

A Guide to Hebrew Bible Names

“...*Art* thou an Ephraimite (Efrati)? If he said, Nay; Then said they unto him, Say now Shibbolet: and he said Sibbolet for he could not frame to pronounce *it* right. Then they took him and slew him at the fords of Jordan (Yarden): and there fell at that time of Ephraim (Efrayim) forty and two thousand.” (Judges 12:5-6)

Introduction

This guide has been written for the inquiring Bible reader. Most of the names in this guide are familiar Bible names. Some less familiar, but interesting names and terms have been included.

Names of God and descriptions of Messiah are given special sections. All names, titles, and terms are taken from the Hebrew / Aramaic scriptures. Listings of Hebrew books of scripture are included.

In each entry, the familiar English pronunciation is given first, followed by a transliteration (a more accurate pronunciation of the name or term) in parenthesis. The meaning or interpretation, if known, is given next in *italics*. Additional remarks or references may follow. Scriptures cited in parentheses pertain to the previous remark. A scripture may be cited, without parentheses, at the end of an entry, as an example of where a particular name is found in the Bible.

The shortened names of Deity, El and Ya, are capitalized in all transliterations so that the reader may identify the names of God appearing in other Hebrew names. Out

of respect, no pronunciation key is offered for the complete name of the LORD (the Eternal).

Pronunciation Key

The transliteration of a name closely approximates the pronunciation of the name in the original language. The following simple rules are provided to help the reader pronounce transliterated Bible names:

All “a”s in transliterations should be pronounced ä as in “law”. Ah is also pronounced ä as in “law”. Be aware of the fact that a transliterated Bible name may be pronounced differently, even if it is spelled the same in Standard English. For example: the English pronunciation of Adam is Ādām, but the pronunciation in Hebrew is closer to Ahdahm or Ädäm.

All “e”s appearing in transliterated words may be pronounced ě as in “red”. Know that in some cases “e” actually represents ā, as in “day”, but pronouncing “e” as ě, is adequate for many of the Hebrew names and terms found in this guide.

When an “i” appears in a transliterated word, it should be pronounced ē as in “tree”.

All “o”s should be pronounced ō as in “go”.

All “u”s should be pronounced ū as in “true”.

Some are surprised to learn that there is no equivalent for the letter “j” in Hebrew. Jerusalem is actually pronounced Yerushalayim (Yĕrooshälāyēm) with a “y” sound at the beginning. Many translated bible names replace the original “y” sound with an English “J”.

There are several Hebrew letters that have no exact English equivalent. The letter ח (hēt) is represented by h when transliterated. H makes a sound that is somewhere between “k” and “h”. Think of the sound you make when gently clearing your throat. H may be easier to pronounce when you have a cold. To hear this consonant pronounced properly, ask an Israeli to correctly pronounce “Hanukah” for you.

Another Hebrew letter that can make a sound similar to h is the letter כ (kof). When כ makes such a sound, it is transliterated kh. כ is transliterated k when it makes a harder “k” sound.

The Hebrew letter ק (koof) also makes a “k” like sound. q is transliterated q. If you make a “k” sound every time you read q in a transliteration, you’ll come close to the ancient pronunciation.

The Hebrew letter צ (tsaddi) is represented by z. Z makes a “ts” sound, not exactly a “z”.

The Hebrew letter ר (resh or reysh) is imitated by an “r”. ר is actually pronounced with a bit of a “purr” - but this asks too much of some readers. Pronouncing r as a regular “r” is adequate.

For a quick review of the characters of the Hebrew alphabet, or rather aleph-bet, turn to Psalm 119 (KJV). You may have wondered why the Hebrew letters head each segment of Psalm 119 and no other psalm. The reason for this is that the first word (in Hebrew) of each segment begins with a letter of the aleph-bet in alphabetical order.

Psalm 119 (KJV) is an example of how literary quality can be lost or obscured in translation.

The above simple rules constitute a key that will enable you to better pronounce many Bible names. If now you could travel back in time to the ancient kingdom of Yehuda (Judah, 740 BC) asking by name for the prophet YeshaYahu (Isaiah), there is a good chance that someone there would actually understand you.

Here again is a brief review of the pronunciation key.

Transliterated

Vowel Sounds

a = ä = ah

e = ě

i = ē

o = ō

u = ū as in true

Transliterated

Consonant

Sounds

as in give

h = kh

q = k

z = ts

(All other

consonants are standard)

Many find it easier to learn the Hebrew aleph-bet and to pronounce Hebrew words than to learn all the complicated rules of English. The person who truly loves, and is interested in the Holy Scriptures, will eventually want to become familiar with the Hebrew language.

Names of God

Father (*Av*), *our Father* (*Avinu*) and *My Father* (*Avi*). *Av* is related to the Aramaic, *Abba*. See Isaiah 63:16 and Psalm 89:26-29.

“Ye are the children of the LORD (the Eternal) your God: ...” (Deuteronomy 14:1)

Every glorified heir of God has an aspect of his or her being that is *parent like* and an aspect that is childlike. (ST John 1:12; 17:5, 21-23, Revelation 21:7) The spirit personage of an individual more directly identifies with the divine *parent*.

(Romans 8:14-18) The body of flesh and bone is a being of element (we moderns might say atomic matter, Psalm 103:13-14) that is subject to the spirit much like a developing child is subject to a parent. (Luke 1:80; 2:52, 1Samuel 2:26, Ephesians 4:13)

Though there are numerous sons and daughters in the heavens (Job 38:7, Hebrews 12:9) and many who are also *parents* (Matthew 8:11, Luke 16:22-31), each exalted individual is also *parent* and child in a divine, personal sense. (ST John 14:20, 23; 17:5, 21-23, 2 John: 9)

The Father is a spirit being (ST John 4:24) who dwells in a glorified, resurrected tabernacle as the Son. (Luke 24:39) Beyond his resurrected person, God dwells in physical temples, and his amazing power and faculties extend throughout the created universe. (Exodus 15:17, 2 Chronicles 6:18, Proverbs 15:3, Jeremiah 23:23-24, 1 Corinthians 3:16-17; 6:19-20, Ephesians 4:6) "From the place of his habitation he looketh upon all the inhabitants of the earth." (Psalm 33:14) His resurrected body is a body of flesh and bone, not mortal flesh and blood. (1 Corinthians 15:39-53)

The Holy Ghost is the mind and power of God ministered by spirit messenger. (ST John 16:7, 1 Corinthians 2:14-16, Philippians 1:27; 2:5-6, 2 Timothy 1:7)

It is correct to think of the Godhead and each resurrected member of the Godhead, as a union of two classes of beings namely, *the Father* – a being of spirit and eternal intelligence, and the Son – a being of flesh and bone, ordained to grow and develop to maturity in the *divine parent*. (Ephesians 2:10; 4:12-13, Hebrews 5:8-9) Thus Jesus is both the *Father* and the Son; and in him, as also in the separate person of his *Father*, the great *Elohim*, dwells all the fullness of the Godhead bodily. (Isaiah 9:6, ST John 8:17-18, 14:9-11, 20; 20:17, Ephesians 4:10, Colossians 1:19, 2:9) See Matthew 5:48

While in the flesh, Stephen saw in vision, the glory of God the Father and the Son who was standing at the right hand of the Father. (Acts 7:55-56)

God or **GOD** (El or Elohim); see Genesis 1:1, 26. *El* (ֵל) may signify *strong* or *mighty*, *El* may also have other meanings. The term *elohim* is plural and can be translated “*GOD*”, “*Gods*” or “*gods*”. (Genesis 3:5, 22) The term can refer to false *gods* (Ruth 1:15), but there are instances in scripture where the term *elohim* (*gods*) refers to *supernal beings* and *rulers*. (Psalms 136:2-3; 82:6, Exodus 7:1; 22:28, Deuteronomy 10:17) As the body has many members and yet is one body so also is *GOD*. (1Corinthian 8:5-6; 12:12, 2 Samuel 7:22, Revelation 3:21-22; 14:1, 21:7) Wrote the seer Asaph, “*GOD (Elohim)* standeth in the congregation of [the] *mighty (El)*, among the *gods (elohim)* he judgeth.” (Psalm 82:1, direct translation) See Enos.

Scripture seems to indicate that godhood is to some extent relative: Exodus 6:7; 7:1, 1 Corinthians 8:5-6, Revelation 21:7

God Almighty (El-Shadai): The origin of the word *shadai* (שַׁדַּי) is uncertain.

Some rabbis have contended that *shadai* derives from שַׁדַּי meaning (self-) *sufficient*. Other scholars suppose a connection to the word *shadad* (שַׁדַּד) meaning to *deal violently, destroy, despoil, or devastate*. *Shadai* is also similar to the word for *breast* (שֶׁדַּי). *Shadai* is usually translated *omnipotent* or *almighty* but the words “all” and “mighty” are not apparent in the Hebrew. See Genesis 17:1 and Exodus 6:3

Holy One of Israel (Qedosh Yisra'El): See Isaiah 1:4

Husband (Ishi) *my man, my husband*. Hosea 2:16, 19-23

I AM (אֶהְיֶה). See Exodus 3:14. This sacred name or divine description is actually first person, singular, future tense. It is more literally “*I will be*”, implying “*I will ever be and I have ever been*”. The name of God is at once a verb and a proper noun. This is the sacred name revealed to Moses when God spoke to him directly, in the first person. When Moses related the name of God to the children of Israel, he used a special form of the third person, singular - telling the people,

“He will be = Jehovah” (יהוה) is his name. The LORD, of course, frequently uses his third person name when addressing his people. (Exodus 6:3)

It is an unspeakable blessing to receive the name of the LORD. (Numbers 6:24-27, Jeremiah 33:16, Isaiah 64:4, Revelation 14:1) The divine personage who led the children of Israel into the Promised Land bore the name of the LORD. (Exodus 23:20-21, Isaiah 63:9)

Anticipating his servant’s inquiry, just prior to revealing his name, the LORD spoke his name as a verb in a promise to Moses, “...Certainly *I will be* with thee...” (Exodus 3:12) The LORD then answered Moses, “*I will be* that *I will be*...Thus shalt thou say unto the children of Israel, *I will be* hath sent me unto you.” His name therefore is also a message of comfort - “*I will be the one who will be* with thee!” In other word, he is the one to come personally among us and be with us. (Matthew 28:20, Zechariah 2:10, ST John 14:16-18, 23)

Jealous (Qana) also means *zealous, become intensely red* by deep emotion. “For thou shalt worship no other god (el): for the LORD (Eternal), whose name is Jealous, is a jealous God (El)” (Exodus 34:14) The LORD has purchased his covenant people and is jealous for them. (Exodus 15:16)

JEHOVAH (יהוה): A mispronunciation of the sacred name that has become Standard English. The name is related to the Hebrew אֱהִיָּה, which translates /

AM. The proper name appears to be a special combination of “*He will be*” (*Yehi*) and “*He was*” (*Haya*). (See for instance, Revelation 1:8, 17) The name implies the *eternal* and *self-existent one, the one who is, the absolute and unchangeable one* (in righteousness), *ever living, the one ever coming into manifestation*. The name may also mean the *one bringing into being, life giver, giver of existence, he who brings to pass, performer of promises, creator*¹.

¹ In the King James Version of the Bible, “*the LORD*” replaces the sacred name יהוה in most instances. The title “*LORD God*” is a translator’s substitution for *Jehovah Elohim* (יהוה אֱלֹהִים) - the actual title appearing in Hebrew scripture. The meanings of the name *Jehovah*, properly describe God the Father, as does the title *Elohim*. The Father’s name is *Endless* and *Eternal*, which is what *Jehovah* means. (Isaiah 63:16) Jesus quoted Psalm 110:1 tacitly showing that the Messiah (Lord) is Son of *the LORD [Jehovah], the Eternal*. (Mark 12:35-37, Hebrews 10:12)

The *Eternal* has given his own name(s) to his Son by which the Son represents the Father as viceroy. (Jeremiah 23:6) Jesus said, “I am come in my Father’s name...” (ST John 5:43; 10:25; 17:26; 14:28, Matthew 24:39 and Psalm 118:26) Jesus also said, “the Father loveth the Son, and hath given all things into his hand”. (ST John 3:35) “All things” includes the sacred titles and names of the Father such as the name *Eternal (He will be)*. (Hebrews 1:4,8-12) The Father placed his own hallowed name upon the Son before the world was. (ST John 17:5-7, Proverbs 30:4) The Son bears the name *Jehovah* and all its divine equivalents, as his own name. (ST John 8:56-59; Psalm 118:26, Revelation 14:1)

A direct translation of Psalm 83:18 reads, “That they may know that thou, whose name is *Jehovah*, alone [art] the most high (elyon) over all the earth.” See Philippians 2:9-11. The ancients, who worshipped and covenanted with *Jehovah Elohim, the Eternal GOD*, worshipped and covenanted with the Father. They received the words of the Father through the mouth of the Lord (Adonai), his Son. (ST John 12:49-50) As divine executor of the Father, the Son is appropriately titled the Word. (Psalm 103:20, Isaiah 55:11, in Hebrew)

Compare ST John 12: 37, 39-41 with Isaiah 6:8-12. Whom did Isaiah see in vision? See Isaiah 6:1, 3-5. The title translated “Lord” in Isaiah 6:1, 8, 11 (Masora) is literally “Adonai”. The title translated “the LORD” in Isaiah 6:3, 5, 12 is the sacred name of *Jehovah*.

The sacred name is spelled with four letters. It is therefore called the Tetragrammaton. In the ancient Sinai aleph-bet, these four letters (yud, hey, vav, hey), correspond to picture characters written from right to left. An artistic rendition of these characters follows:

Yud is a hand, hey or hallel is a man with upraised arms, vav is a nail or a peg. The full weight of the ancient veil of the tabernacle hung upon vavehem (nails or hooks). The ancient veil of the tabernacle, presented colors suggesting a bruised and bleeding body: blue, purple, and red. (Exodus 26:31-32) The ancient veil prophetically portrayed the sacrificed Lamb of God. (Hebrews 10:20, Isaiah 53:5)

King (Melekh): The LORD is not pleased that Israel should have mortal kings. (1 Samuel 8:6-7; 10:1) This simple fact indicates that the greatest anointed one must be the LORD himself. His is the eternal anointing that has suffered others

to act in his stead. God is Messiah, the *King of Israel*. Zechariah 14:9, Psalm 24:7-10

Lord or **My Lord** (Adonai) as distinguished from the more common title “my Lord” (Adoni). Abraham addressed *his Lord* (Adonai). The title *Adonai* may indicate a divine plurality - literally “*my Lords*”. (Genesis 18:1-4; 19:1-2, 18) The LORD (the Eternal) is God of Gods and Lord of Lords. (Deuteronomy 10:17, Psalm 136:2) The title *Adonai* is an appropriate alternative to the sacred name of deity. The KJV translates the sacred title of “*Adonai Tetragrammaton*” or “*Lord Jehovah*” as “Lord GOD”. (Ezekiel 2:4) The sacred title “Jehovah Elohim” or “Tetragrammaton (Eternal) GOD (Gods)” is translated “LORD God” in the KJV. (Genesis 2:4) The sacred title “Ya Tetragrammaton” or “Ja Jehovah” is replaced by “LORD JEHOVAH”. (Isaiah 12:2; 26:4, KJV)

The venerable Greek translation of the Hebrew Scriptures, the Septuagint, does not transliterate the sacred name of Jehovah into the gentile language. The Septuagint uses the Greek equivalent of the Hebrew *Adon*, which is *Kurios* (*Lord*), in place of the sacred name. The writers of the New Testament followed this standard in dealing with the name of deity. This explains why the name of Jehovah does not appear in early New Testament texts.

