

EXPLANATORY NOTES

The purpose of this is to give some information on subjects which are not readily available to all, and to help those who seek to “worship the Father in Spirit and Truth” (Yn. 4:23). The Great Physician, הַרִישֵׁעַ, said that the healthy have no need of a physician. Similarly, those teachings or beliefs that are sound among believers, do not need the Great Physician’s attention. הַרִישֵׁעַ is presently doing a much needed healing, through the Spirit of the Truth, confuting (proving wrong) the world concerning sin, and concerning righteousness, and concerning judgment (Yn. 16:8). O הַרִישֵׁעַ, please heal us completely!

The following notes are supplementary to what has already been explained in the Preface, and in the footnotes at the bottom of the pages of the main text:

Abomination That Lays Waste: We find this term in Dan. 9:27, Dan. 11:31 and Dan. 12:11. Then the Messiah, prophesying about the end-time in Mt. 24:15, reveals to us that we shall perceive the “Abomination that lays waste ... set up in the set-apart place,” quoting from the Book of Dani’el. This prophecy by Dani’el was filled the first time during the time of Antiochus Epiphanes, but the Messiah was here prophesying about the end-time. Who is the “Abomination that lays waste”? In 2 Macc. 6:2 (we do not regard Maccabees as part of Scripture, but it is an interesting historical record) we find this to be Zeus, or *Ba’al Shamen* as the Syriac version of 2 Macc. 6:2 renders it – the great sky-deity or sun-deity! Note well: it is in itself an abomination, but it also lays waste. What is laid waste? The True Worship! We read many passages in Scripture about the laying waste of the True Worship – see footnote Teh. 79:1, for instance.

Afflict Your Beings: A term which means to fast, to deny yourself.

Alleged Sabbath-breaking by Messiah: In *Dictionary of New Testament Theology* (Editor: Colin Brown), vol. 3, p. 410, after the author had critically examined all the alleged Sabbath-breaking texts, he says in conclusion, “We may conclude then, that though Jesus broke through rabbinic traditions about the sabbath, there was no annulling of the observance of the day.” In the Mishnah, *Shabbath* 7, 2, we find a list of 39 additional laws on Sabbath-keeping which the Pharisees added, thereby mak-

ing a burden of the Sabbath. In fact, the addition of these extra laws is against Scripture (Deḅ. 4:2 etc.). הַרִישֵׁעַ was indeed opposing the Pharisees who had made the Word of Elohim of no effect with their burdensome oral tradition. They had sought to make the observance of the Sabbath much more rigorous than יְהוָה had ever commanded. *The New Bible Dictionary*, 1st Edition, p. 1111, explicitly refutes the allegation that the Messiah broke the Sabbath, and referring to what Messiah and His taught ones did, says as follows, “It was not wrong to eat on the sabbath, even if the food must be obtained by plucking corn from the ears. Nor was it wrong to do good on the sabbath day.”

Altar: Hebrew: *Mizbeah*; literally “Place of Slaughter” (from *zabah*, ‘he slaughtered’.)

The Law of Mosheh allowed altars to be made from earth or unhewn stone (Shem. 20:24, 25). Altars were built for slaughtering of offerings (Ber. 8:20; Shem. 20:24), burning of incense (Shem. 37), or as memorials (Ber. 12:7, 13:18, 26:25, 35:1; Shem. 17:15).

Altar for Burnt Offering - Bronze Altar (Shem. 27, 30).

Altar for Incense - Golden Altar (Shem. 37).

Anti-Messiah: There are many Anti-Messiahs (1 Yn. 2:18), yet there is an important one, and many theories have been presented throughout the centuries. Most of them identify this Anti-Messiah with the one(s) we read about in Yesh. 14:12-14, Dan. 7, Dan. 8, Dan. 9, Dan. 11,

Mt. 24:15, 2 Thess. 2:1-12, Rev. 13. In Rev. 13 we read of two beasts, the one seemingly a political power, and the other a religious one. This latter seems to be more closely linked to the one we read of in 2 Thess. 2, and also the “Abomination that lays waste,” of which we read in Dani’el in three places, and which עֲשֵׂהָ quotes in Mt. 24:15. If we study the Greek word *anti* we discover that it more frequently means “in place of” or “instead of” in the Messianic Scriptures than its other meaning of “against.” Is this then not what the Messiah prophesied about when He spoke of “another” one, in Yn. 5:43? Further, is it not the same “another” one Sha’ul spoke about in 2 Cor. 11:4? Whoever or whatever the anti-Messiahs are, they are all used by Satan, for he is behind them all. He even masquerades as a messenger of light! (2 Cor. 11:14).

Ba’al: This word, it seems, gradually became a proper name. A similar Semitic word derives from the Aryan root *Bhal*, which means “to shine,” according to some. According to W. H. Roscher’s well-known lexicon of mythology, *Ba’al* (*Bel*, *Belos*) was the ancestral and national deity of the Semites, and says that *Ba’al* was the founder of Babel (Babylon), according to secular history. He is identified with Zeus, Jupiter, Ammon, Asshur, Assur, Kronos, and Bel-Marduk. Morris Jastrow, Max Müller, and W. H. Roscher all three agree: *Ba’al* is the Babylonian sun-deity. The Ba’als of the nations were sun-deities, and Ba’al worship means sun worship.

Beast: In Scripture, “beast,” or at times called “wild beast,” has the figurative meaning of a gentile reign or power, whether it be a gentile religious, or a gentile political power – see Dan. 7, especially vv. 17 and 23. In Rev. 13 we read of two beasts, one of which seems to be a religious power. See also Yehez. 34:25-28.

Believe, Belief: In the Greek of the Messianic Scriptures we find the word *pisteuo*. In classical Greek the word means “trust,” and this is confirmed by the Greek of the Septuagint which uniformly translates the Hebrew *aman* by the word *pisteuo*. You might ask: Why not then translate *pisteuo* by “trust”? At first we thought to do so,

but then found too many other words that had to be rendered as “trust,” and decided to rather use the word “believe.” So, when reading *The Scriptures*, bear in mind that it means much more than uncommitted believing. It means to trust, to rely on, and even to prove your belief by obedience. A great believer once said, “He who believes shall obey, for by his obedience he proves that he believes.”

Beliya’al: Often found as a compound expression, “Sons of Beliya’al” in the Scriptures. It is derived from two Hebrew words meaning “not” and “be of use,” thus meaning “worthlessness.” It could have been a proper name, originally. In 2 Cor. 6:15 it is used as a synonym for Satan.

Between the Evenings: Hebrew idiom which according to the Pharisees means: between the decline of the sun immediately after midday and sunset, that is approximately 3 pm. in the afternoon - but according to the Sadducees means between sunset and dark, i.e. twilight.

Birth Pains: See *Great Distress*.

Bondage: To “be in bondage to,” or to “be a slave of,” or to “be a servant of,” are three different ways of translating the same Hebrew word and its Greek equivalent. The decision to use any one of these three terms has always rested with the translator. The reader of *The Scriptures* might change them to suit himself. The bondage that we should be beware of, and be set free from, is of course “bondage to sin” – as we read in Yn. 8:34 and Rom. 6:6-23.

