic literature was only regarded as authoritative by Pharisees. The confusion of these two Sanhedrins has resulted in the presumption by some in modern Rabbinic Judaism that all Judaism must submit to the Chief Rabbinate of Rabbinic Judaism just as allegedly all Jews did in the first century.

The truth is that the Pharisees, Sadducees, Nazarenes and Essenes all had their own *halakhic* courts which determined their own *Halakhah*.

In the case of the Qumran community, the “sons of light” did not run to the “sons of darkness” in Yerushalayim to determine their *halakhah*. In fact their *halakhah* was unique, and they had their own court (Sanhedrin). They maintained that only the teacher of righteousness could interpret *Torah*, so they could not submit to an outside authority.

In the case of the Pharisees, they had their own Sanhedrin which determined their *halakhah*. This is the Sanhedrin discussed in Rabbinic literature.

The Pharisees also participated in the political Sanhedrin which the Sadducean High Priest presided over, but it was a political and not a *halakhic* court to them.

In Acts 15 it appears that the Nazarenes (Messianites) also had an independent *halakhic* Sanhedrin with Ya'akov HaTzadiq as Nasi (and perhaps Kefa (i.e. Shimon Peter) as *Av Beit Din*).

The modern Chief Rabbinate of Rabbinic Judaism is the descendant of the Pharisaic Sanhedrin which only Pharisees submitted to. The Chief Rabbinate are not the descendants of the political instrument of Rome (which the Nazarenes and Essenes likely did not participate in anyway.) Thus Nazarenes are free to have their own independent *halakhic* body apart from that of the modern Chief Rabbinate.

Note carefully that the “conspiracy” to kill Yahushua and later his half-brother Ya'akov HaTzadiq was an act of the Political Sanhedrin which was controlled by the corrupt Sadducean temple-establishment (a sect that no longer exists), and *not* by the Pharisee court which is representative of contemporary Rabbinic Judaism.

The special qualifications for the office of Sanhedrist, mentioned in the Rabbinical writings are as follows: A member of the Sanhedrin must be wise, modest, one who feared before Elohim, truthful, not greedy of filthy lucre, given to hospitality, kindly, not a gambler, nor a usurer, nor one who traded in the produce of Sabbatical years, nor yet one who indulged in unlawful games (Sanhedrin iii. 3). They were called *Sekenim*, *elders*, *Memunim*, *rulers*, *Parnasin*, *feeders*, *overseers*, *shepherds of the flock* and *Manhigei*—guides. They were under the presidency and supreme rule of an *Archisynagogos* or *Rosh-ha-Cheneseth*—“head of the synagogue” (Yoma vii. 1; Sot. vii. 7), who sometimes seems to have even exercised sole authority. For more on this subject, see *Sketches of Jewish Social Life* by Alfred Edersheim.

Sar

A head person (of any rank or class). Captain (that rule), chief, general, governor, keeper, master, prince, ruler, steward.

Satan

Accuser; adversary. In Israel, a prosecuting attorney in a court of law is called a satan. The name satan is not a personal name, but a description of a *relation* of accusation, being an adversary. The title of the evil *malakh* (messenger, angel) who was created perfect, but who fell and became the author of sin—cf. Yechezk'el 28.

Sebomai [G]

To revere, i.e. adore in devout worship.

Sebomanoi [G]

Devout Gentiles who worshipped the One Elohim of Yisra'el and attended synagogues, without converting to Judaism. Called “Fearers of Heaven.”

Second Temple

The *Beit HaMiqdash* built after the return from the Babylonian captivity. The return from captivity, and the rebuilding of the House of YHWH is described in the books of Chaggay, Ezra and Nechemyah.

Jewish historians noted that there were 5 things lacking in the second *Beit HaMiqdash*, which were present in the first:

- i The Ark of the Covenant and its contents.

- ì The fire that descended from heaven and consumed the sacrifices, showing their acceptance.
- ì The *urim* and *thummim* (lights and perfections) connected with the High Priest's breastplate.
- ì The Spirit of Prophecy.
- ì The Shekhinah.

The Second Temple was desecrated by Antiochus IV “Epiphanes,” rededicated by the Maccabees, enlarged by Herod the Great, and finally destroyed by the Romans in 70 YM.

Second Temple Period

Literally: the period from the rebuilding of the *Beit HaMiqdash* about 530 BM to its destruction by the Romans in 70 YM. However, the term usually refers to the latter part of this period beginning with the Hasmonean uprising in 167 BM and often extending to the Bar-Kokhba Revolt in 135 YM.

Seder

Literally: order; ritual for the home celebration of the first (and second) evening(s) of Pesach...the ceremony to commemorate the Exodus from Egypt on *Pesach* Eve. Contains much teaching about the Messiah.

There are 15 steps to the Pesach Seder. The sages teach that Ya'akov's ladder had 15 steps. Jewish worship is set up in 15 steps, taking one spiritually up the ladder that Ya'akov saw at Bet El, into the throneroom of the Almighty. The 15 steps of the Seder meal are:

THE TRADITIONAL JEWISH OBSERVANCE OF PASSOVER

Several days before *Pesach*, all leavened breads and cakes are removed from the home. *Bedikat Chametz*, the Last Cleansing Ceremony, takes place on the night before the first Seder night begins. The mother places a few pieces of leavened bread on the window sills and shelves. The father, in a symbolic search, with the children watching, uses a feather to brush these few bits of bread onto a wooden spoon. They are wrapped in a cloth and burned in a morning. No more leavened bread is eaten until after the eight-day Holiday.

Erev Pesach, the eve of *Pesach*, arrives at sundown. The family gathers at the festive table. The mother covers her head with a scarf. The lights are low as she lights the white festive candles and slowly moves her hands in circles over the candles and covers her eyes as she recites in Hebrew and English,

“Blessed art Thou, O YHWH our Elohim, King of the Universe, Who has set us apart us by Thy commandments and has commanded us to kindle the Festive Lights.”

Four times that evening, everyone will drink from their Cup of Wine. These 4 cups are called,

- ì The Cup of Blessing;
- ì The Cup of Plagues;

ì The Cup of Redemption;

ì The Cup of Praise.

This reminds the Jewish people of YHWH's four “I will” promises in Exodus 6:6 — 7:

I will bring you out from under the burdens of the Egyptians,
and **I will** deliver you out of their bondage,
and **I will** redeem you with a stretched out arm, and with great judgements.
And **I will** take you to Me for a people!

The Seder begins with *the Kiddush* — the Prayer of separation, setting apart. The father and the family lift up the *Cup of Blessing*. All recite,

“Blessed art Thou, O YHWH Eloheynu, King of the Universe, Who creates the fruit of the vine...Who has kept us in life, Who has preserved us, and has enabled us to reach this Season of Joy!”

The children then bring around the table a pitcher of water, a towel and bowl in the Ceremony of *Ur'chatz* — the cleansing of the hands. Everyone washes their hands, omitting the customary prayer. This is a symbolic act of purification which precedes participation in this religious service.

The third Ceremony of the Seder is *Karpas* — the partaking of the green vegetable (parsley, lettuce, watercress). The father says,

“In partaking of this fruit of the earth, we give thanks to the Almighty for all His bounties... In tasting of the salt water, we are asked to remember the tears which our ancestors shed while suffering the tortures of slavery.”

All recite,

“Blessed art Thou, O YHWH Eloheynu, King of the Universe, Who creates the fruit of the earth.”

The vegetable is dipped in salt water and eaten.

The father begins *Yachatz* — the Breaking of the Bread. He pulls the middle *matzah* (unleavened bread) out of the lovely *Matzah Cover*, which has 3 compartments. After breaking the *matzah* in half, he returns one piece of the Cover and wraps the other piece in a napkin. This one becomes the *Afikomen* (Greek for “dessert”) and is “hidden” either under the pillow on “Elijah's Chair” at the end of the table or elsewhere in the house. The *Afikomen* must be found and redeemed with a gift after the meal so that all can have their dessert.

Three Matzot are lifted up in the Ceremony of *Maggeed* — the telling of the Passover story. An invitation is given,

“Lo, this is the bread of affliction, the humble and simple bread which our ancestors ate in the land of Egypt. Let anyone who is hungry join us at this Seder, and let him partake of what we have to share.”

The son inquires, Why is this night of Passover different from all the other nights of the year?” He asks *the four questions*:

ì Why do we eat only unleavened bread?

ì Why do we eat bitter herbs?

ì Why do we dip our food twice?

ì Why do we eat reclining?

The father answers:

“Our ancestors did not put leaven in their bread because they could not wait for the bread to rise, but left Egypt quickly.

We eat bitter herbs to remind ourselves of the bitterness of slavery.

We dip parsley in salt water to replace tears with gratefulness. Then, we dip bitter herbs in Charoset (chopped apples, finely ground nuts, seasoned with cinnamon, bound together with honey and moistened with red wine) to sweeten bitterness and suffering.

We recline while eating to demonstrate our sense of complete freedom.”

Each participant dips his finger into the wine cup and spills 10 drops of wine onto a dish reciting each of the ten plagues: Blood. Frogs. Lice. Cattle disease. Boils. Hail. Locust. Darkness. Slaying of the First-born.

Everyone then recites and sings *Dayenu* — “It would have been enough”:

He brought us out of Egypt...slew their first-born...divided the Red Sea for us...helped us 40 years in the desert...fed us manna...gave us the Sabbath...gave us the *Torah*...brought us into the Land of Israel...built for us The Holy Temple...where we could atone for all our sins.

THE SYMBOLS OF PASSOVER are then emphasised: THE ROASTED SHANK BONE symbolises the Pesach (Hebrew for the Paschal Lamb) which our ancestors ate when The temple was in existence. At that time, a Festival offering was also sacrificed by pilgrims coming to the *Beit HaMiqdash* which is now symbolised by THE ROASTED EGG. The egg is oval shaped, without beginning or end, and it represent eternity. THE *MATZAH* symbolises the unleavened bread our people ate in their haste to leave Egypt. THE BITTER HERBS (radishes, onions) symbolise that the Egyptians “made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field.”

In the Ceremony of *Rachatz*, the final cleansing before the Seder, once again the pitcher of water, a towel and bowl are brought to each person. Everyone recites, “Blessed art Thou, YHWH Eloheynu, Ruler of the Universe, Who has set us apart by His commandments, and commanded us to observe the washing of the hands.”

The father performs *Motzee Matzah* by distributing to everyone pieces of the remaining matzot from the *Matzah* Cover. Everyone says:

Blessed art Thou, O YHWH Eloheynu, King of the Universe, Who has set us apart by Thy Commandments, and hast commanded us to eat *matzah*.

Each person has a glass of water ready for the Ceremony of *MAROR*, the bitter herbs. Tear-causing horseradish is placed on a teaspoon which is then dipped into a generous portion of sweet Charoset. A blessing is said about eating bitter herbs. The food on the teaspoon is consumed, and then a big drink of water is quickly taken!

In the Ceremony of **Koraych** which follows, the horseradish and Charoset are placed between two pieces of matzot in the famous “Hillel Sandwich” and eaten. This is in obedience to the Biblical command which stated that the Pascal Lamb was to be eaten with unleavened bread and bitter herbs. It is now time for *Shulchan Oraych*, dinner. The *Seder* meal is served.

TZAFUN follows dinner. In ancient times, the Pascal Lamb was the fast food to be eaten. In its place, after the Afikomen is found by the children and redeemed by the gift, desserts such as Kasher macaroons, special candies, unleavened honey and sponge cakes are enjoyed by all! **Boraych** — Grace After Meals — is recited:

Let us bless the Name of Elohim forever and ever!

Will Eliyah the prophet come to announce the arrival of the Messiah? The front door of the home is opened. The special **Cup of Elijah's**, as well as his chair has been made ready for him, at a place of honour at the table. A prayer is recited petitioning that the Spirit that was upon Eliyah will enter the hearts of all present and of all mankind and fill them with the desire to build a good world, one in which justice and freedom will prevail. Perhaps, next year, Elijah will come!

Before and after the Festival Meal, the **Hallel** is read — Psalms 113-118. Millions of Yahudim read the Hallel each *Pesach*. Yahushua prophetically sang the Hallel after His Last Supper/Seder:

Psalm 118:22,23

The Stone [Himself] which the builders rejected is become the head stone of the corner.

This is the doing of YHWH; it is marvellous in our eyes!

Before saying the closing prayer, the children enjoy some **Pesach songs** such as *Echad Mee Yodava* — *Who Knows One* — which emphasises 13 important spiritual facts every Jewish child should know. They also sing *Chad Gadyo* — *One Kid* — which ends with:

Then came Elohim, and smote the Angel of Death,
Who slew the butcher,
Who killed the ox,
Who drank the water,
That quenched the fire,
That burnt the stick,
That beat the cat,
That ate the little goat,
That my father bought for two *zuzeem*!

This shows that in the end, the Almighty will protect and vindicate His People. (The faster this is recited and the less breaths taken, the more fun it is!)

Now it is time for **Nirtzah** — the Closing Prayer:

The prescribed Order of the *Pesach* Service is now complete. We have retold the ancient story of Israel's liberation. We have partaken of the traditional foods, symbols of the struggle for human freedom. As we have been privileged to observe the Seder tonight, may all of us be privileged to celebrate it, together,

again next year. May it be the will of the Almighty to preserve us in life and in good health.

L'sha-nah ha-ba-ah ba'Yerushalayim! Next year in Yerushalayim!

The fulfillment and challenge of *Pesach*

The fulfillment of *Pesach* is Messiah Yahushua:

“Behold the Lamb of Elohim Who takes away the sin of the world!”

He took the bread and said, “This is My body which is broken for you!” In the Bible, leaven is a picture of sin. Yahushua was the Unleavened Bread of Life! Like the pierced Afikomen which is broken, “buried” under Elijah's pillow and raised up, Yahushua was pierced, bruised and broken by His crucifixion, buried and raised up the third day according to the Scriptures, and proven to be the Son of Elohim with holiness by His resurrection from the dead! Because He lives, we, too, shall live!

1 Corinthians 5:7

Yahushua took the Cup and said, “this Cup is the New Covenant in My blood! Through faith in His blood, we have Redemption, even the forgiveness of sins! He was wounded for our transgressions, He was bruised for our iniquities; the punishment for our sins was upon Him; and with His stripes we are healed! He Who knew no sin, became sin for us, that we might become the righteousness of Elohim in Him! For even Messiah our Passover, is sacrificed for us: Therefore, let us keep The Feast... with the unleavened bread of sincerity and truth!

The Master's Supper is actually a miniature *Pesach* Seder fulfilled in Messiah Yahushua Who said, “This do, in remembrance of Me!”

The *challenge* of *Pesach* is to bring the Message of Messiah Yahushua to His Jewish People throughout the world who observe Passover, but do not have the Blood of Atonement.

It is the blood that makes an atonement for the soul; and, without the shedding of blood there is no remission of sin.

YHWH said,

When I see the blood, I will *pass over* you [i.e. “hover over” you in protection].

Those who have the Blood of Atonement of Messiah Yahushua are written in the LAMB'S Book of Life.

Seder Avodah

The “order of Service” that the Kohen Gadol performs in the *Beit HaMiqdash* on the day of Atonement.

Sedom

Sodom.

Sefer haBrit

Book of the Covenant.

Sefer Torah

Plural: *Sefarim*.

A *Torah* scroll.

Sefirah

The “days of counting” between the Passover and Pentecost.

Segan haKohanim

The associate high priest.

Segulah

Treasured possession, guarded like jewels.

Seh

Lamb.

Selichot

Penitential prayers.

Selichot Service

A service of preparation for the “High Holy Days,” usually held at midnight on the Saturday preceding *Rosh HaShanah*.

Sephardi

Plural: *Sephardim*.

Oriental Jewish communities.

Septuagint

A translation of the Hebrew Scriptures into Greek, undertaken around 250 BM. It is often called the LXX. It is not a particularly good translation, but is valuable in demonstrating that many *Tanakh* passages were anciently read as Messianic prophecies.

When Alexander the Great conquered the world, he required everyone to learn Koine Greek, a language that had been composed from the five Greek dialects. Alexander, when shown Daniel chapters 2, 7 and 8, fell down and declared that YHWH is the “Elohim of the elohim.” He spared Yerushalayim and made many of the royal family of Yahudah administrators in his conquered kingdoms. Because of this, it became necessary for the Hellenised Jews to have a Greek translation of the Hebrew Bible. This translation is known as the Septuagint (or LXX) for the Seventy translators, was completed in 165 BC in Alexander, Egypt. Thus long before His birth, there were now available for the Gentile world the prophecies of the Messiah's coming as a humble servant who would provide a way to YHWH for all peoples.

Seraphim

Fiery heavenly messengers (“angels.”)

Seudah

Feast.

Seudah Mafseket

The “meal of cessation” before a fast.

Seudah shel Mitzvah

A festive meal that honours the observance of a mitzvah; a meal prescribed by the *Torah* or the Sages, same as *Seudat Mitzvah*.

Seudah Shelisheet

Literally: third meal; a light meal eaten late on Shabbat afternoon...the third meal eaten on the Sabbath.

Seudat Chavurah

Literally: meal of condolence; prepared by friends of the mourners and eaten in the house of mourning immediately following a funeral.

Sevivon

Hebrew word for a dreidel (four-sided top used in a Chanukah game).

Shabbat

The Sabbath (Sephardic pronunciation). The seventh day. Friday sundown to Saturday sundown. The sages taught that keeping Shabbat symbolises faith in YHWH as creator of all. This day of rest is a prophetic picture of the rest and peace that Messiah has brought, and will bring in future with His millennial reign from Yerushalayim. Numerous prophetic patterns in Scripture teach that *Yom YHWH* will be a sabbatical millennium. Keeping Shabbat set-apart was given to Yisra'el as an everlasting *mitzvah* (commandment), but is not an entrance requirement for Gentile believers (cf. Acts 15, Romans 14 and Colossians 2). This day is a shadow of things that have come and will still come, but the substance is of the Messiah. The righteousness and the rest that is through him, is the goal of the instruction contained in this acted prophecy, this weekly rehearsal of past, present and future objective redemptive history.

Shabbat Be'reshith

The first Sabbath after *Simchat Torah* on which the portion of *Be'reshith* (Genesis) is read.

Shabbat: Lighting the Shabbat candles

As a norm, a blessing to YHWH is always said *before* an activity is enjoyed. However in the case of the Sabbath, the candles are lit *before* the blessing is said, for it is a violation of a Scriptural commandment for a Jew to kindle a fire on the Sabbath.

As for the covering of the eyes and the passing of the hands three times over the candles, you've probably noticed that when this is done, it's as if the light is being drawn toward the woman.

The sages of Israel taught that because of Chawwah's disobedience, the light went out of the world. Therefore it is fitting that her descendants be responsible for bringing His light back into the world. This is done symbolically each Sabbath. With the first passing of the hands the woman brings the light into her home, with the second pass she brings

the light to her family, and with the third and final pass she brings the light to herself. The woman's head is usually covered as a sign of her submission to YHWH's commandments.

Shabbat haGadol

Literally: the Great Sabbath; the Sabbath preceding *Pesach*.

Shabbat Mevarchim

The Sabbath on which the forthcoming month is blessed.

Shabbat Nachamu

The Sabbath after the Ninth of Av.

Shabbat Shabbaton

A Sabbath of Sabbaths or High-Sabbath, e.g. *Yom Kippur*.

Shabbat Shuvah

Literally: Sabbath of Return; the Sabbath between *Yom Teruah* and *Yom Kippur*.

Shabbat Zachor

The Sabbath immediately preceding *Purim*.

Shabbaton

Plural: *Shabbatonim*.

One of seven High Sabbaths per year; sabbath program of study and celebration.

Shabbos

Sabbath (Ashkenazic pronunciation, influenced by Yiddish).

Shachah

To depress, i.e. prostrate in homage to royalty or the Almighty; bow (self) down, crouch, fall down, humbly beseech, make obeisance, do reverence, make to stoop, worship.

Shacharit

Morning prayer (service). From Hebrew for “dawn.”

Shadchan

A matchmaker, who arranges a Jewish wedding.

Shaddai

Almighty, all-sufficient.

Shakan

Reside, lodge, abide, dwell, inhabit, rest.

See *Sh'khinah*.

Shalom

The fulness of peace and harmony. Wholeness, integrity, health, peace.

Shalosh Seudot

The three festive meals prescribed for the Sabbath.

Shammaite Pharisee

A Pharisee who held to the strict view of the *Torah* as taught by the School of Shammai.

Shammash

Literally: servant. A term for the middle lamp in the Menorah, which was used to light the other six lamps. Today, it is a term for the middle candle used to light the other 8 candles in the Chanukiah.

The beadle in the Synagogue.

Sha'ul

The Sh'liach (Apostle) to the Gentiles.

An exegete may fall into the trap of assuming that Sha'ul is an apostate from *Torah*-observance, and to interpret his writings using a perverse neo-Marcion hermeneutic. This will yield perversely wrong conclusions, which will conflict with many of Sha'ul's own statements. For example: Sha'ul condemns the coming Antichrist as the “lawless one” and as the “man of lawlessness,” i.e. as one who will, like Antiochus IV “Epiphanes,” attempt to outlaw and eradicate the *Torah*. In the letter to the believers in Rome, he states that the *Torah* is *qadosh* and *perfect*. To interpret Sha'ul correctly, one has to study the *Tanakh* very rigorously, carefully noting that:

- ì *Torah* is given to Israel as their constitution, laying down their covenant obligations for staying in Eretz Yisra'el and receiving the blessings and protection of the Almighty.
- ì Under the *Torah*, Strangers (a *ger*) wanting to stay in Eretz Yisra'el, had specific obligations and duties.
- ì Scripture consistently requires Gentiles to keep the Noachide precepts, and not the entire *Torah*.
- ì It is evident from texts such as Mattityahu 23 that Messiah Yahushua did not approve of having Gentiles converted to Judaism. Why? Because, as Gentiles, they have less, and less strict covenantal obligations. Converting them to Judaism will only put them under a greater burden, and therefore under stricter judgement. Sha'ul had to apply this normative *halakhah* of the Master. For this reason, he instructs Gentiles to remain uncircumcised, but circumcises Timothy, whose mother was Jewish.
- ì In Acts 15, the ruling Council in Yerushalayim looses Gentile Messianic believers from having to observe the entire *Torah* as entrance requirements into the Messianic assemblies, but binds the Noachide *mitzvot* on them. As the *Sh'liach* to the Gentiles, Sha'ul has to apply this *halakhah*.
- ì Sha'ul writes to Gentile audiences in Gentile countries, not to *gerim* (strangers, sojourners) wanting to stay inside Eretz Yisra'el. He also writes in a time when

the *Shevet* (ruling authority) had departed from Yahudah and when Israel is under Roman rule.

- ì Compare, e.g. the message of the prophet Yonah to Nineveh. Yonah was not commissioned to instruct Nineveh to become *Torah*-observant, but to repent from their transgression of Noachide commandments, specifically the Noachide obligation to administer *mishpat* (justice, right-ruling).
- ì Sha'ul writes to newly converted pagans, coming from a culture with a perversely wrong ritualistic-sacramentalistic view of salvation. He has to go to extremes to instruct them in the *Tanakh's* teaching on the *yeshuat Elohim*. He has to teach the Gentiles that the Almighty draws us into a covenant not by our merit, but by His grace, and that in the covenant relationship, we have covenantal obligations. These covenantal obligations are not our “claim to fame”—perish the thought!—but a required walk of obedience. In Galatians 2 he grabs “Jimmy Pagan” by the shoulders, shakes him and says,

Galatians 2:15-16

¹⁵We who are Yahudim (Jews) by birth and not 'Gentile sinners' ¹⁶know that a man is not justified by observing the *Torah*, but by the *emunah* (faithfulness) of Yahushua the Messiah. So we, too, have put our faith in Messiah Yahushua that we may be justified by the faithfulness of Messiah and not by observing the *Torah*, because by observing the *Torah* no-one will be justified.

We conclude that Sha'ul affirms and applies *Torah* rigorously and extremely literally, and does not uproot it. He rightly divides the *Devar of Emet*—the Word of Truth. Had he heard a neo-Marcionist interpretation of his writings, this Messianic Pharisee would have torn his garments.

Note that the advice to Messianic Gentiles not to convert to Judaism, and the ruling that they only have to keep the Noachide mitzvot as entrance requirements into the Messianic assemblies, does not mean that they may not voluntarily, and under the guidance of the Spirit of Truth, observe more and more of the *Torah*, to be blessed and instructed. The point is that no man may force Gentiles to take on Israel's unique covenantal obligations as entrance requirements into the Body of Messiah.