LORD of Hosts (Adonai Zebaot). More than the *hosts of Israel*, the *armies* over which the LORD presides include heavenly bodies. (Genesis 2:1, Judges 5:20)

The New Testament Greek spelling of the Hebrew word for *hosts* is ΣΑΒΑΩΘ translated *sabaoth*. (James 5:4, KJV) The Greek spelling contains symbolic meanings besides the obvious Hebrew reference to *hosts* or *armies*. Implied in the Greek, is the fact that the LORD is the creator from before the beginning or from before the first day (Alpha, Α). Also, He is, as his sacred name suggests, the beginning and the end (Alpha-Omega, ΑΩ). Similarly, the Hebrew word zebaot contains the first and last letters of the aleph-bet, aleph (א) and tav (ט) respectively.

Most High God (El-elyon): God of the original Adonizedek or Melchizedek, king of Jerusalem. Adonizedek, priest of *El-elyon*, was a forefather of Abraham according to tradition and an apocryphal Book of Jasher. Genesis 14:18, Psalm 78:35 see Melchizedek.

Rock, the Rock (Hazzur): *Rock of Salvation*. Deuteronomy 32:4, 15

Savior (Moshia) This Hebrew word is similar sounding to Messiah (Mashiah), but it is spelled differently. *Moshia* can also be translated *deliverer*. Isaiah 43:11 states that beside the LORD there is no *savior* or *deliverer*. How can this passage of scripture be reconciled with other scriptures that speak of more than one *savior*? The prophet Obadiah for instance, wrote of *saviors* (*moshiim*) using the plural of the same Hebrew word (*moshia*). (Obadiah 21) How can there be many *saviors* and yet one *Savior*? (Nehemiah 9:27)

Paul said, "...I am made all things to all men, that I might by all means save some." (1 Corinthians 9:22) In so saying, Paul was not crediting himself apart from God with the power to save souls. (1 Corinthians 10:33) Paul went on to explain that even though the body is made up of many members, we nevertheless regard the body as one. (1 Corinthians 12:12) So it is with God. There are many persons who are instruments in the LORD's saving hands. These persons the scriptures call *saviors*. In an important sense, these servants of the Lord are united with the source of all *salvation* and righteous judgment. In the eyes of God, many persons may constitute one. (Ezra 3:1) Hence there are many *saviors* and yet one *Savior*. (Titus 2:10-13)

Shepherd of Israel (Ro'e Yisra'El): See Matthew 19:17 then ST John 10:11.
Psalm 80:1

Shield (Magen) The "star of David" is actually the Magen David, the Shield of David: "But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head." Psalm 3:3

Spirit of GOD (Ruah Elohim) as in Genesis 1:2. *Wind from GOD* is also suggested. (Ezekiel 37:9-14)

Strength (Eminence, Glory, Eternal One) of Israel (Nezah Yisra'El): Nezah is a rich word. There seems to be no perfect translation of it. 1 Samuel 15:29

Descriptions of Messiah

“Thou, who has shown him many and grievous troubles, restore him to life again, and raise him up again from the depths of the earth.” (Psalm 71:20) Unlike the KJV rendering of this verse, the Hebrew seems to have been originally expressed in the third person; making the verse more obviously messianic.

Many messianic prophecies are like quadratic equations, or like Bach fugues. A quadratic equation may have more than one solution, and a fugue consists of more than one musical theme harmoniously played together. The idea that a scripture can have more than one interpretation, or more than one level of meaning, is unsettling to some; yet this is precisely how the mind and word of the LORD came to many prophets of the Bible. (Job 11:6) Take for instance Isaiah 45:11 which reads, “. . . ask me of things to come; concerning my son (בְּנִי) . . .” The LORD may have deliberately intended this verse to have more than one correct interpretation. See Son and Shepherd

The following messianic descriptions are some that may be ascertained with inspiration, from the Hebrew / Aramaic scriptures:

Arm of the Lord (Zroah Adonai): See Isaiah 40:10-11; 53:1

Branch (Zemah): See Zechariah 6:12. Isaiah 11:1 uses the term Nezer, which means *branch, shoot, or sprout*. There is word play between *Nezer (Branch)* and

“he will be called Naz^{er}et (Nazareth)”. (B’sorot Matti 2:23) The verse from the prophets, obscurely referred to in Matthew 2:23, is probably Isaiah.

David (David) *Beloved*: See Ezekiel 34:23-24; 37:25, Hosea 3:5, Psalm 132:10-11

Firstborn (רִאשׁוֹן, Bekhor): See Psalm 89:27 and Zechariah 12:10. Adam was the immortal Son of God who became mortal by transgression. (Luke 3:38, 1 Corinthians 15:21) The “last Adam” is God’s only Son, begotten into mortality by the Father. (1 John 4:9; 5:1, 1 Corinthians 15:45, Hebrews 1:6) Through him we become begotten sons and daughters of God anew. (Deuteronomy 32:6-12, 18-20) A direct translation of ST John 1:12-14 from New Testament Greek reads, “but as many as received him he gave to them authority children of God to be, to those that believe on name his, who not of bloods nor of will of flesh nor of will of man but of God were born. And the Word flesh became, and tabernacled among us, and we discerned his glory, a glory as of an only-begotten with a father, full of grace and truth.”

Immanuel (Immanu-El) *God with us*: See Isaiah 7:14; 8:8-10

King (Melekh): See Jeremiah 23:5

Lamb (Se) *one of a flock, sheep or goat*: "...as a lamb brought to the slaughter, and as a sheep dumb before her shearers, so he will not open his mouth."
(Isaiah 53:7) See also ST John 1:29

Light, Great Light (Or, Or Gadol): See Isaiah 9:2; 49:6 compare with Acts 13:47

Lion (Aryeh): See Genesis 49:8-12, Isaiah 63:1-6, Revelation 5:5

Lord or My Lord (Adonai, Adoni): In both the New Testament and the Hebrew Scriptures, the Anointed is addressed as *Lord*. (2 Samuel 24:21) *The Lord* is set at the right hand of his father, the LORD on high (Mark 12:36, Acts 7:55-56, Hebrews 10:12-13). *The Lord* (Messiah) is not only addressed as *Adoni* but also *Adonai*, a title reserved for divinity. Psalm 110:1 clearly places the Messiah at the right of the Eternal. Verses five through seven of the same chapter state, "Adonai (Lord or Adoni, my Lord) at thy right hand (the LORD's right hand) shall strike through in the day of his wrath, kings. He shall judge among the Goyim (Gentiles), he shall fill [the places] with the dead bodies; he shall wound the head over countries (land, earth) many. Of the brook in the way, he shall drink: therefore shall he lift up the head" (Direct translation from the Hebrew). The Hebrew titles *Adonai* or *Adoni* are spelled the same and differ only in pronunciation. "The Lord" in Psalm 110:5 is translated in some Bibles as if referring to the LORD [*Jehovah*]. *The Lord* mentioned in verse five, is the same mentioned in verse one at the right of the Eternal. Verses five through seven

therefore speak of the Messiah. See Genesis 3:15, Isaiah 63:1-9, Revelation 19:13-16.

The Apostle John identified *Adonai* (*the Lord*) in Isaiah 6:1 as the Messiah seated in glory. (ST John 12:39-42) The Hebrew title *Adonai* also appears in verses eight and eleven of Isaiah 6. It is clear that sacred titles and names of deity are bestowed upon the Messiah. (Isaiah 6:5, Revelation 3:21)

“Therefore shall give Adonai (the Lord) he to you a sign; Behold the maiden (young woman, virgin) shall conceive, and bear a son, and shall call his name Immanu-El (With us is God)” (Isaiah 7:14, direct translation from the Hebrew Text). This prophetic verse can be interpreted to mean that *Adonai* himself is the sign and that he is God with us. See also Isaiah 43:24-25

LORD [JEHOVAH] Our Righteousness (Adonai Zidekenu): See Jeremiah 23:6

Messenger of the Covenant (Mal’akh ha’Brit): “Behold, I send my messenger (mal’akhi), and shall clear the way before me; and suddenly [he] shall come to his temple, the Lord (ha’Adon) whom you seek, and the messenger of the covenant [in] whom you delight...” (Malachi 3:1, direct translation) This prophecy seems to portend of more than one messianic messenger. Is the Messiah of David the Lord (ha’Adon) referred to, and the *covenant messenger*?

Or does the title *messenger of the covenant* also refer to a Levitical Anointed one? See Malachi 2:4-8, 1 Samuel 2:35, Isaiah 40:3, Luke 7:24-28

Messiah (Mashiah) *Anointed* one: See Daniel 9:25-26. *The Great Anointed* is one, but after his similitude others have been anointed. (1 Samuel 2:10, Zechariah 4:14) Kings and priests were *anointed* to officiate as the LORD's ministers in Israel. Olive oil was dedicated for this purpose, and bears the rich symbolism of healing, light, and gladness. (Psalm 45:7) *The Messiah (the Great Anointed One)* offers the power and blessings of his *anointing* to the faithful. (1 John 2:27, 2 Corinthians 1:21-22) In his own words: "The spirit of the LORD is upon me; because the LORD has anointed me to announce good tidings to the meek... to give to them a garland (ornament of leaves) instead of ashes, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness, that they might be called trees of righteousness, the planting of the LORD, that he might be glorified". (Isaiah 61:1-3, Luke 4:14-19)

Following the ancient pattern, it was believed that the tribes of Levi, Judah, and Ephraim would each provide a *Messianic Witness*: a priest, a king, and a prophet. (1 Kings 1:32-34) These messengers were titled *Mashiah ben Aharon*, *Mashiah ben David*, and *Mashiah ben Yoseph* respectively. Ofcourse, each of the LORD's *anointed* is in some sense a priest, a king, and a prophet. *The Great Anointed One*, who's right it is to rule as King of kings, Priest of priests, and Prophet of prophets, is *the Christ (Messiah of David (Beloved), Son of God)*. (2

Samuel 7:12-15, 18-19) It is written, "Yet have I set my king upon my holy hill of Zion. I will declare the decree...Thou art my Son; this day have I begotten thee."
(Psalm 2:6-7, Mark 9-11) See David, Elijah, Joseph, Samuel

Priest (Cohen): "The Eternal has sworn (with an oath), and will not recant, Thou shalt be a priest forever, after the manner of Malki-zedeq (King of Righteousness)" (Psalm 110:4)

The LORD intended Israel to be a "kingdom of *priests*"; something more than a community of rabbis and scholars. (Exodus 19:6)

Prophet (Navi): See Deuteronomy 18:15-19. A prophet like Moses suggests Joshua (Yehoshua, Yeshua). A greater than Joshua of old, more completely fulfills the prophecy of Moses. Consider Deuteronomy 34:9-10, ST John 5:37, 45-47, Mark 9:2-7

Root (Shoresh): See Isaiah 11:10; 53:2, Revelation 5:5; 22:16

Salvation (Yeshuah, Yesha): See Isaiah 12:1-2; 49:6; 62:11

Seed (Zera): See Genesis 3:15 and consider with Psalm 110:6, Luke 10:19, and Romans 16:20. See also Galatians 3:16 and consider with Genesis 15:18.

Servant (Eved, Aved) also *labourer, worker*: "...by his knowing shall righteous one my servant justify (make righteous) to many, and he shall bear their iniquities". (Isaiah 53:11) Consider also Isaiah 49:1-9 with 61:1-2:

"And now sayeth the LORD that formed me from the womb to be his servant to bring Jacob back to him, that Israel should be gathered...I will also give thee for a light to the gentiles (goyim, nations), to be my Salvation (Yeshuati) to the end of the earth. Thus sayeth the LORD...to him whom man despises, to him whom the nation abhors, to a servant of rulers...in a day of Salvation (Yeshuah) have I helped thee: and I will preserve thee and give thee for a covenant of the people..."

It is evident that the Messiah is integral to the new covenant (brit hadashah) spoken of by the prophets. (Jeremiah 31:31-32, Ezekiel 37:24-28) Truly receiving and faithfully abiding by the terms of this covenant is what secures our salvation. In other words, it is by covenant that we unite with Salvation and are saved. See Atonement and New Covenant

Shepherd (Ro'e): See Isaiah 44:28. Cyrus, the benevolent King from the rising of the sun, symbolizes the delivering, shepherding Christ in contrast to the anti-shepherd, the oppressive king of Babylon who typifies the being later called Satan. Compare Isaiah 45:1-6, 11-13 with Isaiah 14:1-20. The Persian name **כּוּרְשׁ** translated Cyrus, is also rich in Hebraic meaning. The name is related to

the vav (nail) containing word כּוֹר. The meanings of כּוֹר include; *a bored out smelting pot of human suffering* (Deuteronomy 4:20, Jeremiah 11:4), *a molten furnace (like the sun)*, and also *the act of boring out*, as in *they have bored my hands and feet*". Psalm 22:16 (See כּוֹר and related words, Hebrew-Aramaic Lexicon)

Shiloh (Shilo may imply "asher-lo" or simply "she-lo") *whose (right) it is*: See Genesis 49:10.

The LORD gave a conditional promise to David: "...There shall not fail thee a man in my sight to sit on the throne of Yisra'el; provided that thy children take heed..." (1 Kings 8:25, J. Tenakh)) Genesis 49:10 promises: "The staff shall not depart from Yehuda, nor the sceptre from between his feet, until Shilo come, and the obedience of the people will be his." Where is the throne of David today? These verses evidence that the covenant people turned from the LORD, that Messiah has come and was rejected of men. (Isaiah 53:3)

Son (Ben): See Psalm 2:7, Proverbs 30:4, Isaiah 45:11, 13-14 (In this Isaiah passage, "*my son*" can be interpreted in the plural; "*my sons*". See Appendix. Nathan's dualistic prophecy concerning the house of David is fulfilled in both Solomon and the Messiah. The Messiah, Seed of David, is Son of the "Lord GOD" or "Adonai Eternal (Jehovah)", more surely than Solomon. (2 Samuel 7:11-15, 18-19, Isaiah 53:5, Psalm 110:1-4, Matthew 12:42)

Son of Man (Bar Enash): See Daniel 7:13-14, Aramaic.