Choose, Choice: The main word used in the Hebrew is the verb *bahar*, which means to try, or by implication, to choose. One authority says it means “to choose after testing.” As a nation, Yisra’el was, and still is, the chosen nation. Further, their Sovereign, עֲשֵׂהָ, is the Chosen Servant! Elohim chooses His chosen ones for a certain task, for a High Calling, to comply with His conditions He laid down for them, namely to be “His treasured possession.” We find it in the following texts: Shem. 19:5-6, Deb. 7:6-7, Deb. 10:15, Deb. 14:2, Deb. 26:18, Teh. 135:4, Yesh. 41:8, Yesh. 44:1-2. However, we find it even more clearly given to us in the Messianic Scriptures, namely in Eph. 1:4

(also confirmed in 2 Thess. 2:13), which says that He has chosen us in Messiah “to be set-apart and blameless.” It is as clear and simple as that! Because of this High Calling we understand why “many are called, but few are chosen” (Mt. 20:16, Mt. 22:14). That is why there are few who find it (Mt. 7:14, confirmed also in Lk. 13:23-30). Yisra’el was “chosen in the furnace of affliction” (Yesh. 48:10), and it is no different for the Messianic believer (Mt. 7:14). That is why few are chosen!

Chosen Servant: The Spirit, inspiring all Scripture, has coupled these two words (“Chosen,” and “Servant”) in seven places (the perfect number), as a descriptive term for His people, and this term also refers to our Messiah! Why the Messiah as well? Because the Messiah is the embodiment of Yisra’el. We find these seven texts in the Book of Yeshayahu, in 41:8 & 9, 42:1, 43:10, 44:1 & 2, 45:4.

Commands (Commandments): The term “Ten Commandments, Ten Commands” is not found in Scripture at all! It is “Ten Words.” The word “command(s)” and the word “word(s)” are often used as synonyms in Scripture, and often used interchangeably. See *Word* below.

Covenant: *The Interpreter’s Dictionary of the Bible*, vol. 4, p. 575, says, “There can be no doubt that the fundamental meaning of ‘covenant’ in the NT is derived from, and is a highly creative reinterpretation, of the OT *berith*, a two-party arrangement in which one is bound by oath.” Dr. Bullinger in *The Companion Bible*, Appx. 95, wrote, “The word ‘Testament,’ as a translation of the Greek word *diatheke* (which means ‘covenant’), has been nothing less than a great calamity; for, by its use, truth has been effectively veiled all through the centuries; causing a wrong turning to be taken ... errors of tradition have usurped the place of important truth. The word ‘Testament’ as a name for a collection of books is unknown to Scripture. It comes to us through the Latin Vulgate.” *Testamentum* was a Roman “omen of death.” Closely related to this word we find *Testomonium* as the name of a Roman deity, as well as *Test*, found in many European languages.

Darnel: In Mt. 13, Mk. 4, and Lk. 8 we read of the parable of the Sower (הוֹשֵׁעַ) sowing the wheat, and then (as we read in Mt. 13) comes the devil sowing the darnel (tares), which then grows among the wheat. It is generally agreed that the Greek *zizania* denotes “bearded darnel.” This is a noxious plant, practically indistinguishable from wheat until the ear has developed. Messiah Himself reveals unto us in Mt. 13:41 that this darnel (the false wheat), represents teachings of “lawlessness,” sown by the devil, which shoots up among the true believers, right in the midst of the Messianic reign, the Messianic Belief! This lawlessness takes on form and is manifested in people, co-existing with the true believers in the Messiah’s reign! All these teachings of “lawlessness” are the stumbling-blocks, causing believers to sin. At the end of this age the Messiah is going to send out His messengers to gather all these stumbling-blocks, as well as all “those doing lawlessness,” and throw them into the furnace of fire!

Day of הוֹרָה This expression appears some 30 times in the Scriptures, and this particular day is also referred to by means of equivalent phrases, about 300 times. It speaks of the visitation, the punishment, when הוֹרָה actively intervenes to punish sin, especially at the end of the ages.

Deceit, Deception: The opposite of truth is “lie” or “falsehood,” but so is “deceit” and “deception.” Satan, the devil, is the father of all lies (Yn. 8:44). He is also the great deceiver (Rev. 12:9), deceiving the whole world. He started his work of deceiving in the garden of Eden, and he has been doing it ever since, even coming as a messenger of light, even through his ministers who present themselves as ministers of righteousness (2 Cor. 11:13-15). In Mt. 24, speaking about the days prior to His return, הוֹשֵׁעַ warns us no less than four times against the deception (or leading astray) during the last days (vv. 4, 5, 11, 24). Sha’ul reveals this to us as well in 2 Thess. 2, and explicitly warns us about “lawlessness” taking over in the Worship! This lawlessness is associated with “deceit”, “falsehood” and “delusion” (2

Thess. 2:9-11).

Deliverance: See *Save*.

El, Eloah, Elohim, Elahin, Elyon:

El: Mighty One, Strength

Eloah: Singular form of Elohim, has same meaning as El.

Elohim: Plural of Eloah, Rulers, Messengers.

Elyon, El Elyon: The Most High El.

<i>Hebrew</i>	<i>Aramaic</i>
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Eloah	Elah
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Elyon	Illaya
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Elohim	Elahin
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Other languages: Ugaritic: “Il”, plural: “Ilm”, “Ilhm”; Phoenician: “I”, plural: “Im.”

The word “*El*” is a very ancient Semitic term. Among Semitic languages it is one of the most used terms for greatness, strength or deity. In Hebrew religious usage it does not denote a proper name but is used as a title. Used for the Creator’s superiority over all other as a generic term in Daniel 11:36 “...*the El of elahin*...”

El, Eloah, Elohim is used to refer to the Creator, but also applied to rulers, messengers and persons. (Referring to Mosheh in Shemoth 4:16, “*And it shall be that he shall be a mouth for you, and you shall be an elohim for him.*”) Also Teh. 82:1.

Elyon is translated as Most High. Used in Tehillim 7:17 “*And praise the Name of הוה (Elyon) Most High.*”

The term “*Eli*” (my El) used by Messiah in the Messianic Writings in Mark 15:34 “*Eli, Eli lamah shebaqtani.*”

Emendations by the Sopherim:

The 134 passages where the Sopherim (scribes) altered the Name הוה to Adonai: Berëshith 18:3,27,30,32;19:18;20:4 Shemoth 4:10, 13;5:22;15:17;34:9(2) Bemidbar 14:17 Yeshoshua 7:8 Rulers 6:15; 13:8 1 Melaqim 3:10,15;22:6 2 Melaqim 7:6;19:23 Yeshayahu 3:17,18;4:4;6:1,8,16;28:2; 29:13; 30:20;37:24;38:14,16;49:14 Yehezqel 18:25,29;21:13;33:17,29 Amos 5:16;7:7,8;9:1 Zeqaryah 9:4 Miqah 1:2 Mal’aki 1:12,14