Shavuah

Seven; a week (specifically a week of years).

Shavuot

Literally: weeks.

English: Pentecost.

The day of the foundation of Israel as a nation, when they received the *Torah* at Mount Sinai, when YHWH betrothed them to Him. Firstfruits of the wheat harvest. It was on *Shavuot* that the *Ruach HaQodesh* of YHWH came upon the early Jewish believers as they were worshipping in “the House,” i.e. in the Temple. This marks the arrival of the firstfruits of the restoration of the believing remnant of man to the fulness of the *Malkut Shamayim*.

In Internet newsletter *Jerusalem Insights 194*, Orthodox Jewish editor Moshe Kempinski, manager of the highly recommended *Shorashim* bookshop, Tiferet Israel 3, Jerusalem 97500, wrote in May 1998:

The *Torah* calls *Shavuot* the “Festival of Weeks” (Numbers 28:26). The very word *Shavuot* is Hebrew for *weeks*; it refers to the seven weeks that one counts from the second day of Passover¹⁵ [when the Omer (barley) offering is brought] until *Chag Shavuot*. It is one of the three *Regalim*—holidays which are pilgrimage festivals; Pesach and Sukkot are the other two *regalim*—where every man in the land of Israel was commanded to come up to Yerushalayim to celebrate the festival when the *Beit HaMiqdash* stood in Yerushalayim.

Shavuot is the celebration of the giving of the *Torah* on Mount Sinai to the children of Israel. It is a time of rededication and commitment to learning *Torah*.

Torah is the life blood of the Jewish people. Our enemies have always known that when we Jews stop learning *Torah*, our assimilation is inevitable. Without knowledge there is no commitment. One cannot love what he does not know. A person cannot do or understand what he has never learned. A Jew is commanded to learn *Torah* day and night and to teach it to his children. Without the knowledge of the will of Elohim we fail in achieving our part in the love relationship between us and our Elohim. Elohim has expressed His will and desire and we can offer a gift of love and affection by attempting to fulfill the desire of our ultimate Beloved. That is why the revelation at Mount Sinai is likened to a wedding ceremony...a mutual statement of commitments.

On *Shavuot* there is a custom to stay up all night learning *Torah*. Virtually every Synagogue and Yeshiva have scheduled learning throughout the night ending with the praying of *Shacharit*—the morning service at dawn. By so doing we are reliving the experience of the Revelation at Mount Sinai...preparing ourselves spiritually for the moment at Dawn...at which the morning prayers and the reading of the Book of Ruth begins. In Yerushalayim tens of thousands of Jews begin to walk to the Western Wall from all points of the city. As they approach the old city...the tiny streams of people come together into a mighty flow of worshipers...all heading for *netz prayers*—pre-dawn prayers at the Western Wall.

Some more Orthodox Jewish views on Chag Shavuot: In a lecture named *Shavuot, holiday of the giving of the Torah*, Rabbi Mordecai Kornfeld of Har Nof, Yerushalayim wrote in May/June 1998:

(Parashat Ba'Midbar) 5758

OUR SECRET WEAPON

Why is the *Torah* called 'Tushiyah?' (in Yeshayahu 21:29)? Because it was given to the Jews secretly ('Tash' means weak or lacking), behind Satan's back. Satan did not want the Jews to receive the *Torah*; he wanted it to remain in heaven.

(Sanhedrin 26b and Rashi)

¹⁵ This is an incorrect tradition of the Pharisees; the interpretation of the Saducees is correct on this point.

When Moshe left Mount Sinai after receiving the *Torah*, the Angel of Death (Note: Satan is the embodiment of the Angel of Death and the Evil Inclination; Bava Basra 16a) came to HaShem and asked, “Where did the *Torah* go?”

(Shabbat 89a)

Satan did not know that the *Torah* had been given to the Jews. The Midrash explains that Hashem kept Satan preoccupied with other matters at the time the *Torah* was given so that he should not say “How can you give the *Torah* to the Jews when they will sin in only forty days by building a Golden Calf?”

(Tosafot, *ibid.*)

The Midrash explains that Hashem did not want the Satan to know about the Giving of the *Torah*, so arranged to have the Satan “miss” the big event. One wonders how this was accomplished. The verse describes how the *Torah* was given amidst great fanfare—how was such an event “concealed” from the Satan? The answer may perhaps lie in the comments of Tosafot elsewhere.

In Rosh haShanah (16b) the Gemara tells us that we repeatedly blow the Shofar (ram's horn) on Rosh haShanah, although the *Torah* requires us to blow it only once, in order to “confound the Satan.” In what way does blowing the Shofar confound Satan and prevent him from interfering with our pleas for mercy? Tosafot, citing Midrashic sources, explains as follows. In the End of Days, Hashem will “slay the Angel of Death” (Yeshayahu 25:8). The coming of the End of Days will be signalled by a loud, long Shofar blast (Yeshayahu 27:13). When Satan, who doubles as the Angel of Death, hears our long series of Shofar blasts, he is immediately gripped by the fear that his time has come. Because of this, explains the Midrash, he keeps a low profile until after we finish our prayers.

When the *Torah* was given on Mount Sinai, it was accompanied by a series of extremely loud Shofar blasts (Shemot 19:16,19). Perhaps these Shofar blasts, like those of the Shofar of Rosh HaShanah, “frightened the Satan away” so that he would not intervene and prevent the *Torah* from being given.

The Shofar of Rosh HaShanah actually has good reason to cause the Satan distress. Rambam writes (Hil. Teshuvah 3:7), “Although we blow the Shofar [on Rosh HaShanah] simply because the *Torah* directed us to do so, there is an implied lesson in the *Torah's* directive. The blast of the Shofar is telling us, 'Wake up from your slumber! Review your deeds, repent, and remember your Elohim in heaven! Look out for yourselves and change your ways!'”

Satan has no power over us when our attitude is one of repentance and fearing before Elohim; he is effectively rendered impotent by our Shofar blasts.

In fact, the “slaughter of the Evil Inclination” (Sukkah 52a), or the “slaughter of the Angel of Death” (Yeshayahu 25:8) at the End of Days may be allegorically explained in a similar fashion. When the Final Redemption takes place, “the world will be filled with the fear of heaven as the sea is filled with water” (Yeshayahu 11:9). All will be able “point to the Presence of HaShem with their finger and say, 'This is my Elohim!'” (Yeshayahu 25:8; Ta'anit 31a). At that time, nobody will be tempted to sin since the presence of the Creator, and the consequence of sin, will be evident to all. Effectively, the Evil Inclination will have been slaughtered.

This process begins with a loud Shofar blast. When a king travels, a loud trumpet fanfare precedes the king's arrival. When HaShem reveals His Presence for all to see, it will also be preceded by the Shofar blast of the End of Days. That blast will bring an end to the Satan and the Evil Inclination.

The same may be said of the Giving of the *Torah* on Mount Sinay. HaShem revealed himself to the Jews on Mount Sinay in a clear and unmistakable fashion (Devarim 5:4). Had they preserved the inspiration of that moment, the Jewish People would have ceased to experience death, exile and suffering (Shemot Raba 41:9). The Satan and Angel of Death had good reason to panic upon hearing that HaShem was revealing His Presence to the Jews upon the Giving of the *Torah*.

Chazal tell us that the word "HaSatan" ("the Satan") has a numerical value of 364; one less than the number of days in the year. This is meant to indicate that Satan rules over man only 364 days of the year. On Yom Kippur, the day of atonement, he is given forced vacation (Nedarim 32b, and Ran ad loc.). Perhaps Satan is "sent away" on Yom Kippur for the same reason that he was sent away on the original Shavuot. Although the *Torah* was given to us on Shavuot, when the Jews sinned with the Golden Calf they lost the *Torah*. It was only returned to them on the tenth of Tishrei, or Yom Kippur (Rashi, Shemot 31:18). On that day, and again every subsequent year, the Satan is "preoccupied" and not free to challenge the prayers of the Jewish People while they reaffirm their acceptance of the *Torah* and its Mitzvot.

This concept, too, is easily understood based on what we have explained about the slaughter of the Satan at the end of time. As the Midrash (Tur, Orach Chaim #606) explains, "On Yom Kippur the accusing angel sees that there is no sin in Yisrael and he declares, 'Master of the universe, You have a nation that is unique on the earth! They are like angels!'" Satan has no power over us when we are directly experiencing HaShem's sovereignty.

In either case, it is evident from the Midrashic sources cited at the start of our discussion that Satan felt it very important to prevent the Jews from receiving the *Torah*. Why does Satan feel so threatened by the thought of leaving the *Torah* in the hands of the Jewish People? One would think that he would be pleased with the prospect of having 613 ways to accuse them rather than just 7! The answer lies in the following Gemaras:

The *Torah* is a life-giving balm. It may be compared to a person who places a dressing on his son's wound and tells him, "My son, as long as you wear this dressing you may eat and drink and wash to your hearts content; however, as soon as you remove it the wound will become infected." So, too, HaShem told the Jews, "My children! I created the Evil Inclination, and I created the *Torah* to be an antidote for its ills. As long as you study the *Torah*, you will be free from its clutches!" (Kidushin 30b)

One should always wage a war with his Evil Inclination. If he defeats it, fine. If not, let him study the *Torah* (for that will help him conquer it).

(Berachot 5a)

Satan knows that only the study of the *Torah* can give the Jews the power to resist his advances. He would therefore do anything in his power to prevent the Jews from receiving it. In order for us to successfully receive the *Torah*, Satan

had to be kept away until it was too late. That is, in order to be worthy of receiving the *Torah* the Jews had to be elevated to a level from which they could plainly see HaShem's dominion and the hollowness of the forces of evil.

HaShem, of course, foresaw this from the beginning of time. Upon the completion of the six days of Creation, we are told that “HaShem saw all that He created, and behold it was very good” (Bereishit 1:31). The Midrash (Bereishit Raba 9:9) explains, “And behold it was very good’—this refers to the Evil Inclination.”

Very good, perhaps, but not when left alone. The verse continues, “and dusk and dawn passed of *the* sixth day.” “*The* sixth day,” points out Rashi, “the extra letter 'Heh' (a prefix meaning 'the') is meant to indicate that all of Creation was conditional to the Jews receiving the *five* (numerical value of Heh) Books of Moses at a future point in history. Also, all of Creation was waiting for *the sixth day*—that is, the sixth day of Sivan, upon which the *Torah* was given at Mount Sinai” (Rashi, Bereishit *ibid.*). And then, the world will indeed be “very good.”

Shavuot also serves as a culmination to Pesach which began 7 weeks prior. The difference is between redemption promised and redemption realised.

In other words, Pesach needs Shavuot. Pesach, you see, is not really a festival celebrating freedom. The first seder took place in Mitzrayim (Egypt), when we were still subjugated by the Egyptians and even before the 10th plague had occurred. Pesach is merely the promise of freedom.

The real festival of freedom did not come until Shavuot., when b'nei Israel would stand before YHWH on their wedding day, complete with a canopy (Har Sinai), a Ketubah (marriage contract), i.e. the *Torah*, and stipulations of the covenant which included a homeland and a Holy Temple which would serve to maintain the covenant.

Pesach is when YHWH promised to marry Yisra'el; Shavuot is the marriage itself. The seven weeks in between, are like the 7 crucial days that a bride-to-be counts in preparation for her wedding, during which she purifies and readies herself. There can be no achievement of a goal without such preparation. It requires teshuvah or repentance—a willingness to turn to YHWH, otherwise the redemption is but an elusive dream.

“Weeks” is a name that speaks of the road which must be travelled which is the prerequisite for the accomplishment of our goal. The real test lies in our willingness and ability to count and prepare for the Elohim of redemption, and to expect His power, as a gift in the form of His Spirit, which will enable us to reach that goal.

The mutual themes hinted at in the previous discussions are that of revival and redemption. Salvation, and at the same time, the working out your salvation. Just as faith without works is dead, so is a Redeemed community, who after being set free from Egypt, enters the desert with a complaining, bitter spirit. And after a short time, they gather against the *Torah*, saying that, “This is not what we want! We want to be FREE without these silly laws. We want the golden calf instead. We want what feels good, not just some old boring instructions how to do things right. We may be redeemed but don't need to hear any more from YHWH.”

The only problem with the attitudes above is that eventually it leads to the same sin of Nadav & Avihu. The same sin is being committed by the church today, on a global scale.

“...And they brought before HaShem a strange fire that He had not commanded them...”
(Va'Yikrah [Lev] 10:1)

You see, the *Torah* is the instruction manual of the world written by the Maker of world.

No one knows better how to operate a machine than its maker. Imagine someone buying a new car. The salesman says to the proud new owner “Oh, yes sir. One more thing — your instruction manual.” The driver says “Oh, I don't need that. I instinctively feel what the tire pressures should be, and I have a sixth sense when the car needs a major service. I know intuitively what octane fuel the car needs.”

Few people when faced with operating something as precise and unforgiving as a car would leave these sorts of decisions to instinct and feeling. Life is no less demanding nor complex than a car. Rather more so!

And yet many people are happy to coast along, assuming that they are not putting water in their spiritual gas tank.

The purpose of life is to become close to the Creator of the world, and only the Creator of the world knows how the world can be utilised to become close to Him.

We live in an era where people are more interested in feeling spiritual than being spiritual. We are a TV generation taught to expect endless effortless instant gratification, where this-week's-guru, or mail-order offer tries to replace the hard work of real spiritual growth.

That is what the *Torah* is warning us against in the story of Nadav and Avihu. The “strange fire” may feel spiritual, but it cannot connect with the source. And the reason it cannot connect is the seemingly redundant phrase “which He had not commanded them.” If it was a strange fire, then by definition it was not commanded by HaShem.

Rather, the reason it was strange is because it was not commanded.

Our connection with HaShem is through doing His will. Because the will of a person and himself are indivisible — the self expresses itself as the will. Only when we do HaShem's will, do we bring ourselves close to Him. The mitzvot (commandments) are the will of HaShem expressed in concrete form.

Any other form of worship is merely feeling spiritual — it's not being spiritual. And for people on the level of Nadav and Avihu, that was a failing of a very fundamental kind. Its like having Pesach without Shavuot.

From a Jewish point of view, which was the point of view most commonly held in the days of the Talmidim (disciples), the events of Acts 2 echo what occurred on Har (Mount) Sinay, some 1400 years earlier. But, it wasn't only a “repeat performance,” it was a sequel — “Mount Sinay II,” if you will, and for the Talmidim, the experience was far better than watching a re-make of Star Wars!

Take a look at verse 3... 3 “And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.”

From these two mountains, Har Sinay, and Har Tzion, the Master of all the earth played out, as if from two grand stages, Israel's greatest revelations. From one mountain, the Law, our beloved *Torah*, the very instruction of YHWH was revealed in booming voices that made Israel tremble. From the other mountain (Tzion), languages of every region made Israel wonder, as the Spirit of the Set-apart One, blessed be He, was given to enable us to keep those instructions.

Shavuot was originally marked as one of the feasts in which Jews were commanded to come up to Yerushalayim and worship in the Temple, but, as mentioned before, the most significant element was the commemoration of the giving of *Torah* on Har Sinay. The dates mentioned in Shemot (Exodus) reveal that *Torah* was given on Har Sinay fifty days after Israel had left Egypt. The instructions, therefore, that Yeshua left for the Apostles to wait at Har Tzion for the Spirit were not arbitrary, but part of YHWH's larger plan to fulfill prophecy. It was designed so that the Apostles and all those who were present in the Temple Court that day would recognise this magnificent re-enactment of the giving of *Torah* on Har Sinay.

“When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear.” (Shemot 20:18).

In Hebrew, the “thunder and lightning” in this passage literally reads “voices and torches.” But when the Greek translation of the *Torah* was completed in the 3rd century BCE (Septuagint), “voices” was translated “thunders”, because voices are normally heard rather than seen. But the text proclaims that they “saw” the voices.

How can this be?

Only when you combine the voices with “torches” which was erroneously translated “lightnings” does it make more sense. In addition, it provides the missing link to our sequel — “Mount Sinay II,” and reveals why the 120 worshipping on the Temple Mount would connect the event to the giving of the *Torah* on Har Sinay.

The other thing that is interesting to note in the text is that in Hebrew, the word “voices” is plural. “YHWH is one”, the Rabbis contended. “How then can He have more than one voice?” One rabbinical source describes their understanding of the event — “They (the voices) were heard by each man according to his capacity, as it said, 'The voice of YHWH was heard according to strength.' (Ps 29:4)”. What the people heard was one Elohim, but many voices. This means that everyone heard the *Torah* in a way that they could understand it, even though they were a “mixed multitude” (Shemot 12:38). Contrast this to when men gathered to build the tower of Bavel, without a word from YHWH. Then, they also heard many voices, but they did not understand, because the voices were their own, and were brought forth in confused languages.

Now, back in Acts 2, we have:

“And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.”

The term “tongues as of fire” is very similar to the “torches” that the people saw at Har Sinay.

What does this show us? Well, for one thing, it shows us the marvellous way in which YHWH repeated the phenomena of Har Sinay in such a way that the people who looked upon it, would immediately make a connection to their past and to all that their ancestors saw (voices and torches) when the *Torah* was given, even as we were commanded and accustomed to personalising the story of our redemption. “On that day tell your son, ‘I do this because of what YHWH did for me when I came out of Egypt.’” (Shemot 8:13).

In other words, the events in Acts were not just some unassociated miracles without rhyme or reason. When you put all of this together, you come to a very exciting conclusion, and its the very same conclusion that Peter arrived at.

Acts 2:15ff

These men are not drunk, as you suppose...No, this is what was spoken by the prophet Yo'el.

What did Yo'el prophesy about? Amongst other things, Yo'el said that that YHWH is going to do something very special in one location—Har Tzion. “And everyone who calls on the name of YHWH will be saved; for on Har Tzion and in Yerushalayim there will be deliverance...” (Yo'el 2:32). So we know that the pouring out of the Spirit is related to Har Tzion. But if we can connect Har Tzion to Har Sinay, we will have come full circle. And the key to this is found in Yeshayahu (Isaiah) 2:2-3:

In the last days the mountain of YHWH's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it. Many peoples will come and say, 'Come, let us go up to the mountain of YHWH, to the house of the Elohim of Ya'akov. He will teach us his ways, so that we may walk in his paths.' The Law will go out from Tzion, the word of YHWH from Yerushalayim

So Har Tzion would become the spiritual capital and centre of knowledge where the Remnant would gather for two reasons:

1. It would be the place where the Spirit would be poured out. 2. It would be the place from which the *Torah* would go forth.

This embodies the Messianic Vision. In place of Har Sinay, the *Torah* now comes forth from Tzion.

And in this second giving of the *Torah* of YHWH, this time, its written upon the hearts of men, instead of upon tablets of stone, by means of the Spirit of the Set-apart One, blessed be He. Yechezk'el (Ezekiel) 39:29 further implies that this New Covenant will be a revelation of the face of YHWH.

Acts 2 then, is a neon sign, announcing the beginning of the Messianic Age. All of the markers that were present at the giving of the *Torah*, are present at the giving of the Spirit, by whose power we are able to appropriate the *Torah*:

- ì A “mixed multitude” who came to worship the Elohim of Israel
- ì Voices and torches that were seen (and heard)
- ì A sign of 3000. 3000 died when they rejected the *Torah* at Har Sinay. 3000 lived when they accepted the *Torah* through the Spirit on Har Tzion.

ì Everyone heard in their own language, “speaking of the mighty deeds of YHWH.” in a way which he could understand.

Is it, therefore, any wonder why YHWH choose Shavuot as an everlasting feast to the people of YHWH, attesting to His faithfulness to call out and redeem a people to Himself, and to do so twice, so that there would be no mistake in the interpretation?

CELEBRATION OF GIVING

Shavuot is the celebration of the giving of *Torah* on Har Sinay to the whole redeemed community, bnei Israel (the nation of Israel). It is a time of rededication and commitment to learning *Torah*, and applying its eternal wisdom to our lives by means of the direct assistance of *Ruach HaQodesh* (the spirit of the Set-apart One), who was also given to indwell Believers and write the *Torah* upon their hearts, for the first time on this day, Shavuot, nearly 2000 years ago in Yerushalayim.

Torah is the life blood of the Jewish people and of those who have been grafted in to the commonwealth of Israel. Our enemies have always known that when we stop learning *Torah*, our assimilation is inevitable.

Without knowledge there is no commitment. Melekh David wrote, “Great peace have they who love your *Torah*, and nothing can make them stumble” [Mizmor (Psalm)119:165]. One cannot love what one does not know. A person cannot do or understand what he has never learned. A Jew is commanded to learn *Torah* day and night and to teach it to his children, as are all who dwell in the redeemed camp. With the enabling of *Ruach HaQodesh*, we now have the power to apply the knowledge of YHWH's will, and in so doing, we shall not fail to achieve our part in the love relationship between us and the Set-apart One, blessed be He, our ultimate Beloved. That is why the revelation at Mount Sinay is likened to a wedding ceremony... because we exchanged mutual statements of commitments.

On Shavuot, amongst the Orthodox, Jewish custom is to stay up all night learning *Torah*. Virtually every synagogue and yeshiva have scheduled learning throughout the night ending with the praying of Shacharit, the morning service at dawn. The idea is to relive the experience of the Revelation at Mount Sinay... preparing ourselves spiritually for the moment at Dawn... when morning prayers and the reading of the Book of Ruth begins. In Yerushalayim tens of thousands of Jews begin to walk to the Western Wall from all points of the city. The tiny streams of people then come together into a mighty flow of worshipers. One day soon, we shall all make this journey together, but for now, those of you who live far from Yerushalayim can also relive this great day of giving of the *Torah* and of *Ruach HaQodesh*, by simply reclaiming YHWH's instructions, teaching them to your children, and celebrating this appointed season of YHWH.

CELEBRATION OF THANKS

Shavuot also marks a time of thanksgiving. We give thanks the Land, for the promises, for our redemption and for our *Torah*.

Unaccustomed as we are, we should still give thanks, in accordance with the command. [Va'Yikrah (Lev) 7:12, Eph 5:20]

For Jews, we are reminded of thanksgiving by the very definition of our name. What does the word “Jew” mean? “Jew” is a translation of the Hebrew “Yehudi” which comes from the same root as the verb “le'hodot.”

“Le'hodot” is an interesting word. It has two meanings. It can mean “to give thanks,” and it can mean “to admit.”

What does admitting have in common with giving thanks? When a person says “thank you,” he is, in essence, admitting. He's admitting that he is in the debt of someone else for a kindness he has received. Unless we can admit that we have received or even need something, we can never really say “thanks.”

These two qualities of admitting and of giving thanks should describe who we are. They should be integral elements of the collective persona of not only the Jewish People, but of all those whose King is of the tribe of Yehuda.

CELEBRATION OF LIGHT

“Command the Children of Israel...to kindle a continual lamp.” [Va'Yikrah (Lev) 24:2]

Go into any Synagogue when it's dark and you will see a small lamp shining above the Holy Ark. It's called the *Ner Tamid*—the eternal flame.

That lamp is a memorial of the Ner Ma'aravi (western lamp) of the Menorah which the Kohanim lit in the *Beit HaMiqdash*. The Ner Ma'aravi burned miraculously. It never went out. Every evening, when the Kohen came to kindle the flames he would find the Ner Ma'aravi still alight from the previous evening. He would remove the still-burning wick and oil, clean out its receptacle and then put back the burning wick and the oil. Then he would kindle all the other lamps with the western lamp.

However, when the Romans destroyed the *Beit HaMiqdash* it seemed that the little solitary flame had been put out forever.

In Rome, there stands a triumphal arch built by the Emperor Titus. One of its bas-reliefs depicts the Menorah being carried through the streets of Rome as part of the booty pillaged from the *Beit HaMiqdash*. All its lamps are dark. It looks like some expensive antique, soon to languish under the dust of ages in some Vatican vault.

But did Titus really extinguish that eternal flame?

The *Beit HaMiqdash* is a macrocosm of the human body. If you look at a plan of the sanctuary in the *Beit HaMiqdash*, you will notice that the placement of the various vessels—the altar, the table, the Menorah—corresponds to the location of the vital organs in the human body. Each of the Temple's vessels represents a human organ. The Menorah is the vessel that corresponds to the heart. The Menorah also represents the light of *Torah*. That is why David HaMelech says, “Your word is a lamp to my feet and a light for my path” [Mizmor 119:105], and “I desire to do your will, O my Elohim; your *Torah* is within my heart.” (Mizmor 40:8). David well understood the Shavuot concept that the *Torah* must be written upon the heart, in order for a man to let his light shine.