Star (Kokav): See Number 24:17, Revelation 22:16 and
2 Peter 1:19

Sun of Righteousness (Shemesh Zedaqa): See Malachi 4:2

Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace

(Pele-yo' ez-El-gibbor-avi-ad-sar-shalom): See Isaiah 9:6. One name comprised of many titles. This messianic appellation is helpful in identifying the being referred to in Psalm 45:3-6. Concomitant to bearing the name of the Eternal, the Messiah also bears the title El-gibbor (Mighty God). The inspired psalmist wrote, "Gird thy sword upon thy thigh, O mighty (gibbor): thy glory and thy majesty. And in thy splendor prosperously ride in the cause of truth and meekness – righteousness; and thy right hand teach thee terrible things...Thy throne, O GOD (Elohim) is forever and everlasting (ed). A right scepter is the scepter of thy kingdom...therefore hath anointed thee GOD (Elohim), thy God with the oil of gladness above thy fellows." (Psalm 45:3-7, See direct translation of Hebrews 1:8-9) Consistent with Isaiah 9:6, Psalm 45:6-7 suggests that the title of GOD (Elohim) is bestowed upon the Anointed by his God, who is GOD. See ZST John 20:17, 27-28, Revelation 21:7 and Isaiah 35:4; 61:1-3

Names of Hebrew / Aramaic Books of Scripture

The Law (Torah)

Genesis (Bereshit) *In [the] beginning or at first*; Genesis 1:1. Technically there is no *athe@* in *Bereshit*.

Exodus (Shemot) *names*: Exodus 1:1

Leviticus (Vayyiqra) *And he called*: Leviticus 1:1

Numbers (Bemidbar) *In [the] wilderness*: Numbers 1:1

Deuteronomy (Devarim) *words or things*: Deuteronomy 1:1

The Prophets (Navayyim)

Joshua (Yehoshua)

Judges (Shofetim)

1 and 2 Samuel (Shemu' El)

1 and 2 Kings (Melakhim)

Isaiah (Yesha' Yahu)

Jeremiah (YirmeYahu)

Ezekiel (YehezqEl)

The Twelve Prophets

Hosea (Hoshea)

Joel (Yo' El)

Amos (Amos)

Obadiah (OvadYa)

Jonah (Yona)

Micah (Mikha)

Nahum (Nahum)

Habakkuk (Havaqquq)

Zephaniah (ZefanYa)

Haggai (Haggay)

Zechariah (ZekharYa)

Malachi (Mal'aki)

The Writings (Kativim)

Psalms (Tehillim)

Proverbs (Mishle)

Job (Iyyov)

The Song of Songs (Shir Hashirim)

Ruth (Rut)

Lamentations (Ekha)

Ecclesiastes (Qohelet) *Preacher, collector (of sentences), debater*

Esther (Ester)

Daniel (DaniyyEl)

Ezra-Nehemiah (Ezra - NehemYa)

1 and 2 Chronicles (Divre Hayyamim)

Some Extra-biblical Books of Hebrew Scripture

The Book of the Wars of the Lord (Milḥamot Adonai): Numbers 21:14

The Book of Jasher (Hayashar): Joshua 10:13

The Book of the Acts of Solomon (Divre Shelomo): 1 Kings 11:41

The Book of Samuel the Seer (ShemuEl Haroeh): 1 Chronicles 29:29

The Book of Nathan the Prophet (Natan Hanavi): 2 Chronicles 9:29

The Book of Gad the Visionary (Gad Haḥozeh): 1 Chronicles 29:29

Commentary of the Prophet Iddo (Midrash Iddo Hanavi): 2 Chronicles 13:22

The Book of Jehu (Yehu): 2 Chronicles 20:34

Aaron (Aharon) meaning unknown: Of the Levites, the unblemished sons of *Aaron* were called to be priests (cohenim). High priests were taken from among the firstborn of *Aaron's* seed. In the end times, the Gentiles are to bring Israel as an offering to the mountain of the LORD's house. The LORD will take of them (from among the Gentiles) for priests and for Levites. (Isaiah 66:19-21)

Aaron was washed, robed and anointed to preside over the people as a messianic portent. He symbolically bore the burdens of the people before the LORD: "And it shall be upon *Aaron's* forehead, that *Aaron* may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts..." (Exodus 28:38)

Unlike the priesthood after the order of Melchizedek, the Levitical priesthood after the order of *Aaron* is never bestowed with an oath from the Eternal. (Hebrews 7:11-22) The Melchizedek priesthood involves a sure oath and an everlasting covenant. (Psalm 110:4, Hebrews 6:12-20; 7:26-28)

Even though the Levitical priesthood and Testament (Covenant) are incomplete they are nevertheless divine. (Hebrews 7:11, 22; 8:6-8; 9:9, 11-12, 15-18; 10:1) Priesthood and testaments do not have to be perfect in every way to be of God. Exodus 7:7. See Gentiles and Melchizedek

Abbadon (Avaddon) *place of ruin, destruction*: Job 26:6

Abed-nego (Aved-nego) *servant of Nebo*: Babylonian name of Azariah. See Shadrach, Daniel 1:7

Abel (Hevel) perhaps related to the Assyrian word ablu, meaning *son*. Genesis 4:2

Ab (Av) *father*

Abi (Avi) *my father*

Abinu (Avinu) *our father*: Isaiah 63:16

Abia or **Abija** (AviYa) *my father is the LORD [Jehovah]*: Luke 1:5, 1 Chronicles 24:10

Abiathar (Evyatar) perhaps *the Great One is father*. 1 Samuel 22:20

Abib (Aviv) *fresh, young ears of barley, also spring time month* of Exodus and Passover (approximately April). First month (Exodus 12:2), called Nisan after the Babylonian exile. *Tel Aviv* means *hill of spring*.

Abigail (Avigayil) probably *my father is joy*. One of David's wives (1 Samuel 25:40-43, 2 Samuel 2:2; 12:7-8, see also Messianic Psalm 45:9).

Abihu (Avihu) *He is father*. Exodus 6:23

Abimelech (Avimelekh) a philistine name or title perhaps meaning *king (Molech) is father*. Genesis 20:18

Abinadab (Avinadav) *my father is noble*. 1 Samuel 7:1

Abner (Avner) *my father is a light or ...is a lamp*: 1 Samuel 14:50

Abraham (Avraham) *father of a multitude*: New name of *Abram*. The Eternal [JEHOVAH] took two letters (hallel or hey) from his own name and gave one to

Abram making him *Abraham* - the other ה (hey) he gave to Sarai making her Sarah (Princess). Genesis 17:1-6, 15

That God is the God of *Abraham* implies that as God lives, *Abraham* yet lives. *Abraham* did not cease to be when he passed from mortality. (Matthew 22:32, Mark 12:26-27, Galatians 3:29; 4:1-7) *Abraham* has become one of the great *fathers* and rulers in the heavens. (Luke 16: 22-26, Matthew 8:11, Revelation 3:21)

It was not cruelty or a will to subjugate that subjected the candidate *Abraham* to the terrible test of offering up his beloved son as a sacrifice. Only he, who is perfected like the *Father* in this crucial matter, can be entrusted with so high and glorious a throne, as that throne obtained by the *Father of Multitudes*. (Genesis 17:1, Matthew 5:48)

It is true that *Abraham* was faithful, righteous and free. It is true that *Abraham* “feared” (stood in awe of) God and obeyed him. (James 2:20-22) It is true that *Abraham’s* trial shook and revealed the depths of his soul. It is true that *Abraham*, like few others, can appreciate the *Father’s* great sacrifice. (ST John 8:56) But there is more to the trial of *Abraham*: Why did the Elohim need to know that *Abraham* would offer up his beloved son? (Genesis 22:1-2, 11-12, 15-18) Terrible as it may seem, the eternal throne and glory that GOD wanted to bestow upon *Abraham* can only be entrusted to the greatest among the covenant

faithful, who in the hereafter, will freely give the mortal life of a beloved son. *The Father of Multitudes*, in eternity would find the strength to freely give the most beloved from among his progeny - to save fallen worlds.

Abram (Avram) *exalted father*. See Abraham

Absalom (Avshalom) *father of peace*: Third son of David. 2 Samuel 3:3

Achish (Akhish) perhaps means *anger*. 1 Samuel 21:11

Acre (zemed) a *measure of land, Hebrew square measure or unit of area*: A zemed may have been equivalent to the amount of land that could be ploughed in a day or in a season. Exactly how a zemed compares to western, more modern units of area such as the *acre* is not certain. In order to convey some sense of quantity, zemed is translated *acre*. Here is an instance in which a possible inaccuracy is inserted in the Bible translation in order to give readers, removed in time, culture and geography, a sense familiarity. Isaiah 5:10

Adam (Adam) *man, mankind*: Commonly understood to refer to the *first man*. The term *Adam* also has a plural sense referring to *men* or *mankind*. In the words of Asaph the seer, "I have said ye are gods (אֱלֹהִים) and all of you are children of the Most High. Yet, ye shall die like Adam (אָדָם) and fall like one of the princes." (Psalm 82:6-7) *Adam* in the above passage can mean *men* or *mankind* in general as well as the *first man*. (ST John 10:34-36)

Adam describes *man* and *woman*. (Genesis 5:2) "And GOD (אֱלֹהִים) said, Let us make Mankind (אָדָם) in our own image, after our likeness...So GOD created

man in his own image, in the image of GOD created he him; male and female created he them.” (Genesis 1:26-27) The word “image” includes anatomy in its meaning. (Genesis 5:1-3)

While it is true that *men* and *women* are created in the image of the Elohim (אֱלֹהִים), the added words, “in the image of GOD created he him” makes special reference to God the Father and the fact that the *man* was made in his image. (1 Corinthians 11:7-12)

The term *Adam* is also used in the Hebrew Bible to describe the personal manifestation of God above the merkaba or enthroned chariot: “...upon the likeness of the throne was the likeness as the appearance of a *man* (*Adam*, אָדָם)...” (Ezekiel 1:26)

Adam is related to the words *red*, *ground*, and *land*. Like the *first man*, our mortal beings are created from the substance of the earth. The body of a child is formed in the womb from the materials of the *ground* (Psalm 139:13-16, Ecclesiastes 3:20).

Throughout scripture God emphasizes that he is not a mortal *man*. (1 Samuel 15:29, 35, Job 9:32) The person of GOD, however, has a likeness and that likeness is the image in which *Adam* is created. (Genesis 5:1, 3)

Many are accustomed to think of the *man* who transgressed in the garden and became mortal, as the “*first father*” or “*Adam*” of our species. But scripture tells us that this being had a father, even God. (Luke 3:38) Therefore, if we take the scripture literally, God is both the Father of our spirits and our primal parent in a genealogical sense. (Deuteronomy 32:6-8, 18, Malachi 2:10)

Certain Greek poets expressed the idea that mortals were sired by immortals. Paul endorsed this belief in his address at Mars’ hill. (Acts 17:28-29) Paul also remarked, “...I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named...” (Ephesians 3:14-15) There is a sense therefore, in which our *first father* is God.

God is the immortal *Adam* or *Man* referred to by the Savior when he declared himself to be “*the Son of the Man*”. In Hebrew, “*Son of the Man*” translates “*Ben ha’Adam*”. Many suppose that Jesus was only referring to his mortal heritage when he spoke of himself as *the Son of the Man*, but the following scriptures show that the title “*Son of the Man*” is equivalent to “*the Son of God*”: (ST John 3:13; 8:17-18, Luke 22:69-70, Mark 12:35-37; 13:26; 14:61-62, Matthew 26:63-64)

The Book of Daniel and 1 Enoch make use of the expression *son of man* in a messianic sense. (Daniel 7:13, 1 Enoch 61:10-17; 68:38, Revelation 1:13) *Son of man* in Aramaic is pronounced “bar enosh”. *The Son of the Man*, is a direct

translation from New Testament Greek e.g. "...Whom me do pronounce men to be the Son of the Man? ...Thou art the Christ the Son of the God the living." (Matthew 16:13, 15-16) The title "*the Son of the Man*" is generally distinguished from the more common title "*ben-adam*", *son of man (mankind)* found elsewhere in scripture. (Ezekiel 2:1) Revelation 1:13 directly translates, "...[one] like [the] son of man (mankind)..."

The Apostle Paul taught that God is *Adam* in the begotten person of Jesus Christ, a teaching that some say is blasphemous. (1Corinthian 15:45-47, 1 Timothy 3:16) Considering the express likeness of father and son (Genesis 5:1-3, Philippians 2:6-7, Colossians 1:15-19) and in view of the endless nature of fatherhood wherein every father is also a son, and God is the Father of fathers (Malachi 2:10; 3:6), it becomes clear that the person we mean when we speak of the "*first father*" or "*Adam*", depends on our point of view. (ST John 14:9)

It is possible for inspired servants of the LORD to become confused about the roll of divine beings. (Revelation 19:10; 22:7-9) Prophets and apostles know in part and prophesy in part (1 Corinthians 13:9-10), and are capable of generalizing father and son in an inspired doctrinal discourse or even in a revelation. (Hebrews 1:3) A revelation may even exceed the prophet's understanding. (Daniel 7:28; 8:27; 12:8-9) The revelations of prophets in this regard, are like bursts of white light. Only when God's wisdom rightly divides the revelation in our own minds, can we perceive the components of truth as we do the spectrum

emerging from a prism. Till then, there is controversy and the prophet's teachings may even offend the religious sensibilities of others.

Reasoning as a man, Paul taught that natural things preceded spiritual things. (1 Corinthians 15:46) In this instance, Paul had a limited, historical starting point in mind and did not intend that we think of the "*first man Adam*" (1 Corinthians 15:45-47) as God the Father. Paul then boldly expounded the doctrine that the *last Adam* is the Lord from heaven. (1 Corinthians 15:45, 47, Romans 5:14) But our Heavenly Father is older than Eden. The words of the Savior lead us to consider that long ago God became mortal – laid down his life and took it up again; for Jesus said "...The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise..." (ST John 5:19-21, see also Ecclesiastes 1:10) See Enos

Adar (Addar): The twelfth month. Joshua 15:3

Adon (Adon) *lord*

Adoni (Adoni) *my lord*

Adonijah (AdoniYa) *my lord is the LORD [Jehovah]*: Fourth son of David.