Tehillim 2:4;16:2;22:19,30;30:8; 35:3,17,22;37:12;38:9,15,22;39:7;40:17; 44:23;51:15;54:4;55:9;57:9;59:11; 62:12;66:18; 68:11,17,19,22,26,32; 73:20;77:2,7;78:65;79:12; 86:3,4,5,8,9,12,15;89:49,50;90:1,17; 110:5; 130:2,3,6 Dani’el 1:2; 9:3,4,7,9,15,16,17,19(3) Ėqah 1:14,15(2);2:1,2,5,7,18,19,20; 3:31,36,37,58 Ezra 10:3 Neqemyah 1:11; 4:14 Iyob 28:28

The 8 passages where the Sopherim substituted the Name הוה with Elohim:

Tehillim 14:1,2,5;53:1,2,4,5,6

The 18 passages where the Sopherim “corrected” the text with good intentions to “revere” the Name of הוה are:

Berëshith 18:22 Bemidbar 11:15; 12:12 1 Shemu’el 3:13 2 Shemu’el 16:12; 20:1 1 Melaqim 12:16 2 Dibre haYamim 10:16 Iyob 7:20; 32:3; Tehillim 106:20 Yirmeyahu 2:11 Ėqah 3:20 Yehezqel 8:17 Hoshëa 4:7 Haqayyiq 1:12 Zeqaryah 2:8 Mal’aki 1:13

First Day of the week: The underlying Greek text is “*mia ton sabbaton*”, which when literally translated means “one of the sabbath/s”, but is traditionally rendered as “first day of the week.” The term “first day of the week” is literally translated as “*proté hemera tis hebdomata*” in Greek, but nowhere appears as such in the N.T. There is a strong argument that “*mia ton sabbaton*” should be rendered according to Semitic idiom as “day one of the week”, and we have decided to retain the traditional rendering as “first day of the week”, in Scripture passages such as Mt. 28:1, Lk. 24:1, Yn. 20:1 etc., unless further light to the contrary is forthcoming.

Gad: Apart from Gad, the son of Ya’aqob, there was another “Gad.” The astrologers of Babel called Jupiter (Zeus) by the name

“Gad.” He was also well known among the Canaanites (the Kena’anites) where his name was often coupled with Ba’al, Ba’al Gad, which according to the Masoretic vowel pointing in the Book of Yehoshua is pronounced: Ba’al God. This same name is discovered in the ancient Germanic languages as *Gott, Goda, Gode, God, Gud, Gade*. And searching further back into its Indo-Germanic (Indo-European) roots, we find that it traces back to the word *GHODH*, which means “union,” even “sexual union.” No wonder this meaning is still evident in the Dutch and German *gade*. It is also not difficult to see it in the English “gadfly” and “gadding about.”

God: See *Gad*.

Great Distress: Messiah prophesied that prior to His return, there shall be a time of Great Distress, or Great Pressure. He said so in Mt. 24:21 & 29, Mk. 13:24, and in Rev. 7:14. This was also prophesied in Deḅ. 4:30, and in Yirm. 30:6-7. This time is also known as the time of “birth pains,” which is often found in the same passage, as a parallel term, describing the Great Distress. We read of this time of “birth pains” in Teh. 22:31, Teh. 102:18, Yesh. 66:7-9, Yirm. 30:6-7, Miḵ. 4:6-10, Miḵ. 5:3, Mt. 24:8, Rev. 12:5. What is to be born at this time? Yisra’el, repenting Yisra’el, namely Yisra’el who has turned back from apostasy, unbelief and disobedience – with the born again gentiles grafted in among them!

Gentiles: In Hebrew, and in Greek, the word literally means “nations.” In Scripture it has the meaning of non-Yisra’elites or non-Yehudim, in most cases. In a few instances it means “many, or all nations, including Yisra’el.” The true believer is repeatedly admonished not to learn the way of the gentiles (Way. 18:3, Deḅ. 12:30, Deḅ. 18:9, Yirm. 10:2, Yeḅez. 11:12, Yeḅez. 18:9, Miḵ. 4:5). And those who were gentiles before they came to conversion are admonished to “no longer walk as the gentiles walk” (1 Cor. 12:2, Eph. 4:17, 1 Kēpha 4:3). Therefore, those who were gentiles, but came to belief, who are grafted in among the true Yisra’elites (Rom. 11:17-24), simply have to unlearn

their old gentile ways, and “come to the light” of Tsiyon (Yesh. 60:3), and “walk in the light” of the Renewed Yerushalayim (Rev. 21:24). They shall serve ה'יהוה, they shall love the Name of ה'יהוה, they shall no longer defile the Sabbath, and they shall hold fast the covenant of ה'יהוה (Yesh. 56:6). They shall come to the House of the Elohim of Ya’aqoḅ, to Tsiyon, to Yerushalayim, and be taught the ways of Elohim, the teaching, the Word of ה'יהוה (Yesh. 2:2-3, Miḵ. 4:2). What is the future of this unrepentant gentile world in which we live, who are outside the covenant of ה'יהוה? None at all! Read this in Yesh. 34:2, Yirm. 25:26-33, Yirm. 30:11, Yirm. 46:28, Dan. 2:44, Dan. 7:27, Amos 9:8, Oḅad. vv. 15-21, Ḥagg. 2:22, Rev. 11:15. Only Yisra’el, the true Yisra’el, shall be saved, everlastingly saved (Yesh. 45:17), in the end-time judgment!

Heart: In Scripture this word is used figuratively in most instances, being one of the richest terms for the totality of man’s inner nature. Whereas to the Greek (and also to the English speaker) heart refers to the emotions - to the Hebrew it refers rather to the centre of man’s thoughts. In fact, it stands for the centre of man, especially the centre of volition and the centre of moral behaviour. The Word enters us through the ‘eye gate,’ or through the ‘ear gate.’ The next organ it then encounters is the heart. The heart of unregenerate man, however, presents a problem. We read in Yirm. 17:9 that “The heart is crooked above all, and very sick (or, desperately wicked).” Further, our Messiah teaches us that the heart is the source from which come all forms of sin (Mt. 15:19, Mk. 7:21-22). Those who still live according to the flesh have uncircumcised hearts, they have callous hearts, hardened hearts, hearts of stone. Those who do not yield “all their heart” unto Elohim, through His Son, are those who keep their hearts far away from Him (Yesh. 29:13, Mt. 15:8, Mk. 7:6). But those who have surrendered “all their heart,” those whose “hearts are steadfast with Him,” are living a life of overcoming, for they “are true to His covenant” (Teh. 78:37), their “eyes watch My ways” (Mish. 23:26), they no longer live accord-

ing to the “teachings” which are but the “commands of men” (Yesh. 29:13, Mt. 15:8, Mk. 7:6). Those who overcome are the true Yisra’ēlites, the true Yehudim. Their hearts are circumcised, they keep the law as proof of their love towards Elohim (Rom. 2:26-29, 1 Yn. 5:2-3, 2 Yn. v. 6). Our Elohim is not satisfied with a divided heart, or part of your heart. He demands “all your heart” (Deb. 4:29-30, Yirm. 29:13, Yo’el 2:12, Mt. 22:37). Those who seek Him shall only find Him if they come to Him with all their heart.