Why is it that so many people today are choosing to return to the *Torah*, that their parents had forgotten? It is as though some mystical force is being transmitted in the spiritual genes of everyone who fears YHWH. Shavuot always awakens the light burning on the Menorah of the Believers heart across the millennia, and for this reason Shavuot was given. This light which can never be extinguished, and it burns miraculously, even without replenishment of the oil or wicks (the good works that the *Torah* produces).

So, in a very real sense, the light Titus tried to put out continues to burn in the Menorah of the Believers heart.

But you know what? Titus is in for some more disappointing news because the Menorah that is collecting dust in the Vatican is not the original Menorah. It is a copy. The original Menorah was hidden away (together with the other vessels) in the caves and tunnels under the Temple Mount.

If while the Temple was standing, the western lamp of the Menorah burned miraculously without human assistance, why shouldn't it go on burning even after it was buried?

That western lamp continues to “burn” under the Temple Mount throughout the long dark night of exile. It continues to “burn” to this day. And it will continue to “burn” until Mashiach comes. Then, the light of the Menorah of the Believers heart will be revealed as identical to the light of the Menorah in the *Beit HaMiqdash*

CELEBRATION OF YERUSHALAYIM

In the Talmudic tractate *Pesachim* 54A, the sages teach from the *Torah* that “seven things were created before the world was created, and these are they:

1. The *Torah*;
2. The concept of repentance;
3. Gan Eden (The Garden of Eden);
4. Gehenna;
5. The Throne of Glory;
6. The *Beit HaMiqdash* (Temple);
7. The Name of the Messiah.”

What have all of these in common? Much in every way I am sure. But certainly for each, the focus is always upon Yerushalayim

On Shavuot, the anniversary of the giving of the Law and the Spirit, as you study and eat, and study and eat again, ponder these things:

1. The Prophet says “...from Tzion shall the *Torah* go forth, and from Yerushalayim, the Word of YHWH.” [Yeshayahu (Isaiah) 2:3].
2. Yeshua the Mashiach announced to Yerushalayim only four days before His death, as he overlooked the city from the Mount of Olives, “You will not see me again, until you cry out (in repentance...) 'Baruch HaBah BaShem Adonai' ('Blessed is He who comes in the Name of YHWH.').”

3. Gan Eden has always been, and continues to be located on the Temple Mount, in the centre of Yerushalayim. All Scripture testifies to this immovable fact (e.g. Ez 28:11ff). It once served, and will again in the near future, serve as a portal passage from Earth to YHWH's heaven.

Pentecost is a prime example, when the Spirit fell upon 120 who were worshipping on the Temple Mount.

4. Gehenna, which represents the antithesis of Yerushalayim, finds its earthy counterpart in a valley called “Gey'hinnom” which runs just to south of the Old City. Here it is believed by many, that when the Mashiach appears, YHWH shall gather to this place, the nations who tried to scatter His people and divide His Land, and there enter into judgement against them, in this Valley called Yehoshaphat (YHWH will Judge), spoken of by the Prophet Yo'el (3:2).

5. The Throne of Glory will, during the Great Shabbat (the millennial age) be occupied by the King of Glory, Yeshua, who shall rule from the City of the Great King, Yerushalayim.

6. He shall build the Holy Temple once again, in accordance with the word of the Prophets, most notably Yechezk'el (Ezekiel) 40ff and Yochanan (Revelation 20ff), in the City which YHWH has chosen place His Name, and to install His King — in Tzion. This would seem to be most fitting for He who is the Living *Torah*, for which our *Torah* is but a shadow of things to come. It is as if YHWH's brilliance was being projected onto Yeshua (the Living *Torah*), and the shadow that results, which we see, is the Written *Torah*.

Since the day I brought my people out of Egypt, I have not chosen a city in any tribe of Israel to have a Temple built for my Name to be there, nor have I chosen anyone to be the leader over my people Israel. But now I have chosen Yerushalayim for my Name to be there, and I have chosen David to rule my people Israel.' (Devray Yamim Bet (II Chronicles) 6:5-6).

7. There are many Names given to the Mashiach throughout the *Tanakh*, but the common denominators are that His name is everlasting — for something to be eternal, not only does it have to be there at the beginning of time, but it has to be there at the end of time as well — and He shall reign over all the earth, from one location on the earth, namely Yerushalayim.

Mizmor 72:17

His Name has endured forever from before the sun. His name is *Yinnon*, and all are blessed through Him. All the nations acknowledge Him.

Mizmor 2:2-6

The kings of the earth take their stand and the rulers gather together against YHWH and against His Mashiach...The One enthroned in heaven laughs...He rebukes them in his anger...saying, “I have installed my King on Tzion, my set-apart hill...”

On Shavuot, celebrate the fact that *HaQadosh Yisra'el, baruch Hu*, has the last word, and not Yasser Arafat.

Take a look at 1 Shmu'el 15:29. The following revelation is written:

He who is the Glory of Israel does not lie or change his mind; for He is not a man, that He should change His mind.

The Hebrew words for “Glory of Israel” are “Netzach Yisrael” and that phrase can be understood in two ways:

First, it can mean the ‘Eternal One of Israel’—HaShem—who will not lie, who will never desert His people through the long night of exile.

But “Netzach Yisrael” can also mean ‘the eternity of Israel’ or ‘the victory of Israel’ will not lie. The survival of the Jewish People, and their identity through both persecution and the cunning embrace of assimilation, will not lie. It will stand as an everlasting proof that the Jewish People are what the *Torah* calls them: An eternal nation with a mission from YHWH. The Nations can be encouraged by this, for if YHWH keeps His promises with Israel, then surely He will keep them with regard to the nations as well.

It was Samuel the prophet who said ‘the eternity of Israel will not lie’ nearly 3,000 years ago. How could he have known that the Jewish People would still be around in 1967, some 3,000 years after he spoke that prophecy? And not only were they around, but they were recapturing the city he had helped to re-identify on the exact day that he passed on to the world of truth.

You see, the heart of a Jew is Yerushalayim. and even in our morning prayers we say: “To you HaShem is the Greatness, the Power, the Glory, and the Victory (Netzach)...”

The Talmud (Berachot 58a) tells us that Netzach here refers to Yerushalayim. Victory is Yerushalayim. Eternity is Yerushalayim.

But the enemy of all ages doesn't like this, and he is bent on destroying this ideology or any people who accept this ideology, for he knows that once Yerushalayim. regains its place in this world, he himself must come to an end.

Israel has always been the one severely criticised by the media and by world leaders for exacerbating the situation in the Middle East and jeopardising this idol of the nations — the “Peace Process” — and it will surely climax with the conflict over Yerushalayim. as the two opposing forces vie for the same territory, and the same designated capital.

The Bible is not silent on this subject, nor should any Bible Believer be silent. As Shavuot dawns, remember Psalm 122, and read the prophets, especially Zekharyahu 12:2-9, and pray! Inquire about our (the Remnant's) peace. Turn your eyes and your hearts towards Yerushalayim. and towards the Believing Remnant in the Land. The Messianic promise is that God will prevail and “Netzach Yisrael” will shine forth for the Eternal One of Israel cannot not lie. He will keep His promise, the promise He made to our fathers.

Yirmeyahu (Jeremiah) 33:10-11

“This is what YHWH says: ‘Yet in the towns of Yehuda and in the streets of Yerushalayim., there will be heard once more the sounds of joy and gladness, the voice the bride and the voice of the bridegroom...For I will restore the fortunes of the land as they were before,’ says YHWH.”

CELEBRATION OF SHAVUOT

Briefly, I would like to share with you some of the JEWISH customs associated with Shavuot. In so doing, please do not assume that I endorse the “taking hold” of these customs by the Gentiles. I share them here with the idea that since the *Torah* belongs to the whole Redeemed Community, including the Gentiles, they too should have the opportunity to get creative and develop their own traditions and customs. Perhaps our customs will help you develop your own unique expressions, where the *Torah* is silent with regard specific “how to's.”

1. Shavuot is a holiday which bids us to share what we have, in keeping with the *Torah* commands to feed the stranger, the orphan, the widow and other poor and unfortunate people within the redeemed community.
2. Milk dishes are customary foods, symbolising the *Torah* which is likened to milk, according to an allegorical interpretation of the Song of Songs. Meat is not eaten on Shavuot
3. In synagogues, it is customary to read Megalith Rut (the book of Ruth) whose setting also takes place in spring and at harvest time. One of the central messages of Shavuot, that of voluntarily taking upon oneself the instructions of YHWH (*Torah*) is shared in the story of Rut who expressed her loyalty to the *Torah* and to the Jewish people by freely embracing both. Rut was the Great Grandmother of King David, and according to the Talmud, David was born and died on Shavuot
4. An additional custom connected with the holiday is that of spending the night before Shavuot in prayer and study so as to be prepared spiritually for the commemoration of the giving of the *Torah*.

That Fateful Shavuot: A fresh look at Acts 2 through the eyes of “Progressive Revelation”

By Ariel and D'vorah Berkowitz

The principle of Biblical continuity, or progressive revelation, is an important factor to consider when we are attempting to understand how the revelation of the Apostolic Writings relates to the revelation in the period of the *Torah*. Progressive revelation is the theological way of describing the fact that YHWH discloses His truths in a gradual and deliberate manner. Dr. Clarence E. Mason defines this concept, as follows:

It was not YHWH's purpose to reveal all the truth concerning any one doctrine at one given time. Rather His method has been to unfold progressively the doctrine through successive writers. In light of this fact, later books may be expected to elaborate upon and elucidate the teachings of the earlier.¹

There are many examples that can illustrate the concept of progressive revelation. Perhaps one of the most exciting is comparing the concept of the Mishkan/Temple in the *Tanakh* with the Temple discussed in the Apostolic Writings. When we explore this comparison, we will be better equipped to understand one of the most important events in the history of YHWH's people, the events that took place in Acts chapter 2 and that fateful Pentecost.

Evangelical scholars generally agree that “The Word teaches that the Church was founded on the Day of Pentecost (Acts 2).”¹ We think that there might be another explanation for what happened in Acts chapter 2.

What we are about to say is merely a suggestion! We do not mean to propagate the following as if it is absolute truth. It is difficult to be a theological fish and attempt to swim upstream against the current fashions of biblical interpretation. In a sense, that is what we are about to do in presenting our theory below. What you are about to read is our attempt to practice the principle of progressive revelation and apply it to the biblical teaching concerning the nature of the body of Messiah. Please grant us the grace to be wrong, if necessary! At the same time, please give the following ideas a chance.

Having written the above preface, here is our thinking regarding what happened in Acts 2 and how it demonstrates a biblical continuity between the Mishkan/Temple of the *Tanakh* and that of the Apostolic Writings. We do not necessarily agree with Dr. Thiessen and a host of other fine Bible teachers who suggest that the church was born on Pentecost in Acts 2. Yes, we do agree that something special did happen when the *Ruach HaQodesh* (Set-apart Spirit) visited YHWH's people on that fateful Shavuot. Yet, we do not think that this event was the beginning of a movement which would divorce itself from the Land, the people, and the Scriptures of Israel.

At the outset, we should note that the group of Messianic believers who were worshipping YHWH on this Set-apart Day were Jewish believers. They were wondering when YHWH would “restore the kingdom to Israel” (Acts 1:6). Messianic Jews in the Book of Acts never departed from the *Torah* in lifestyle or worship; they simply knew Yeshua to be the focal point of the community in which the *Torah* was the basis of life and instruction. Furthermore, they expected this same type of community to exist with the new believers from among the nations; this became especially evident when they encouraged the fearers of Heaven to continue following the *Torah*.

Another Movable *Mishkan*

In our opinion, the events which occurred on this occasion represent a shift from that which was a covenant reality in the period of the *Tanakh* to a change under the Renewed Covenant. The major change lay in the form in which the Temple was now to exist. In the *Torah*, YHWH commanded that a Mishkan (Tabernacle) be built, where He would manifest Himself and where the people would worship Him via offerings and sacrifices. Later, this movable Mishkan was made permanent and named *Beit HaMiqdash*, the Temple.

Now from the time of the events of Acts 2, this Temple would again become a movable Mishkan. However, the materials for this new Temple would be what the Apostolic Writings calls “living stones” — the lives of all who are called by YHWH's grace to be a part of the body of Messiah.

To understand our viewpoint, one must realise that the meeting of believers recorded at the opening of chapter 2 took place in the Temple. The fact that the “blowing of a violent wind came from heaven and filled the whole house where they were sitting” leads many to believe that the disciples were meeting in the “upper room.” However, scholar Danny Litvin rightly observes:

Such an interpretation is fraught with difficulties. It is impossible to imagine a crowd of three thousand people or more gathered with the disciples (verse 6) if they were in a small upper room. Even if the room had a balcony and the disciples were all standing on it speaking in tongues, the narrow streets of Yerushalayim would not allow three thousand people to hear voices emanating from one small balcony.²

In addition, “the house” does not necessarily refer to a person's private home. Rather, this phrase was commonly used during the Second Temple period to denote the Temple itself. Litvin states:

There is no need to assume that they were sitting together having a meal or discussing things around a table or on the floor. If one were to say in Hebrew, “He is in the house,” [one] would say, “He is sitting in the house.” This is a Hebrew idiom used to indicate location. Secondly, the Hebrew word for house (bayit) can either mean an everyday house in which people live or the Temple which stood on Mount Moriyah. Even today, in Israel, if you were to take a taxi and ask the driver to take you to the Temple Mount, you would ask him to take you to “Har Habayit,” which translated literally means “Mountain of the House.”³

Where would these *Torah*-observant Jews have been on the morning of Shavuot? It seems clear that the disciples were meeting on the Temple Mount, celebrating Shavuot as was their custom every year of their lives, as did the rest of their *Torah*-observant countrymen.

Indeed, this location is a central part of our argument. In Acts chapter 2, because of what He did on that day, it seems that YHWH was making a clear statement about the new Temple. It appears that He was saying that the new and the visible Temple in the world would now be one in which living stones would be built into a spiritual house

Ephesians 2:21-22

...upon the foundation of the apostle's and prophets, Messiah Yeshua Himself being the corner {stone} in whom the whole building, being fitted together is growing into a holy temple in the Master; in whom you also are being built together into a dwelling of YHWH in the Spirit.

We believe this for two reasons. First, the Apostolic Writings clearly speaks of the chosen remnant of YHWH as the Temple. I Corinthians 3:16-17, I Corinthians 6:19-20 and Ephesians 2:19-20 all describe the called-out holy community which was living the *Torah*. The Set-apart community, in so doing, functioned as the Temple of the living Elohim.

We know that within a few years after the Shavuot of Acts 2, the Temple in Yerushalayim was destroyed, thus completing the shift of emphasis from a Temple made of stones to a house made of living stones. Consequently, the Shavuot of that year became the day in which YHWH made a public proclamation before the nation of Israel: The set-apart community of believers in Yeshua would now be His Temple.

This was not necessarily understood on that day; rather, we are able to discern it now in light of the completed revelation of the Apostolic Writings. (However, we would not be surprised to find out that many on that day had their eyes opened by the Spirit of YHWH to exactly this message!)

The second reason for our interpretation of Acts chapter 2 is our understanding of the flames of fire which alighted on the heads of Yahushua's disciples. What were these flames? The *Torah* states in Leviticus 9:23 that when the priests and Levites were consecrated for their ministry, they came out “blessed the people, and the glory of YHWH appeared to all the people. Fire came out from the presence of YHWH and consumed the burnt offering and the fat portions on the altar.” A Talmudic tradition based on this passage in Leviticus holds that this fire, while in context coming from the Holy of Holies, actually emanated from the heavens.⁷⁷ In other words, YHWH sent fire from heaven for the altar of sacrifice.

On the Shavuot of Acts 2, just as YHWH had sent the fire from heaven (from the presence of YHWH) to alight upon the altar of sacrifices, so also did He send this fire from heaven upon His new altar-the body of believers.

The text in verse 3 indicates that the fire divided into tongues that touched each of the disciples, thus identifying them as the living stones which now would make up His Temple. Accordingly, the Apostolic Writings instructs believers, “I urge you therefore, brethren, by the mercies of YHWH, to present your bodies a living and holy sacrifice, acceptable to Elohim, {which is} your spiritual service of worship.” (Romans 12:1) The flames of fire upon the altar of sacrifice in the Tabernacle consumed the burnt offerings, enabling the savor of that sacrifice to rise up to YHWH as a pleasing aroma. In the same way, YHWH smells the sweet aroma of our lives as we daily offer ourselves in service to Him as living sacrifices. When we offer our bodies as instruments of YHWH's righteousness on the earth, rather than walking carelessly in our flesh, the sweet aroma of our sacrifice brings Him great pleasure.

In addition to the Talmudic tradition about the fire from heaven coming down to set the altar of sacrifice ablaze, another rabbinic tradition says that a portion of that same flame was carried into the Holy Place and used for the fire upon the altar of incense.⁷⁸ As indicated in the Book of Revelation, the incense represents the prayers of the *tzadekim* (Revelation 5:8); hence, just as the incense was to burn continually in the Temple, we as believers are instructed to pray without ceasing.

There is another compelling reason to believe that the events recorded in Acts 2 happened in the Temple Mount and not in the Upper Room. We are told in Acts 2:41 that after Peter preached a sermon, “So then, those who had received his word were baptised; and there were added that day about three thousand souls.” That is a lot of people to believe at one time! What is just as startling, however, is the fact that they were all baptised! Anyone who has ever been to Yerushalayim knows that there are no lakes, small ponds, or even sizeable streams in the vicinity of Yerushalayim which can accommodate such a mass baptism-that, is, if we think about baptism in a typical Baptist setting. In order to understand and appreciate how this occurred we need to know something about baptism and something about the layout of late Second Temple period Yerushalayim.

Christians did not invent baptism. It was a practice of symbolic cleansing widely used by the Jewish people of the Second Temple period, and even perhaps before then. It was based on the *Torah* concept of cleanings. When someone was “baptised” he went into a

small pool of running water and immersed himself. This was considered a symbolic act. The water itself did nothing for the person. Rather immersing into the water was a symbol of several different things. It symbolised a change of status such as changing from being a single person to a married person, or going into the ministry of being a *Torah* teacher (i.e. Yahushua's immersion). Another reason why a person would have immersed himself was to indicate that he was a convert to Judaism.

In addition, people also immersed themselves when they repented of their sins and sought to demonstrate the fact that YHWH cleansed them of their sin by symbolically immersing into a pool of fresh water. Going into the water was likened to dying, since one became in a state picturing death (one cannot live under water). Coming up out of the water pictured a new life coming out of a womb.¹

These new Jewish believers were not converting to Judaism. They were possibly going through a change of status, especially when we consider the fact that YHWH changed them from being a sinner to being a saint. Moreover, the Elohim of Israel was also, cleansing them from their sin. Thus, it would have been quite natural for them to go to the mikveh. But what about the vast amount of people who went into the mikveh? Where could that have been done? Here we must relinquish any notion that there was a preacher standing, perhaps with his elders, dipping people backwards into the water while they held on to them. This scene may be typical of many of our contemporary churches, but it was unheard of among the Jewish people of the First Century. People simply immersed themselves. A witness stood by making sure that all of their body went into the water, and perhaps listening to their testimony. But an individual simply went under by himself.

In recent years, archaeologists have discovered dozens of Miqvaot (ritual immersion pools) located just outside the doors of the Second Temple period wall that surrounded the Temple mount. On this page as well as on page six at the beginning of this article several pictures are shown of one these ancient Miqvaot There was one structure alone that could easily accommodate hundreds of people going into the mikveh in a short period of time. When these Jewish men and women who had just believed in Yeshua as a result of Peter's preaching, went into the mikveh they undoubtedly would have given verbal testimony about the reason they were immersing themselves. Moreover, when they came out of the water, I am also sure that they would not have been able to contain the joy they experienced because they were forgiven and cleansed from their sin by the blood of Yeshua, their Messiah.

Essentially, then, in our view, the true meaning of that defining moment in Acts 2 hinges on two concepts. First, YHWH used the flames of fire to identify the new Temple. This Temple would be like the movable Mishkan of old: rather than standing in a fixed spot, it would move with believers wherever they were sent with the Good News of Yeshua.

Up to this point, it had been the norm for the nations to come up to Yerushalayim. Now the Temple would go out from Yerushalayim-onto the uttermost parts of the earth. In the millennial age, the Temple will once again stand in the midst of Yerushalayim and again, the nations will come up to worship the King in Yerushalayim.

Second, it was at this moment that He gave us the essential gifts and empowerment we would need to accomplish the task of taking the Good News to all nations of the earth.

All that was needed for us to be the true “movable Mishkan” was provided for. Yeshua emphasised this necessary empowerment when He predicted the events recorded in Acts 2. Just before returning to His Father's throne in Acts 1:6-8, He told His students to wait in Yerushalayim, presumably because Shavuot was approaching. Then He declared to them, “But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Yerushalayim, and in all Judea and Samaria, and even to the remotest part of the earth.” Notice the connection between the giving of the Spirit of YHWH to Yahushua's followers, their empowerment, and their mission. As far as He was concerned, it was a simple sequence: the Spirit coming upon them to empower them for their new task, and the sending forth of His followers with that task.

There is biblical continuity between Israel-the people of YHWH in the times of the *Tanakh*-and this present age. Admittedly, some differences may exist, such as the addition of multitudes to the continuing stream of the remnant people of YHWH. Yet whatever characterised the believing community before Pentecost is that which would also characterise them afterward. Non-Jews together with the remnant of Israel are YHWH's called-out people, designed to function most consistently in their identities as new creations and as a holy community when the *Torah* is being lived out in their midst. For, in addition to being that which established and defined the holy community in the past, the *Torah* is the basis for further instruction on the nature of that community in this present age. The epistles of the Apostolic Writings merely expound on its principles, while speaking to the specific needs of the local communities to whom they were sent.

There is a long history of stressing perceived differences between those called out before and after the events of Acts 2. If we continue in this manner of interpretation, we will remain a fractured body of Messiah-one in which the Church and Israel (represented by the believing remnant) are seen as two distinct spiritual entities, two different flows of the stream of YHWH's covenanted people. This is neither necessary nor true to our reality as believers in the same Messiah!

THE RECKONING OF SHAVUOT IN THE OLD TESTAMENT

In ancient Palestine, the grain harvest lasted seven weeks, beginning with the barley harvest right after Passover and ending with the wheat harvest seven weeks later. The time of the Palestinian barley harvest was the key to the Jewish religious calendar, because Passover could not be observed until at least some of the barley was ready for harvest. The offering of the first barley sheaf took place on the day after Passover. This meant that if no barley was ready for harvest, the celebration of Passover had to be delayed by intercalating a month in the lunar calendar.

Since barley ripens a few weeks before wheat, the ceremony of the barley wave-sheaf offering the day after Passover marked the starting point of the fifty days countdown to *Shavuot*.

Counting from the Omer. The term “Feast of Weeks,” while used to designate the special festival day on which the first fruits of the wheat harvest were presented before YHWH, actually refers to the entire period of the grain harvest of about seven weeks,

from the first cutting of barley to the completion of the wheat harvest. This is implied by the very name “Feast of Weeks,” that is, a feast extending over seven weeks.

However, only the beginning and the end of the fifty days were marked by a wave-offering (a *tenuphah*). This entire period was of special significance to the Israelites, who were called to recognise YHWH as the source of the early and latter rain that made the Spring and Fall harvests possible (Jer 5:24)

The date of the Feast of Weeks was reckoned by counting seven weeks from the first putting of the sickle to the barley: “You shall count seven weeks: begin to count the seven weeks from the time you first put the sickle to the standing grain [barley]” (Deut 16:9). The problem was to determine on which day the first sheaf of barley, known as *omer*, was to be cut and presented as a wave-offering before YHWH.

This determination was based on the instructions given in Leviticus 23:15-16: “And you shall count from the morrow after the sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be, counting fifty days to the morrow after the seventh sabbath; then you shall present a cereal offering of new grain to YHWH.”¹ According to this text, the ceremony of the wave-sheaf offering took place on “the morrow after the sabbath.” From this Sabbath, seven weeks were counted to the Feast of Weeks. Since the term “Sabbath” is used to refer both to the seventh day of the week and to the annual Feasts mentioned in the same chapter (Lev 23:8, 21, 23, 32, 34), the question is, What is the meaning of “Sabbath” here, seventh day of the week or festival day?