2 Samuel 3:4

Adoniram also **Adoram** (Adoram) *my lord is exalted*. 2 Samuel 20:24

Adoni-zedek (Adoni-zēdeq) *my lord is righteous or lord of righteousness*. Adoni-zedek is an early title of the kings of Jerusalem (Salem). Ironically, not all these kings were righteous as was that great Adoni-zedek who first presided over Salem. Joshua 10:1 See Melchizedek

Agag (Agag) possibly means *violent*, from an Assyrian word *agagu*. 1 Samuel 15:18

Ah (Ah) *brother*

Ahab (Ah'av) *father's brother*. 1 Kings 16:30

Ahasuerus (Ahashverosh) Persian, perhaps means *mighty eye or man*, same as the Persian ruler Xerxes. The pronunciation of this monarch's name, even in the original language of the book of Esther, is not accurate. Khshayarsha may be closer to the original pronunciation. Esther 1:1

Ahaz (Ahaz) *he hath grasped*. 2 Kings 16:2

Ahaziah (AhazYa or AhazYahu) *the LORD [Jehovah] hath grasped*. 2 Chronicles 20:35

Ahi (Ahi) *my brother*

Ahiezer (Ahi'ezer) *my brother is help*. Numbers 1:12

Ahijah (AhiyYa or AhiyYahu) *brother of the LORD [Jehovah]*: 1 Kings 11:29

Ahikam (Ahiqam) *my brother has arisen*. 2 Chronicles 34:20

Ahimaaz (Ahima' az) *my brother is wrath*, son of Zadok. 2 Samuel 15:27

Ahimelech (Ahimelekh) *brother of Melech or brother-king*: 1 Samuel 21:1

Ahinadab (Ahinadav) *my brother is noble*. 1 Kings 4:14

Ahinoam (Ahinoam) *my brother is delight or brother of grace*. 1 Samuel 14:50

Ahisamach (Ahisamakh) *my brother has supported*. Exodus 31:6

Ahishahar (Ahishahar) *brother of (the) dawn*: 1 Chronicles 7:10

Ahishar (Ahishar) *my brother has sung*. 1 Kings 4:6

Aholiab (Aholi' av) *father's tent*, chief assistant to Bezalel in the construction of the tabernacle. Exodus 31:6

Ai, Hai (Ha'ay) perhaps means *the city* or *ruin*: *Ai* was a Canaanite city east of Bethel. Its exact location is not known. The city was set on fire! (Joshua 8:8, 19-20) Joshua 8:3-9 seems to state that "thirty thousand mighty men of valor" hid in ambush on the west side of *Ai*. Joshua 8:12 relates that Joshua set "five thousand men" to lie in ambush on the west side of *Ai*. Genesis 12:8. See Gibeah and Hebron

Ajalon (Ayyalon) *deer field*, a valley west of Jerusalem. The moon seemed to standstill at this valley as recorded in Joshua 10:12-14. See Gibeon

Amalek (Amaleq): Judges 5:14

Amasaziah (AmazYa or AmazYahu) *the LORD [Jehovah] has been mighty*.
2 Kings 12:21

Amen (Amen) *verily, truly*. *Elohei Amen* in Isaiah 65:16 is translated *God of Faithfulness* or *of Truth*. (See also Isaiah 11:5, Revelation 3:14; 19:11-13) *Amen* is strongly related to the concepts of *faith, fidelity, firmness, faithfulness, support*. In the Semitic mind, one cannot have *faith* apart from demonstrating *faithfulness*. Prayers and vows are closed with an utterance of sincerity and loyalty, hence *amen*. See Faith

Ammon (Ammon) *kin, side by side with*: Ben-ammi, the son of Lot was father of the Ammonites, a people that became hostile to Israel. Genesis 19:38, Deuteronomy 2: 19, see Moab and Ben-ammi

Amos (Amos) *load, burden*: Amos 1:1

Amoz (Amoz) *be stout, strong*. Isaiah 1:1

Amram (Amram) possibly means *worshiper* or *high people*. Exodus 6:18

Anak (Anaq) *longnecks*: The sons of *Anak* were nefilim (giants). This race of tall people lived near Hebron and throughout Philistia. Numbers 13:32

Ancient of Days (Atiq Yomin): A description in Aramaic of the person of the divine. “As I looked, thrones were placed and an ancient of days did sit ... his throne was fiery flames, its wheels being burning fire...” (Daniel 7:9, 1 Enoch 46:1) Compare with Ezekiel 1:21, 26: “...for the spirit of the living creatures was in the wheels ... and upon the likeness of the throne was the likeness as the appearance of Adam above it”. The Hebrew word “Adam” appearing in the above verse is translated “man” in the King James Version. See also Genesis 1:26-27; 5:1-3 and Leviticus 19:32

And it came to pass (vay’hi): “That which has been, is that which shall be; and that which has been done is that which shall be done: and there is nothing new under the sun” (Ecclesiastes 1:9)

Angel (Mal’akh) *messenger*: “...for as an angel of GOD (the Gods), so is my lord the king to discern good and bad...” (2 Samuel 14:17, 20) The Hebrew word melekh (king) is similar sounding to *mal’akh* (*messenger, angel*). See also Genesis 3:22

The term *mal’akh* applies to prophets as well as to heavenly beings. (2 Chronicles 36:15-16, Isaiah 42:19, Judges 2:1) The Greek word *angelos* is more or less equivalent to the Hebrew word *mal’akh*. Both words mean *messenger*.

(Malachi 3:1) Passages such as Revelation 2:1; 21:17; 22:8-9 show equivalence between men, such as the prophets (brethren of the church) and *angels* (*messengers*).

Psalm 8:4-6 is sometimes cited to show that mortal man is of a lower order than the "*angels*". Psalm 8:4-6 actually says that man is "a little lower than *elohim* (gods)". Keep in mind, that God is able to make the least, become greatest in the kingdom of heaven. (Hebrews 2:5-18, 1 Corinthians 6:3) See Enos

The King James Version of Psalm 104:4 reads, "Who maketh his angels spirits; his ministers a flaming fire:" The Hebrew can also be interpreted to read, "Who makes the winds his messengers; the flames of fire his ministers:" Paul seems to conclude from this, that *angels* are all ministering spirits. (Hebrews 1:13-14)

The Apostle Paul calls into question whether any *angel* (*messenger*) has ever been called God's Son. (Hebrews 1:5) On the other hand, "messenger (angel) of the covenant" is a messianic title? (Malachi 3:1) See Apostle. Consider also Job 1:6. If "*angel*" is indeed a lesser rank than "son", then the saints shall indeed become greater than angels in the Lord. (ST John 1:12, 1Corinthians 6:3)

The popular depiction of *angels* as heavenly beings with wings, harps and halos; goes beyond the scriptural definition. Tradition (not scripture) exclusively casts *angels* as immortal, spiritual beings – unearthly *messengers*. If we can accept

an evolved and embellished use of the term *angel*; why not further redefine the meaning of *angel*, to distinguish between types of divine beings? For instance, in consequence of the resurrection, why not redefine the term *angel*, to distinguish between *messengers* of God who are resurrected beings and ministering spirits? See for instance Luke 20:36; 24:39, Matthew 27:52-53, Acts 23:8, Hebrews 12:22-23; 13:2. Of course, this is a matter of semantics for religious discussions in languages other than those of the Bible. *Angel* in biblical languages simply means *messenger* whether spirit, mortal, or resurrected.

Jude 1:6-7 curiously reads, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication..." This strange verse refers to the event briefly mentioned in Genesis 6:2, 4. The Book of Enoch (not included in western Bibles), which Jude briefly quotes, enlarges on the subject. (Jude 1:14) Apparently these "angels" were capable of procreating with mortal women.

Somehow *mal'akhim* (*angels*) have become confused with keruvim (cherubim) and serafim (seraphim). The notion that *angels* have wings may be the result of this confusion. John and Isaiah saw supernal creatures (seraphim); each with six wings. (Revelation 4:8, Isaiah 6:2) Ezekiel saw four winged cherubim. (Ezekiel

1:6) In Scripture, *angels* are described simply as divine men acting as *messengers*. (Judges 13:3, 11) There is no biblical support for the feathered *angel* image. On the other hand, heavenly bodies do possess things like “wings”. The sun has *kanafeya* (wings or extremities, Malachi 4:2) similarly the earth’s magnetosphere constitutes invisible wings. See Cherubim and Seraph

Aphek (*Afeq, Afeqah*) *enclosure, fortress*: The wall in the city Aphek that fell on “twenty and seven thousand” must have been some wall. (1 Kings 20:29-30)
See Hebron

Apostle (*shaliaḥ*) *sent one*. *Apostle* is a Greek title. The Hebrew verb for *send forth* is *shalah*, as in “...Here am I; send me”. (Isaiah 6:8; 48:16; 61:1) The Messiah is the *Apostle (Sent One)* of the Father. (ST John 5:33-36; 6:29; 8:42) He presides over other *sent ones* and High priests of his order and profession. (Hebrews 3:1, 7:11, 21-22) Teaching that he was subordinate to the Father and that his apostles were subordinate to him, the Savior stated, “...The servant is not greater than his lord; neither he that is sent greater than he that sent him...He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me...my Father is greater than I.” (ST John 13:16, 20; 14:28) Subordinate to the one who sent them, true apostles become one with God. (ST John 17:18-21; 20:17, 28)

Ararat (*Ararat*): A mountainous district in eastern Turkey/Armenia located between the Araxes River and Lake Van. (2 Kings 19:37, Jeremiah 51:27) Some believe that the ark of Noah (*tevat Noah*) came to rest somewhere near the summit of Greater Mt. Ararat and that remains of the sacred vessel have

miraculously survived - partially petrified, broken by natural forces, and locked in glacial ice. Genesis does not name a particular mountain as the resting place of Noah's ark. Some reports allege an enormous box like structure near the summit of Greater Mt. Ararat. The Egyptian loan word *teva* may suggest a box or long chest. On the other hand, the miniature reed *teva* (ark) in which the infant Moses was placed probably had bundled ends. (Exodus 2:3)

Others are convinced that the mineralized remains or impression of the ark are located some miles south of Mt Ararat, imbedded in what was a mudslide or lava flow. The formation has the distinct shape of a covered, seagoing ship with at least one tapered end. The ratio of the ark's breadth to her height is approximately the *Golden Ratio*² (ϕ .1.61803). Genesis 8:4. See also Ark of the Covenant, Noah, Window

² The famous Fibonacci sequence is 1, 1, 2, 3, 5, 8, 13, 21, 34... Each number from 2 on is the sum of the two preceding numbers. The ratio of any one of these Fibonacci numbers to the number before it is approximately the *Golden Ratio*. For example: 34/21 .1.6. The larger the Fibonacci numbers, the better the approximation. The Fibonacci sequence and the *Golden Ratio* occur frequently in nature as if God were leaving a signature. Incidentally, *teva* (ark) sounds somewhat like the Hebrew word for *nature*.

Ark of the Covenant (Aron HaBrit): The ratio of the ark's length to its height, or to its breadth, is approximately the *Golden Ratio*. See also the ratio of the altar's base to its height as described in Exodus 38:1. Exodus 25:10

Arieh (Arye) *Lion*: 2 Kings 15:25

Ariel (Ari' El) possibly means *lioness of God* or *hearth (altar) of God*. Name applies to Jerusalem under siege, surrounded like a hunted lioness or camped about as a fireplace. Isaiah 29:1-3

Arphaxad (Arpakhshad) meaning uncertain: The third son of Shem after whom a particular geographical region was named (possibly Nineveh or Babylonia). Genesis 10:22

Asa (Asa) perhaps means *healer*. Who was King Asa's mother? (1 Kings 15:8) Who was his grandmother? (1 Kings 15:1-2)

Asahel (Asa' El) *God has made*. 1 Chronicles 27:7

Asaph (Asaf) *Gatherer*. Prophetic psalmist and head of a family of Levite musicians who performed in the House of the LORD. The name *Asaph* is closely related to the *name Joseph*. As David is a type of the Messiah, might not *Asaph* be a type of the Mashiah ben Yoseph (Psalm 80:1)? "...the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and Asaph the seer..." (2Chronicals 29:30)

Asaph's conviction was troubled when he considered the immediate injustice of the world – how the ungodly prosper and seem free of trouble – how the struggles of the faithful can appear hopeless and futile. Asaph teaches us that it

is possible for the strength and heart of even a righteous man to fail when facing the irony and cruelty of this world. Nevertheless, the providence of Adonai upholds and guides. The contradiction in *Asaph's* mind was too great for him until he entered the sanctuary of God – then he understood. GOD gave *Asaph* understanding by personal revelation. “Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven? and I delight in none more than thee upon earth. My flesh and my heart faileth: but GOD is the strength of my heart, and my portion for ever.” (See Psalm 73) See Messiah (under Descriptions of Messiah) and Joseph.

Asenath (Asenat) her Egyptian name may mean *belonging to (goddess)*, possibly *favorite of Neit* or perhaps even *Isis-neit*. Wife of Joseph, daughter of Poti-pherah priest of On, mother of Ephraim and Manasseh. Genesis 41:45, 46:20. See Ephraim and Potiphara

Asher (Asher) *happy one*. Genesis 49:20, Luke 2:36

Askelon (Ashqelon): Judges 1:18

Athaliah (Atalya, Atalyahu) *the LORD [Jehovah] is grown great (exalted)*. *Athaliah* was the daughter of Ahab son of Omri and Jezebel. She was the mother of Ahaziah king of Judah. The Bible records that upon seeing that her son Ahaziah was dead, Athaliah arose and destroyed all the seed royal of the house of Judah. (2 Chronicles 22:10, 2 Kings 11:1) Apparently, when the Bible says “all”, it does not always mean all, for we learn that Joash, one of the sons of Ahaziah was spared and hidden away. (2 Chronicles 22:11-12, 2 Kings 11:2-3) Consider also the use of “all” in 2 Kings 24:14-17.

Athalia's wicked rein was brought to an end by a conspiracy of the priesthood. Are we to learn from this that some conspiracies are good? The LORD does not work under the cover of evil conspiracies (1 John 1:5-6, Genesis 49:6), but he has inspired covert acts of righteousness and liberating insurrections. (2 Chronicles 23)

Atonement (kippur, kipper) *cover over, pacify, make propitiation*. Closely related to *ransom* or the *price of life* (*khoffer*, Job 33:24-25) *Atonement* in the Hebrew contains the word *kaf* or *kap*, which is the *cup, hollow, or palm of the hand*. (Isaiah 49:16)

“And he went a little further, and fell on his face, and prayed, saying, O Abba, if it be possible, let this *cup* pass from me: nevertheless not as I will, but as thou.” (Compare: Matthew 26:39, Mark 14:36, Luke 22:42 considering ST John 5:19)

The full magnitude of Messiah's suffering is beyond mortal comprehension. His divine heritage and faculties allowed him to suffer vastly more than what we as humans are capable of suffering. Numerous sons of Israel before him had been tortured and crucified. The Anointed suffered all this and greater still. As God in olive skin, he suffered the fierce and crushing press of divine retribution. (Luke 22:44)³ The most dreadful of all revelations, he endured in the valley and again

³ Gethsemane (Gat Sh'maney) *oil press*: B'Sorot Matti 26:33, records the name of the place as Gey Sh'manim which means *fat, or rich valley*. (Isaiah 28:1-5) *Oil, fat, and rich*, are related in Hebrew. His weight (koved, Matthew 26:37, Isaiah 22:24) has

on the tree, so that in his deep knowledge he might reconcile and make righteous the penitent and believing. (Isaiah 53:11) His spiritual torment could not find a mortal comforter; and still many Christians focus on the agonies of crucifixion instead of the spiritual ordeal that they cannot comprehend. The human mind, more readily grasps the physical.

become honor and glory (kavod). His *Gethsemane* has become our *rich valley*. (Ezekiel 34:14)

Though we are incapable of comprehending the full magnitude of Messiah's suffering, we may nevertheless begin to understand why he had to endure the torments that he did. The theo-physics of his *Atonement* needn't remain a mystery to those who yearn for understanding. The question, why did Jesus have to suffer and die, divides into two questions. Each of these questions needs to be answered in order to understand how the *Atonement* works: The first question is; why must there be a punishment attached to sin? In other words, why can't God simply forgive us when we are truly penitent without anyone having to pay a penalty? The second question is; how can it be right for one to suffer the punishment that another deserves? Does not the Torah teach that "The father shall not be put to death for the children, neither the children be put to death for the fathers: every man shall be put to death for his own sin"? (Deuteronomy 24:16) Ironically, there are many who cannot adequately answer these two questions, and yet are convinced they can tell others how to be saved. Perhaps if people better understood the workings of the Lord's *Atonement*, some of the controversies over how salvation is obtained, would be resolved.