Jesus: Consider *Iesous*, rendered as “Jesus” in English versions up to now. For example the authoritative *Greek-English Lexicon* of Liddell & Scott, under *Iaso*: the Greek goddess of healing reveals that the name *Iaso* is *Ieso* in the Ionic dialect of the Greeks, *Iesous* being the contracted genitive form! In David Kravitz, *Dictionary of Greek and Roman Mythology*, we found a similar form, namely *Iasus*. There were four different Greek deities with the name of *Iasus*, one of them being the Son of Rhea. Further, it is well known that *Ies* is the abbreviated form of the name *Iesous*, and Dr. Bullinger, in *The Apocalypse*, p. 396, says *Ies* was part of the name of Bacchus! Also see *Come out of her, My people*, by C.J. Koster.

Kush: Usually taken as Ethiopia, the territory south of Mitsrayim (Egypt). In Ber. 2:13 it could have been that which was later known as Miḏyan, or else it could have been the Accadian *Kas*.

Law: In the Tanak (pre-Messianic Scriptures):

(1) We have rendered *Torah* as “*Torah*,” rather than translating it by an English word, thereby retaining the force and flavour of the original, as it appears in its various contexts. While the closest English word is the traditional “law” (and that is the rendering given in the Greek text of the Messianic Scriptures, from the Greek word *nomos*), the word *Torah* is far wider in meaning. It derives from the word *yarah* which carries the meanings “to cast,” “to lay foundations,” “to sprinkle,” “to water,” “to send out the hand,” “to show,” “to indicate,” “to teach,” “to

instruct” (Gesenius). The word *Torah* is used in reference to precepts, commands, statutes, judgments, rules, whether in the singular or in groups. Understandably then, it carries the additional meanings of “body of law,” “body of instruction,” etc., and is used to refer also to the entire content of the *Humash*, the first five books of the Tanak (see Preface). Indeed, when context indicates that the “law of הַדִּינָה” is being referred to, the primary reference is to the *Humash*.

(2) We have rendered *hoq* and its feminine form *huqqah* in most places as “law” instead of the traditional “statutes and ordinances.”

(3) We have rendered *mishpat* as “judgment” or as “right-ruling,” and its verb *shaphat* as “judge” or “rightly rule.”

(4) Expressions such as “command,” “law,” “teaching,” “Torah,” “word,” etc. are often used in an inclusive way, whether in the singular or in the plural.

(5) Much of the Torah involves commands, laws, right-rulings, statutes, etc., which relate to a properly constituted society, such as that which prevailed under Moshel or under the sovereigns of Yisra’el. As such, laws which clearly apply within a civil or national context are not to be misapplied by individuals living in a society that is not totally subject to the Torah as its constitution and legal code. Thus for example, you may not decide to stone someone to death for desecrating the sabbath. The decision would have to be made by a judge within the framework of such a Torah-based nation. Clearly then, although these laws are still applicable, since the context in which they are to be applied is lacking at present, they can only be applied when such a Torah-true nation comes into existence (for example, when Messiah returns to set up his Kingdom).

Law - In the Messianic Scriptures:

The word “law” occurs throughout the Messianic Scriptures, usually in reference to the Torah, in whole or in part. In this respect, our comments above (Law - In the Tanak) should be considered as a background to the correct understanding of the usage of those who wrote the Messianic Scriptures (New Testament).

However, a number of other points should also be borne in mind, viz.:

(1) Firstly, the text underlying all translations made today is Greek, not Hebrew, although the original Semitic structures and thought-patterns underlying the Greek text are frequently still discernible in the Greek text. This means that Greek words like *nomos* (law) may also represent expressions or ideas other than Torah from time to time in the Messianic Scriptures. Thus, in Romans 7,8, the word “law” sometimes refers to the “Torah”, the Law of הַתּוֹרָה, the first five books of the Tanakh (Old Testament), as in Romans 7:14,16,22; 8:3,4,7, but other times it refers to something else such as a body of rules or a fixed system or pattern of behaviour, as in Romans 7:21,23; 8:2.

Both usages appear together in Romans 7:25, where the “law” of sin, i.e. the “fixed behaviour pattern” of sin (sin is “Law-breaking”- I Yoḥanan 3:4) is contrasted with the “Torah” of Elohim. The expression “the law of sin and death” in Romans 8:2 is not a reference to the Torah as such, but to the system of sin and death in those who are walking in the flesh and not in the Spirit (Romans 8:1,2,6,7).

(2) There are times when *nomos* (law) is used to refer to a portion of the Torah such as that which applies to the Lēwitical Priesthood, or to the Set-apart Place (K.J.V. “Sanctuary”), and a failure or refusal to see this could lead to the erroneous conclusion that the Torah / Law given at Sinai has been annulled, abolished, done away, or at least been changed, when in fact this is not the case at all! (Mattithyahu / Matthew 5:17-20). An example of this is in Iḥrim / Hebrews 7:12. The King James Version puts it this way: *“For the priesthood being changed, there is made of necessity a change also of the law.”*

Since the “change” referred to is in reference to the “scaling down” from the heavenly original to the earthly shadow-copy (see Iḥrim / Hebrews 8:1,2,5), from a system in which the High Priest is eternal to one in which the human high priest keeps dying and having to be replaced by another, it would be wrong to see this verse as a

proof-text for the position that the Torah / Law given at Sinai has been changed. A careful look at the context makes abundantly clear the fact that the order of Malkitseq preceded that of Lēwi, even as the heavenly Set-apart Place preceded that of the earthly one. The fact that הַדְּוָשָׁע began his High Priestly duties in the heavenly Set-apart Place after his death on Golgotha does not mean that the heavenly system only came into being at that time. The point made in Iḥrim / Hebrews 7:12 is that the present earthly / shadow-copy / “scale model” cannot produce perfection. Perfection requires nothing less than the ministry of “such a Kohēn ha Gadol (High Priest), who is seated at the right hand of the throne of the Greatness in the heavens, and who serves in the set-apart place and of the true Tent, which הַדְּוָשָׁע set up, and not man” (8:1,2).

Lord: Substituting the Name of הַדְּוָשָׁע with “LORD” or “Lord,” as has been done in most translations, is against all Scripture:

(1) It is transgression of the Third Command(ment) which prohibits us from bringing His Name to naught, or falsifying it.

(2) It is transgression of the command in Deb. 4:2, “Do not add to the Word which I command you, and do not take away from it.” This is repeated in Deb. 12:32, Mish. 30:6, Rev. 22:18-19.

(3) הַדְּוָשָׁע reproves the prophets in Yirm. 23:36, “You have changed the Words of the living Elohim...”

(4) “Lord” is not an innocent title. We trace it back to the Roman house-deity, and further back to the name of an Etruscan sovereign, *Larth*, not forgetting that in those days the sovereigns were deities! So this is transgression of the clear command of Shem. 23:13.

Messiah In You: The Messianic Scriptures contain two important messages:

(1) To come to הַדְּוָשָׁע, to believe in Him and accept Him, and also acknowledge and accept the tremendous price He paid on Golgotha for your sins. For He is the only perfect offering for your sins, for the forgiveness of your sins.