Two Methods of Reckoning. This question became an outstanding point of contention between the Pharisees and the Sadducees. The Pharisees interpreted the “Sabbath” as the festival day of Passover, Nisan 15, which was also the first day of the Feast of Unleavened Bread. Thus, they waved the first sheaf of barley on the following day, Nisan 16, and from that day they counted the fifty days to *Shavuot*. The chief support for this interpretation comes from the Greek version (Septuagint) of Leviticus 23:11: “The priest shall wave the omer on the morrow after the first day [of Unleavened Bread].” But in verse 15 of the same chapter we read, “You shall count from the morrow after the Sabbath.” The word “Sabbath” in Greek, when used by itself, can mean only the seventh day of the week, or the week as a whole, but not an annual feast.

In the Targum of Yerushalayim we find the same interpretation for Leviticus 23:11, “After the first festal day of Passover.” Philo and Josephus support the same tradition. Philo writes: “Within the Festival of Unleavened Bread there is another festival following directly after the first day.”³ In a similar vein, Josephus writes: “From the second day of Unleavened Bread”⁴ they count fifty days. Indirect support for this interpretation is also found in Joshua 5:11: “And on the morrow after Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. And the manna ceased on the morrow, when they ate of the produce of the land.” The “parched grain” was obviously the fresh grain from the Spring harvest that could be eaten only after the offering of the first sheaf of barley. This suggests that the offering of the wave sheaf was made on the day after Passover, Nisan 16, which marked the beginning

of the fifty days to the Feast of Weeks. This has been the normative Jewish tradition that has continued to our days.

The Sadducees, however, supported by the Boethusians, the Karaites, and the Samaritans, took the word “Sabbath” to mean literally the first Sabbath that fell during the week of Unleavened Bread. Support for this interpretation comes from the fact that the word “Sabbath” by itself is never used in the Bible to refer to an annual feast. The Day of Atonement was designated by the compound expression *Shabbat Shabbaton*, usually translated as “a sabbath of solemn rest” (Lev 23:32; 16:31). This means that they counted the fifty days from the first Sunday after Passover. Consequently, *Shavuot* for them always fell on the same day of the week, namely, Sunday.

This method has the advantage of finding its counterpart in the Christian day of *Shavuot*, which occurred on a Sunday because it fell fifty days after Messiah's resurrection on the first day of the week (Mark 16:2; Acts 2:1). In spite of this advantage, I concur with Alfred Edersheim: “The testimonies of Josephus, of Philo, and of Jewish tradition, leave no room to doubt that in this instance we are to understand by the 'Sabbath' the 15th of Nisan, on whatever day of the week it might fall.”⁵ This means that *Shavuot* was celebrated by most Jews fifty days after Passover, on whatever day of the week it fell.⁶

It is interesting to note that in the particular year of Messiah's death and resurrection, the two different methods of reckoning concurred on the date of *Shavuot*. This is because, according to the Johannine chronology of the passion which we defended in chapter 2, Passover (Nisan 15) fell on a Sabbath, and the offering of the wave sheaf on Sunday (Nisan 16). This fulfilled the Pharisaic interpretation of Leviticus 23:15, which counted the fifty days from the day after Passover (Nisan 16). Amazingly, it also fulfilled the Sadducean interpretation, which counted the fifty days from the first Sunday after Passover. *Shavuot* described in Acts 2 fell on a Sunday by both systems of computation. Perhaps it is providential that Messiah fulfilled both interpretations in the year of His death and resurrection.

The Wave Sheaf-Offering.

The countdown to *Shavuot* began with the offering of the first barley sheaf (known as omer) on the day after Passover. The ceremony was called *s'firat ha-omer*, that is, “the Counting of the Omer,” because on that day the Jews began counting the fifty days to *Shavuot*.

The purpose of the wave-sheaf offering was to consecrate and inaugurate the Spring grain harvest which lasted about seven weeks until *Shavuot*. The ritual of this offering is described in Leviticus 23:9-14: “Say to the people of Israel, when you come into the land which I give you and reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest; and he shall wave the sheaf before YHWH, that you may find acceptance; on the morrow after the sabbath the priest shall wave it. And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to YHWH. . . . And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your Elohim: it is a statute for ever throughout your generations in all your dwellings.”

The cutting of the first barley sheaf entailed a lively ceremony. The sheaf was cut in the evening, put into baskets, and held until the next day, when it was brought to the Temple (formerly perhaps local sanctuaries) to be ceremonially waved by the priests.⁷ The Talmud states that a priest would meet a group of pilgrims on the edge of the city and from there lead them to the Temple mount singing and praising YHWH. Together with a priest they proclaimed: “A wandering Aramaen was my father; and he went down into Egypt . . . and YHWH brought us out of Egypt . . . into this place and gave us this land, a land flowing with milk and honey. And behold, now I bring the first of the fruit of the ground, which thou, O Lord, hast given me” (Deut 26:5, 8, 9,10).

When they arrived at the Temple, the priest would take the sheaves, lift some in the air and wave them in every direction to acknowledge YHWH's sovereignty over the whole earth.⁸ Before the offering of the sheaves, no reaping of the harvest for personal use could be done (Lev 23:14). A portion of the wave-sheaf was placed on the altar and the rest was eaten by the priest. A male lamb was sacrificed as a burnt offering (Lev 23:12).

THE DATE OF PENTECOST TODAY

Ambiguity in the Dating Method.

The question of the date on which to observe *Shavuot* today is more complex than it might at first appear.

There are two major problems. The first problem is the ambiguity of the method for dating the feast in the Old Testament. The Feast of Weeks in Old Testament times was reckoned by counting seven weeks from the first putting of the sickle to the barley: “You shall count seven weeks: begin to count the seven weeks from the time you first put the sickle to the standing grain [barley]” (Deut 16:9).

This was a rather ambiguous method for determining the date of the Feast of Weeks, because the counting of the fifty days (counting of the omer-barley sheaf) could not begin until at least some of the barley was ready for harvest and a sheaf of it could be presented as a wave-offering before YHWH. If, because of weather conditions or failure to synchronise the lunar calendar with the solar year, none of barley was ready for harvest, then both Passover and the offering of the wave sheaf would be delayed by a few weeks. This means that the determination of the dates of Passover and *Shavuot* was conditioned by the state of the calendar and of the barley harvest.

Once the barley harvest was ripe, the second problem was to determine on which day the first sheaf of barley, known as omer, was to be cut and presented as a wave-offering before YHWH. According to Leviticus 23:15, this ceremony was to take place “the morrow after the sabbath.” Since the compound expression “a sabbath of solemn rest-shabbath shabbathon” is used to designate both the weekly Sabbath and the Day of Atonement (Ex 31:15; Lev 23:3, 32; 16:31), the question is, Which Sabbath is meant, the weekly Sabbath or the annual Passover Sabbath? This question became one of the outstanding points of contention between the Pharisees and the Sadducees. The Pharisees interpreted the “Sabbath” as the festival day of Passover, Nisan 15, and thus they waved the first sheaf of barley on the following day, Nisan 16. From that day, they counted the fifty days to *Shavuot*. This has been the prevailing Jewish tradition that has continued to

our day.⁴⁹ The Sadducees, however, supported by the Boethusians, the Karaites, and the Samaritans, took the word “Sabbath” to mean literally the first Sabbath that fell during the week of Unleavened Bread. This means that they counted the fifty days from the first Sunday after Passover. Consequently, *Shavuot* for them would always fall on the same day of the week, namely, Sunday. This method of reckoning *Shavuot* was widely accepted in early Christianity, apparently even by (Quartodeciman) Christians, who observed Passover not on Easter-Sunday, but by the fixed date of Nisan 14.

No Controversy over the Date of *Shavuot*.

Surprisingly, contrary to the date of Passover which stirred up a bitter controversy, we find no trace of any controversy regarding the date of *Shavuot* in early Christian literature. We noted in chapter 3 that the adoption and promotion of Easter-Sunday was strongly rejected by those Christians (mostly Jewish-Christians) who wanted to remain faithful to the apostolic tradition by observing Passover according to the Biblical date of Nisan 14.

One would imagine that the same Christians who adamantly refused to adopt the Easter-Sunday date promoted by the Church of Rome also would also have refused to adopt the counting of the fifty days of *Shavuot* from the first Sunday after Passover. We would expect them to follow the traditional Jewish method of counting the fifty days of *Shavuot* from the day after Passover (Nisan 16), irrespective of the day of the week. Apparently that was not the case.

How can we explain the absence of any opposition to the dating of *Shavuot* from the Sunday after Passover to the Sunday occurring fifty days later? Presumably, two factors contributed to the general acceptance of this dating. The first factor could have been the fact that *Shavuot* was viewed more as a joyful season lasting fifty days than a feast observed on a single day. During the first three centuries, *Shavuot* was observed primarily by refraining from fasting, kneeling, and mourning during the fifty days of the feast. Since the observance of *Shavuot* consisted more of a mood of rejoicing over a period of fifty days than a manner of observing a specific day, Christians must have felt that observing the season of *Shavuot* was more important than arguing about the precise date.

It is noteworthy that even among the Jews the Feast of Weeks, as the name indicates, was viewed as a harvest season extending over seven weeks. Moreover, in the dispersion where getting the calendar right was difficult, a second day was added to the first “in order that on one day at least the festival might be observed in common by the Jewish world both in the land of Israel and also in the dispersion.”³ This suggests that even among Jews there was a certain freedom in determining the date of *Shavuot*.

A second factor could have been that both the resurrection of Yahushua and the outpouring of the Holy Spirit occurred on a Sunday. By reckoning the fifty days of *Shavuot* from the first Sunday after Passover, it was possible to commemorate these two important events of the *Shavuot* season on the actual day of the week on which they occurred. The early Christians may have found support for their method of dating *Shavuot* from Jewish sectarian traditions (Sadducees, Boethusians, Karaites, Samaritans) that counted the fifty days of *Shavuot* from the first Sunday after Passover.

A Word of Caution. The problems outlined above regarding the date of *Shavuot* should caution anyone about the risk of being dogmatic on the date for observing the feast today. From a historical perspective, two methods could be legitimately used today to establish the date of *Shavuot*. The first is to reckon the fifty days of *Shavuot* from the day after Passover (Nisan 16), which means that *Shavuot* could fall on any day of the week. This dating is supported by the traditional Jewish interpretation of Leviticus 23:15, which understood the phrase “the morrow after the sabbath-Shabbat” as referring to the annual Passover Sabbath. This method is still used by Jews today to date their *Shavuot*.

The second dating method that could be used today is to reckon the fifty days of *Shavuot* from the first Sunday after Passover, which means that *Shavuot* always would fall on a Sunday. This dating is supported by the sectarian Jewish interpretation (Sadducees, Boethusians, Karaites, Samaritans) of Leviticus 23:15, which took the word “Sabbath” to mean literally the first Sabbath after Passover. Consequently, they counted the fifty days from the first Sunday after Passover. This method of dating *Shavuot* was widely accepted in the early Church, apparently even by those who observed Passover by the fixed date of Nisan 14.

THE OBSERVANCE OF SHAVUOT TODAY

A Tentative Proposal.

Since a good case can be made for using either method for determining the date of *Shavuot* today, it behoves us to respect those who choose to observe *Shavuot* at a date different from ours. At this point in my research I tend to support the reckoning of the fifty days of *Shavuot* from the first Sunday after Passover. My reasons are essentially three.

First, the phrase “the morrow after the sabbath-Shabbat,” which is used in Leviticus 23:11, 15 to designate the starting point of the countdown to *Shavuot*, could well refer to Sunday, because the term “Sabbath” was ordinarily used for the seventh day of the week. In fact, this is the way the Greek version (Origen's Hexapla) understands the two passages. Two marginal notes to the two verses read, “the day which is after the Sabbath and “the first day after the Sabbath.”⁴

The term “Sabbath-Shabbath” by itself is not used in the Old Testament to designate annual feasts. Only the compound expression *shabbath shabbathon*, usually translated as “a sabbath of solemn rest,” is used to refer to the Day of Atonement (Lev 16:31; 23:32), but not to the feasts in general. The absence of any instance where the term “Sabbath” is used by itself to designate an annual feast supports the view that the “sabbath” of Leviticus 23:11, 15 is most likely the weekly Sabbath. In such a case, the “morrow after the Sabbath” would be Sunday—the day from which the seven weeks were to be counted. My second reason for supporting the Sunday to Sunday reckoning of *Shavuot* is the instruction given in Leviticus 23:15 to count “seven full weeks.” The phrase “seven full weeks” suggests seven complete weeks running from the first to the last day of the week, or as we would say today, from Sunday to Saturday. Even the name “Feast of Weeks” suggests that the feast consisted of complete weeks. In this case the seven weeks would be counted from Sunday to Sunday.

My third reason is the consistent witness of the early Church that observed *Shavuot* from the Sunday after Passover to the Sunday occurring fifty days later. The fact that this dating of *Shavuot* was widely accepted without signs of opposition suggests that the early Christians viewed it as Biblically sound.

The method we use today to determine the date of *Shavuot* may not be as critical as for other feasts. First, because *Shavuot* began in the Old Testament as a harvest festival whose date was determined by the ripeness of the wheat crop. Second, because it was observed in the early Messianic Assembly more as a season of rejoicing than a specific holy day. Whether we count the fifty days of *Shavuot* from the first day after Passover or from the first Sunday after Passover, the difference is relative, because we would still be observing most of the season of *Shavuot* at the same time.

Shavuah Chuppah

A bridal week of one “seven” spent in the honeymoon chamber. Every Jewish bride had the right to enjoy a *shavuah Chuppah*.

She'elot u-Teshuvot

Questions and responses to queries on matters of Jewish law by rabbis and sages.

Shehecheyanu

Literally: A blessing said to the Almighty for keeping us alive. This blessing is said at beginnings and other happy occasions in people's lives, such as birth and marriage. It is also said at candle-lighting, *Kiddush* and certain other specific times during festival observances...a blessing over *mitzvot* which are performed once a year or over new fruit in its season.

Sheloshim

The second period of mourning; thirty-day mourning period.

Shemesh Tzadekah

Sun of Righteousness. A term for the Messiah—cf. Malakhi 4:2. Based on this text, and the creation account in Genesis 1, the sages taught that the Messiah would come before the end of the year 4000, as the Sun of Righteousness and Light of the World. In modern non-Messianic Judaism, this profound insight has been swept under the carpet.

Shem HaMeforash

The Ineffable Name, i.e. YHWH.

Shemini Atzeret

Literally: the eighth day of assembly; conclusion of *Sukkot*...The day following *Sukkot* and the end of that festival. Tishri 22.

Shemoneh Esreh

“Eighteen”—the number of blessings originally in the important part of the daily prayers recited in silence while worshipers stand—hence this name is applied to all such standing prayers, although the daily service now has nineteen and other services seven

blessings. Combines adoration with entreaty. Also called *Amidah* (standing) or simply *Tefillah* (prayer).

Sheol

Abode of the dead.

Sheva Berachot

Literally: seven blessings; these are recited or chanted at a wedding ceremony prior to the sharing of a cup of wine by the bride and groom.

Shevarim

A *shofar* sound.

Shevet

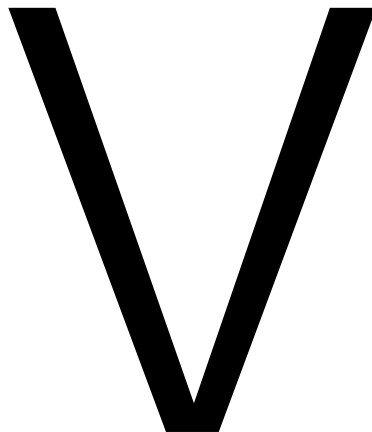
A stick (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a clan; rod, sceptre, staff, tribe.

Shimshon

Samson.

Shin

The first letter of the word *Shaddai*.



The *shin* is understood to be the sign of YHWH which marks those belonging to Him.

Observant Jewish men form the *shin* on their hand and foreheads when they worship, in obedience to the commandment that they should bear the *Name* of YHWH on their hand

and forehead. Revelation 13 intimates that the False prophet, the false Elijah of the endtimes, will adapt and pervert this into a form of worship of the False messiah.

Most popular prophecy teachers link the “mark of the beast” to high-tech silicone chip implants. However, internal evidence in Scripture point to an adaptation and perversion of a Jewish mode of worship by the False prophet. Since we have shown that the False messiah and False prophet will initially be based in Europe, and that they will mislead Gentiles and not Jews, we conclude that movements that seek to convince Gentiles that they are the “ten lost tribes of Israel” may provide the necessary doctrinal leverage to the False prophet to introduce his perverted form of a Jewish mode of worship into the service of the False Messiah.

Shiqutz shomem

See: *Abomination of Desolation*.

Shir HaMa'alot

“Songs of Ascent” in the Book of Tehillim.

Shitre Erusin

A betrothal contract.

Sh'khinah

A word not in Scripture, but used by later Jews and by Christians to express the Presence of the Almighty in the world, especially when resting between the *keruvim* over the *seat of atonement* of the Ark of the Covenant in the *Qodesh haQodeshim* of the *Beit HaMiqdash*.

The *Encyclopaedia Judaica* (Volume 14, pp. 1349-1351) defines the Talmudic term *Sh'khinah* as follows:

...the Divine presence, the numinous immanence of Elohim in the world, ...a revelation of the holy [*qadosh*] in the midst of the profane...

One of the more prominent images associated with the *Sh'khinah* is that of light. Thus on the verse, “the earth did shine with His kivot” (Yechezk'el 43:2), the rabbis remark, “This is the face of the *Sh'khinah*.” ...Both the messengers in heaven and the righteous in the *Olam ha-ba* (‘the world to come’) are sustained by the radiance of the *Sh'khinah*...

According to Sa'adyah Gaon [882-942 YM], the *Sh'khinah* is identical with the *kivot HaShem* (‘the Glory of YHWH’), which serves as an intermediary between YHWH and man during the prophetic experience. He suggests that the *kivot HaShem* (‘the Glory of YHWH’) is the scriptural term, and the *Sh'khinah* the talmudic term for the created splendour of light which acts as an intermediary between YHWH and man...

Sh'lamim

Peace offerings.

Sh'liach

Plural: *Sh'liachim*.

A person sent forth as an Agent to perform a task for a Principal; apostle. Jewish understanding is that the legal identity of the Agent becomes that of the Principal when the Agent performs the task given to him by the Principal.

Sh'liach Tzibur

Cantor in a synagogue.

Sh'lomo

Solomon.

Sh'ma

The pivotal statement of Scriptural belief—Devarim 6:4-9:

Sh'ma Yisrael Adonai Eloheynu Adonai Echad.
Hear, O Yisra'el, YHWH is our Elohim, YHWH is One.

The term *echad* denotes:

- ì Exclusiveness. Yeshayahu 44:6, 45:14-25 is a beautiful declaration of the exclusiveness of YHWH.
- ì The utter uniqueness of YHWH. He is *Qadosh, Qadosh, Qadosh*; “Gans Anders.”
- ì His intrinsic Unity—a Unity with diversity inside it. He is not said to be *yachid*—a single unity devoid of diversity, but *echad*. He is one, but is experienced in different ways.

The Messianic writings build upon, affirm and presuppose the *Sh'ma*.

Sh'michah

Ordination, by laying on of hands.

Sh'mu'el

Samuel.

Sh'mitah

The Release—the seventh year in which the land lies fallow and debts are released or annulled. The Sabbatical year at the end of each 7 year cycle.

Shofar

Plural: *Shofarot*.

Ramshorn trumpet. *Yom Teruah* is the *mo'ed* (appointed time) when the blowing of the *shofar* is the most important.

There are three *shofar* sounds: the *tekiah*, the *shevarim* and the *teruah*. The *teruah* is a series of extremely short, staccato blasts, said to be symbolic of the eradication of evil and misdeeds. The *shevarim* is three short blasts sounding like a sigh, while the *tekiah* is a long clear blast. The last *tekiah* blast of middle 60 *shofar* blasts of the *Yom Teruah* Mussaf service, as well as the final *tekiah* blast of the Ne'eilah part of the *Yom Kippur* service, is drawn out and is called a *tekiah gedolah*—the great *tekiah*. It is a long, piercing cry for redemption.

The *shofar* must have a bent shape, symbolising that man should bend his will before the Almighty.

The shofar symbolises past and future events in redemptive history. It looks back at the horns of the ram caught in the thistles during the *Akeida* (binding) of Yitzchak; it recalls the sounds heard at the revelation at Mount Sinai; it is also a call to prayer, renewal. It looks forward to the resurrection of the dead, the Coronation of the Messiah and the full redemption with the coming of King Messiah.

Immediately preceding the *Shofarot* section of the *Yom Teruah* Mussaf service, Tehillim 47 is recited 7 times by the congregation. This Psalm exalts YHWH as King of all the earth. Its theme is kingship and coronation:

Elohim is gone up amidst shouting, YHWH amidst the sound of the *shofar*.

The *shofar* symbolises the establishment of the *Malkut Shamayim*—the Kingdom of YHWH—on earth.

The sage Sa'adyah Gaon (YM 892-942) wrote a very famous paper giving ten reasons for the blowing of the *shofar* on *Yom Teruah*.

Shofar haGadol

See: shofar.

The great/loud *shofar*. Yeshayahu 27:13 and Mattityahu 24:31 teaches that this is the *shofar* (ramshorn trumpet) that will be blown at the full redemption with the physical coming of King Messiah to Yerushalayim. The sound that will be made, is a *tekiah gedolah*.

Shome'a Tefillah

“The One Who hears prayer...;” one of the Eighteen Benedictions of the *Amidah*.

Shomer

Watchman.

Shomron

Samaria.

Shulchan

Table.

Shulchan Aruch

Literally: a set table. Code of *halakhic* law applicable to today...the Book of codified Jewish Law, by Rabbi Yosef Karo.

Shulchan Orech

Table set for a meal...one of the fifteen phases of the Seder ceremony.

Shulchan Lechem haPanim

Table of the Bread of the Faces/Presence, set in the *HaQodesh* of the *Beit HaMiqdash*.

Sicarii

A fanatic group of Zealots. The word literally means “cut-throats.” These Zealots were involved in political assassination of Romans as well as Jews suspected of co-operating with the Romans. Yahudah, the talmid who betrayed Yahushua to the Romans, is believed to have been a member of this group — the designation “Judas Iscariot” may be a Hellenised version of the term Yahudah haSicarii — “Judas the cut-throat.”

Siddur

Plural: *Siddurim*.

Prayer book...daily and Shabbat prayer book.

Sidra

Plural: *Sedarim*.

Scripture portion of the week, read on the Shabbat.

Siloam

A pool of water in Yerushalayim.

Simchah

Literally: joy; a happy event.

Simchat Torah

Literally: joy of the *Torah*; holiday marking the conclusion of the yearly cycle of *Torah* readings and the beginning of the new cycle; the final fall holiday.

Sin

The Talmud (Yoma 36b) classifies three main categories of transgression:

- ì *Pesha* is a wrong committed with the intention of rebelling against YHWH and casting off His sovereignty.
- ì *Avon*, too, refers to an intentional sin, but one that results from weakness in the face of desire, rather than from rebelliousness.
- ì *Chata'at* is an unintentional sin as a result of carelessness. It requires repentance, restitution and forgiveness because if more care had been exercised, the mistake would not have occurred.

Sinay

Mount Sinai.

The true Mount Sinay of Scripture is *not* the so-called Mount Sinay in the Sinay peninsula in present-day Egypt. This traditional “Mount Sinay” was “anointed” as the “holy mountain” by a female psychic who never even visited the site. This mountain does not have a campsite at its base, does not have water for more than 100 people, and has no cave—Eliyahu the prophet stayed in a cave in Mount Horev (1 Kings 19:8-9). The summit of the true Mount Sinay should show signs of the scorching fire that accompanied the Theophany. There is no evidence of this at the traditional site. Furthermore, Sha'ul states in Galatians 4 that Horev (Sinay) is in Arabia, i.e. Saudi-

Arabia, the ancient Edom. This certainly does not square up with the location of the traditional site.

There is impressive evidence that the true Sinai or Horev is the present-day mountain *Yabal Al Lawz* in Saudi-Arabia (i.e. ancient Edom). This mountain has been scorched at the top—rocks display distinct signs of an intense fire. From the top of this mountain, one can see evidence of a camping site large enough to house " !!! !!! people. There is a water source, boundary markers as well as a petroglyph of an Egyptian golden calf. There are 12 pillars at the base of this mountain, as one would expect from Exodus 24:4; there are also 2 altars built from stone. To this day, Bedouin shepherds call it the "Mountain of Mosheh." The mountain also contains the "caves of Mosheh." This area has been fenced off by a 4 meter high fence and is patrolled 24 hours per day by Saudi-Arabian guards issued with machine-guns.