To answer the first question, we need to understand some things about the universe in which we live. The universe with all its glory and beauty, order and variety, exists because a majority of the entities that make up the universe obey God in the realms in which they operate. (2 Kings 6:16)

God does not hold the universe together by force. (Ezekiel 34:4) In reality, physical force does not exist. Physical force is a mathematical figment. The virtual continuity defining force ($\mathbf{F} = d\mathbf{P}/dt$, $\mathbf{P} = m\mathbf{V}$, a note to math scholars) ceases on the scale of the very small. For example, the macroscopic pressure (force / unit area) exerted by a gas against the walls of a container is a virtual force. This “force” fails to be continuous on a molecular level. Do other so called “forces”, gravity and electromagnetism; break down into discrete, discontinuous exchanges? Many physicists believe they do. In order for “force” to really be force (as defined), it has to be continuous over some interval of time. The physics of force is useful for modeling the behavior of large-scale influences and aggregates of matter, but it fails to describe the discrete and discontinuous nature of things on more fundamental levels. How then is the universe maintained if not by real forces? The universe is really maintained by choices - choices made within mathematically describable constraints.

Conservation equations describe the fundamental laws governing the behavior of things in our universe. After all constraints are accounted for, what happens when the equations, which predict the outcome of an interaction, have more than one solution? That is, what if, for a specific interaction, there is more than one possible outcome? There are many instances in nature where this is actually the case -where physics cannot make a definite prediction because there is more than one possibility. The question then is what decides the outcome? Is the outcome purely random? Is it predestined by something hidden and perhaps

unknowable? Or does the outcome depend on something more wonderful like conscious, free will decision? That wonderful, deciding something which involves yet transcends mathematical description, is here suggested as the basis of what we call consciousness, intelligence even life. For lack of a perfect term, and to explain the workings of the *Atonement*, let us call this decision-making capacity, intell-agency.

Even fundamental “particles” must have some decision-making faculty, however limited. Indeed, the existence of the physical universe cannot be fully accounted for by conservation laws. Chaos and order both conserve. Why is there order? Intell-agencies conserve in ways that form and maintain material structures and the world around us.

Not all intell-agencies possess the same capacity, operate on the same scale, or have the same degrees of freedom. God organizes and presides over a hierarchy of decision-making beings and entities. There is therefore a kind of natural, hierarchical animism manifest in the physical universe. (Ezekiel 1, Matthew 8:7-10) Shepherding intell-agencies are able to influence whole collections of “lesser” intell-agencies in maintaining assemblies and material / spiritual properties. The structures and relationships that these intell-agencies form, are a testament to higher assembly laws (“Torot”, in the Hebrew) not just the ubiquitous conservation laws of the universe. God is the giver of assembly laws or ordinances of creation. (Jeremiah 31:35-35) Though many of these laws

are eternal in nature, the Eternal, as giver of laws, is preeminent over the laws of creation. The LORD can if he chooses, ask the entities of matter to conserve their energy and momentum in different ways, allowing for example, one to walk on water or bodily pass through solid walls. These are not lawless acts, but demonstrate the overall commitment of decision making entities to follow supernal requests. The laws of conservation can be adhered to with room for creative expression.

Not everything is obedient to the same degree. While adhering to fundamental laws, a percentage of intell-agencies may choose not to participate with others of their order, in building or upholding greater organizations. Again, not all outcomes are determined. Some “particles” may combine while others remain uncombined in the same environment. All the while, material structures undergo transfusions of basic constituents as they interact with the environment. Some patterns and structures are more permanent than others. As is common to the behavior of all living things, the mathematics that describes the microcosm is statistical and not absolutely determined.

God’s supreme and universal intelligence influences all organizations of intell-agencies. God is connected to all intell-agencies throughout creation and presides as much through *at-one-ment* as by seniority. The God of Israel, the King of the universe, is therefore not without body, parts, or passions. The very fundamentals of matter are his tabernacle, Adam (mankind) is his tabernacle even

temples or extensions of himself; but not all these tabernacles manifest God's will, glories and perfections to the same degree.

"Causes" and "effects", "actions" and opposite "reactions" follow conservation laws. Take away these basic laws, and take away the intell-agencies that choose between allowable outcomes and our universe would cease to exist. What about less tangible things? What about justice, honor, and righteousness, are these things less real than material effects and patterns? No. Love, mercy, joy, loyalty, trust etc., exist in relationships (despite our imperfect descriptions) because advanced intell-agencies act and relate in ways which define, safeguard and maintain these intangibles.

The agreements that God makes with intell-agencies, or with shepherding intell-agencies (Genesis 9:12, Hosea 2:18-22), make more sure the fact that he will be obeyed. There are real consequences to keeping or not keeping spiritual laws and promises. Were it not so, spiritual things such as justice and mercy could not exist. Should God violate his covenants with allied beings, he would lose the power of enforcing his commands through them and chaos would ensue. As it is, there have been powerful beings that have rebelled against GOD, (Isaiah 24:21) but the righteousness and faithfulness of our Father, Jehovah (Eternal) Elohim, ensures that dissidents will always be isolatable. (Revelation 12:4, 7-8, Isaiah 11:5, 2 Kings 6:15-17)

The assembly laws that guide the behavior of advanced intell-agencies, so that justice may exist, require the establishment of counter actions or punishments in case the assembly laws are violated. (Genesis 9:6) Penalties are necessary for restitution, and to deter the spread of menacing acts in a universe that allows, and is built upon choices. Without the establishment of appropriate penalties, the advanced concept of justice could not be made real. If the Godhead ceased to be just, in order to be “merciful” towards a fallen and culpable species, the rest of the intelligent universe would no longer be able to exercise faith in a just GOD. The hierarchy of intell-agencies would lose fidelity, and creation would be jeopardy.

Our behavior is never so isolated or private that it cannot affect other intell-agencies. All of our choices have consequences. As a species, we are guilty of offenses against seen and unseen intell-agencies. (Genesis 4:10, James 3:2) We deserve to suffer the consequences of our disharmony with the higher universe. Despite all that God loves in us (Psalm 8), pain and death have become our lot. The potential tragedy of our condition is that even if we could pay the demands of universal justice ourselves, it would not be enough to change our natures, so that we could then dwell with the Elohim. We deserve to be quarantined - removed from the societies of immortal beings.

Now let us address the second question; how can one justly suffer punishment for others?

Look around you, everything that you see, everything that you consider to be *one* - one this, or one that, is really made up of more than one part. Take a peanut that has not been shelled - crack open the shell. How many peanuts do you now have? Split the peanuts apart. How many friends can you each give a peanut? Is a peanut one thing or many?

Suppose we were to insist, that because “the LORD is one”, that the number one must be indivisible like a geometric point - an ideal singularity. This belief would limit our number system, making it inadequate for fully describing the world around us. Our extreme monotheism would deny us the advantage of believing in rational numbers like $1/3$, $1/4$, $1/7$, $1/12$, etc.

In contrast to this unnatural notion of “oneness”, the unities that we see in creation are composite unities. Much like the unity of a fractal (an endlessly divisible organization of parts) all things are compounds, or aggregates, pluralities acting as one in some sense. (Ezekiel 37:17) We think of ourselves as one, and it is true, but it is also true that we are many things. If we could explore the microcosm of one person, we would find a vast and interesting universe of seemingly separate and distinct living things. On a small enough scale, the distances between structures might seem astronomical, and yet the totality of this micro-universe is unified and constitutes a person. Likewise the Godhead, the

supernal Elohim are one and the body of Christ on earth (the Church) is striving to become one. (ST John 17:22-23)

Nature models the unity of GOD. See Romans 1:20. A direct translation of 1 John 5:7-8 from the Greek Textus Receptus reads, "Because three there are who bear witness in heaven, the Father, the Word, and the Holy Ghost; and these three one are. And three there are who bear witness on earth, the spirit, and the water, and the blood; and the three to the one are". This is the only passage in the New Testament that makes direct reference to the unity of three members of the Godhead. The verse seems to draw a parallel between the unity of GOD and the unity of three distinct things on earth. There are other passages that address the oneness shared by the Father and the Son even though there is no direct mention of unity with a third member of the Godhead. It is clear from these other passages of scripture, that the oneness of the Father and the Son can be shared with and emulated by more than three individuals, for this oneness can extend to all of Christ's disciples. (ST John 17:20-23, 1 Corinthians 10:17, Hebrews 2:11, Revelation 3:21-22; 21:7) Unity amidst plurality is the unity of GOD described in the scriptures. A direct translation of 1 Corinthians 8:5-6 reads, "For even if indeed there are [those] called gods, whether in heaven or on the earth, as there are gods many and lords many, but to us [there is] one God the Father, of whom [are] all things, and we for him; and one Lord Jesus Christ, by whom [are] all things, and we by him."

The origin of the only biblical reference to the unity of three members of the Godhead is uncertain. No mention of the Godhead in 1 John 5:7-8 is found in early New Testament texts. The texts simply state that, "There are three that bear record, the spirit and the water and the blood: and these three are one." (See United Bible Society 4th Edition, 4th Century A.D. Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus) Personal inspiration beyond the oldest texts of the New Testament, may lead us to relate the unity of things on earth to the unity existing in heaven. (1 John 5:6)

To better understand how one could justly suffer for others, it is helpful to explore instances in scripture when the converse has been the case, that is, when many have justly suffered because of a few, or because of one. (Numbers 16:22)

Adonai (the LORD) relates to Israel not only on the level of individual persons, but also as a living *covenant body*. (Ezra 3:1) By wise counsel and revelation to his prophet Moses, Adonai organized a hierarchy of prophets, priests and leaders to serve and defend the *covenant body*. There was Moses and those closest to him who upheld his arms. There were leaders and rulers of the twelve tribes. There were the seventy elders who saw God, and the Levitical priesthood under Aaron. There were the women whom Miriam led, and the General body of Hebrew and adopted families who divided according to their genealogies in the tribes. Israel then was a living creature, bound to her God by covenant; with a

personal distinction and independence apart from the sea of humanity from which she was created.

As the sickness of one member, can afflict the whole body, so one person can bring an affliction upon the whole family, church, or covenant community. Members of a covenant body are correlated or interconnected in a special way and are in a real sense one. A master physician or judge will try to administer treatment to the offending member, but often other members of the body will be affected. (Numbers 16:30-34, Matthew 5:29-30, see also 2 Samuel 24)

The brain conceives an evil thought and the feet and hands carry out a wicked deed, and when justice is administered, the whole person, even cells, tissues, and members that had no direct involvement in the violation, may suffer. The offending parts of the body cannot always be justly separated from the rest. If the offending members cannot be removed from the rest, then the backside may receive a punishment that the brain and hand committed, and yet we understand that this is just. It is desirable that a punishment should be directed as much as possible towards those members that are most responsible for the offense, but because the body is interconnected, the offending members are seldom easily isolated from others that are more or less innocent. In cases where members are closely correlated and unified, as in the case of a human body, punishment may be transferred from one living member of the body to another, or the treatment may be administered to the body as a whole. The same is true for the

punishments and afflictions that have come upon the covenant body of Israel. (1 Chronicles 21:17)

Achan (Akhan) the son of Carmi (Karmi), the son of Zabdi (Zavdi), the son of Zerah (Zerah) of the tribe of Judah, contaminated the body of Israel with substance that Adonai commanded should not be taken. As a consequence Israel failed miserably in her first struggle against the city of Ai (Ay). Many worthy Israelites suffered and died. By revelation Joshua found out the cause of this calamity. The offender confessed and was justly removed with others that were closely associated with him. (Joshua 7)

If one person, or one member, can bring a just punishment upon the whole body, might not one person or one member justly suffer the punishment that the rest of the body deserves? Indeed, the transfer of reward and punishment in the covenant body is reciprocal; because the members are unified by covenant and spirit. (1 Corinthians 12:26) But that lamb who efficaciously suffers for the rest, in this case, must be very special – more than an ordinary mortal. (Deuteronomy 24:16) He must be as the firstborn among the benei haElohim (the sons of GOD, Job 1:6, Zechariah 12:10), without spiritual blemish, having never broken the bones or ties of his fidelity to God. (Psalm 34:20) While unified with fallen flesh and blood, he must connect with the Holiest of all, to an extent far greater than mortal Moses. This one would lead us back into the covenant land of the Fathers. (Matthew 8:11) To do so, he must be sinless except for assuming the

sins of others. Though our sins become his sins in judgment, he must live in perfect compliance to divine Torah apart from evolved human traditions. (2 Samuel 7:14-15, Isaiah 53:5, 10)

The New Testament word that is often translated “*atonement*” means “*reconcile*”, “*restore*”, and implies a *bringing together again*. (Romans 5:10-11, Luke 15:32) More than a payment for sins is necessary in order to return us to God. Our lives must be changed and made compatible with the Elohim. (Deuteronomy 10:17) The *Atoning* one, at the head of the covenant body, having God as his head, can offer us this restoring, transforming baptism because he has never broken his personal connection with God by personal sin. (Matthew 3:11-13) His *Atonement* connects with things infinite and eternal, incompatible with sin. Sin limits! It alters and subjugates! It makes us creatures of the moment – at odds with eternal happiness and Liberty. We lose personal continuity with our infinite selves when we break with those principles that insure and perpetuate our godlike identity.