(2) Secondly and subsequently, the message of the blessing, the privilege, of hav-

ing Messiah in you, also called the Word in you, and in other places called the Set-apart Spirit or Spirit of Truth in you. Remember: the Spirit represents the Father and the Son (Yn. 14:23). This fact appears in no less than 32 texts in the Messianic Scriptures! This all-important teaching has been sadly neglected in most denominations. Why is it so important? Simply because it is the only way to overcome the wicked one, that one who is the ruler of this present age (world). 1 Yn 4:4 greatly encourages us and says, “He who is in you is greater than he who is in the world.” הוֹשֵׁעַ says in Yn. 15:5, “Because without Me you are able to do naught”! However, there is a condition Messiah laid down for Him (or the Spirit) to live in us: We have to guard (keep) His Words (Commands), which are the same as the Words (Commands) of His Father (7 texts in Yohanan prove this to us). He, or the Spirit, only lives in us if we guard His Words (Commands) – Yn. 14:23, 1 Yn. 3:24. This fact is repeated for us in Acts 5:32: the Set-apart Spirit is given “to those who obey Him.” This second message of “Messiah in you,” which we find in the Messianic Scriptures, is nothing else but the life of obedience, to be set apart, as we sit at the feet of הוֹשֵׁעַ and learn from Him, feeding on the manna (the Word), in order to grow to maturity and bear the fruit of righteousness! This obedience to הוֹשֵׁעַ is not optional, no, it is imperative, for without this life of set-apartness (set apart from the sins of this world), NO ONE SHALL SEE HIM (Heb. 12:14). If we truly love Him, we shall indeed obey Him (Shem. 20:6, Yn. 14:15, 1 Yn. 5:2-3, 2 Yn. v. 6). This obedience to הוֹשֵׁעַ is sadly neglected, yet a vital prerequisite (Yn. 3:36, Acts 3:22-23, 2 Cor. 10:5, Heb. 5:9). Obeying הוֹשֵׁעַ results in, and is the same as obedience to the Commands of הוֹדוּ, and is an essential condition for everlasting life – Mt. 19:17, Lk. 10:28, Yn. 12:50, Rev. 22:14. Those who hear the Words (Commands) of הוֹשֵׁעַ, but do not do them, shall fall, greatly (Mt. 7:24-27, Lk. 6:46-49). We are listing these texts of “Messiah in us” (or the Spirit in us) for your convenience:

Yn. 6:56; Yn. 14:17; Yn. 15:4, 5, 7; Rom. 8:8, 9, 10, 11, 11; 1 Cor. 3:16; 1 Cor. 6:19; 2 Cor. 6:16; 2 Cor. 13:5; Gal. 2:20; Gal. 4:19; Eph. 3:17; Eph. 4:6; Philip. 2:13; Col. 1:27; 1 Thess. 2:13; 2 Tim. 1:14; Heb. 13:21; Ya'aqob 4:5; 1 Yn. 3:9, 24, 24; 1 Yn. 4:4, 12, 13, 15, 16; and last but not least, Yn. 14:23. This revealed secret (mystery) of “Messiah in us” is the only expectation (“hope”) for the believers, for them to truly overcome (Col. 1:27). It is the secret we all need, it is the key to a life of overcoming, to be truly set-apart.

Mitsrayim: Egypt.

Name: The Hebrew word is *shēm*, which means much more than “name” in English. It is not a mere label of identification, it is an expression of the essential nature of the bearer of that name. In Hebrew, in the Scriptures, it speaks foremost of His authority. The Name of הוֹדוּ reveals Him, His character, the remembrance of Him, and His authority. However, an unseen heavenly Being can only be identified by His Name and by the Word that He has given us – how else?

Obey My Voice!: Although Ya'aqob was the first to be called by the name “Yisra'el,” we often read of Abraham being the father of Yisra'el. Elohim reveals to us how and why Abraham qualified to be the father of Yisra'el, for we read in Ber. 26:5, “Because Abraham obeyed My voice and guarded My charge: My commands, My laws, and My teachings.” Again, when Yisra'el was saved out of Mitsrayim, the land of sin, He laid down His condition for Yisra'el to be His people, as we read in Shem. 19:5-6, “If you diligently obey My voice, and shall guard My covenant, then you shall be My treasured possession above all the peoples – for all the earth is Mine – and you yourselves become to Me a reign of priests and a set-apart nation.” And for us it is no different, for הוֹשֵׁעַ is the embodiment of that same Word, that same Voice, which we need to hear, and obey. Read about this vital necessity of obeying הוֹשֵׁעַ – in Mt. 7:24-27, Mt. 17:5, Lk. 6:46-49, Yn. 3:36, Yn. 14:15, Yn. 15:10, Acts 3:22-23, 1 Yn. 2:3-6, Rev. 3:8-10, Rev. 12:17, Rev. 14:12.

Overcome, Overcomers: Ya'aqob's name

was changed to Yisra'ël because Ya'aqob "overcame (prevailed) with Èl." The prophetic Books repeatedly speak of this one nation that shall be overcomers when Messiah returns: Yisraël! The Book of Revelation uses the word "overcome" (and "overcomers") no less than 17 times. Who else overcomes with Èl but Yisra'ël, the true Yisra'ël!

Parable of the Sower: We referred to this briefly under the heading *Darnel*. הַדָּרְשֵׁי sows the Word of His Father. What becomes of the Word He sows? The outcome can be one of four – according to Mt. 13:4-8, and similar passages in Mk. 4:4-8, and Lk. 8:11-15. Messiah further gives the explanation of this parable in Mt. 13:18-23, and the corresponding passages in Mark and in Luke. The Word is either snatched away by an evil bird, or it sprouts but only for a while, or it grows but becomes choked, or else it grows and bears fruit. The last of the four groups is the only one to be acceptable, ultimately, for those belonging to this group are the only ones bearing fruit, the fruit of righteousness.

Parallelism in Scripture: In studying Scripture the reader is delighted by the amazing parallelism he encounters, throughout Scripture – parallel expressions, parallel words, often used in a parenthetical way, and even synonymously. For instance, in Teh. 119:172 three parallel words are used, being analogues, even synonyms: word, commands, righteousness. As we keep on studying the Scriptures we become aware of the oneness, the unity of all Scripture!

Paul: Who changed the name of Sha'ul to Paul (Paulus)? We find no evidence in Scripture as to why, when, and by whom this change of his name was instigated. All we could find was this: The ancient Romans had a national hero named Paulus. Was this change from "Sha'ul" to "Paulus" done in order to appease the Roman people? See Acts 26:14, also in other translations where Messiah called him Sha'ul (Saul). There is of course the possibility that Paulus was used to represent the Hebrew name *Pallu* (Ber. 46:9; Shem. 6:14; Bem. 26:5,8; 1 Diḇre. 5:3.)

meaning *separated* and that this was used by the believers in reference to his being especially set apart. To avoid taking sides we have used the form "Sha'ul" as per Messiah in Acts 26:14.