Sinite ∩ *Sinim*

The Sinites is one of the Hamitic tribes—specifically the Chinese people, from which have branched some Japanese, Koreans and Vietnamese, among others. We get our prefix Sino- (referring to Chinese matters) from this name.

Strongs Concordance defines *Sinim* as follows:

5515 Siyniyim "see-neem"

A people living at the extremity of the known world...the inhabitants of southern China.

Yeshayahu 49:12 promises that the ingathering (*osef*) of the *acharit-yamim* will cover the entire earth, and that people from as far as *Sinim* will be gathered:

Yeshayahu 49:12

Behold, these shall come from far: and, behold, these from the north and from the west; and these from the land of **Sinim**.

The Chinese "border sacrifice," performed annually at the *Temple of Heaven* in Beijing—which bears no signs of ever having been a pagan temple—until early this century, closely approximates many of the sacrifices of the Israelites. Confucius said that anyone who could figure out why the "border sacrifice" was done, would be wise enough to rule all of China. It may be hypothesised that the "border sacrifice" contained some *original knowledge* from the time of Noach, brought there by the Sinites when they migrated eastwards from Mesopotamia after the confusion of languages at Babel.

Sisra

Sisera.

Siyum

The completion of the study of a Talmudic tractate.

Sod

Something that can only be comprehended at a deep level of understanding of Scripture. Mystery.

Sofer

Plural: *Soferim*

A specially trained scribe.

Soul

The word soul is an unfortunate translation of the Hebrew term *nephesh*. Soul mainly refers to the person, an animal, or the life that a person or an animal enjoys. In Genesis, when describing the creation of man, the writer states that he *became* a living soul (*nephesh chaiah*). Not that he was given one.

Both *Nephesh* and the Greek word *Psyche* also mean *life* — not merely as an abstract force or principle — life as a creature, human or animal.

When Rachel was giving birth to Benjamin, her *nephesh* (soul, that is her life as a creature) went out from her and she died — Genesis 35:16-19. This is a Hebraism for dying, ceasing to be a living being. She ceased to be a living creature. Similarly, when the prophet Elijah performed a miracle regarding the dead son of the widow of Zarephath, the child's *nephesh* came back into him and “he came to life,” and was again a living creature. The “signs of life” — pulse and breathing — returned.

Examples of the Greek word *Psyche* meaning life as a creature may be found in Mattityahu 6:25; 10:39; 16:25, 26; Luke 12:20; John 10:11,15; 13:37, 38; 15:13; Acts 20:10. Since the *tzadekim* (righteous) have the hope of resurrection following death, they have the hope of living again as “souls,” or living creatures. For that reason Yahushua could say that

Mattityahu 8:35-37

Whoever loses his soul [his life as a creature] for the sake of me and the good news will save it. Really, of what benefit would it be for a man to gain the whole world and forfeit his soul? what really would a man give in exchange for his soul?

Similarly he stated,

Yochanan 12:25

“He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life.”

These texts and others like them show the correct meaning of Yahushua's words in Mattityahu 10:28:

“Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him who can destroy both soul and body in Gehenna.”

While men can kill the body, they cannot destroy the person for all time, in as much as he lives in the purpose of YHWH (compare Luke 20:37, 38) and He can and will restore such one to life as a creature in the resurrection of the *tzadekim*. For the *tzadekim*, the loss of their “soul,” i.e. life as a creature, is only temporary, not permanent — compare Revelation 12:11.

On the other hand, Mattityahu 10:28 states that Elohim “can destroy both soul [physkhen] and body in *Gey Hinnom*.” This shows that Psykhe does not refer to something immortal or indestructible. There is in fact, not one case in the Scriptures, both Hebrew or Greek, in which the words *nephesh* or *psykhe* are modified by terms such as immortal, indestructible, imperishable, deathless, or the like. On the other hand, there are scores of texts referring to the *nephesh* or *psykhe* as mortal and subject to death:

Genesis 19:19, 20; Numbers 23:10; Josh 2:13, 14; Judges 5:18; 16:16; 1 Kings 20:31, 32; Psalms 22:39; Yechezk'el 18:4, 20; Mattityahu 2:20; 26:38; Mark 3:4; Hebrews 10:39; Ya'akov 5:20.

As dying, being “cut off” or destroyed:

Genesis 17:14; Exodus 12:15; Leviticus 7:20; 23:29; Joshua 10:28-39; Psalms 78:50; Yechezk'el 13:19; 22:27; Acts 3:23; Revelation 8:9; 16:3.

Whether by sword, Joshua 10:37; Yechezk'el 33:6, or by suffocation, Iyov 7:15, or being in danger of death due to drowning — Yonah 2:5; and also as going down into the pit or sheol, Iyov 33:22; Psalm 89:48, or being delivered therefrom, Psalm 16:10; 30:3; 49:15; Proverbs 23:14.

The expression “deceased soul” or “dead soul” also appears a number of times, meaning simply “a dead person” — Leviticus 19:28; 21:1; 22:4; Numbers 5:2; 6:6; Haggai 2:13; compare Numbers 19:11, 13.

The translation “soul” leads to an unscriptural anthropology (doctrine of man). *Nephesh* is usually better translated as “being.”

S'mikhah

The laying on of hands. Ordination.

Sod

Deep meaning, an understanding that is arrived at after deep study and prayerful contemplation. Greek: *musterion* (mystery). Apples of gold in dishes of silver.

Son of Man

Hebrew: *Ben-Adam*.

Aramaic: *Bar-Anash*.

Messianic title found in Dani'el 7:13. The sublime, superhuman, eschatological judge who will receive all authority to judge all in heaven and earth in *Yom YHWH*. He is the corporate personality who embodies and represents the *qadoshim* of HaElyon (the set-apart ones of the Most High) in Dani'el 7.

Sotah

A woman suspected of adultery.

Sukkah

Plural: *Sukkot*.

Literally: booth, covering, stable.

Sukkot

Literally: booths. Festival that commemorates Israel's wanderings in the desert after leaving Mitzrayim, and looks forward to the millennial kingdom. Tishri 15 – Tishri 21.

Sukkot terminology and themes:

The joyous festival. A pilgrimage festival. The festival of booths. The festival of our Rejoicing. The clouds of kivod (radiance). Festival of ingathering. Festival of the Nations. Feast of Liv'yatan. Symbol of universal *shalom* in the Messianic Kingdom. Receiving exalted guests. The four species. Waving of willow branches. Hoshana Rabbah. Water-libation. Kohelet read during *Sukkot*.

Hayim Halevy Donin, in *Sukkot*, (1974) writes (quotation Hebraised):

Parallel to the messianic motif [of *Sukkot*] and its theme of Israel's redemption, *Sukkot* also reflects a distinctive universalism. In contrast to all the other Jewish festivals...*Sukkot* was also given a universal character in addition to these intimate national characteristics.

While nowhere do we find the Hebrew prophets calling upon the gentile world to observe any of the Jewish festivals, this is not so with *Sukkot*. The prophet Zekharyahu, in his vision of the messianic era, prophesied that in the end of days, "it shall come to pass that everyone that is left of all the nations that came up against Yerushalayim shall go up from year to year to worship the King, YHWH Tzva'ot, and to keep *Chag Sukkot*."

Sunagoge

An assembly of persons.

T

Ta'anit

A section of the Talmud on Fasts...a fast day.

Tachanun

A prayer of supplication.

Tachath

The bottom, beneath, underneath, under. In Exodus 19:17, we read that Mosheh escorted the children of Yisra'el to a position *tachath* Mount Sinay when they received the *Torah* and entered into the covenant. The sages taught that the Almighty lifted up Mount Sinay and that it hovered over the people. If they entered into the covenant by emunah—the triangular interaction between knowledge, trust and obedience—the mountain would become a *Chuppah*—a marriage canopy to them. The mountain would be removed from them as a threat, and be cast into the sea. Eventually it would be the Messiah—the Stone that would smash all Gentile empires and fill the whole earth (Dani'el 2). Should rebel against the covenant, the mountain would fall on them and crush them to pieces.

This is believe to be the cultural and theological context in which we should read Yahushua's words,

Mattityahu 21:21

Yahushua replied, "I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig-tree, but also you can say to this **mountain**, 'Go, throw yourself into the **sea**,' and it will be done..."

Tachrichim

Burial shrouds.

Tachtiy

Lowermost. The depths. Low parts, nether part.

Taharah

Ritual purification of the deceased in preparation for burial...washing of the dead body.

Tahor

Being in a state of ritual purity; the opposite of *tamei*. The person who is *tahor* has been removed from a declared state of ritual impurity and declared by YHWH to be free from the vestiges of his or her contact with the realm of sin and/or death. Passing from a state of *tamei* to *tahor* usually involved bringing a prescribed sacrifice and purification through washing by water.

Tallit

Prayer shawl with ceremonial fringes, called *tzitzit*, on the four corners.

At the first prayer service of each day the Tallit is worn. The Tallit was created as a garment to hold the fringes that are attached to each of its four corners. The commandment for this is Numbers 15:37-41: "Speak to the children of Israel and bid them to affix fringes to the corners of their garments" so that when the Israelites see them, they will be reminded of the commandments of YHWH.

Tallitot are made primarily of wool, silk or rayon and are decorated with black or blue stripes. Numbers 15:38 specifies that one of the eight threads of each fringe be dyed blue.

The Tallit is worn during morning worship, whether at home or in the synagogue. The sole exception is *Tisha b'Av*, on which day the tallit is worn only during the afternoon service (Mincha).

In the synagogue the wearing of a tallit is mandatory when an individual leads the congregation in prayer or is honoured with an aliya.

The tallit is not worn at night because the commandment, Numbers 15:39, specifically states that the fringes must be *seen*, and at night objects are not easily visible. The tallit is worn at the *Kol Nidre* night service only because the service begins before nightfall; the congregants drape themselves in their tallitot while there is still daylight.

In talmudic times only married men wore the tallit. It later became customary for the synagogues to establish their own practices. Today, in most synagogues a tallit is worn by all men at morning services.

As in the case of *teffilin*, women are not obligated to fulfill positive *Torah* commandments that must be observed at specific times. Since the tallit with its *tzitziot* was to be worn during the day, when it can be seen, women were freed from this obligation. However, women who decide that they wish to abide by the *tzitzit* commandment on a regular basis are permitted to do so under Jewish law.

It is customary to gather up the fringes from the four corners of the tallit and to kiss them when reciting certain prayers. Sephardim cover their eyes with the fringes of the tallit when reciting the *Sh'ma*. This serves to enhance their concentration.

Observant Jews wear a small tallit, *tallit katan*, under their shirts all day long. Some, particularly Chassidim, allow the fringes to hang outside their clothing to comply fully with the Biblical commandment which requires that the fringes be *visible*. Yemenite Jews wear the tallit katan over their shirts but under their coats. The small tallit is also referred to as *arba kanfot*, meaning “four corners.”

Is this an obligation for the non-Jew? Scripture speaks specifically to the Children of Israel. But if you would bind yourself to the Jewish people and take on yourself the *Torah*, then this is part of *Torah*.

Tallit Katan

A small prayer shawl; a special undershirt with four corners each bearing *tzitziyot*.

Talmid

Plural: *Talmidim*.

Student, learner, taught one.

Talmid Chakham

A scholar of the *Torah*.

Tallit

Prayer shawl with *tzitzit* (ceremonial fringes) on all four corners. (The Hebrew term for corner or wing is *k'naf*).

Talmid

Plural: *Talmidim*.

A student-follower of a rabbi; a “learner;” a taught one. One who learned both knowledge, understanding, wisdom, love of YHWH, expressed in loving obedience to *Torah* from his teacher. His actions had to match his confession.

Talmid chokham* ∩ *Talmid chokhmah

Plural: *talmidei chokhmah*.

A scholar of the *Torah*. Literally: a wise student. A wise person. A sage.

Talmud

“Instruction.” From *lamad* ∅ “to study.”

A collection of Jewish *halakhah* and *aggadah*, comprising the Mishnah and the Gemara. The Gemara is a commentary on the Mishnah. There are two Talmuds—the

Yerushalayim Talmud and the *Babylonian Talmud*, which is the more authoritative. The Talmud is a multi-volume set of books, almost like a typical Encyclopædia.

Talmud torah

Study of the Talmud; studies at a traditional Jewish public school.

Tamei

Being in a state of ritual impurity. Coming into contact with the realm of sin or death makes an Israelite *tamei*. However, it does not mean that the person has sinned. A man who buried his dead father would be *tamei*, even though he did a good deed. If he refused to bury his father, he would not be *tamei*, but would have sinned. The term may be understood as “not ready.” The states of *tamei* and *tahor* teaches us that YHWH is *qadosh*—radically different (“gans anders”) and that death and sin is alien to His Being. It teaches us that, in the fulness of His Kingdom, there will be no sin (transgression of *Torah*) and no death.

Tamid

The daily continual sacrifice in the House of Elohim. The Tamid can only commence if there is a functioning priesthood in Israel. This, in turn, depends on there being a kasher *Parah Adumah* (Red Heifer). Note that the Tamid is not intended to make atonement, and that the appearance of a kasher *Parah Adumah* has everything to do with the Tamid, and nothing directly to do with the rebuilding of the Temple.

Tanakh

Trilogy of *Torah*, Prophets, and Writings formed from initial letters of the Hebrew *Torah*, *Nevi'im*, and the *Ketuvim*...The Hebrew Scriptures. An acronym for the Hebrew Scriptures or “Old Testament.” T œ *Torah*; N œ *Nevi'im* (Prophets); Kh œ *Ketuvim* (Writings), the threefold division of the *Tanakh*.

Tanin

A creature that is long and large. Serpentine monster. The *liv'yatan* is a *tanin*.

Tannaic

Pertaining to the Tanna'im.

Tanna'im

Rabbis of the Mishnaic period. Sages from Hillel (died circa 10 BM.) to the sages of the generation after Rabbi Yahudah haNasi, the compiler of the Mishnah.

Targum

Plural: *Targumim*.

Translation. Traditionally the name given the Aramaic translation of the Scriptures, read to the populace in Babylonian periods. The custom of reading services in Aramaic following the Hebrew goes back to hundreds of years before the great Diaspora. Except for some interpolations and paraphrases, the Targum Bavli, also known as the Targum Onkelos, is a very faithful translation. Less faithful to the text are the Targum Yerushalmi and others of fragmentary character. The Targumim provide interpretations of the text of

Scripture. Since the inspired text itself could not be changed or altered in even the smallest way, the Targum opened the way for the insertion of explanations and clarifications which amplified the text.

Tavnit

Pattern. The Almighty communicates to us through pictures and patterns. In Hebrew thought, prophecy operates by historical events in Scripture being a foreshadowing *tavnit* or pattern of eschatological events which will have their consummation in *Yom YHWH*. The architecture and services of the House of YHWH are also a *tavnit* of the original in Heaven, and was given to communicate truth to us, to teach and guide us.

Techelet

The blue colour the *tzit-tzit* are supposed to be. After the destruction of the Second Temple, the art of making dye with the colour techelet, was lost. The Radzine community of B'nai Brock in Yisra'el claims to have discovered both the source and the means for producing the correct colour dye. Today, one can once again buy *tzit-tzit* with Radzine techelet.

Tefillah

Prayer.

The following has been taken from the Overview, *Prayer, a Timeless Need* in the Artscroll Siddur — an Orthodox Jewish Prayerbook.

The Talmud (Bava Kama 2a) defines man as a *mav'eh* — “a creature that prays” and also teaches that even the *nefesh* — the life-sustaining soul, is synonymous with prayer (Berakhot 5b)...

...What is a man but his soul, for his soul and intelligence are what make him 'man' rather than simply a higher order of beast. And what is man's soul but his innermost longing, whatever matters to him most?...

...Prayer then, is not a list of requests. It is an introspective process, a clarifying, refining process of discovering what one is, what one should be, and how to achieve the transformation. Indeed, the commandment to pray is expressed in the Torah as a service of the heart, not of the mouth (Ta'anit 2a).

To the extent that we are transformed and improved by prayer, we become capable of absorbing Elohim's blessings, but the blessings depend on each person's mission. One man's task may be to act as HaShem's treasurer, to amass wealth and distribute it for worthy causes, or to set an example of how to remain uncorrupted by riches. Another's mission may call for modest or reduced circumstances...

[...]

We may enter adulthood with the idealism of youth and a faith ingrained by parents and teachers, but life chips away incessantly at them. In the eloquent words of Rabbi Shimshon Rapha'el Hirsch: Life often robs you of the power and strength its circumstances make necessary, for it tends to remove truth from you and to offer falsehood; it forces you to surrender where your task is to conquer.

Modern society has learned that people “burn themselves out” if they never withdraw to relax and regain perspective and inner strength. What makes us

think we can fight the moral war demanded by Elohim without removing ourselves from the trenches every now and then to regain our perspective on the purpose and strategy of the battle?

The Hebrew word for prayer is *tefillah*, a word that gives us an insight onto the Torah's concept of prayer. The root of *tefillah* is *pe-lamed-lamed: pallal*, to judge, to differentiate, to clarify, to decide. In life, we constantly sort out evidence from rumour, valid options from wild speculations, fact from fancy. The exercise of such judgement is called *pelilah*. Indeed, the word *pelilah*, (from *pallal*), is used for a court of law (Shemot 21:22), and what is the function of a court if not to sift evidence and make a decision? A logical extension of *pallal* is the related root *pe-lamed-he: palah*, meaning a clear separation between two things. Thus, prayer is the soul's yearning to define what truly matters and to ignore the trivialities that often masquerades as essential (Siddur Avodat HaLev¹⁶).

People always question the need for prayer—does not HaShem know our requirements without being reminded? Of course He does; He knows them better than we do. If prayer were intended only to inform the Almighty of our desires and deficiencies, it would be unnecessary. Its true purpose is to raise the level of the supplicants by helping them develop true perceptions of life so that they can become worthy of His blessing.

This is the function of the evaluating, decision-making process of *tefillah*—prayer. The Hebrew verb for praying is *mitpallel*; it is a reflexive word, meaning that the subject acts upon himself. Prayer is a process of self-evaluation, self-judgement; a process of removing oneself from the tumult of life to a little corner of truth, and refastening the bonds that tie one to the purpose of life.

[...]

Tefillah is a uniquely human function, because it blends man's intelligence and imagination with his ability to put concepts into words. The faculty of intelligent speech, more than any other, sets man apart from animals. The Torah tells us that Elohim breathed life into Adam and man became *nefesh chaiah*, a living being (Genesis 2:7). Targum Onkelos renders: man became *ruach memal'lah*, a *speaking spirit*. Targum Onkelos seems to equate speech with life. Clearly there is more to the soul than the power of speech, but it is through speech that man can praise HaShem, articulate the wisdom of His *Torah*, and unite with others to create a phalanx of servants dedicated to doing HaShem's will.

Since, as we have seen above, prayer is the innermost longing of the soul, it must be expressed in the form that is most representative of the human soul—intelligent speech. That *tefillah* requires clear enunciation of the words is derived from the prayer of Hannah—1 Shemu'el 1:15. The sages regard her outpouring of distress and devotion as the very epitome of the grandeur of prayer. She poured out her heart silently—her voice was not heard by others, but her lips moved...even a silent prayer must be spoken [by moving the lips], for the spoken word is symbolic of the most elevated act of man's soul.

Tefillah specifically refers to the central group of prayers in each service, alternatively called the Amidah or *Shemoneh Esreh*.

¹⁶ Literally: “Prayerbook for the Service of the Heart.”

A venerated *Torah* sage of the past generation, when gazing out the window at the countryside, said “I am not looking outside; I am looking inside — perusing the depth and intricacy of the Divine design. When HaShem's majestic handiwork stirs my spirit, I immerse myself in prayer. I use the siddur of Dawid ha-melekh himself — the very entirety of creation.”

Tefillah Zakah

A “prayer of purity” recited upon the advent of *Yom Kippur* before *Kol Nidrei*.

Tefillin

Phylacteries. Prayer boxes with leather straps worn during weekday morning worship. The Hebrew letter V, which stands for *El Shaddai*, are formed with the straps. The *mitzvah* to do this is given to Yisra'el in Devarim 6. The *Artscroll Rosh HaShanah Machzor* states (Scherman, 1985: 55) that the sage Rambam taught that *tefillin* on the arm, next to the heart, and on the head, consecrates one's physical, emotional and intellectual capacities to the service of the Most High.

There are two Tefillin, one placed on the arm (*shel yad*) and the other on the head (*shel rosh*). They are two four-cornered boxes. A piece of parchment made from the hide of a kosher animal is placed into the *tefillah shel yad*, on which are inscribed four extracts from the *Torah*. These sections include: Exodus 13:1-10, 11-16 and Devarim 6:4-9, 11:13-21. Into the *tefillah shel rosh*, which has four sections, are placed four separate pieces of parchment, each containing one of the same four passages.

The *tefillah shel yad* is tied with *retzuot* — leather-straps — to the muscle of the left arm (if the wearer is right-handed) and facing the heart. The *tefillah shel rosh* is placed on the head, not behind the fontanel nor below the hairline.

These are considered two separate *mitzvot*. Thus if one has an arm missing, he is yet obligated to wear the *tefillah shel rosh*.

On the Sabbath Jews do not wear *tefillin* because Sabbath itself is an “*Ot*”; there is no need for two “*Otot*” on the same day.

Originally, Jews wore their *tefillin* all day and removed them only at night. As a result of to circumstances prevailing in the Diaspora, the *mitzvah* of tefillin is now normally carried out in the morning only. The least one can do is to wear tefillin during the recitation of the *Sh'ma* and the silent prayer of the *Amidah*.

Tefillin are worn only during the day. Since there is a time element involved, it is not incumbent upon the woman to fulfill this *mitzvah*.

Rabbinic Commentary: By wearing the *tefillin* on the arm and the head, indicating that the work of our hands and the thoughts of our minds must be dedicated to YHWH, we have a constant reminder not to follow the dictates of evil inclinations.

Tehillim

Psalms. (This is an unusual name, because the grammatically correct plural of *tehillah* (psalm) is *tehillot* and not *tehillim*.)

Teivah

The Ark of Noach. The traditional translation “ark” comes from the Latin “arca” meaning a box or a chest. This is misleading, because the Hebrew word does not mean a box-shaped structure, but simply refers to a floating vessel.

Teki'ah

A *shofar* sound.

Tel

Plural: *Tellim*.

Hill. An ancient mound in the Middle East, composed of the remains of successive settlements. Tel Aviv may be translated as “Hill of the Spring.”

Telos [G]

To set out for a definite point or goal. The point aimed at as a limit. Ultimate or prophetic purpose. The righteousness (*tzedekah*) of the Messiah is the goal (*telos*) at which *Torah* (Scripture's instruction) aims.

Ten Virgins, Parable of the

The Parable of the Ten Virgins / Wedding Banquet

The parallel between Rabbinic stories and the parables Yahushua presents in Mattityahu (Matthew) 22:2-14 and 25:1-13 (Invitations to the Kings banquet and the Ten Virgins, respectively), is striking. Notice the similarities and centrality of *Torah* in these stories compared to Yahushua's parables, where the same emphasis is made. The redeemed community needs to wear the garments of *Torah*, and carry their lamps filled with oil (*Torah*) for “Thy word is a lamp unto my feet, and a light unto my path—Psalms 119:105.

Midrash Rabbah—Ecclesiastes 9:7

LET THY GARMENTS BE ALWAYS WHITE; AND LET THY HEAD LACK NO OIL (9:8).

Rabban Yochanan Ben Zakkai said:

If the text speaks of white garments, how many of these have the peoples of the world; and if it speaks of good oil, how much of it do the peoples of the world possess! Behold, it speaks only of precepts, good deeds, and *Torah*.

Rabbi Yahudah haNasi said:

To what may this be likened? To a king who made a banquet to which he invited guests. He said to them, “Go, wash yourselves, brush up your clothes, anoint yourselves with oil, wash your garments, and prepare yourselves for the banquet, “but he fixed no time when they were to come to it. The wise among them walked about by the entrance of the king's palace, saying, “Does the king's palace lack anything?” The foolish among them paid no regard or attention to the king's command. They said, “We will in due course notice when the king's banquet is to take place, because can there be a banquet without labour [to prepare it] and company?” So the plasterer went to his plaster, the potter to his clay, the smith to his charcoal, the washer to his laundry.

Suddenly the king ordered, "Let them all come to the banquet." They hurried the guests, so that some came in their splendid attire and others came in their dirty garments. The king was pleased with the wise ones who had obeyed his command, and also because they had shown honour to the king's palace. He was angry with the fools who had neglected his command and disgraced his palace. The king said, "Let those who have prepared themselves for the banquet come and eat of the king's meal, but those who have not prepared themselves shall not partake of it."