Finally, no ordinary mortal could suffer enough to satisfy the worlds of justice, and move an eternity of just intell-agencies with compassion. (Isaiah 43:24-25)

His name is Yeshua (The Eternal-Salvation), a name that comes from the throne of God. (Philippians 2:9-11) In him we are more than rescued, we become joint heirs, his sons and his daughters through a connecting covenant and rebirth. He

became us, even one of us, so that by becoming one with him, the punishments which we deserve can be transferred to him, and the incomprehensible glories, honors, powers, and divinities, which are his, can be ours. (Revelation 3:5-6, 12-13, 21-22)

How powerful is his *At-one-ment*? How wondrous is his *covering grace*? Many who profess belief in him are reluctant to believe in the full extent of his *power*. (Luke 6:40; 12:42-44) His *Atonement* can do more than *cover* our sins and transgressions. He has borne our sicknesses and carried our pains as well. (Isaiah 53:4, Hebrew) His *Atonement* can do more than satisfy the demands of justice for the ongoing consequences of our wrongs. He can turn our miserable circumstances into profound joy. His *Atonement covers* the past, the present and the possible futures. His *Atonement* ministers across ocean and space and *cover* continents and worlds. His *Atonement* can make us greater than angels. (1 Corinthians 6:3, Revelation 3:21) He can *clothe* us as he is. (Isaiah 61:10-11) Dare any believe this much in the power of Jesus Christ - that he would put his name, the name of his Father upon us, and make more abundant one eternal Elohim? (Romans 8:32, 1 Corinthians 8:5-6; 15:49, 2 Corinthians 3:18, Revelation 14:1; 21:7; 22:3-4) His *Infinite Atonement* is able to make the many one, without robbing the unity of GOD. (Philippians 1:5-6, ST John 10:30-36) He can do more than rescue us from death and sin; he can make us as he is. (2 Peter 1:4, 1 John 3:2)

$\infty + \infty + \infty = \infty$. Likewise $144,000 \times \infty = \infty$, and $2^\infty = \infty$. What are we if we become one with the Father and the Son? What are we if we truly become their sons and daughters? A child could answer this question though the answer escapes many who are religious and learned. (Isaiah 56:4-5; 63:16; 64:4, ST John 1:16)

The *At-one-ment* encompasses the redemption and the resurrection. The *At-one-ment* affects all creatures and to different degrees. The Messiah's physical death and resurrection insures that all will be resurrected to immortality. (Daniel 12:2-3, 1 Corinthians 15:21-22, 39-42, 51-52, ST John 5:21, 25-29, Acts 24:15) His redemption saves from spiritual death (being estranged from the Father, Luke 15:32), those who spiritually become one with him by way of his New Covenant. (Isaiah 53:12, Jeremiah 32:31-33, Ezekiel 37:26, Hebrews 7:22; 8:6-7; 9:13-28) Their resurrection is more glorious and exalted. (Isaiah 26:19, Hosea 13:14, Revelation 20:6, Hebrews 11:35, 1 Thessalonians 4:16, Romans 6:3-5)

We are saved and exalted by becoming one with Salvation, Yeshua. How do we become one with him? First we must believe in him and accept his everlasting covenant. (Galatians 3:26-27, Hebrews 8:6; 12:24; 13:20) His covenant unites us with the covenant body that he gave himself for. (1 Corinthians 12:13, Ephesians 5:25-26) We cannot makeup our own covenant, even with good intentions, and expect this to be acceptable. We must accept his ways even if,

like Naaman the Syrian, we do not understand the thing he requires. (2 Kings 5:10-13)

Does believing in the Lord save us? Yes! Faith is an essential element of the Lord's New Covenant, but it is the Lord's *atonement* that actually saves. Without the reality of Christ's *atonement*, our own belief, hope, acknowledgements and works would avail us nothing. (1 Corinthians 15:19) To permanently access the enabling power of his saving *atonement*, the Lord requires that we accept the terms of his New Covenant in faith.

Good beliefs, if nurtured, bring forth good words and good deeds especially in the embrace of his *atoning* covenant. (2 Peter 1:19) It is true that as we believe in Jesus, and confess him by covenant, we will be saved (note the future tense) because true belief and confession in the spirit, leads to the fruits of repentance and righteousness that the Lord grows in us. (Romans 6:1-8; 10: 6-10, 13) Saving covenant faith manifests itself in works of righteousness by way of a changed heart and an endowed soul. (Ephesians 2:10) Thus saving faith includes or extends to good works, while works alone may not be the result of saving faith. (James 2:17-18)

Some use Paul's word in Romans 10:6-10, as if ignorant of the fact that Paul was referring to the words of Moses. Deuteronomy 30:11-14 reads, "For this commandment which I command thee this day, is not hidden from thee, neither is

it far off. It is not in heaven, that thou shouldst say, Who will go for us to heaven, and bring it to us, that we may hear it and do it? Nor is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it to us, that we may hear it and do it? But the word is very near thee, in thy mouth, and in thy heart, that thou mayst do it". (Jerusalem Tenakh)

More than lip service is expected in the New Covenant. (James 1:22, Matthew 21:28-31) Repentance and faithfully doing the will of the Lord are essential to becoming and remaining one with him. (Luke 24:47, 2 Corinthians 7:1, 9-11) It is this unity that allows our sins to be *covered* by his great sacrifice. Without this *at-one-ment* our terrible debts cannot be justly *covered* by his rich account. In fact, the scriptures warn of the possibility that some may utterly break their unifying covenant with the Lord and fall from grace. (1 Corinthians 9:27; 10:12, Galatians 5:4, 1 Thessalonians 3:5, Hebrews 6:4-8; 10:26-29; 12:15, 2 Peter 1:5-10, 2:20-22, 1 John 2:18-19)

To the young rich man who asked what he must do to gain eternal life, Jesus gave a challenge to repent and to follow him. (Matthew 19:16-26) Jesus did not hand out a tract, get the young man to make a confession, and then pronounce him saved. If we truly believe and are therefore doers of the Word, we are assured of more than salvation from sin and death. (Revelation 21:7, Galatians 4:1-3, 6-7)

We know by the revelation of the Holy Spirit that we are one with the Lord as we believe and obey him. (Romans 6:16, 1 Peter 1:2, 14-15, 1 John 2:28-29) The arm manifests that it is truly one with the head by being loyal to the commands of the head. We must repent, believe, enter into the body of his covenant, and faithfully abide in him, in order to receive his life-giving blessings everlastingly. (Revelation 22:14, Romans 11:19-22) We are never forced to remain one with him. That which is in the belly or worn on the back has no assurance of remaining with the body. True and lasting members of Christ's church endure all things while abiding in the Spirit and promise of the Lord. (Hebrews 12:1-24)

Believing in him does not insulate us from regret. If he allows that we ache over our sins, it is not that he is asking us to pay for them. (1 Peter 4:1-2) Often we must hurt in order to truly desire change and to value forgiveness. He lifts the burden of our sin, the full weight of which we will never shoulder if we repent, and gives us wondrous peace when we are truly converted.

If we suffer scorn and abuse from the world, if we are misunderstood and persecuted by those who think they do God a service, this is sacred suffering. This is the suffering that the body of Christ endures in bearing the name of Salvation and glad tidings to the world. This suffering, if we are called to endure in the least, is a testimony to our deepening unity with him. We shall also rejoice with him at his table. (Romans 8:16-17, Matthew 5:12, 2Corinthians 1:5-7, 21-22)

The Savior can enable us to obey all of his commands. (Isaiah 26:12) The Holy Spirit, which gives life and light to the body of Christ, can change us and empower us unto his good works. (Ephesians 2:10, 4:1-8) This is true faith, to believe to the extent that Christ can work in us and through us. (*Obadiah:21*)
See New Covenant and Appendix

Azariah (AzarYa) *help is the LORD* [Jehovah]. 2 Kings 14:21

Baalzebub, Beelzebub (Ba'al-zevuv) *lord of (the) flies*: A false god worshiped in the Philistine town of Ekron. (2 Kings 1:2) Anciently there was a diversity of *Baal* worship (hence "*Baalim*") in opposition to the worship of Adonai. (Hosea 2:13) "*Baal*" essentially means "*lord*" or "*master*". (Hosea 2:16) Certain Pharisees interpreted the "*lord of the flies*" as "*the prince of the devils*". (Matthew 12:24) Elijah demonstrated that such deities are impotent if not nonexistent. (1 Kings 18:25-39)

The LORD commanded, "...make no mention (remembrance) of the name of other gods, neither let it be heard out of thy mouth." (Exodus 23:13) Ironically, the Bible mentions the names of several gods.

Babel, Babylon (Bavel) *gate of God* in Akkadian: Similar sounding to the Hebrew word *balal*, which means *confuse* or *confound*. The Hebrew word *hevel*, which means *vanity*, also comes to mind. Genesis 11:9, 2 Kings 17:24, See Shinar

Bad (ra) *evil, distress, misery, injury, calamity, adversity*:

“I form the light, and create darkness: I make peace and create evil. I the LORD do all these things.” (Isaiah 45:7)

In the King James Version of the Bible, “*ra*” is often translated “*evil*” in cases where “*trouble*”, “*calamity*” or “*distress*” would be more appropriate translations. (Job 42:11) Despite how some interpret Matthew 4:1; 6:13, God does not tempt or do *evil* in the sense of doing wrong or committing sin. (James 1:12-14, 2 Chronicles 19:7) “Out of the mouth of the Most High proceedeth not bad and good?” (Lamentations 3:38) God, in his wisdom, allows injury and trouble to befall the wicked and the righteous. (Amos 3:6, Job 2:10; 42:11) “But though he cause grief, yet will he have compassion according to the abundance of his steadfast love. For he doth not willingly afflict or grieve the children of men”. (Lamentations 3:32-33)

God is not to blame for our disobedience even though he has created us. (Job 10:8, 14-15, Isaiah 54:15-16) He is not the author of sin. (Matthew 15:13) We have choice. (Joshua 24:15) His omnipotence is such that he can do all that is possible in righteousness; which is vastly beyond the capabilities of less developed beings. He is able to fulfill all of his words and keep all of his promises. (Isaiah 55:11) He is able to turn miserable circumstances into blessings. (Genesis 50:18-20, Exodus 4:10-12, Deuteronomy 23:5)

Problematic passages such as Isaiah 19:14 and 63:17 should probably be put in perspective with scriptures like Genesis 6:3 and Romans 1:26.

Like subjective “hot” or “cold”, “light” or “dark” ; our estimates of “good” or “bad”, “clean” or “unclean”, “fair” or “unfair” greatly depend on our perception. (Psalm 139:11-12, Romans 14:2-6, 10, 14, 1 Corinthians 23-31, Matthew 20:1-15) This does not mean that there are no absolutes. The mathematician Bertrand Russell once remarked that if everything were relative there’d be nothing to be relative to. The truth is, not everything is relative and not everything is absolute. Temperature, for instance, defined as a state of thermodynamic equilibrium, can be based on an absolute scale (0 Kelvin) even though “hot” and “cold” depend largely on our evaluation. Likewise, God is the ultimate standard of good and *evil* results from an absence of God. “Absence” is here a more appropriate description than “opposite”. Similarly “darkness” is better described, not as the opposite of light, but as an experience resulting from an absence of visible light. You cannot project darkness onto a screen, or assign corporeal attributes to it as you can to light. See Job, Good, Pharaoh, and Sarai

Balaam (Bil’ am) *foreigner*. Which is more incredible; a talking donkey or *Balaam’s* lack of astonishment when the animal spoke?

God understands that mortals are ignorant and in many ways *foreign* to his eternal perspectives. God communicates with us near our level as he did with *Balaam*.

Have you ever tried to explain the structure of a Hydrogen atom to a six year old? The scriptures contain God's word as he condescends to speak to us. His words are pure and refined (Proverbs 30:5-6) but this does not mean that scripture is always accurate in ways that every one will appreciate. Scriptures often lead us by degrees to the truth. We come to the LORD uninformed or steeped in misconceptions. If God's words contain over simplifications, exaggerations and allegorical histories, who is at fault? Should our Heavenly Father not speak to us at all, for fear that communicating near our level risks distorting truths we cannot fully comprehend? Despite this problem, God risks speaking to us and through his imperfect servants. (Amos 3:7-8, 1 Peter 4:11)

Introductory chemistry courses expose students to the inaccurate Bohr model of the atom. It is believed that most of these students are not ready for the abstractions of quantum mechanics. Beginners need a more concrete, albeit specious model – one they can readily relate to and visualize. Should we decry scriptures and chemistry texts because both contain heuristic descriptions with expedient inaccuracies, or should the authors be praised for their didactic wisdom? Numbers 22:5, 20-31. See Balak

Balak (Balaq) *devastator*: First God tells Balaam that he is not to go with the princes of *Balak the son of Zippor, King of Moab*. (Numbers 22:9-12) Then God tells Balaam that he may go with the second envoy of princes / servants sent by *Balak*. (Numbers 22:18-20) God then is angry with Balaam because he went

with the princes of *Balak*. (Numbers 22:21-22) Was God angry because Balaam's heart was not right, even though Balaam seemed to be obeying the word of the LORD? (Numbers 22:32-35, 2 Peter 2:15)

Balaam knew the name of the Eternal and seemed to reverence the LORD even though Balaam was not from the congregation of Israel. (Numbers 22:5, 18) Is this evidence that other peoples besides the Israelites worshipped "Jehovah"? The fact that Balaam believed in and communed with the LORD, and even prophesied messianically (Numbers 24:15-19, Isaiah 63:1-4), did not save his life. (Numbers 31:8) There is no indication that Balaam joined with the covenant body of Israel under the prophet Moses. (Matthew 7:21-23, Mark 9:38-40)

Barak (Baraq) *lightning*: Judges 4:5-6

Baruch (Barukh) *blessed*. Jeremiah 32:12

Bashan (Bashan) *smooth and fertile*: Numbers 21:33

Bathsheba (Bat-sheva) *daughter of (the) oath*: 2 Samuel 12:24

Beautiful See Comely

Beersheba (Be'er-sheva) *well of (the) oath*: Genesis 21:31

Behemoth (Behemot): Probably a hippopotamus or a rhinoceros and not a dinosaur as some want to imagine. Job 40:15

Belial (Bliaal) *worthless*: 1 Samuel 1:16

Belshazzar (Bel-sar-usur) Babylonian, partially means *protect the king*. Daniel

Belteshazzar (Baltzu-usur) Babylonian, partially means *protect his life (the king's)*. See Shadrach, Daniel 1:7

Ben (Ben) *son*

Ben-ammi (Ben-ammi) *son of my people*: Genesis 19:36-38, see Ammon

Ben-hadad (Ben-hadad) *son of hadad (god)*: 2 Kings 8:7

Beni (Beni) *my son*

Benaiah (BenaYa) *the LORD [Jehovah] hath built*. 2 Samuel 8:18

Benjamin (Benyamin) *son of (the) right hand*: How many tribes remained with Rehoboam? See 1 Kings 11:30-32; 12:20-23, Romans 11:1. Genesis 49:27

Ben-oni (Ben-oni) *son of my sorrow*: *“But his father called him Benjamin.”*
Genesis 35 :18

Beth (Bet) *house*

Bethel (Bet-El) *house of God*: Genesis 28:19

Bethlehem (Bet-lehem) *house of bread*; out of which came the Bread of Life, the ruler of Israel: Micah 5:2, ST John 6:33

Beth-shemesh (Bet-shemesh) *house of (the) sun*: Joshua 19:38

Bethuel (Betu-El) possibly (Metu-El) *man of God*: Genesis 22:22

Beulah (Be' ula) *espoused, married*. Isaiah 62:4-5

Bezaleel (Bez-al-El) *in the shadow (protection) of God*: Exodus 31:2-3

Bildad (Bildad) possibly *Bel has loved*. Job 8:2

Bilhah (Bilha) *timid*: Genesis 29:29

Boaz (Bo' az) *in (him there is) strength*: 1 Kings 7:21

Bow (qeshet). The *bow in the cloud* is a covenant token. (Genesis 9:11-17, Ezekiel 1:28) By refraction and reflection in water drops, a spectrum of color appears. Refraction divides sun light into its many hues; and reflection redirects the colors to the observer's eye. White light is analogous to the Godhead. (James 1:17) White light is composed of three distinct primary colors - blue, green and red. These are not an exclusive set; and each primary color covers a range of frequencies. (ST John 17:21-22) Cyan, Magenta and Yellow light also make white. A wide range of colors can be created using a minimum of three primary colors. Are there beings that can see a broader spectrum? Do they see a greater variety of colors – colors of which we have no conception?