Post-exilic Apostasy: Some (estimated to be 25%) of Yehudaḡ and of the other tribes returned from exile in Babel and Assyria. After their return we find that apostasy had set in, or else started. Some proofs of this apostasy are:

(1) Babylonian month names were adopted which were clearly associated with Babylonian mythology: *Nisan*, *Siwan* etc., and we find them in the post-exilic books of Ezra, Neḡemyah, Estër, Zekaryah. In post-Scriptural times we find that they even adopted the name of the Babylonian sun-deity, *Tammuz*, by which to name one of their months.

(2) Estër's original name was Haḡassah (myrtle). The name Estër derives from *Ishtar* (the Babylonian female deity), or else from the Persian *stara* (star), according to our Bible dictionaries.

(3) The apostasy went on, and sometime later on in the Greek period the political party of the Pharisees, the "lay scribes," started taking over from the Lëwitical priesthood, ousting them, which was un-Scriptural. Man-made laws and traditions took over – totally un-Scriptural.

(4) The Name of יהוה began to be suppressed. At least by the 3rd century BCE the Name came to be avoided, and *Aḡonai* substituted in its place. Later on they substituted *HaShem*, according to the custom of the Samaritans. In the Talmud we find instructions that the Name was "to be hidden," and in another place we read, "to be kept secret," and again, "disguising it." (Detailed references about this are obtainable from us). They did exactly as was prophesied in Yirm. 23:26-27 (see also under *Lord*, above).

(5) Possibly for the same reason Yeho-, the abbreviated form of the Name of יהוה, became eliminated from the name of the successor to Mosheh, Yehoshua, who now became known as Yeshua (see Neḡ. 8:17). Deleting the Yeho- from Yehoshua's name, was probably the reason our Messiah became known as Yeshua in the

Hebrew Shem-Tob text of Mattithyahu. According to Yn. 17:11-12, and Philip. 2:9, the Name of יהוה, or at least part of it, ought to be in the Name of יהושע!

(6) This apostasy became worse and worse, and by the time יהושע began His ministry He repeatedly reproved the Pharisees (and others) for their lawlessness (Mt. 23:28, Yn. 7:19), and for keeping their own man-made commands, whilst rejecting the commands of יהוה (Mt. 15:3-9, Mk. 7:7-13).

Prophets: In times past “prophets” were often regarded as mystical or supernatural. Scholars of Scripture nowadays prefer to say that a prophet, according to Scripture, simply means a spokesman – a spokesman for Elohim, if he is a true prophet, of course. All the true prophets were persecuted (Acts 7:52), and many of them were killed. Messiah said that the false prophets were well spoken of (Lk. 6:26), and He reveals to us that the false prophets are those who work lawlessness (Mt. 7:15-23).

Renewed: Two Greek words, *neos* and *kainos*, have been rendered as “new” in almost all translations. The latter’s meaning differs from the former, and is derived from the verb *kainoo*, which means “to make new.” The Hebrew equivalent of this verb is *hadash*, which means “to renew.” For this reason we have rendered *kainos* as “fresh” or as “renewed.”

Righteousness: In Scripture this word means to do what is right in the eyes of the Father, or as most scholars of Scripture agree: “Righteousness is conformity to law, especially to the law, mind and will of [the Almighty], which is the norm of righteousness.” In Deb. 6:25 we read that righteousness requires of us “to guard to do all these commands before יהוה Elohim, as He commanded us.” In Teh. 119:172 the Psalmist says, “For all Your commands are righteousness.” In Yesh. 51:7 we read, “Listen to Me, you who know righteousness, you people in whose heart is My Torah (law).” However before we start doing righteousness (the commands) we first need to be “declared right,” by belief. We first need to have our sins forgiven, we first need to come to belief, to come into a covenant relation-

ship with the Most High through His Son יהושע. On this point Sha’ul repeatedly spoke in Romans chs. 3, 4 and 5. In his day many Yehudim thought that because they were the descendants of Abraham, and were trying to keep the law their way, that they were right or righteous. No! They were putting the cart before the horse. We first need to believe and accept יהושע and His forgiveness, and then only does it become our privilege, and duty, to obey יהושע, as He commands us: Go and sin no more.

Right-ruling, Rightly rule: This noun and verb might at first appear to be unconventional, or rather unknown in the English language. They render the Hebrew noun *mishpat* and its verb *shaphat* often more precisely than the well-known “judgment” and “judge.” Traditionally they have been rendered as “justice” and “justify” in some instances. We have avoided these latter two words because they derive from the name of a gentile deity.

Sabbath (Seventh Day of the Week): This day was blessed and set apart by Elohim at creation (Ber. 2:2-3). Later on it was instituted as the sign of the everlasting covenant between Elohim and His people, a sign that He sets them apart, an everlasting sign (Shem. 31:13-17, Yehez. 20:12-20). Sabbath-keeping is one of the Ten Words of the Covenant, standing forever, settled forever in heaven, founded forever (Teh. 89:34, Teh. 111:8-9, Teh. 119:89). We would like to point out the following:

(1) יהושע kept the Sabbath (Lk. 4:16, Yn. 15:10), and the women who were taught by Him still kept it at the time of Messiah’s burial (Lk. 23:56).

(2) Sha’ul kept it (Acts 13:14, Acts 13:42-44, Acts 17:2, Acts 18:4 & 11).

(3) Ludia and the women kept it (Acts 16:13).

(4) In Heb. 4:9 we are again reminded of the necessity of keeping the Sabbath!

(5) Finally: After the end-time judgment has come upon this earth (Yesh. 66), and a new heavens and a new earth is established, we read in Yesh. 66:23 that the Sabbath shall still be kept!

(6) Who then changed it to Sunday, in effect nullifying it? In Dan. 7:25 we read

of a horn, a sovereign (remember: in those days the gentiles regarded their sovereigns as deities). This one is often interpreted as being the Anti-Messiah, the enemy of the Chosen People. In Dan. 7:25 we read that he would “intend to change appointed times (or, festivals) and law.” The RCC openly boast that they changed the Sabbath to Sunday. This change was preceded by Emperor Constantine legislating, in the year 321, that “the venerable day of the Sun” was to be kept as a day of rest. Remember: Constantine was a worshipper of *Sol Invictus*, the sun-deity. The “Church” soon followed suit, and in the year 336 (some give the date as 364), at the Council of Laodicea, Canon 29, the christians were commanded to observe the Sunday as well. Bishop Eusebius (270-338 CE), who worked with Constantine, admits to the Church’s decision to change from Sabbath to Sunday.

Save: According to Scripture, “to be saved” in a Spiritual sense means, to be saved from sin (Mt. 1:21). In this translation of the Scriptures we have used the word “deliverance” instead of the word “salvation” which is derived from *Salus*, an ancient Roman deity. The indwelling of הוֹשֵׁעַ gives us the power to overcome sin. That is the secret of overcoming, to endure to the end, for only those who endure to the end shall be saved in the day of judgment.