You might suppose that the latter were simply to depart; but the king continued, "No, [they are not to depart]; but the former shall recline and eat and drink, while these shall remain standing, be punished, and look on and be grieved." Similarly in the Hereafter, as Isaiah declares, Behold, My servants shall eat, but ye shall be hungry (Yeshayahu 65:13).

Ziwatai said in the name of R. Meir:

He who stands without eating and drinking is like an attendant, but he who reclines and does not eat suffers very much more vexation and his face turns green. That is what the prophet says, Then ye shall I sit and discern between the righteous and the wicked (Mal. 3:18).

Bar Kappara and R. Isaac B. Kappara said:

It may be likened to the wife of a royal courier who adorned herself in the presence of her neighbours. They said to her, "Your husband is away, so for whom do you adorn yourself?" She answered them, "My husband is a sailor; and if he should chance to have a little spell of [favourable] wind, he will come quickly and be here standing above my head. So is it not better that he should see me in my glory and not in my ugliness?" Similarly, *let thy garments be always white* [and unstained] by transgressions; and let thy head lack no oil: [let it not lack] precepts and good deeds.

It has been taught: Repent one day before your death. R. Eliezer was asked by his disciples, "Rabbi, does any man know when he will die so that he can repent?" He answered them, "Should he not all the more repent today lest he die the day after, and then all his days will be lived in repentance. For that reason it is said, "let thy garments be always white."

Terefah

Food that is not *kasher* as a result of a defect in the animal, although that species of animal may be eaten.

Teruah

A *shofar* sound. An awakening blast; a loud shout. The actual Scriptural designation for the 1st day of the 7th month is literally: "the memorial day of Blasting" (Leviticus 23:24). The word often translated "trumpets" (*teru'ah*), occurs 36 times in the Hebrew Scriptures. It is actually singular, and although it can be associated with the blast of a shofar, or ram's horn (as in Leviticus 25:9), it most literally refers to a loud noise, including a shout of a crowd or army. It does not necessarily involve the blowing of a trumpet (see, for example, 1 Samuel 4:5). It can simply mean a shout of triumph or victory, or even a cry of alarm. The context of Leviticus 23 does not make clear what is intended, though the

word often does have apocalyptic connotations (as in Tzephanyah 1:16). What should not be overlooked is that the concept of a memorial is somehow also imbedded in the meaning of this holiday and the Hebrew word (*zikron*) refers to something recalled or remembered — either from the past, or in anticipation of the future.

Teshuvah

Literally: turning or returning; Repentance from sin; spiritual revival. A firm desire to turn away from sin and live close to YHWH.

Teshuvah, season of

An annual 40 day season of turning away from sin and walking in the ways of YHWH. This season of repentance starts on Elul 1 and lasts until Tishri 10 (*Yom Kippur*).

A special season known as Teshuvah which in Hebrew means “to repent or return” begins on the first day of the month of Elul and continues for 40 days ending on *Yom Kippur*. Thirty days into Teshuvah, on Tishrei 1, begin *Rosh HaShanah*. This begins a final ten-day period beginning on *Rosh HaShanah* and ending on *Yom Kippur*.

These are known as the High Holy Days and as the Awesome days (*Yamim Nora'im*). The sabbath that falls within this ten-day period is called *Shabbat Shuvah*, the Sabbath of Return. The season of *Teshuvah* begins on Elul 1 and concludes on Tishrei 10, *Yom Kippur*. Traditionally, on each morning during the 30 days of the month of Elul, the trumpet (shofar) or ram's horn is blown to warn YHWH's people to return or repent.

The whole month of Elul is a 30-day process of preparation through personal examination and repentance for the coming High Holy Days. In a traditional synagogue, the shofar is blown after every morning service. The message from Elul 1 to *Rosh HaShanah* is very clear: Repent before *Rosh HaShanah*. Don't wait until after *Rosh HaShanah* or you will find yourself in the days of Awe.

Before the shofar is blown, a blessing is said prior to blowing the shofar. The blessing is as follows:

Baruch Atah Adonai Eloheynu Melekh HaOlam Asher Kid'shanu B'mitzvotav V'tzivanu Lesh'mo Kol Shofar.

This translates:

Blessed are you, O YHWH our Elohim, King of the Universe, who has set us apart by Your commandments and commanded us to *hear* the sound of the shofar.

The blessing that we are to receive is *hearing* (*sh'ma*) the sound of the shofar (and knowing the meaning of what the blowing of the shofar symbolises), and not merely to blow the shofar. In Psalm (Tehillim) 89:15, it is written:

Blessed is the people that *know* [have intimate knowledge and understanding of the message of] the joyful sound [of the shofar].

Elohim always warns his people to repent before His judgement falls upon the earth. He does not want anyone to receive the wrath of His judgement In Yechezk'el 18:21-23, 32 it is written:

But if the wicked will turn from all his sins that he has committed and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he has committed, that shall not be mentioned unto him: In his righteousness, that he has done (repent) he shall live. Have I any pleasure at all that the wicked shall die says YHWH Elohim: and not that he should return (repent) from his ways and live? For I have no pleasure in the death of him that dies, says YHWH Elohim: wherefore turn yourselves, and you shall live.

In Tzephanyah 2:1-3, YHWH warns people to repent (*Teshuvah*) before His judgement comes:

Gather yourselves together, yes, gather together, O shameful nation, *before* the degree is born, *before* the day [*Yom YHWH*] sweeps on like chaff, *before* the fierce anger of YHWH comes upon you, *before* the day of the wrath of YHWH [*Yom YHWH*] comes upon you. Seek YHWH, all you humble of the land, you who do what He commands. Seek righteousness, seek humility: it may be you will be hidden in the day of YHWH's anger.

YHWH warns people to repent *before* the return of the Messiah as the *Go'el ha-dam* (Blood-avenging Kinsman-Redeemer):

2 Peter 3:8-10

But, beloved, be not ignorant of this one thing, that one day is with YHWH as a thousand years, and a thousand years as one day. YHWH is not slack concerning his promise, as some men count slackness: but is long-suffering toward us, not willing that any should perish, but that all should come to repentance. But *Yom YHWH* will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up¹⁷.

Teshuvah (repentance) speaks to *all* people. To the unbeliever, *teshuvah* speaks of repenting of your sins and receiving Yahushua as Messiah. To believers in Yahushua as Messiah, it is a call to examine your lives and repent where you have departed from your covenantal obligation to obey the instruction of YHWH.

During the month of Elul, not only is the shofar blown to remind YHWH's people to repent but Psalm 27 is recited at the end of the morning and evening liturgy.

The themes of Psalm 27 is YHWH's protection and deliverance during the DAYS OF TROUBLE (also an idiom for the coming tribulation period) and the plea to repent and trust in YHWH for your deliverance.

AWAKE From Your Spiritual Slumber

A theme associated with *Rosh HaShanah* is to AWAKE. Whenever the words AWAKE is mentioned in the Bible, the rabbi's would associate the passage to *Rosh HaShanah*. The theme of AWAKENING FROM SLEEP is used throughout the Bible.

¹⁷ A consuming fire is a Hebrew idiom for *judgement*. I believe that this verse does not deal with a literal cosmic fire, but with the *universal judgement* that will come upon the world in *Yom YHWH*, specifically with the revelation of King Messiah, the *Arm* of YHWH who will rule for Him (Yesha'yahu 40:10).

Romans 13:11

“And that, knowing the time, that now it is high time to AWAKE OUT OF SLEEP: for now is our salvation nearer than when we first believed”

The theme of AWAKENING FROM SLEEP is also found in

Ephesians 5:14

Wherefore, he says, AWAKE YOU THAT SLEEP and arise from the dead and Messiah shall give you light

In the book, *Gates of Repentance*, Rabbi Moses Maimonides iterates a call for people to awaken from slumber (*Yad Hichot Teshuvah* 3:4):

AWAKE, you sleepers, from your sleep! Rouse yourselves, you slumberers, out of your slumber! Examine your deeds, and turn to Elohim in repentance. Remember your creator, you who are caught up in the daily round, losing sight of eternal truth, you are wasting your years in vain pursuits that neither profit nor save. Look closely at yourselves: improve your ways and your deeds. Abandon your evil ways, your unworthy schemes, every one of you!

THE MESSAGE AND MEANING OF REPENTANCE

Repentance is a major theme of *Rosh haShanah*.

True repentance is an inner change of heart which leads the sinner to TURN FROM EVIL and RETURN TO YHWH. The desire to do good is constantly opposed to the desire to do evil. The desire to do evil is known in Jewish terminology as the “Evil inclination.” It is called in Hebrew, *yetzer ha-ra*. Man has a freedom of will in the choice between good and evil. This struggle within man to do good versus evil is described by the Sha'ul in Romans 7:14-25.

The three facets of wrongdoing

The Hebrew Scriptures uses several terms for wrong, immoral actions.

The term *chata'aat*, customarily translated as *sin*, is a concrete image taken from marksmanship — it means missing the mark or falling short of the target or goal.

The Hebrew word *avon* is usually translated as iniquity. It means “crookedness or departure from right conduct by conscious departure from doing a commandment of YHWH.”

The Hebrew term *peshah*, usually translated as *transgression*, means “rebellion or deliberate persistence of rebellion.”

In the following verses of Psalm 32 we meet all these terms:

Psalm 32:1-2, 5

Blessed is he whose *transgression* is forgiven, whose *sin* is covered. Blessed is the man unto whom YHWH imputes not *iniquity* and in whose spirit there is no guile...I acknowledged my *sin* unto thee, and mine *iniquity* have I not hid. I said, I will confess my *transgressions* unto YHWH: and you forgave my *iniquity* of my *sin*.

Paraphrased to bring forth the fuller meaning of the Hebrew text, these verses read:

Blessed is he whose rebellious transgression is forgiven, whose falling short and missing the mark is covered. Blessed is the man unto whom YHWH imputes not crookedness and in whose breath there is no guile...I acknowledged my falling short and missing the mark unto thee, and my crookedness have I not hid. I said, I will confess my rebellious transgressions unto YHWH, and you forgave my crookedness of my falling short and missing the mark.

It is imperative to note that it is the blood of a sacrifice that makes atonement for our sins. Scripture states,

Leviticus 17:11

For the life of the flesh is in the *blood* and I have given it to you upon the altar to make an *atonement* for your souls, for it is the *blood* that makes an *atonement* for the soul.

By trusting Yahushua as the *Go'el* (Redeemer) sent forth by YHWH who, as High Priest, interposed His shed sacrificial blood between our sins and the wrath of Elohim against sin, our sins are covered:

Romans 3:19-26

¹⁹Now we know that whatever the *Torah* says, it says to those who are under the *Torah*, so that every mouth may be silenced and the whole world held accountable to Elohim.

²⁰Therefore no-one will be declared righteous in his sight by observing the *Torah*; rather, through the *Torah* we become conscious of sin.

²¹But now a righteousness from Elohim, apart from *Torah*, has been made known, to which the *Torah* and the Prophets testify.

²²This righteousness from Elohim comes through the faithfulness of Yahushua the Messiah to all who trust. There is no difference, ²³for all have sinned and fall short of the glory of Elohim, ²⁴and are justified freely by his grace through the redemption that came by Messiah Yahushua.

²⁵Elohim presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished — ²⁶he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who trust in Yahushua.

THREE STEPS OF REPENTANCE

There are three major steps in repenting of your sins.

The first step is *remorse*. The full realisation and the seriousness of sin before Elohim should ultimately bring sorrow and remorse from the sinner toward Elohim.

The first step is *confession*. If we confess our sins before Elohim and trust in the shed blood of Yahushua to forgive us of our sins, we will be cleansed.

The third step is *restitution*, i.e. *corrective action*. Confession and remorse is not real unless it is followed by restitution and a firm resolve not to sin again.

Yeshayahu 55:7

Let the wicked *forsake* his way, and the unrighteous man his thoughts and let him return unto YHWH, and He will have mercy upon him: and to our Elohim, for He will abundantly pardon.

Tetragrammaton

The four Hebrew letters usually transliterated YHWH or YHVH. The personal name of the Almighty.

Tevhel

A forbidden sexual act which the *Torah* declares to be an *utterly detestable perversion*.

Tevilah

Immersion in a ritual bath.

Therapeutae

A sternly ascetic Jewish faction whose views and practices were kindred to the Essenes in Palestine.

Theophany

A visible manifestation or appearance of YHWH to man. This is always done in the representative presence of Messiah Yahushua — the *Malakh HaPanim*, the Messenger of the very Face of YHWH (Yeshayahu 63:9).

Theos [G]

The Greek word that is customarily translated as “God.”

According to a highly respected Greek scholar, Professor Murray Harris, the Apostolic writings apply the term *theos* to Yahushua in 3 texts:

- ì Yochanan 1:1.
- ì Yochanan 20:28.
- ì Romans 9:5.

Other texts which are claimed to apply the designation *theos* to Yahushua, are simply too uncertain from the viewpoint of textual criticism, punctuation and grammatical construction to be taken as proofs of Yahushua being called *theos*.

Yahushua being called *theos* does not constitute a watertight “proof” for the doctrine of the Trinity. Why not?

- ⚭ *Theos* is the Greek rendering of the Hebrew term *elohim*, which is used of YHWH, the Messiah, Mosheh, judges and angels. It denotes might, awe and judgement. It is a relational term, and not a personal name.
- ⚭ In Greek, *theos* (Strong's 2316) can refer to kings, magistrates and judges — see any good dictionary of Scriptural Greek. Strong's says the following about the word *theos*:

2316 theos

A deity, especially the supreme Divinity.

AV God (1320)
god (13)
godly (3)
God-ward (2)
misc. (5) [1343]

- 1) A god or goddess, a general name of deities or divinities.
- 2) The Messiah is called *theos* in John 1:1, 20:28,...Romans 9:5,...
- 3) Spoken of the only and true God; refers to the things of God; i.e. his counsels, interests, things due to him.
- 4) Whatever can in any respect be likened unto God, or resemble him in any way: **God's representative (agent) or viceregent, of magistrates and judges.**

In the New Testament, YHWH is called *Theos* more than 1250 times, while the Messiah is called *Theos* 3 times. Our teaching and preaching should reflect this same balance, as well as the fact that the word *theos* can refer to men with supreme power and attendant judicial authority.

Tikkun

Restitution; re-integration.

Tikkun Chatzot

A prayer of lamentation over the destruction of the Temple, recited at midnight.

Tikkun Olam

Helping to repair the broken world by performing good practical deeds.

Tishah Be'Av

The ninth day of the month of Av; a day of mourning for the destruction of the ancient Temple in Yerushalayim.

Tishri (Tishrei)

First month of the civil calendar. Called Ethanim before the Babylonian captivity.

Todah

The thanksgiving offering in the *Beit HaMiqdash*.

Tohu

To lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless, vain thing. Confusion, empty place, without form, nothing, nought, vain, vanity, waste, wilderness.

Toldot

Genealogy, history, generation.

Topheth

The *Valley of Hinnom* (Gey Hinnom) was outside the walls of Yerushalayim. For a time

it was the site of idolatrous worship, including child sacrifice to the horrific idol, Molech. In the time of Yahushua's ministry, Gey Hinnom was used as the incinerator (place of burning) for the filth of Yerushalayim. Bodies of dead animals were thrown into the valley to be consumed in the fires. Also bodies of executed criminals, who were considered undeserving of burial in a tomb, were thrown into Gey Hinnom. In Mattatياهو 5:29-30, Yahushua spoke of the casting of one's "whole body" into Gey Hinnom. If the body fell into the constantly burning fire it was consumed, but if it landed on a ledge of the deep ravine, its rotting flesh became infested with the ever-present worms or maggots — Mark 9:47-48. Living humans were not pitched into Gey Hinnom.

Topheth was a specific site in Gey Hinnom. The word *topheth* is commonly supposed to be derived from the Hebrew word *top*, which means *drum*, and refers to the drums used to drown the cries of the children who were made to pass through the fire to Molech. Gesenius connects the root idea with *tut*, "to spit," and rendered the place-name to be "spit" upon, to "be abhorred" (Iyov 17:6). Others regard Topheth as from *topheth* ("contempt"), "the place of burning" dead bodies.

Topheth lay somewhere east or Southeast of Yerushalayim, for Yirmeyahu went out by the potsherd gate — the East gate — to go to it — Yirmeyahu 19:2. It was in "the valley of the son of Hinnom" — Yirmeyahu 7:31, which is "by the entrance of the potsherd gate (Yirmeyahu 19:2).

In Topheth, the demonic idols Ba'al and Molech were worshiped by sacrifices in pagan fashion, and later by apostate Israelites. Evil kings who worshiped there were Achaz (2 Kings 16:3) and later Menashsheh (2 Kings 21:6). The pious kings defiled it, threw down its altars and high places, pouring into it all the filth of Yerushalayim (2 Kings 23:10), till it became the abhorrence of the city. Today, every vestige of Topheth is gone.

Prophecy intimates that the wicked will be thrown into the Topheth in the Valley of Hinnom after the judgement that will come with the second coming of Messiah Yahushua, when He comes as the *Go'el ha-dam* — the blood-avenging kinsman-Redeemer.

Yeshayahu 30:27-33

²⁷See, the Name of YHWH comes from afar, with burning anger and dense clouds of smoke; His lips are full of wrath, and his tongue is a consuming fire¹⁸.

²⁸His breath is like a rushing torrent, rising up to the neck. He shakes the nations in the sieve of destruction; he places in the jaws of the peoples a bit that leads them astray.

²⁹And you will sing as on the night you celebrate a set-apart festival; your hearts will rejoice as when people go up with flutes to the mountain of YHWH, to the Rock of Israel.

¹⁸ Note again that *fire* is a Hebrew metaphor for judgement.

³⁰YHWH will cause men to hear his majestic voice and **will make them see his arm¹⁹ coming down with raging anger and consuming fire²⁰, with cloudburst, thunderstorm and hail²¹.**

³²Every stroke YHWH lays on them with his punishing rod will be to the music of tambourines and harps, as he fights them in battle with the blows of his arm.

³³**Topheth** has long been prepared; it has been made ready for the king. Its **fire pit** has been made deep and wide, with an abundance of fire and wood; the breath of YHWH, like a **stream of burning sulphur, sets it ablaze.**

Note that the term “Valley of Hinnom” is, simplistically and misleadingly, rendered “hell” in the NT.

Torah

The Hebrew word *Torah* means *teaching, instruction, a showing of the way and doctrine*. In Greek, it is rendered *nomos*, which means *law*. Because the Greek language has had a much greater influence on world literature than Hebrew, Gentile translations of Scripture render the term *Torah* as *Law*. This is very simplistic, and does not convey the rich meaning of the Hebrew word. *Torah* refers to our Creator's ordering of the moral universe and the teachings, instructions, truths, inspired Scriptures and commandments that He gave to man and, specifically, to Israel, as His standard of righteousness and as object lessons (acted prophecies) on redemption by the Messiah. In the Old Covenant, *Torah* is an external, learned checklist. When we receive the fulness of the New Covenant, we will be transformed, transfigured, and the *Torah* will be integrated into our new nature. At present, we have the firstfruits of this Renewed Covenant.

The term *Torah* is also commonly used as a collective term for the 5 Books of Mosheh — Be'reshith, Shemot, Wa'yiqrah, Ba'midbar and Devarim.

Tosefta

“The addition.” A collection of *Oral Torah* supplementing the Mishnah. Compiled around 230 YM, a generation after the completion of the Mishnah. Supplement. Anthology of Tannaitic text parallel to Mishnah, but outside Mishnaic canon, and more expansive.

Tov

Good, pleasant, desirable.

Treif

Literally: “torn apart;” food that is not ritually fit. The opposite of *kasher*.

Triumphant Entry

See: *Horse*.

¹⁹ At the interpretative level of the *p'shat* (plain meaning), the *zeroah* (arm) of YHWH is a metaphor for His strength. At a deeper level of understanding, it denotes His Messiah, who will rule for Him (see e.g. Yeshayahu 40:10).

²⁰ Note that the parallelism, the main stylistic characteristic of Hebrew poetry, equates fire with anger.

²¹ Cf. the plagues mentioned in Revelation.

Trumah

A heave offering, contribution...the seventh portion in the Book of Exodus.

Tselem

Image, shadow. Adam was created in the fulness of the *tselem* of Elohim.

Turgeman

An orator who translated and interpreted Scripture for the benefit of the assembly.

Tuval

Tubal. Region to the far north of *Eretz Yisra'el*.

Tzadekah

Literally: justice or righteousness. Under influence of Pharisees, it came to be used for acts of charity.

Tzadiq

Plural: *Tzadeqim*.

A just, righteous, faithful and upright person.

The righteous, i.e. those who have received YHWH's gift of imputed righteousness because they trust that the death of Yahushua the Messiah has vicariously atoned for their sins because He paid the penalty for their guilt, having justified the righteous demands of the *Torah*. Before our salvation, our corporate representative was Adam, but once we enter into the New Covenant, Yahushua the Messiah becomes our new corporate Head. The *tzadekim* will be restored to a state analogous to what Adam enjoyed in Gan-Eden, before he sinned, when he enjoyed the fulness of the *Malkut Shamayim*. The state to which the righteous remnant of mankind will be restored, is consistently described in the language and imagery of Gan Eden. Therefore we can reconstruct Adam's standing and state by studying the prophetic promises given to us. The *kivod* (radiance and honour imparted by the *Ruach HaQodesh*), the *Sh'khinah* (the divine presence of the *Ruach HaQodesh* of YHWH), and the empowerment of the *Ruach HaQodesh* were upon Adam. The *Ruach HaQodesh* gave him *Chokhmah* (Wisdom) and the *Devar* (Word) came forth from him. When Adam sinned, the *Ruach* of YHWH, and thereby the *kivod*, the *Sh'khinah* and the empowerment of the *Ruach HaQodesh*, departed from him. Adam and Chava became empty shells of the image of Elohim. This empty shell had an evil inclination, and became mortal, impure, guilty and under the penalty of death. Rav Sha'ul haSh'liach (the apostle Sha'ul) refers to the evil inclination as "the flesh." Ceremonies given to Yisra'el by YHWH teaches us about our diminished nature and the road back to Him through the Messiah. Circumcision removes the "flesh"—it teaches us that the covenant of redemption will remove our evil inclination. Mikvah (immersion) teaches us that the covenant of redemption will cause us to pass from impurity to purity, from death to life. And the anointing of the High Priests, prophets and Kings teaches us that we are, in ourselves, empty shells incapable of serving before YHWH, speaking the *Devar* and bringing right-ruling to the earth, unless we are filled and empowered by the *Ruach HaQodesh*. A faithful believer is no longer an empty shell, but is indwelt and empowered by the *Ruach HaQodesh* (the "Holy Spirit"), and does not live by the flesh

but by the Spirit. The first *Shavuot* (Pentecost) after Yehushua the Messiah was caught up into heaven, marks the empowerment of the eschatological congregation of believers by the firstfruits of the *Ruach HaQodesh*. Believers have been translated from the *`Olam Haze*h (the present age) to the *Yemot HaMashiach* (the days of the Messiah; the Messianic age), and are empowered to walk *Iqvot HaMashiach* (in the footsteps of the Messiah). At present, we only have the firstfruits of the New Covenant; the fulness will only come with the return of King Messiah, when the *qadoshim* (set-apart ones) who have entered into the Covenant by *emunah* and have received the redemption by grace, will be transformed to the likeness of Him who is our corporate Representative, the Head of the redeemed remnant of mankind.

Tzadokim

The “Sadducees,” seeing themselves as the house of Tzadok.

Tzafun

The phase of the Seder ceremony in which the *hidden Afikoman* is eaten. Means “hidden.”

Tzefanyahu

Zephaniah.

Tzemach

Branch, sprout. A metaphoric term for the Messiah in (*inter alia*) Yeshayahu 4:2, Yirmeyahu 23:5, 33:15 and Zekharyahu 3:8, 6:12.

Tzidkenu

“Our Righteousness.” According to Yirmeyahu 23:5-6 and 33:15-16, *YHWH Tzidkenu* is a term for the Messiah as well as for Yerushalayim after the triumphant second coming of King Messiah:

Yirmeyahu 23:5-6

⁵“The days are coming,” declares YHWH, “when I will raise up to David a righteous *Tzemach*, a King who will reign wisely and do what is just and right in the land.

⁶In his days Yahudah will be saved and Yisra'el will live in safety. This is the name by which He [i.e. the Anointed King] will be called: ***YHWH Tzidkenu***.

Yirmeyahu 33:15-16

¹⁵“In those days and at that time I will make a righteous *Tzemach* sprout from David's line; he will do what is just and right in the land.