The conscious experience of color transcends mechanical explanation. Why is red red? Why is blue blue? Colors correspond to certain frequencies of light but this does not explain why you experience what you do when you look at green. You have faith based on similar anatomy, that others have similar color experiences – at least consistent experiences. How can you know for certain that your experience of green is similar to others? “For with thee is the fountain of life: in thy light shall we see light.” Psalm 36:9

Cain (Qayin) *gain, acquire*. Hopeful mother Eve exclaimed, “I have gained a man from Jehovah” (Genesis 4:1) How did Cain *gain* a wife? (Genesis 4:17) Where did she come from? Did Adam and Eve have other children besides those named in the Bible? Did the posterity of Adam and Eve find others living in the world to which their parents were banished?

The strange statement in Genesis 4:7 (KJV) can be alternately translated, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin crouches at the door, and to thee shall be his desire. Yet thou mayest rule over him"

Cainan (Qenan) possibly related to the word for *smith* or *artificer*. Not to be confused with Cain. Genesis 5:9

Caleb (Kalev) *dog*: Numbers 14:6

Canaan (Kena' an) *humiliated*. *Canaan* Came to mean *merchant* because the Phoenicians and Canaanites were traders, hence *the land of merchants*. "Simon the Canaanite" may be translated "Shim'on the merchant". Compare Matthew 10:4 with B'Sorot Matti 10:4 translated by James Scott Trimm. Ezekiel 16:29

Carchemish (Karkemish) *fort of Chemosh*: Jeremiah 46:2

Carmel (Karmel) *plantation, garden-land*: 2 Kings 2:25

Cattle (Mikneh) *purchased* domestic animals. Derives from the Hebrew verb *kana* (*get, gain, acquire, purchase*) and can include sheep, horses, asses and camels as well as cows. Exodus 9:3

Chemosh (Kemosh) *powerful*: 1 Kings 11:7

Cherith (Kerit) *cut*. 1 Kings 17:3

Cherub, Cherubim (Keruv, Keruvim) meaning is uncertain: Possibly, *Great, Mighty*. In several places, the King James Bible redundantly renders the plural of *cherub, cherubims*. "*Cherubim*" is plural already. Genesis 3:24 states, "...he placed... *keruvim* and a bright blade of a revolving sword (herev) to guard the way to the tree of life". Not at all the sweet cherubs of western art, these

unearthly beings are very intimidating. The term angel (messenger) is used too loosely when applied to *keruvim*. *Keruvim* are intelligent beings with aspects that are both symbolic and real. God presides over a variety of living things and not every thing that praises his name looks like us.

Still, there appears to be an order or class of “*cherubim*” (guardians, watchers) which have the likeness of man. According to the Bible, some earthly rulers were prestigious heavenly beings before becoming mortal. (Ezekiel 28:11-19)

Christ See Messiah (Descriptions of Messiah)

Comely (naveh or navah) also *seemly* and *beautiful* of woman: The Hebrew word for beautiful is typically “yafeh” or “yafah”, as in “He hath made everything beautiful (yafeh) in his time...” (Ecclesiastes 3:11) “*navah*” appears in verses like “Thou seemest *comely* and delicate, O daughter of Ziyyon.” (Jeremiah 5:2, Jerusalem Tenakh), but “navu” is translated “beautiful they are” in “How beautiful they are (navu) upon the mountains - the feet of him that brings good tidings (vaser → gospel), that brings good tidings of good, that announces Salvation (Yeshuah → Jesus)...” (Isaiah 52:7) See also Psalm 33:1

Commandment, Commandments (Mizva, Mizvot): Upon the two commandments

(Mizvot = מִצְוָה) hung the life of Jesus. (Mathew 22:36-40) Nehemiah 9:13-14

Corruption (Shahat) *pit*, is related to the word for *ruin* or *spoil*, hence the King James translation Psalm 16:10. A more correct translation of Psalm 16:9-10 is: “...my flesh also dwells in trust (in repose, extended on the ground). For thou wilt

not abandon my soul to hell (She'ol); nor wilt thou suffer thy holy one to see the pit (Shahat)".

Peter however, interpreted *shahat* in Psalm 16:10 to mean the mortal body's decay. (Acts 2:27, 29-31) Peter had the conviction that the Savior in spirit, ministered to imprisoned souls in the *netherworld*. (1 Peter 3:18-20; 4:5-6)

She'ol can be translated *place of inquiry, underworld* or *hell*, and includes a *hollow place* or *pit*. *Hades* is the Greek word substituted for *She'ol* in the New Testament. (Acts 2:27) See Hell.

During the Messiah's mortal ministry, more than one Jewish sect taught that the spirits of the departed, entered into paradise, or if unworthy, into a place of torments. (Luke 16:22-24)

Paradise is actually an ancient Persian word. It is likely that the Prophet Zarathustra's teachings influenced Jewish understanding of the hereafter. Unlike the term *She'ol*, paradise occurs nowhere in the Hebrew Bible. The word paradise (*paradeisos*) is found in the Greek translation of the Hebrew Scriptures, where it is used to describe the Garden of Eden. (Genesis 2:8-9; 3:3, Septuagint) Since the New Testament is probably consistent with the Greek translation of the Hebrew Scriptures in the use of the term paradise (circumvallated garden), we may conclude that the garden awaiting the spirits of

the just, and the edenic garden of the tree of life, are one and the same. (2 Corinthians 12:4, Revelation 2:7) Despite the familiar names of rivers and lands (Genesis 2:10-14) the garden of Adon, the garden of the Eternal (Isaiah 51:3) is not in this world. To those in paradise, the garden seems as tangible as the world we experience through our mortal bodies. (2 Corinthians 12:3) See Earth, Eden.

The Greek version of Luke 23:42-43 (Textus Receptus) actually contains the word paradise. If we accept the Savior's remark to the thief on the cross, to mean, "...Today thou shalt be with me in the world of spirits"; it does not change the fact that the malefactor was going to be with the Lord. If we conclude that the thief went to *She'ol* because he was unworthy (1 Corinthians 6:9-10), then the Savior was along side him, among the spirits of those who were once disobedient. (1 Peter 3:18-20, Psalm 139:8) If we conclude that the Savior was received into paradise and kept from seeing *corruption* (*Shahat*, *the pit of hell*), then we must conclude that the malefactor was permitted to repent and attend him.

Shahat was understood by many Jews to be the dark pit of *hell*, possibly equivalent to "*outer darkness*". (Matthew 8:12; 22:13; 25:30) The souls of the wicked including the son of perdition, are lost to the darkness of *Shahat*. (ST John 17:12, Isaiah 14:15-17) The understanding that *She'ol* is divided into at

least two parts (Luke 12:47-49) may help resolve the question of whether Yeshua descended into *hell* and personally ministered to some of the spirits there.

The Holy one did not visit the wicked in *Shahat* (Psalm 16:10) but scripture seems to suggest that there was a part of *She'ol* briefly visited by the Savior (the Eternal did not leave his soul in *She'ol*) where abode the spirits of those who were once disobedient, who looked upon their condition as a bondage or prison, and who were willing to receive the presence of the Son. (Isaiah 61:1)

Create (*bara*) *shape, form, fashion by cutting a substance or making a covenant, found, build, beget.*

“...and in his hand

He took the golden compasses, prepar' d

In Gods Eternal store, to circumscribe this universe and all created things:

One foot he centr' d, and the other turn' d

Round through the vast profunditie obscure,

And said, thus farr extend, thus farr thy bounds,

This be thy just Circumference, O World”. (John Milton, Paradise Lost, Book VII)

The ancient Hebrews and early Christians did not teach that God created the world out of nothing (*ex-nihilo*). God brings order to chaos (less ordered, originally invisible, substance, see Genesis 1:27; 2:7, Hebrews 11:1, 3) This “substance” is spiritual, and hence eternal, as well as the fundament of things

corporeal. ST John 1:3 directly translated from the Greek, states; “All things through him came into being...” but then clarifies, “...and without him came into being not even [one] thing which has come into being”. The King James translates this verse as, “...without him was not any thing made that was made”, implying that there are things which are eternal in nature and uncreated. (Romans 1:20, 2Corinthians 4:18)

The exact meaning of the expression “tohu v’ vohu” (translated, “without form, and void”, Genesis 1:2, KJV), is not certain. The expression may actually mean “empty and desolate”. This interpretation is consistent with the use of the terms tohu and vohu in other scriptures in which the land is described as being made desolate - void of former inhabitants. (Jeremiah 4:20-28, Isaiah 34:11)

Creation is a cyclical and ongoing activity of the Elohim. (Psalm 104:29-30, Ecclesiastes 3:11, Isaiah 48:7; 64:8, Revelation 4:11) Suppose there was a time or state when there were no creations. Would God have been a creator then? The scriptures teach that God has existed for an eternity of time. (Psalm 90:2; 93:2; 103:17) Paradoxical as it may seem, there has always been a creator and therefore there have always been creations. (Hebrews 11:3) This statement is really no more of a paradox than the mathematical fact that there are infinitely many finites.

The first word of Genesis translated “In the beginning...” actually contains no “the” in the original language. The first word (בְּרֵאשִׁית) could just as well be translated “In a beginning...” The same is true for the Greek: “In [the] beginning was the Word...” (ST John 1:1) Some may argue that since the first word of Genesis begins, not with the first letter, aleph (א) as in Abba (Father), but with the second letter, bet (ב) as in Ben (Son), that a before “the beginning” is tacitly implied. (Proverbs 8:22-26)

Beginnings described in scripture depend on a frame of reference. For example, John describes the miracle of the water changed to wine at the marriage feast in Cana, as a beginning of miracles (signs) performed by Jesus. (ST John 2:11) But was this miracle absolutely the first miracle that Jesus performed? Who is God speaking to in Genesis 1:26? Was not the Son of God involved in the miracle of creation? (ST John 1:3, Hebrews 1:2, 3:4, 11:3) Jesus performed miracles and signs before he was born into this world. As it is written, “So shall my word (d’Bari) be that goeth out of my mouth: he will not return to me void, but shall accomplish that which I please, and shall prosper in that for which I sent him.” (Isaiah 55:11)

God understands our limited capacity to comprehend eternity, and so, in scripture, he suffers us to have historical starting points. (Ecclesiastes 1:10) ⁴

⁴ Genesis 1 contains a *declarative creation account*, that is, at various times

(days), Elohim (GOD) declared that there would be certain things brought about or created. The scripture affirms that those declarations or orders were in fact fulfilled -- but when? At the very instant GOD declared things to be? Isaiah 48:3 directly translated from the Hebrew reads, "The former things from time past (from that time) I declared and from my mouth they went forth and I declared (reported) them; suddenly I did, and they came to pass". Interpreting this verse to mean that GOD declared his works suddenly and sometime thereafter they came to pass, is consistent with the Isaiah verses that follow; wherein the LORD says, "I have even from then (from that time) declared to thee; before [it] came to pass, I showed (reported) [it] thee..." See Isaiah 48:4-7

Genesis 2, starting with verse 4, gives more of a *formative creation account*. Note what verse 4 states, "...in the day that Jehovah Elohim (the LORD GOD, or the Eternal Gods) created the earth and the heavens" not "...in the days..." Genesis 2:5 also informs us that "...no plant of the field was yet in the earth ...and there was no *Adam* (man) to till the ground". The scripture then explains that man was created from the materials of an *arez* (earth, land) and that a garden was created, not out-of-nothing, but by planting. (Genesis 2:8, Isaiah 41:19-20; 51:16)

If we focus on the creation account in Genesis 2:4-25, we get a very different impression of the order of creation than the impression we get from reading the account in Genesis 1. We might conclude from Genesis 2 that after heaven and earth, Man was created then plants planted, then animal life and finally Woman.

God's every creation does not spring into existence the instant he declares it to be. God declares things to be, and in the process of time his commands are fulfilled. (Psalm 139:15-16, Isaiah 55:8-11; 66:8, Mark 4:26-28, Romans 4:17)

Psalm 104 gives a beautiful, *cyclical creation account* -- showing that the creative acts of God are ongoing in nature. Note especially the cycle of life referred to in verses 29 and 30 -- and that life returning to the dust, implies that things naturally born are materially made "out of the ground", as in Genesis 2:19.

A hierarchy of living, decision-making processes watched over by God's all searching eyes; sets the stage for the development of all life. Psalm 139:13-18 (KJV) describes both the development of a child in the womb, as well as the global, long-term developments that have brought the wild part of our species through stages of "continuance", "yet being unperfect", from the "lowest parts of the earth". In the latter case, the earth is our mother. The Father has planted life in the earth and watches over its development.