Secret: In the Greek text of the Messianic Scriptures we often find the Greek word *musterion*. This word is best translated as “secret,” because the English “mystery” could impart thoughts of mysticism. No, the secrets of the Messianic Scriptures are highly significant secrets which were revealed by Messiah, and to a lesser extent by His emissaries. Among them we read of the secret of the Messiah having officiated on behalf of His Father, long before He “became flesh.” Another secret is the secret of “Messiah in you” which we have already discussed. Another one is the Good News going out among the gentile nations, in order to seek sincere converts, “branches” from the wild olive tree to be grafted into the olive tree, true Yisra’el. Then there are the 7 parables which

Messiah spoke of in Mt. 13:3-52, secrets He revealed, as to what would become of the Messianic Worship after His ascension to heaven. Also, the shocking revelations of the end-time, of which we read in Mt. 24 and in the Book of Revelation, among them the “Abomination that lays waste” and the secret of “Babel” and her whoring daughters. All these were revelations which had already been revealed to Dani’el. However, Dani’el was commanded to keep them secret until the time of the end. And הוֹשֵׁעַ has revealed them to us in Mt. 24 and in Revelation!

Set-apart Place: This could have been rendered or alternately read as “that which is set-apart,” in most places. This would then give it an abstract meaning, e.g. in Teh. 74:3, Dan. 8:13, Dan. 11:31, Mt. 24:15.

Seven-fold Message of Revelation:

Although the Book of Revelation contains much of what is still to come, certain fundamental teachings are found in it. One revelation that comes through very clearly is the definition of the True Worship, which is given in 7 places – the number of perfection. The True Worship rests on two fundamental principles, and the True Worshipper has to comply with these two requirements: To guard the commands of יהוה, and to believe in יהוֹשֵׁעַ! We read this in Rev. 12:17 and in Rev. 14:12, and also in Rev. 15:2-3 where the overcomers are described as those who sing the song of Mosheh (the Law) and the song of the Lamb (יהוֹשֵׁעַ). Now for the other four witnesses: “Word,” “Command” and “Teaching” are very often used as parallel words, or synonyms, or interchangeably. See this for yourselves in Teh. 119:142, 151, 160. Compare also Teh. 119:105 with Mish. 6:23, and read Mish. 13:13 as well. So let us look at these other four witnesses, in the light of what we have discussed. We find these other four witnesses in Rev. 1:2, Rev. 1:9, Rev. 6:9 and Rev. 20:4 – a total of seven perfect witnesses in the Book of Revelation!

Shomeron: Samaria.

Sin: The Greek word has the meaning of “missing the mark.” The equivalent word in Hebrew means “to commit an offense,” and in Scripture this means primarily to

commit an offense against Elohim. Previously the Hebrew word's meaning was sought according to the equivalent word in Greek, but according to modern scholars of Hebrew it means "to commit an offense." Nevertheless, we find a clear and simple revelation in the Messianic Scriptures what this word means: In 1 Yn. 3:4 we read, "sin is lawlessness," and again in 1 Yn. 5:17, "All unrighteousness is sin." It is as simple as that! There are two types of sin. The one is to sin by mistake, or unknowingly or unintentionally. For this we receive forgiveness from **ה'רושע**. The other sin is to sin defiantly (with a high hand), or else knowingly, both of these being serious. We read in Shem. 34:7, and two other places, that **ה'רוה** by no means leaves sin unpunished! Dawid repented of his sin of adultery and murder, and received forgiveness. However, he was punished afterwards, five-fold! At times Elohim executed punishment for defiant sinning immediately, e.g. in Bem. 15:30-36.

Slaughter, slaughters, slaughterings: The Hebrew word is "*za'bah*" or "*ze'bah*" which means to slaughter an animal, usually an offering. This word is sometimes translated as offer, offering or offerings.

Son of Adam: We used this term, rather than "Son of Man," as a designation for our Messiah, because "Man" comes from the German *Mann* (*Mannus*), which was the great ancestor, progenitor, the ancestral deity of the Germanic race. The designation "Ben Adam" for our Messiah, is found in the Hebrew text of Teh. 80:17, as well as in the Hebrew of the Shem-Tob text of Mattityahu, and in Delitzsch's Hebrew New Testament.

Stay: In the Messianic Scriptures we have translated the Greek word *meno* as "stay," and *mone* as "place to stay" or "a stay." By doing this we meant to convey the semi-permanence of the Greek word. We could have used the word "remain" instead of "stay," of course.

Testament: See *Covenant*, above.

Terms traditionally used to substitute the Name יהוה:

יהוה, LORD, Adonai, Powers of Heaven
Shemoth 20:7 "You do not bring the Name

of יהוה your Elohim to naught, for יהוה does not leave the one unpunished who brings His Name to naught."

In their extreme and mistaken attempt to observe the Third Commandment, a "Fence to the Scriptures" was built called the Massorah. In 134 passages the Sopherim altered יהוה to "Adonai" to prevent the pronunciation of the Name. It is alleged by some that the Massorettes did not give the true vocalisation for יהוה, but used the vowel signs for the alternative title "Adonai" for the same reason. In the traditional translations, this practice continues with the Name being translated with "LORD", "HERE" and other titles.

Today we find that this practice is still observed, and that the words "HaShem" and "Adonai" are used as substitutions for the Name יהוה. HaShem literally means "The Name." Adonai means "Master."

In the Greek Manuscripts of the Messianic Scriptures we find the same practice where the Name is substituted by titles such as "Powers of Heavens" in order to abstain from using the proper Name and angering the religious institutions of the day. Even up to this day, we find that the religious institution object to the use of the proper Name in favour of titles such as "Lord," "God," "Here," "Pan Bog," "Modimo," "Utixo" and many other.

Torah: Plural Torot - Hebrew for teachings or law. See **Law**.

Thigh: Here we have a strong indication of Revelation originally being written in Hebrew. If this word was written in Hebrew, it would have been *ragel*. It's possible though, that the copiers of Revelation could have overlooked the small extension on the *dalet* (ד), which would have made it a *resh* (ר). If the word was *dagel*, it would have meant "banner", which makes much more sense than "thigh", because in the latter case two rules are broken:

(1) In Way. 19:28 we are forbidden to make tattoo's on our bodies.

(2) A person whose thigh was exposed was considered naked. See Mk. 14:51, Shem. 28:42, Way. 16:4. When Revelation was

copied it would have been easy to see the Hebrew “d” (ד) as a “r” (ר), if the former was not carefully written down. As the Hebrew script developed, the *dalet* and the *resh*, especially from around 700 BCE and onwards looked almost identical. It is also contrary to His dress in Rev. 1:13. It also seems that Messiah, when he appeared to his followers He spoke Hebrew, even though they could understand Greek very well (Acts 26:14).

Turn Back Your Captivity: This term for the return of His people from captivity (or sometimes called exile), in the latter days, is given as a prophecy – a prophecy which is for certain – in practically every one of the prophetic books, as well as in Deā. and in Tehillim. This “turning back from captivity” has a Spiritual meaning, first and foremost, and means the same as the call to “come out of Babel, My people.” (Yesh. 14:2-26, Dan. 2:28-45, Rev. chs. 17, 18 and 19).