¹⁶In those days Yahudah will be saved and Yerushalayim will live in safety. This is the name by which it [i.e. Yerushalayim] will be called: ***YHWH Tzidkenu***.

Based on these texts, the sages taught that Scripture teaches that three things are called by the name YHWH:

Babylonian Talmud, Order Nashim, Tractate Baba Bathra 75b:

Rabbi Sh'muel bar Nahmani said in the name of Rabbi Yohanan: "Three are called by the name of HaQadosh, baruch hu (the Set-Apart One, blessed be He), and they are: the righteous, the Messiah and Yerushalayim."

Tzitziot

Ceremonially knotted fringes worn on all four corners of the garments. Symbolic of the *Torah*.

Tziyon

Zion.

Tzor

Tyre. It is highly probable that the eschatological country Tzor, which will be overpowered by the waves of the sea in *Yom YHWH*, as prophesied in Yeshayahu 23 and Yechezk'el 26-28, is a code-name for Japan.

Tzava'

A military term, referring to an army or troop.

Tzva'ot

Commander of Heaven's armies (hosts). A military term. Also expresses the power of the Almighty to recruit his creatures to His service.

Tziduk haDin

A prayer of accepting Elohim's righteous *mishpatim* (right-rulings; judgments.)

U

Ulam

Main hall of the *Beit HaMiqdash*.

Undertext

Because the dialogue and thoughts reported in the Gospels and elsewhere in the New Testament were conducted or conceived in Hebrew, a *Semitic undertext* is evident in many parts of the Greek text of the New Testament. Let us illustrate this by an example. Suppose I read the following: "I and my cleanfather and my heavy went to hunt iron pigs." In English, this is quite unintelligible. However, once we realise that the author thought in the language Afrikaans, and translated his thoughts mechanically and non-idiomatically into English, we can reconstruct the Afrikaans undertext, "Ek, my skoonpa en my swaer het ystervarke gaan jag." Now we can perform an accurate and idiomatic translation: "My father-in-law, my brother-in-law and I went hunting porcupines."

Note how this example demonstrates the need to uncover an undertext, reconstruct it, and perform the translation from this reconstructed undertext. As a corollary (associated

truth) it follows that a scholar who desires to translate the Greek New Testament well, should not only be a scholar of the Greek language, but also an expert in Hebrew, Aramaic as well as Late Second Temple Period Judaism.

Untaneh Tokef

A passage describing Heavenly Judgement, added to prayer on *Yom Teruah* and *Yom Kippur*.

Ur-Kasdim

Ur of the Chaldees. The city from where Avraham avinu was called.

Ur'chatz

One of the fifteen steps of the Seder ceremony.

Ushpizin

During *Chag Sukkot*, Israelites receive “exalted guests” — the Seven Shepherds of Israel who “visit” every Jew's *sukkah* during *Sukkot*. This festival commemorates the 40 years of wandering in the desert, when the Children of Yisra'el dwelt in *sukkot* (booths). During this time, the Malakh YHWH (Messenger of YHWH), who has the Name of YHWH in him, went before Israel. Prophetically, *Sukkot* looks forward toward the Messianic Kingdom. *Ushpizin* is an acted prophecy that the righteous dead will be resurrected in the Kingdom, so that we will dine with Avraham, Yitzchak, Ya'akov and Mosheh, when King Messiah has come. In Mattityahu 8:11, there is a reference to the same eschatological hope that underlies the tradition of *Ushpizin*.

Uva Letzion

A prayer composed from a selection of Scriptural verses.

V

Ve'ahavta

Literally: “and you shall love;” the prayer from Deuteronomy 6:5-9, that obligates Israel to love YHWH and to teach the worship of YHWH to future generations; part of the *Sh'ma*, the great confession of Scriptural faith.

Vidui

Confession.

W

Watchmen

Watchman, what of the night?

Watchman, what of the night?

Does our watchmen answer YHWH? Do we sound the alarm? Do you hear the warning of approaching destruction? Who stands guard over a nation now almost devoid of all shame? Who assures your security, all you who dwell complacently in a land once blessed? The hands of the evil shepherds are stained with the blood of many who would stir themselves if they knew the truth, if they were told the truth. The shepherds claim knowledge of the ways of the Almighty, yet do not know His voice or follow His paths. Some watchmen have claimed high titles for themselves. But YHWH will judge us by *His* scales, not ours. The proud and complacent have been weighed in the balance and found wanting. Because men sleep when they should have kept watch, my choicest field has been infested and overrun with weeds.

Too many carry the title “man of God” who do not serve YHWH. Too many cherish titles, position and wealth, but hear not His voice. So in your land there has been a famine of the Word, but so few have noticed, so few seek bread and water which YHWH would have given freely. He has offered life, but they have chosen death. He called them out of bondage, but they preferred enslavement. He gave the Truth, but they preferred their sorceries, their “positive confessions,” their possessions, their names. The Almighty has sent His servants, but you have preferred the leadership of Television. He looked for a people to serve Him, but they serve themselves, calling on Him only as an afterthought, and not as their first love.

The watchmen sleep as destruction draws nigh. For the sake of His Name, YHWH will remember mercy in the midst of His wrath. The day of vengeance approaches; the day of the whirlwind comes.

Wav (V)

The sixth letter of the Hebrew alphabet. The number of man, because man was created on the sixth day. Three *wavvim* (6-6-6), i.e. *YYY* form a false *shin* (V).

Wedding blessings

Seven blessings to YHWH are said during a Jewish wedding ceremony.

First Blessing:

Baruch ah-tah Adonai, Eloheynu Melekh HaOlam, bo-ray pe-ri ha-ga-fen.

Blessed art Thou, O YHWH Eloheynu, King of the universe, who created the fruit of the vine.

Second Blessing:

Baruch Ah-tah Adonai, Eloheynu Melekh HaOlam, she-ha-kol bara li-che-vo-do.

Blessed art Thou, O YHWH Eloheynu, King of the universe, who created all things for His esteem.

Third Blessing:

Baruch ah-tah Adonai, Eloheynu Melekh HaOlam, yo-tzer ha-a-dam.

Blessed art Thou, O YHWH Eloheynu, King of the universe, Creator of man.

Fourth Blessing:

Baruch ah-tah Adonai, Eloheynu Melekh HaOlam, asher yatzar et ha-a-dam be-tzal-mo, ba'tzelem de-mut tav-ni-to, ve-hit-kin lo mi-me-nu bin-yan a-day ad. Baruch ahtah, Adonai, yo-tzer ha-a-dam.

Blessed art Thou, O YHWH Eloheynu, King of the universe, who fashioned man in His own image, after His own likeness, and established through him enduring life. Blessed be Thou, O YHWH, Creator of man.

Fifth Blessing:

Sos ta-sis ve-ta-gel ha-a-ka-ra, be-ki-butz ba-ne-ha le-to-cha be-sim-cha. Baruch ah-tah, Adonai, me-sa-me'ach Tziyon be-va-ne-cha.

May Tzion, made benefit of her children, soon rejoice as they return joyfully to her. Blessed art Thou, O YHWH, for causing Tzion to rejoice upon the return of her children.

Sixth Blessing:

Same'ach t'sa-mach re'im ha-ah-u-vim, ke-sa-mech-a-cha ye-tzir-cha be-Gan Eden mi-ke-dem. Baruch ah-tah, Adonai, me-sa-me'ach cha-tan ve-cha-la.

Bring abundant joy to these dear companions, just as Thou didst bestow joy upon Thy creations in the Garden of Eden. Blessed art Thou, O YHWH, who bestows joy upon groom and bride.

Seventh Blessing:

Baruch ah-tah Adonai, Eloheynu Melekh HaOlam, asher bara sa-son ve-sim-cha, cha-tan ve-cha-la, gi-la, ri-na, di-tza,ve-ched-va, a-ha-va ve-ach-a-va, ve-sha-lom ve-re'ut. Me-he-ra A-do-nai E-lo-he-nu yi-sha-ma be-a-ray Ye-hu-da u-ve-chu-tzot Ye-ru-sha-la'yim, kol sa-son ve-kol sim-cha, kol cha-tan ve-kol ka-la, kol mitz-ha-lot cha-ta-nim me-chu-pa-tam, u-ne'a-rim mi-mish-tay ne-gi-na-tam. Baruch ah-tah, A-do-nai, me-sa-me'ach cha-tan im ha-ka-la.

Blessed art Thou, O YHWH Eloheynu, King of the universe, who created joy and gladness, a groom and his bride, mirth and merriment, dancing and delight, love and harmony, peace and friendship. O YHWH Eloheynu, may there soon be heard again in the cities of Yahudah and in the streets of Yerushalayim joyful voices: the voices of groom and bride joined in marriage under the chupa, voices of young people feasting and celebrating. Blessed art Thou, O YHWH, who makes the groom rejoice with his bride.

Works of the Law

See: *Ma'asei haTorah*.

Y

Yad

Hand. In Hebrew, “hand” is a synonym for “arm” and is understood to start at the shoulder.

Ya'el

Jael, the woman who killed Sisera — see Judges 4:17 – 5:24.

Yam Suf

Sea of Reeds; Red Sea.

Yamim nora'im

Days of awe. The 10 days from *Yom Teruah* to *Yom Kippur*. Because *Yom Teruah* falls on Tishri 1 and 2, while *Yom Kippur* falls on Tishri 10, seven days of awe are framed between *Yom Teruah* and *Yom Kippur*.

Yom Teruah and *Yom Kippur* are not joyous festivals, but solemn assemblies. *Yom Teruah* celebrates YHWH as Sovereign of the Universe and contains themes of resurrection, kingship, marriage and judgement. It emphasises morality, self-examination and living a set-apart life. *Yom Teruah* stresses the concept of repentance or a return to YHWH Who, in His mercy, is willing to receive the penitent, forgive his sins and offer him yeshu'ah (salvation). The gates of this repentance remain open only until *Yom Kippur*, the Day of Atonement.

The *yamim nora'im* will have a fourfold fulfillment during the *Chevlai Shel Mashiach*:

- ☪ The entire 7 years of the *Chevlai Shel Mashiach* are foreshadowed by the 7 days of awe framed inbetween *Yom Teruah* and *Yom Kippur*.
- ☪ The first 10 days of the *Chevlai Shel Mashiach* will be ten days of unprecedented horror for the average people and the *resha'im*, who will not enter into the ark. These days will commence on *Yom Teruah*. On *Yom Kippur*, 10 days later, the world will be in the convulsions of childbirth—Babylon will be a burning inferno, the earth's rotation will be perturbed, the Antichrist will be in command of the revived Roman Empire and in battle with Russia.
- ☪ Gog and his allies will attack Israel on a *Yom Teruah* and will be defeated by YHWH on *Yom Teruah*, when the nation of Israel corporately accepts Yahushua as Messiah. The days inbetween will be awesome — see Yo'el 2.
- ☪ The siege of Yerushalayim by the armies of the False messiah will begin on a *Yom Teruah* in the seventh year of the Birthpains, and his armies will be finally destroyed on *Yom Kippur*, 10 days later.

The ancient understanding of the sages of Yisra'el that he gates of heaven open on *Rosh HaShanah* and closes on *Yom Kippur* is expressed in the poem, *The Shofar Calls* by Ruth F. Brin:

The *shofar* calls: *Tekiah*

Arise! Awake! come from your beds, your homes
to the blast that calls you,
the siren that warns you:
seek shelter for your spirit
enter now the opening gates.

The ram's horn cries: *Shevarim*

Worship in truth; pray together
in confidence and trust,
determined that promises shall be kept
oaths fulfilled, words spoken thoughtfully
in honour and truth.

The shrill notes tremble: *Teruah*

Listen to the cries of the ancient martyrs,
Sense the unbearable silence of the dead,
Contemplate in reverence and awe
All those who died "Kiddush ha-Shem."

The *shofar* blasts: *Tekiah gedolah*

Remember! Recall the ages of our people,
Dwell on your own life in the year that has passed,
Call up from the darkness the mistakes, the errors,
the evil deeds that you must deal with now.

Three times the great horn blows: *Tekiah, shevarim, teruah*

Return! Return to Elohim Who made you
Arise to prayer, awake to memory, achieve repentance
Turn to Elohim who loves you,
Now while the **Days of Awe** are passing,
before the closing of the gates.

Yachatz

The breaking of the middle *matzah* of the ceremonial matzot during a *Pesach Seder*...one of the fifteen phases of the Seder ceremony.

Yarden

Jordan.

Yavneh

A city that became the location of an academy and a central focus for the Jews after the Romans had destroyed Yerushalayim.

Yahunatan

Yehonatan. Jonathan.

Meaning: a gift from YHWH.

Swapping the syllables of the name Yahunatan, we get Netanyahu, the surname of a prime minister of Israel.

Yechezk'el

Ezekiel.

Yehonathan

Jonathan.

Yemot HaMashiach

The Days of the Messiah. The last 2000 years of the *Olam Hazei* (the present age), i.e. the time between the first and second comings of the Messiah. In this age believers have the firstfruits of the *Malkut Shamayim*—the Kingdom of Heaven, and await its fulness, which will dawn with the full redemption at the second coming of King Messiah.

Yericho

Jericho.

Yerushalayim

Jerusalem.

Yerushalayim Messianic Assembly

The first 15 leaders of the original Messianic Assembly in Yerushalayim were Jewish. The Church historian Eusebius calls them “faithful Hebrews who continued from the times of the Apostles, until the [Bar-Kochba] siege of Yerushalayim.” The first leader or Nasi was Ya'akov (James), half-brother of Yahushua. His death was plotted by the corrupt Saducee Temple-establishment. He was succeeded by Simeon, a cousin of Yahushua. Epiphanius lists these first 15 leaders of the Yerushalayim Messianic Assembly as: Ya'akov, Simeon, Justus, Zaccheus, Toviya, Benyamin, Yochanan, Matiyahu, Phillip, Seneca, Justus, Levi, Ephrayim, Yoseph and Yahudah. These Jewish relatives of Yahushua who led the Yerushalayim Messianic Assembly were called *Desposynoi*, meaning “heirs,” and were often persecuted because of their Davidic lineage and their relationship to Yahushua.

With the Bar-Kochba revolt the Jewish nation was crushed by Emperor Hadrian. Yerushalayim was renamed Aelia Capitolina and Jews were forbidden to enter the city for 100 years. The Jewish Messianic believers from Yerushalayim fled to Pella/Sela, located in present-day Jordan. This left Gentiles in control of the Yerushalayim Congregation, and they quickly appointed a man named Mark as the first non-Jewish leader of the congregation.

According to Baring Gould's history, the assembly of Messianic Jewish believers in exile clung to *Torah*-observance and ancient traditions while crouched at Pella.

Yeshivah

Plural: *Yeshivot*.

A *Torah* academy.

Yeshurun

Upright, fair. A term for *Am Yisra'el* (the people of Israel), used in Devarim 32:15, 33:5, 33:26 and Yeshayahu 44:2.

Yetzer

Impulse, inclination.

Yetzer haRa

Impulse, inclination towards evil.

Yetzer haTov

Impulse, inclination towards good.

YHWH

The set-apart Name of the Most High. The Name is a covenant promise of everlasting, escalating, manifest Being and Presence. If He does not speak, we do not breathe; if He Who is *Ruach* does not breathe, we do not live.

The sages drew the authority to hide the ineffable Name, from the peculiar spelling of the words translated as “before YHWH” in the original Hebrew text of Leviticus 16:30. With different vowel pointings, the same consonants may read as an order to hide the Name. It is clear from the Gospels that Yahushua never objected to the practice of using evasive synonyms for the Name of the Father, and, indeed, followed this same practice. In late Second Temple Period Judaism, the Name was pronounced once a year only — on *Yom Kippur* by the High Priest. In this light, Mikhah 5:4 may be read as an intimation that King Messiah will serve as High Priest in the *Beit HaMiqdash* services of the Messianic Kingdom. In Yechezk'el 44:3; 45:7,16-17,22; 46:2,4,8,10,12,16-18, we see Him, the Prince (Nasi), functioning as King and High Priest of Israel.

Yibum

Levirate marriage.

Yichud

The time spent alone by the bride and the groom immediately after the wedding ceremony; the private room where the bride and groom consummate the marriage and become *echad* (one). In ancient Israel, the “Friend of the Bridegroom,” one of the two witnesses, would stand outside this room and wait for the joyful shout of the Groom. He would relay the good news of the consummation of the marriage to the guests.

The term *yichud* also denotes being alone with a forbidden member of the opposite sex. The sages taught that this should be avoided, since the Evil Inclination may arouse the passions.

Yirat Shamayim

Fear of Heaven, i.e. the fear of Almighty YHWH. Daily walking in obedience of, and prayerful intimacy with, our Creator. Walking in the knowledge that our being brought into the covenant, as well as our being maintained in the covenant relationship, is by unmerited grace, but that in the covenant we have *covenant obligations*, which have been instituted for our benefit and education — obligations we may not ignore. Above is a seeing eye, a hearing ear, and everything is written in a book...

Yireh

To see. To fear. To stand in awe of. After the Almighty had provided Avraham avinu (our father Avraham) with a ram on Mount Moriyah, Avraham called that *makoum* (place): *YHWH Yireh*. It is believed that the name Yerushalayim derives, theologically, from Yireh and Shalom—to See Peace, wholeness, integrity, fullness. On the very same mountain that Avraham was willing to sacrifice his son Yitzchak, the Almighty allowed His Son to be sacrificed as the Lamb of Elohim who took away the sins of the world. In that *makoum* (place), YHWH saw *shalom* and therefore we see *shalom*.

Yishay

Jesse, the father of king David.

Yishma'el

Ismael. Literally: “El hears.”

Yishme'elim

Ishmaelites. Descendants of Yishma'el.

Yisra'el

“Yisra” is derived from a root meaning *mastery*. El stands for El/Eloah/Elohim. In his wrestling with Elohim, i.e. with the *Malakh YHWH*, the *Messenger of the Face*, Ya'akov triumphed and was given the name Yisra'el because he prevailed.

Ya'akov's struggle with the *Malakh YHWH* is a prophetic *Torah*-picture of the *Chevlai Shel Mashiach*, the time of Ya'akov's trouble, when Ya'akov's descendants will struggle with a Man—Messiah Yahushua. The text of Genesis hints at this eschatological progression—Genesis 32:26 (“*the day breaks*”) is in *Yom Teruah* terminology, Genesis 32:30 is in *Yom Kippur* terminology and Genesis 33:17 is in *Sukkot* terminology. In other words, the text reflects the eschatological progression built into the Festivals of YHWH. Ya'akov sent all his family across the river Yabbok and remained behind, alone (Genesis 32:22-23)—a picture of the *Natzal* of believers, with Yisra'el staying behind on earth in the day of Ya'akov's trouble. When *The Day (Yom YHWH)* breaks, Ya'akov will struggle with the *Malakh YHWH*—Yahushua the Messiah, the Messenger of the Face of YHWH (Yeshayahu 63:9), the Man in whom all the fulness of Elohim dwells bodily. The *Malakh YHWH* will not let go of Ya'akov until Ya'akov blesses Him.²² Ya'akov will prevail and bless Him, i.e. Yisra'el will accept Yahushua as the Messiah. The lasting injury to Ya'akov's hip is profoundly prophetic—the walk of the descendants of Ya'akov will be changed forever when they bless the Man; they will change from being heel-grabbers to being Yisra'el—a Prince with El. In Messiah Yahushua, they will see Elohim *Face to Face*, because He is the *Messenger of the Face (Malakh HaPanim)*—Yeshayahu 63:9). The *Sun of Righteousness* will dawn on them, and they will rejoice, like calves fed in a *Sukkah* and let out to dance and rejoice (Malakhi 4).

²² Read Genesis 32:26 in a literal translation. Note that the conventional interpretation—that Ya'akov asked the Man to bless him, is arbitrary. It may also be read the other way round—Elohim desires us to bless (i.e. praise and worship) Him. However, also see Hoshea 12.

Yitro

Jethro, the father-in-law of Mosheh.

Yitzchaq

Isaac, the son of Avraham. The third person, male, future tense form of the Hebrew verb, “to laugh.” So named, because Sarah laughed when YHWH announced that she will conceive and give birth to a son in her old age. The root form of this verb, which denotes laughter in the sense of mocking, is *tzachaq*.

Yochanan haMatbil

John the Immerser (Baptist). Yochanan, the one whose preaching caused people to do teshuvah (turn, repent) and immerse themselves as a visible sign of an inner turning away from transgression of *Torah*, and towards YHWH.

Yochanan haSh'liach

The “sent one” (apostle) Yochanan (John).

Yod

The Hebrew letter ך.

Yo'etz

Counsellor. A work of the *Ruach HaQodesh*.

Yoma

A tractate of the Mishnah dealing with *Yom Kippur*.

Yoma Arichta

One “long” day, i.e. two days considered as one. Example: Tishri 1 and 2 are considered to be one long day of 48 hours, on which *Yom Teruah* falls.

Yom haBikkurim

Chag Shavuot as the Feast of Firstfruits of the wheat harvest.

Yom haDin

Day of Judgement. An inductive study of Scripture leads one to identify *Yom Teruah* as *Yom haDin* major, and *Yom Kippur* as *Yom haDin* minor.

Yom haKatzir

Chag Shavuot as the Feast of the harvest.

Yom haKiseh

Day of Hiding. A term for *Rosh HaShanah*.

Yom haPedut

The Day of Redemption. A term for *Yom Kippur*.

Yom haZikaron

Literally: The Day of Remembrance; one of the names for *Yom Teruah*.

Yom Kippur

Hebrew: *Yom ha-Kippurim*.

On *Yom Kippur* every person wrestles with his own conscience. However, it is not primarily concerned with the individual, but with the nation—Yisra'el. In the *Yom Kippur Avodah* (Service), the Kohen haGadol (High Priest) acted as the representative of all of Am Yisra'el—the People of Israel, and a great part of the Atonement service was for the nation as a whole. Today, too, the confessional prayers are conducted in the plural form (“us”, “we”, “our”) thereby including all Israel. This *mo'ed* (appointed time) was set aside by the Creator as a day of the covering of the sins of Yisra'el.

Philo, the Jewish Hellenistic philosopher who lived in Alexandria towards the end of the Second Temple period, describes how people who could not go up to Yerushalayim kept *Yom Kippur* (Winter, 1973: 62):

The set-apart day [*Yom Kippur*] is entirely devoted to prayers and supplications, and men from morn to eve devote all their time for nothing else but offering petitions of humble entreaty...for remission of their sins, voluntary and involuntary, and entertain bright hopes, looking not to their own merits but to the gracious nature of Him Who sets pardon before chastisement.

Fragments found in the Qumran caves also show that the content and theme of the *Yom Kippur* synagogue service has changed remarkably little during the past 2000 years.

At the end of the *Amidah* (standing prayers or eighteen benedictions), the two confessional prayers *Ashamnu* and *Al-Chet* are added. On *Yom Kippur* the *Ashamnu* is repeated 10 times, and the *Al-Chet* prayer 8 times.

The *Haftarah* reading which follows the *Yom Kippur* morning service (*Shacharit*) is from Yeshayahu 58, which has long been identified by the *talmidei chokhmah* (sages; wise students) as a *Yom Kippur* passage. Later the day, the book of Yonah is read as the *Haftarah* for the *Minchah* service. The book of Yonah has a direct message for *Yom Kippur*. The first part of Yonah teaches that we can not evade our calling. The second part teaches how graciously YHWH pardons when we return to Him in repentance.

According to tradition, *Yom Kippur* is the day on which Mosheh came down from Mount Sinai the second time, with the second two tablets of stone.

Rabbi Isaac Abrabanel regarded the two goats as symbols of Ya'akov and Eisav, the one turning to the Almighty and the other, rejecting good, being assigned to live in the wasteland.

At the close of the day, following the afternoon *Minchah* service, as the sun reaches treetop heights, the *Ne'ilah* service is recited. This is the concluding service of *Yom Kippur*. *Ne'ilah* means “closing.” The full name of the *Ne'ilah* service is actually *Ne'ilat ha-Shearim*—the “closing of the gates.” The majestic Nikanor Temple gates that separated the Court of the Women from the Court of Israel, was closed at the end of the *Yom Kippur* service. This, the sages taught (Winter, 1973: 95), symbolised the closing of the gates of heaven at the end of *Yom Kippur*—it is this thought that gives the *Ne'ilah* service its poignancy. The understanding is that the gates of repentance open on *Rosh Ha Shanah* and closes at the end of *Yom Kippur*. At the end of *Yom Kippur*, man's

judgement is sealed; the time for repentance is over. The shofar is blown at the very end of *Ne'ilah*. Winter (1973: 100) continues:

After the [*Ne'ilah*] service [on *Yom Kippur*], people wish each other, "Shanah ha-ba'ah ba Yerushalayim" — "Next year in Yerushalayim." Only twice a year is this wish expressed: Once at the termination of the Haggadah on Pesach night and once on *Yom Kippur*. This is in accordance with the difference of opinion between Rabbi Eiliezer and Rabbi Yehoshua as to whether the Messiah will come to redeem Yisra'el in Aviv/Nisan or in Tishrei.