Turn of the Year: This is known to us as equinox. It is not the end of the year as previously interpreted (e.g. Shem. 34:22).

The Two Reigns: יהוה is supreme and in complete control. However, mankind chose to obey Satan rather than the Most High, back in the Garden of Ēden. Since then “all are under sin,” and again, “all have sinned” (Rom. 3:9 & 23), and according to Gal. 3:22 all mankind has been shut up (imprisoned) by sin. Satan says in Lk. 4:5-6 that all the reigns of the world have been delivered to him, Satan! In 1 Yn. 5:19 we read that “all the world lies in the wicked one,” meaning: all the world lies under the control of the wicked one! יהוה first started calling out people from this world of sin, out from under this sinful reign (Amos 9:8), calling them out to become His people, to come under His rule. He did this in a special way when He sent His Son יהושע to establish the reign of יהוה here on earth. We all know how almost all of His people rejected Him, and the reign of Elohim was held in abeyance – until יהושע comes again and physically sets up His Father’s reign here on earth (Teh. 2, Teh. 22:28, Yesh. 9:7, Yesh. 24:23, Dan. 2:44, Obad. v. 21, Hagg. 2:22, Zek. 8:3, Zek. 14:9, Rev. 11:15). In the

meantime? יהושע is the embodiment of the reign of Elohim (Lk. 17:21), and He lives in the hearts and lives of those who have been born again. Therefore His reign is here now in a Spiritual way. It is only going to be physically set up when He returns!

Tzitzit: - Plural Tzitziyot. Found in both the Torah and Messianic Scriptures. The tzitzit is worn as a remembrance of the Torah. Bem. 15:37-41; Deb. 22:12. יהושע also wore the tzitzit as found in the Messianic Scriptures. Mt. 9:20; 14:36.

Wadi: We have used this English word which is of Arabic origin, to translate the Hebrew *nahal*. It is the only English word that aptly describes a wide river bed that only flows in times of rain, and occasionally very strongly, as a flood.

Wilderness: In Scripture this has the figurative meaning of the gentile world in which we live, almost all of us. See Teh. 78, Teh. 106, Yesh. 14, Yirm. 50 & 51, Yehez. 20, 34, Hosh. 2, Rev. 12, Rev. 17, and remember Yisra’el’s 40 years in the wilderness.

Word: As we pointed out in some of the footnotes, “word” and “command” and “teaching” are often used synonymously. יהושע is the Word, the embodiment of the Word, for the Word became flesh. He also said that the Words that He spoke are Spirit and they are Life (Yn. 6:63). Further, He says in 7 texts in the Book of Yoḥanan that His Words (or Commands, or Teachings) are exactly the same as His Father’s. He said this in 3:34, 7:16, 8:28, 8:40, 12:49, 14:24, 17:8 – seven texts in all, the perfect number! This fact of Him speaking the same Words (Commands, Teachings) as His Father, clearly identifies יהושע as being the True Prophet His Father had sent (Deb. 18:15-20).

Yehudah, Yehudim: We have used this name (in the singular and plural form), rather than the word “Jew,” because the latter has a negative connotation, and is much maligned amongst many, if not most, gentiles. Secondly, we also refrained from using the word “Juda,” because this word derives from the Greek *Iudaios* (*Judaios*) which was none other than a Greek deity (see W. H. Roscher’s lexicon of mythology). Thirdly, we hold the name

“Yehudāh” in high esteem for it contains the Name of יהוה or rather, the first three letters of it, (the so-called *Tri-grammaton*) the abbreviated form of His Name! Since learning this we stand in awe, and therefore no longer use any other “gentilised” form of this name! The Massoretes vowel-pointed this name to read “Yehudāh.” However, in old Assyrian texts we find that they called them *laudaia* (probably pronounced: Ya-u-da-ia)! So, which one is right – “Yehudāh” or “Yahudāh”? Is it possible that the Massoretes tried to disguise or mask or hide the Name here too? It might well be, or it may be a simple matter of differing stress-points in the different languages. Nevertheless, we know for certain that the Name of יהוה is contained in the name of the fourth son of Ya’aqob because Ber. 29:35 says so! Read it for yourself. The name Yehudāh means: “Let יהוה be praised,” or as Keil & Delitzsch’s Commentary puts it: “The one for whom YHWH is praised.” The fact of Yehudāh’s name being “theophoric,” i.e. containing the Name of יהוה, is acknowledged by Keil & Delitzsch, as well as other scholars of the Hebrew Scriptures, such as Procksch, Lewy, Albright, Millard and Zorell. For many years we wondered about those many texts wherein יהוה (or His Son יהושע) says that His Name “shall be put on the children of Yisra’el,” or “that the Name of יהוה is called upon you.” We read of this in many places: Bem. 6:27, Deb. 28:10, 2 Dibre 7:14, Yesh. 43:7, Yesh. 63:19, Yirm. 14:9, Amos 9:12, Acts 15:17, Ya’aqob 2:7, Rev. 3:12, Rev. 14:1, Rev. 22:4, etc. And then a few years ago we learnt that some Messianic Yehudim were led to believe that the Name of יהוה is indeed called upon His people, the Yehudim. True Yehudim are those whose

hearts are circumcised together with the born again gentiles who are grafted in among them (see Rom. 2:26-29, Rom. 11:17-24, Rev. 21:12, Yehez. 47:22-23).

Yisra’el: The name means to strive, to overcome, then rule with Ēl, given to Ya’aqob as a new name, when he strove, overcame with Ēl (Ber. 32:28). See *Overcome*. Only the overcomers are going to survive in the Great Distress of the end-time, and according to Scripture, Yisra’el, though they are to be tried and refined as silver and gold is refined, will yet be chosen – again! See Yesh. 14:1, Yesh. 45:17, Yirm. 30:11, Yirm. 46:28, Yo’el 2:32, Yo’el 3:1, Amos 9:8, Miq. 5:3-4, Zek. 1:16-17, Zek. 2:8-12, Zek. 8:3-8, Zek. 8:23, Zek. 9:9, all of Zek. 13, all of Zek. 14, Rev. 3:8-12, Rev. 14:1-5, etc. Whenever Elohim refers to Yisra’el in a positive way, it means true Yisra’el. In Rom. 9:6 we read, “For they are not all Yisra’el who are of Yisra’el.” Theologians speak of an Yisra’el within an Yisra’el, also called the “remnant.” These are the Yisra’elites who believe and obey. These Yisra’elites are those who are Spiritual, saved, living righteous lives. There are many Yisra’elites who are carnal, who are not true Yisra’elites. For instance, in Yirm. 9:26 Yisra’el is strongly reproved because their hearts are not circumcised. Yet Scripture repeatedly speaks of “the remnant of Yisra’el” that shall return (turn back), “the remnant of Yisra’el” that shall be saved. True Yisra’el (the true Yehudim) are those whose hearts are circumcised, who keep the Law! (Rom. 2:25-29, Deb. 10:12-16, Deb. 30:6-8). And the truly born again gentiles are grafted in among these Yisra’elites who are Spiritual – those who no longer wish to sin, who no longer live according to the flesh (Rom. chs. 6-8).