(Both sages were correct — the Messiah performed the past work of redemption in Aviv in His death, burial and resurrection; He will perform His future work of the full redemption in Tishrei.)

Yom Teruah

Literally: the Day of the Awakening Shout/Blast. Today popularly called *Rosh HaShanah*. The New Year on the civil calendar, which was in use before Exodus 12.

This day has several titles:

- ì *Yom haZikaron* — a day of memorial remembrance. This is derived from Leviticus 23:24.
- ì *Yom haKeseh* (The Day of Concealment). This title is based on Tehillim 81.
- ì *Yom YHWH*. This was an ancient synonym for *Yom Teruah*. The understanding of the sages was that *Yom YHWH* would begin on a *Yom Teruah* at the end of the year 6000 since creation.
- ì The Enthronement festival of YHWH.
- ì *Yom haDin* — the Day of Judgement.

The prayers of *Yom Teruah* fall in three categories. The theme of the first part of the *Rosh HaShanah* Mussaf service is *Zikhronot* or Remembrances, in which the worshippers recount the Scriptural references in which YHWH declares His faithfulness to His covenantal and prophetic promises. The theme of the second part of the service is *Malkhuyot* or Majestic Coronation in which YHWH's ultimate Kingship and Rulership is declared. The third is called *Shofarot*, and speaks of the symbolic significance of the sounding of the shofar: mercy, faithfulness, coronation and cleaving unto the Almighty. Towards the middle of the prayers, the shofar is blown 101 times.

Themes of *Yom Teruah*:

- ì *Malkhuyot* — Kingship: The exaltation of YHWH as King; the coronation festival of Elohim the King. The *Artscroll Rosh HaShanah Machzor*, (Scherman, 1985: xvi) says,

Elohim's sovereignty is the primary theme of *Rosh HaShanah* and the ten days of judgement it inaugurates. The service of the day is filled with references to YHWH as King and with prayers longing for the day when His mastery will be acknowledged by all human beings. The *shofar* service of the *Mussaf Amidah* begins with ten scriptural verses speaking of YHWH's *Kingship* and, as the Talmud teaches, we recite these verses so that we should proclaim Him as our King.

On page 68, the *Machzor* states:

The theme of *Rosh HaShanah* is YHWH's kingship and the expectation that all humanity will recognise Him ultimately...

What is the relationship between the kingship of Elohim the Father and the Messiah's millennial reign? We have to understand it in terms of Yeshayahu 40:10-11, realising that the *Zeroah* (Arm) of YHWH is a term for the Messiah.

Yom Teruah represents a cognitive, formal declaration that YHWH is the Monarch of the universe. It is the annual coronation festival of YHWH as Elohim.

- ì *Zikhronot*—Remembrance. This second section of the *Yom Teruah* Mussaf service stresses the concept of it being a Day of Judgement when Elohim *remembers* all that has passed: “For there is no forgetfulness before Your throne of *kivod*, nor is anything hidden from Your eyes.”
- ì *Shofarot*—the blowing of ramshorn trumpets. Directly before the *Shofarot* section of the *Yom Teruah* Mussaf service commences, Tehillim 47 is recited 7 times. This is a major coronation Psalm, in which acclamation is given to the King. The *shofarot* expresses the receiving of the *Torah* at Sinay, the resurrection of the dead and the full redemption at the end of the *Chevlai Shel Mashiach* (cf. Yeshayahu 27:13). *Rosh HaShanah* has a dual nature—it is a day of awe and judgement, but also carries with it the festivities of a coronation. The shofar signifies both aspects. The shofar is used during a coronation, but also represents a “crying out” to the Almighty for mercy and blessings. The prayers mirror the sacrifices that had to be brought in the Temple; there are four prayer sessions on *Rosh HaShanah*.
- ì This is the day on which the ingathering of Israel at the end of the tribulation period will commence—Yeshayahu 27:13. When King Messiah returns on *Rosh HaShanah* after 7 years of birthpangs, the full redemption will begin. Exiles and fugitives begin moving to Yerushalayim *en masse*.
- ì This is resurrection day, when the *last shofar* will be sounded. According to the Talmud (*Rosh HaShanah* 16b), it will be the day of the resurrection of the dead. According to the *Machzor*, the prayerbook for the “High Holy Days,” “the Messianic hope, resurrection and the immortality of the soul are intertwined with the blowing of the *shofar* on *Rosh haShanah*.”
- ì The day of concealment. The rabbis teach that Psalm 81:3 should be translated,
Blow the *shofar* at the new moon, at the time of concealment, for our feast day.
Yom Teruah is the only Feast of YHWH when the moon is hidden. The moon is a picture of believers, who will be hidden when *Yom Teruah* is fulfilled in the Resurrection and the *Natzal* (rapture).
- ì This is *Yom haDin*, a day for judgement. Commenting on Psalm 81:4 (interpreted as a *Yom Teruah* Psalm by the sages), the *Artscroll Rosh haShanah Machzor* (Scherman, 1985: xix) states:

[On *Rosh haShanah*] **YHWH judges all people** individually as if they were sheep going single file through a narrow opening in the [sheep-pen or kraal], and He also views them as a **shepherd** surveying His entire flock.

On page 481, the *Artscroll Rosh HaShanah Machzor* cites the *Rosh HaShanah* prayer, *Unesaneh Tokef*, composed by Rabbi Amnon of Mainz in circa 950 YM:

Behold, it is the **Day of Judgement**...all mankind will pass before You like members of the flock—like a **Shepherd** pasturing his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall...inscribe their verdict...

This prayer is followed by the prayer, *Ba'Rosh HaShanah* (“On *Rosh HaShanah*”), quoted on page 483 of the *Machzor*:

On *Rosh HaShanah* will be inscribed [in the book of the *tzadekim*, the book of the *resha'im* or the book of the *average people*] and on *Yom Kippur* will be sealed...who will enjoy tranquility and who will suffer...who will be degraded and who will be exalted...

The *Machzor* (1985: 61) also states,

The sage Rashi taught that it is a divine decree that Israel blow the *shofar* on *Rosh HaShanah*, because it is the day when YHWH sits in judgement.

Drawing on *Talmud Rosh HaShanah* 16b, the *Artscroll Rosh HaShanah Machzor* states (Scherman, 1985: 135):

It is during the day of *Rosh HaShanah* that HaShem and His Heavenly Court sit in judgement...on every individual. The heavenly ledgers [of the living and the dead] are opened and every person's deeds are...scrutinised.

Since *Yom Teruah* also represents the day of the creation of the world (more precisely, the creation of Adam on day six), it is also the day on which the world is judged. All creation is brought before the Monarch and supreme Judge of the universe on this day of judgement.

ì The sages teach that *Yom Teruah* is the day that Adam was created. The *Artscroll Rosh HaShanah Machzor*, (Scherman, 1985: xv), states:

On the first *Rosh HaShanah* (*Yom Teruah*) in history, Elohim created Adam and Eve. Creation had begun five days before, but it was only when man had been brought into existence that Elohim's creative labour was done...the entire universe was needed to set the stage for man...

Only if we accept man as the primary star in the firmament of creation, can we understand the familiar verse from the *Rosh HaShanah Mussaf* liturgy:

This in the anniversary of the start of your handiwork, a remembrance of the first day.

Why is *Rosh HaShanah* called the “start of Elohim's handiwork” when creation began five days earlier, on the twenty-fifth of Elul? And why is it called the “first day” when it was really the sixth?

The *Machzor* answers that the goal of the creation of the universe was not the creation of galaxies, stars and canyons, but the creation of man. That is why *Yom Teruah* is seen as the anniversary of the start of the handiwork of the Almighty.

- ì This is the day that the gates of heaven open for to accept those who have repented of their sins.

Honey is served on *Rosh HaShanah*—it expresses the hope that sweetness will enter the lives of all of the people of Elohim in the coming year. During most of the year, bread is dipped in salt when the blessing over bread is recited, but on *Yom Teruah*, the first piece of *challah* (soft bread) is eaten after it is dipped in honey to express the hope for a good sweet year, followed by dipping apples in honey and eating them as well.

On *Rosh HaShanah*, the Hebrew blessing “*Shanah Tovah Tichatavu!*” is extended. It means “Happy Year. May you be inscribed and sealed for a good year.”

The ancient sages of Yisra'el taught that we should examine our lives on *Rosh HaShanah* by asking the following questions, and then changing our ways in repentance:

- ì Have I maintained my faith in YHWH through difficulty?
- ì Have I eased, ignored or intensified the pain of others?
- ì Have I discharged my covenantal obligations to YHWH as a wise steward of all the many resources He has given me?
- ì Have I prayed and performed actions from my heart?
- ì Have I performed the commandments of YHWH with eagerness and diligence or have I been hypocritical and slothful about my covenant responsibilities to live righteously, fearing before Him?
- ì Have I elevated myself in arrogance or have I lived humbly as a light and made a contribution to repair His world through the study and practice of the *Torah* (Instruction) of YHWH?

Besides judgement, *Rosh HaShanah* also carries themes of resurrection and concealment. For example, Psalm 81:1-3 links the Rosh Chodesh (the New Moon) of *Yom Teruah* with the Hebrew word *B'Chaseh* which means “in concealment.” In other words, there is only one *Mo'ed* (appointed time) amongst the *mo'edim* of YHWH incorporates a shofar blast and a new moon, and a theme of concealment, namely *Yom Teruah* or *Rosh HaShanah*. The theme of Tehillim 81 is YHWH's mercy, contrasted to our disobedience to Him. Therefore it is apt that we spend time on *Rosh HaShanah* looking into our own hearts, turning away from all that misses the mark.

Another example: Psalm 47 is read 7 times in synagogue services on *Yom Teruah*. Why? Because it is a coronation song that celebrates gives acclamation to the King of Israel at his coronation. In Psalm 47:5, we observe two distinct *Yom Teruah* themes. It reads,

Elohim has ascended with a *teruah* (shout), YHWH with the sound of a shofar.

Rav Sha'ul (the Apostle Paul) upheld this when he said,

“For the Master Himself will descend from heaven with a shout...and with the shofar of Elohim and the dead in Messiah shall rise first...”

King Messiah is going to descend from heaven with a loud *teruah*, with the sound of the shofar, gather his bride and then continue on to His throne .

Another *Rosh HaShanah* song in Judaism is Psalm 45. In verses 13-15 the elements are a bridal *chupah* or chamber, virgins and the coming of the King. This supports Yahushua's parable in Mattityahu 25:1-13.

In Psalm 27:5 there are embedded *Yom Teruah* phrases: “the day of trouble,” “He will conceal me,” “His tabernacle,” “His tent” and “He will hide me.” These same concepts are repeated in Yeshayahu 28:19-21 and in Yochanan 14:1; Mattityahu 24:40-41, Mattityahu 25:6, 1 Thessalonians 5:9, Revelation 4:1-2 etc.

Finally, Yahushua's words that, “No man knows the day or the hour” is a specific phrase referring to *Rosh HaShanah* Yahushua was using an idiom common to the first century. By saying, “No man knows the day or the hour” Yahushua was possibly saying, “I'll see you again on a *Yom Teruah* at some point in the future.”

Yom Teruah contains themes of resurrection, the concealment of believers in the *Day of Trouble*, and full marriage.

Yom Tov

Plural: *Yamim Tovim*.

A Festival Day.

Yom YHWH

The Day of YHWH; a 1000 year period that will, according to an impressive body of Scriptural evidence, start on *Rosh HaShanah* in year \ , where \ is expected to be 6000 years since creation (in Jewish chronology, correcting for the fact that approximately 230 to 240 years were not counted). In the article, “*Day of the Lord*,” the *Encyclopedia Judaica* reports that the Danish scholar Sigmund Mowinckel discovered that *Yom YHWH* was originally a New Year, i.e. a *Rosh HaShanah* festival. In the article “*Rosh HaShanah*,” the *Encyclopedia Judaica* states,

...S. Mowinckel (*The Psalms in Israel's Worship 1* (1962), 120ff.) has advanced the suggestion that there existed in pre-Exilic Israel an autumnal New Year festival on which [YHWH] was “enthroned” as King.

According to the eschatological model presented in our study monograph, *The Coming of King Messiah*, there will be two theatres during the first 7 years of *Yom YHWH*: the coronation, marriage and *shavuah chuppah* (bridal week) in heaven, and the *yamim nora'im* (days of awe) on earth.

In the first 10 days of *Yom YHWH*, the *Natzal* and the resurrection takes place. The *tzadekim* are taken to heaven to attend the coronation of the Messiah and to enter into the full wedding with the Messiah. On earth, the flight from eschatological Babylon takes place. Babylon is destroyed and the False messiah is catapulted into power. In year \ € \$&, the False messiah will desecrate the *Beit HaMiqdash* (most likely date: Nisan 10). He will declare that he is “Christ” and “God” and will demand worship. The false prophet, the leader of pseudo-Christianity, will instruct the people to worship the False messiah and his image—a crucifix. The persecution of believers in Messiah

(specifically Jews) will start. In year \ € (, Messiah will return (most likely date: *Yom Kippur*). The False messiah will be executed. King Messiah will rule the kingdom from Yerushalayim for 1000 years.

Yoted

Peg. Central post of the *HaQodesh* of the Tabernacle, on which the *kellim* (vessels) were hung. A term for the Messiah.

Yovel

Jubilee. The year at the end of a fifty year cycle. Every 50th year, agricultural land in Israel is to remain unplanted, while land ownership is to be totally redistributed into equal family shares. The term *yovel* refers to the blowing of *shofarot* to announce the year.

DVY UW

The Name of the Messiah, i.e. Yahushua, Yahushua or Yehoshua, colloquially contracted to Yahushua. It means, "YHWH will deliver, save." In Zekharyahu 6 it is prophesied that the Messiah's name would be Yahushua/Yehoshua/Yeshua, that He would be the personification of the Devar (Word), that He would be the Sent One (Sh'liach) and would be King and High Priest of Yisra'el, and that his coming in power would take place after Yisra'el's return from the eschatological Babylonian captivity.

The person who reads and thinks only in terms of the Latin name "Jesus," inevitably fails to hear much of the Footsteps of the Messiah in Scripture.

Z

Zakar

To remember. Noun: *zikhron*: memorial; remembrance.

Zaqen* ^î *Zakin

Plural: *Zakinim*.

An old man or woman; elder; senator. A mature person who can counsel others, giving sound Scriptural advice, decisions and judgement. When a believer comes up from the waters of a mikveh, The zekanim

Zekher

Remembrance.

Zeman Matan Toratenu

Literally: The season of the giving of our *Torah*; another name for *Shavuot*.

Zeman Simchatenu

Literally: The Season of our Joy; another name for *Chag Sukkot*.

Zeroah

Arm. In Hebrew, *zeroah* is a synonym for *yad* (hand).

Zeroah YHWH

The *Arm* of YHWH. At the interpretative level of the *p'shat*, it is a metaphor for the *power* of YHWH. At the interpretative level of the *sod*, it is a metaphor for the Messiah, who mediates the mighty acts of YHWH — creation, salvation and judgement — in the seen and unseen universe. The Father is the absolute cause of all, and the Messiah is the mediating cause of creation, deliverance and judgement. At the level of the *sod*, statements that YHWH did something with “a strong hand (*yad*) and an outstretched arm (*zeroah*)” intimates that He did it through the Messiah. Read in this way, the *Tanakh* clearly teaches that Messiah mediates creation, salvation and judgement. See Yeshayahu 40:10; 50:2b; 51:5b; 51:9-10; 53:1; 59:1 and 59:16 and our monograph, *King Messiah*.

Whence this metaphor? When one decides to do something, one carries the task out with your arm (*zeroah*), your hand (*yad*). Likewise, Messiah Yahushua mediates the power of YHWH. He is not an autonomous “second power in heaven,” (which is a polytheistic notion) but the “executive Mediator” of the Almighty.

Zikhronot

A *portion of the Rosh HaShanah* Mussaf service that deals YHWH's remembrance of all people and their deeds, specifically His rewards for those who are set-apart to Him.

Zikkaron

A memorial or remembrance. The Book of Life is a *Sefer haZikkaron* (Book/scroll of Remembrance) with the names of the *qadoshim* (set-apart ones) who have spoken of YHWH in the spirit — Malachi 3:16.

Zionism

The belief that there should be a Jewish national homeland in the historic land of Israel.

Zohar

Mystical commentary on the *Torah*. The main text of the Kabbalah.

Zonah

A prostitute.

Hebraisms and Hebrew idioms

To hold the right hand \ae to give authority to.

Flood \ae overwhelmingly strong army at war.

L'vi \ae root: to twist, turn, jump.

L'vi + tanin (serpent) \ae Liv'yatan \ae twisted, coiled serpent.

To place your hand under somebody's thigh \ae to swear with an oath.

To strike yourself on the thigh \ae to take an oath to do something.

Dew \ae Sound teaching of Scriptural truth, leading to new life.

To gather treasures in heaven \ae to give to the poor.

Meanings of some names in Scripture

Malakhi	My Messenger (not a proper Hebrew name).
Yahushua/Yehoshua	YHWH is salvation.
Yeshayahu	YHWH is salvation.
Tzephanyah	YHWH hides, conceals.
Yirmeyahu	YHWH establishes, appoints, sends, throws.
Shlomo	Shalom, i.e. peace, wholeness, integrity.
Yechezk'el	El strengthens.
Nechemyah	Comfort of YHWH.
Nachum	Comfort.
Ovadyah	Servant of YHWH.
Mikhaḥ	Shortened form of Mikhayahu œ “Who is like YHWH?!”
Mikha'el	“Who is like El?!”
Yahudah	Praiser of YHWH.
Yonah	Dove.
Yo'el	Yah-El, i.e. YHWH is Elohim.
Jonathan	Yahu-natan œ Gift from YHWH. (Same as Netanyahu.)
Dani'el	El is my Judge.
Yochanan	Yahu-chanan œ YHWH has been gracious.
Zekharyahu	YHWH Remembers.
Chaggay	From: Chaggiyah œ Chag (Festival) of YHWH.

Hebrew names of some books of the Scriptures

Be'reshith.....	Genesis
Shemot.....	Exodus
Wa'yiqrah.....	Leviticus
Ba'midbar.....	Numbers
Chumash Hapikudim.....	Numbers
Devarim (<i>Mishneh Torah</i>).....	Deuteronomy
Shofetim.....	Judges
Shmu'el.....	Samuel
Shir haShirim.....	Song of Songs (read at <i>Pesach</i>)
Melekhim.....	Kings
Divre haYamim.....	Chronicles
Tehillim.....	Psalms
Yeshayahu.....	Isaiah
Yirmeyahu.....	Jeremiah
Tzephanyah.....	Zephaniah
Dani'el.....	Daniel
Hoshea.....	Hosea
Yo'el.....	Joel
Yechezk'el.....	Ezekiel
Chavakuk.....	Habakkuk
Echah.....	Lamentations read on Tishah Be'Av.
Ester.....	Esther read on Purim.
Kohelet.....	Ecclesiastes.. read on <i>Sukkot</i> .
Mishlei	Proverbs
Nechemyah.....	Nehemiah
Rut.....	Ruth... read on <i>Shavuot</i> .
Yonah.....	Jonah

NAMES

<u>Accurate transliteration</u>	<u>Conventional transliteration</u>
Aharon.....	Aaron
Avraham.....	Abraham
Balshatzar.....	Belshazzar, King of Babylonia
Chavakuk.....	Habakkuk
Eliyahu.....	Elijah
Eisav.....	Esau
Ester.....	Esther
Hoshea.....	Hosea
Mattityahu.....	Hebrew name for Matthew
Menashsheh.....	Manasseh
Mosheh.....	Moses
Nechemyah.....	Nehemiah
Rechavam.....	Rehoboam, King of Yahudah
Rivkah.....	Rebecca
Rut.....	Ruth
Shimshon.....	Samson
Sh'lomo.....	Solomon
Sh'muel.....	Samuel
Tzidkiyahu.....	Zedekiah, King of Yahudah
Ya'akov.....	Jacob
Yechezk'el.....	Ezekiel
Yehoshua.....	Joshua
Yerovam.....	Jeroboam, King of Israel
Yeshayahu.....	Isaiah
Yirmeyahu.....	Jeremiah
Yitzchak.....	Isaac
Yochanan.....	John
Yonah.....	Jonah
Yosef.....	Joseph

<u>Conventional transliteration</u>	<u>Accurate transliteration</u>
Aaron.....	Aharon
Abigail.....	Avigayil
Abraham.....	Avraham
Ádam.....	Adám
Asher.....	Asher
Bathsheba.....	Bat-Sheva (Daughter of the Oath)
Benjamin.....	Binyamin
Bezalel.....	Betsal'el
Daniel.....	Dani'el
David.....	Davíd
Deborah.....	D'vorah
Eliezer.....	Eliezer
Elijah.....	Eliyahu, Eliyah
Ephraim.....	Efrayim
Esther.....	Ester
Ethan.....	Eytan
Ezekiel.....	Yechezk'el
Ezra.....	Ezra
Eve.....	Chawwah
Gabriel.....	Gavri'el
Gideon.....	Gid'on
Hadasa.....	Hadasa
Hannah.....	Chana
Isaac.....	Yitzchak
Isaiah.....	Yeshayahu
Israel.....	Yisra'el
Issachar.....	Yisachar
Jacob.....	Ya'akov
Jair.....	Yair
Jeremiah.....	Yirmeyahu
Joel.....	Yo'el
Jonah.....	Yonah

Jonathan.....	Yonatan/Yehonatan
Joseph.....	Yosef
Joshua.....	Yehoshua
Judah.....	Yahudah
Judith.....	Yehudit
Leah.....	Lea
Levi.....	Leví
Manasseh.....	Menashsheh
Michael.....	Michael
Miriam.....	Miryam
Mordechai.....	Mordechay
Moses.....	Mosheh
Nahum.....	Nachum
Naphtali.....	Naftali
Nathan.....	Natan
Noah.....	Noach
Paul.....	Sha'ul
Pinchas.....	Pinchas
Rachel.....	Rach'el
Rebecca.....	Rivka
Reuben.....	Re'uven
Ruth.....	Rut
Samson.....	Shimshon
Samuel.....	Sh'muel
Sarah.....	Sarah
Saul.....	Sha'ul
Shlomith.....	Sh'lomit
Shulamith.....	Shulamit
Simon.....	Shimon
Solomon.....	Sh'lomo
Susanna.....	Shoshana
Zebulun.....	Zevulun
Zipporah.....	Tsiporah

Partial Listing of the Mishnah

Zeraim (meaning: seeds)

Order of the Mishnah regarding ritual laws, blessings, prayers.

Tractates of Order *Zeraim*: Berakhot, Peah, Demai, Kilayim, Sheviit, Terumot, Ma'aserot, Masser Sheni, Hallah, Orlah, Bikkurim.

Mo'ed

Order of the Mishnah (festivals) regarding the Sabbath and all festivals.

Tractates of Order *Mo'ed*: Shabbat, Eruvin, Pesachim, Sheqalim, Yoma, Sukkah, Besah, *Rosh haShanah*, Ta'anit, Megillah, *Mo'ed Qatan*, Chagigah.

Nashim

Order of the Mishnah (women) regarding marriage, divorce, relationships.

Tractates: Yevamot, Ketubot, Nedarim, Nazir, Sotah, Gittin, Baba Qama, Baba Mesia, Baba Batra, Sanhedrin, Makkot, Shavuot, Eduyot, Avodah Zarah, Avot, Horayot.

Nezikin

Order of the Mishnah (damages) regarding civil and criminal law.

Tractates: Zevachim, Menahot, Hullin, Bekhorot, Arakhin, Temurah, Keritot, Meilah, Tamid, Middot, Qinnin.

Kodashim

Order of the Mishnah (set-apart things) regarding sacrificial laws & Temple observance.

Tractates: Kelim, Ohalot, Negaim, Parah, Tohorot, Miqvaot, Niddah, Makhshirin, Zavim, Tevul-Yom, Yadayim, Uqsin.

Tohorot

Order of the Mishnah (purification) regarding things clean and unclean.