There is the cultivated and there is the wild. There are those things, which God has more carefully planted and tended, and those things that he has allowed to grow according to their nature. (Matthew 13:27-28; 15:13, Romans 11:24) God cares about the cultivated and the wild. With the fall of the nurtured, God in his condescension, extends salvation to the wild. (Romans 11:13-27)

The same expression (בְּרֵאשִׁית = In [the] beginning) is used to denote other historical starting points in scripture. (Jeremiah 26:1; 28:1) See Adam, Day, Earth and Eden

Cyrus (kur' ush) Persian, *the Sun*: Restorer of the Jews to their homeland. Why would such a powerful ruler allow captive peoples to return home? Cyrus was undoubtedly influenced by the teachings of Zoroaster and the prophecy of Isaiah. (Isaiah 44:28, 2 Chronicles 36:22-23) Ezra 1:1-2

Cubit (amma): *Foundation, support of superliminaria*, possible related to אָמָא suggesting *be wide, precede, front, contain, hold*. Unit length related to the length of a forearm. The Royal Egyptian cubit was a standardized unit of length equal to about .525 m. Genesis 6:15

Dagon (Dagon) *fish*: A Philistine god, who's name seems to be related to the Hebrew word *dag* (fish). Judges 16:23, 1 Samuel 5:1-5

Damascus (Dammeseq, Darmeseq). 2 Kings 5:12

Dan (Dan) *judge*. Why isn't the tribe of *Dan* listed with the tribes of Israel in Revelation 7:4-8? Genesis 49:16-18

Daniel (DaniyyEl) *my judge is God*. The "*Daniel*" listed in Ezekiel 14:14; 28:3 KJV is actually spelled without a Hebrew yud and may be *Danel*. This honorable *Danel* may not be the same as the legendary Hebrew of the Exile. *Daniels* are also found in 1 Chronicles 3:1, Ezra 8:2, Nehemiah 10:6

Darius (Daryavesh): The correct pronunciation of this Persian name is closer to *Darayava'ush*. There is some controversy over the identity of *Darius* the Median king named in Daniel 5:31. Some believe that this *Darius* must be the same as

Cyrus the Great of Persia. Others believe that the writer(s) of the book of Daniel was referring to Astyages the last Mede ruler whose kingdom was overthrown by Cyrus. (Daniel 6:28) Isaiah seems to prophesy that the Medes would overthrow Babylon; never again to be inhabited by men. (Isaiah 13:17-22) Cyrus conquered and assimilated the Median kingdom in 550 B.C. The kingdom of Belshazzar, the last Babylonian ruler, was conquered by Cyrus soon after (538 B.C.) The book of Daniel suggests that Darius the Mede conquered the kingdom of Belshazzar. *Darius* the Mede of the book of Daniel cannot be the same as *Darius I*, the Persian ruler mentioned in Ezra 4:5. Daniel 9:1

David (David) *beloved*: King of Israel and also a title of the Messiah. (Isaiah 55:3-4, Matthew 3:17) The name *David* is spelled דָּוִד, and is numerically equivalent to 14. All Hebrew letters have numerical equivalents. ד = 4 and ו = 6. The title *son of David* implies *son of 14*. The genealogy of Joseph, the surrogate father of Jesus, can be divided into three sets of 14 progenitors. The last set includes Jesus. (Matthew 1:17) Note especially that $3 \times 14 = 42$. The number 42 is divisible by 6, which number is associated with *man* in Hebrew numerical play (Genesis 1:26, 31), and by 7, which denotes *perfection*. (Genesis 2:2)

Unfortunately a blunder has been perpetuated in most versions of ST Matthew's Gospel. The last genealogical set, recorded in Matthew 1, has only 13 names, not 14 as promised in the scripture. Matthew 1:13 is in error. The verse should read, "... and Abiud begat Abner; and Abner begat Eliakim", the missing name is Abner (Avner). Whoever translated Matthew 1:13 into Greek from an earlier text

may have overlooked Abner because Abner and Abiud are somewhat alike. See B'sorot Matti 1:13 (from an old Hebrew version of Matthew's Gospel). It is worthwhile to compare the genealogy of Joseph given in Matthew 1 with Luke's version. You will notice significant differences. See Luke 3:23-38

Because Joseph was the legal father of Jesus, Jesus was born with an entitlement to the throne, and key of David. (Isaiah 9:7; 22:22, Revelation 3:7) Because Jesus was not the literal son of the carpenter, the curse of the Davidic line through Jehoiachin (Jeconiah, Joachin, or Coniah) did not pass to Jesus. (Jeremiah 22:24-30, Matthew 1:11) Thus the Messiah (the vessel of the sure mercies of David) was preserved from the curse of Coniah, having all rights to rule as Son of the Most High. (Isaiah 55:3, Acts 13:33-37, Luke 20:42-44, Psalm 2:7)

While it is true that the Holy Spirit was present at the conception of the Savior, (Matthew 1:18) the Father of Jesus is the presiding member of the Godhead. (Psalm 2:7, Mark 1:9-10, Luke 1:35, ST John 3:5-13; 15:26) 1 Samuel 16:19

Day (yom): The Bible uses more than one definition of a *day*. Genesis 1:5 defines *day* as a period of light. "And God called the light day, and the darkness he called night". Genesis 1:5 further defines *day* as a period containing both evening and morning: "And there was evening and there was morning, one day". The Bible also teaches that a thousand years is as a *day* to the LORD or as portion of the night. (2 Peter 3:8, Psalm 90:4)

GOD told Adam that in the *day* he ate from the tree of knowledge of good and evil, he would surely die. Adam was driven out from the garden of God and before a thousand years had passed, Adam died. (Genesis 2:17; 5:5)

The creation account in Genesis chapter two suggests that The LORD GOD (Eternal Elohim) created heaven and earth in a *day* (Genesis 2:4), whereas Genesis chapter one speaks of several *days*. (Genesis 1:1- 10, Exodus 20:1)

The six *days* of creation, as delineated in scripture, are six *episodes* of announced creation. The work of the Eternal Father during these six *times* was to declare the works that would, in the process of time, actually come to pass. Though the tense is often changed in translation, certain announcements of GOD in Genesis 1 are actually future tense in the Hebrew: "...And GOD said, there will be light and there was light...And GOD said, there will be a firmament in the midst of the waters. And GOD made the firmament...And GOD said, the waters under the heavens will gather to one place, and the dry land will appear: and it was so...And GOD said, the earth will bring forth grass... and it was so...And GOD said, there will be lights in the firmament of heaven to divide between the day and the night...and it was so...And GOD said, the waters will swarm abundantly with moving creatures that have life, and birds will fly above in the open firmament of heaven...And GOD created great sea monsters...and every winged bird after his kind...And GOD said, the earth will bring forth living

creatures after their kind...and it was so...And GOD said, we will make Mankind in our image, after our likeness...so GOD created Mankind in his image...”

Consider Isaiah 46:9-10; 55:10-11 with Genesis 2:1-5 and Exodus 20:11. For the Father “...callesth those things which be not as though they were.” (Romans 4:17) Thus GOD declares his designs. Thereafter, by the operation of his word, his sent messengers, and by cooperative natural processes, GOD’s works come about as previously announced – though in different orders and according to different time scales - hence Genesis 2:4-25 compared to the announced creations of Genesis chapter 1.

The psalmist saw a wider view of creation when he described it as a cyclical and ongoing activity in the universe. (Psalm 104) In this light, the act of declaring things that are not yet as though they are already is entirely justified in the scope of eternity. “That which has been, is that which shall be; and that which has been done is that which shall be done...Is there a thing whereof it may be said, See, this is new; but it has already been in the ages before us.” (Ecclesiastes 1:9-10, J. Tenakh) See Create

Deborah (Devora) *bee*: In Hebrew, *word*, *thing*, and *bee* are related. Devarim (Deuteronomy) is so named because of the first verse which reads, “These are the *words* which Moses spoke to all Israel ... “. *Devarim* means *words*.

The LORD desired to lead the children of Israel into a land flowing with milk and honey. Sadly, Israel rebelled against the LORD and his commandments and then went up to the land presumptuously without the Almighty's approval. Israel fled from her enemies as if chased by *bees*. (*devorim*, Deuteronomy 1:44) Consequently Israel wandered in the *desert* (*midbara*). Judges 5:1

Decree (*dat*) possibly is borrowed from the Persian word *data* meaning *edict*, *law*, or *decree*. *Dat* (דַּת) has become a term in Modern Hebrew meaning *religion*. *Dat* appears in Hebrew scripture of the Persian period. (Esther 1:8; 2:8)

There is a problem with the apparent use of the word *dat* in the Torah: Deuteronomy 33:2 (KJV) reads, "...from his hand *went* a fiery law for them." The occurrence of the word *dat* in *esh dat* (אֵשׁ דַּת) translated "fiery law" seems to be a blaring anachronism. Moses seems to be using a term from a much later period in Jewish history!

Is it possible that an inspired writer or prophet of a later period produced words that he attributed to the great prophet Moses? This is the sort of thing that prophets do! "The prayer of Moses the man of God" may be an example of this kind of inspired witing. (Psalm 90)

The Book of Devarim (Deuteronomy) was probably the book of the law revealed in the days of the prophet Yesha'Yahu (Isaiah). (2 Kings 22:8-17) Some of the expressions in the book are comparable to Isaiah's. (Deuteronomy 32:1, Isaiah

1:2) But the apparent use of the word *dat* in Deuteronomy is much later than Isaiah.

“...fiery law...” could be a corruption in the Masoretic text. The current biblical text may omit a couple of Hebrew letters and run others together. Thus **תַּשׁא**

(Deuteronomy 33:2) may actually be an expression used by the Prophet Isaiah:

תַּשׁא' אֵשׁ, “...a fire that burneth...” (Isaiah 65:5) See Deuteronomy 4:23-24;

32:22

Delilah (Delila) *weak, delicate*: Judges 16:4

Dinah (Dina) perhaps *judgment*: Genesis 30:21

Earth (**Arez**, **erez**) *earth, land, inhabitants of*. “He stretcheth out the north over the empty place, and hangeth the *earth* upon nothing”. Job 26:7 gives an accurate description of our planet in space. However, when the scriptures speak of *the earth* (*ha-arez*), or even *all the earth* (*kal ha-arez*), the whole *planet* is not necessarily referred to. (1 Samuel 30:16, 1Kings 10:24, Ezra 1:2, Isaiah 23:17)

The word **erez** (*earth*) may simply mean a particular land. Many ancient scribes and prophets had a limited understanding of the geographical scope of the world. (Acts 11:28, Daniel 2:39; 6:25; 8:5) The LORD asked Job, “Hast thou perceived the breadth of the earth? Declair if thou knowest it all” (Job 38:18)

Many events of the Bible are described from the points of view of localized ancient people. The LORD himself often communicated with these people using their terminology and points of view. (Isaiah 45:6) Because “all the face of the

earth” actually takes in limited terrain in scriptures like Genesis 41:56 and Exodus 10:15, we should consider (unless inspired otherwise) that other passages like Genesis 7:3,14 also rely on a less than global frame of reference.

Instead of imposing our modern perspective immediately on the translation of an ancient text, try to consider how the world might have appeared to the one describing the account. For example, consider the following verse from the point of view of some one surveying the horizon while floating on a vast body of water:

“And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.” (Genesis 7:19)

“...under the whole heaven...” implies a local perspective of “up” and “down”. There is no definite “above” or “below” in space. Likewise “...the whole heaven(s)...” (kal ha-shamayim) may take in the entire view of the horizon – everywhere that could be seen under that bowl of the sky.

There is a distinction between the wicked world and the *earth*. GOD (Elohim) is the God of the universe (ha-olam) and of *the whole earth*. He is not the god of the world. (2 Corinthians 4:4, Psalm 110:6) “The world” referred to in ST John 8:3 should probably be interpreted to mean the *earth* and her *inhabitants* otherwise this verse would contradict 1 John 2:15-17. *The land* (*ha-arez*) does

not rest when the wicked dwell upon her face. (Leviticus 26:33-35, 43, 2 Chronicles 36:21)

The word *arez* is feminine and is often used in a feminine context whether referring to a particular *land* or to the *planet* as a whole. (Numbers 16:32, Revelation 12:16) Laying a foundation, tilling the soil, the sudden deliberate planting of seed; these are acts of creation that can be described in masculine terms. By contrast, feminine processes may take more time, may be more allusive; (Ecclesiastes 3:11) like the gestation period in contrast to the relatively short act of insemination. Slower developments are involved - a rolling forth of designs - variations occurring in somewhat isolated environments. Both masculine and feminine creative principles exist "naturally" in the universe and should be seen as manifestations of divine power. (Isaiah 62:4-5, Psalm 119:73; 139:13-16, Mark 4:26-32, Romans 8:22-23)

The creations of GOD are diverse and many. As there are many *lands* that can each be called "*arez*" so there are many corporeal worlds. (Hebrews 1:2; 11:3) Not all these worlds are visible to us. What is tangible to one being may not be tangible to another. Quantum tunneling bears on this subject. There are states of matter that can pass through each other without impass.

The Ethiopic Book of Enoch describes the prophet's visit to an *earth* where the spirits of the just and wicked were separated, as in the Savior's parable of

Lazarus and the rich man. (Luke 16:26, 1 Enoch 22:10-12) *The earth* that Enoch visited was similar in certain respects to the world in which we live. It was on a paradisiacal *earth* that Enoch beheld the tree of knowledge from which his “ancient father and ... aged mother ate.” (1 Enoch 31:5)

Conflicts between the Garden of Eden creation account (Genesis 2:4-25) and the natural history of this *planet*, disappear when we consider that “*ha-arez*” (*the earth*) is a term that refers to more places than are seen in this dreary world. See Eden, Create, Spirit

Eben-ezer (Even-ha' ezer) *the stone of help*: 1 Samuel 4:1

Eber (Ever) *beyond, pass over or through*, possibly connected to the word Hebrew meaning *one who crosses over or through [the water], one from beyond*. Genesis 11:14

Eden (Eden) possibly Assyrian, meaning *plain*: District containing the Garden of God. According to Moses, some of the geographical features of *Eden* seem to correspond to the Fertile Crescent, but one wonders what original landmarks and rivers could have survived the Great Flood. (Genesis 2:8-14)

The Persian word *paradise* means *circumvallation, walled-in park or garden* (like a game preserve). Though we typically think of the *Garden of Eden* as having existed on this sphere or rather in this corporeality, scripture hints that the tree of life still resides in the *paradise of God*. (Revelation 2:7, Luke 23:43) When Adam and Eve were sent forth from *the garden*, they found themselves in this

world - a world where the struggle of life and death has continued for a very long time.

The “particles” of matter that comprise the world in which we live, have attributes that allow them to interact with us. Momentum and kinetic energy are two important concepts used by physicists to describe the interactions of matter. When a particle performs quantum tunneling, that is when it passes into a wall or barrier that should ordinarily prevent it; the particle’s momentum is described as “imaginary”. The word “imaginary” in this case does not mean make-believe or nonexistent. Imaginary is a mathematical term that simply means that the particle’s momentum is now described using the number $i = (-1)^{1/2}$. This number is not classed among the so-called “real numbers” that we use to measure things in our tangible world; but it is just as valid as any number.

In a world of objects having imaginary momentum and negative kinetic energy, things seem just as physical as they do in this world. (2 Corinthians 12:2-4) In fact, a citizen of that world has the right to consider our world as the imaginary momentum world.

Real or imaginary momentum, positive or negative kinetic energy are not absolute attributes of matter, but are mathematical descriptions for distinguishing states of tangibility or interaction. The two worlds would not interact with each other except for minute amounts of matter popping in and out, from one world to

the other and back again. A world of imaginary momentum could in fact be in the same place as a “real world”. The two worlds could be jointed together by fields acting on the almost imperceptible amounts of matter that mediate them. Another physical / spiritual earth, created by the Elohim, could be right here and we not know it. (ST John 20:19, Luke 24:37-39, Hebrews 1:2)

Our understanding of the law of conservation of matter and energy can be revised and extended to the unseen world. There really is no violation of conservation when we realize that matter and energy vanishing from one universe (corporeality) goes somewhere else. “Tunneling” particles do not cease to be, even though they are no longer observable in our world. They are momentarily in the elsewhere. (Hebrews 11:3)

The scripture records that, “...the Eternal Elohim planted a garden eastward in Eden”. (Genesis 2:8) The Hebrew word “mikedem” translated, “eastward”; derives from the word “kedem” meaning “front”, “aforetime”, “springing out of”, “derived from”, or “beginning”. We may come to understand that *Eden* veiled a connection between physical worlds, and that our ancient parents came into this world from an earth that is here with us, though intangible to us. While it is correct that spiritual death by sin entered our world following Adam’s transgression; (Romans 5:12–14) it is also correct that we, as Adam, have entered this world - a world already in the throes of birth and physical death. The non-biblical expression “the fall” is commonly used to describe this event.

There is a distinction between heavenly bodies and their glory and earthly bodies and their glory, as explained by Paul the Apostle. It is significant to note that the King James translation of 1 Corinthians 15:40 substitutes the Greek terms for “heavenly” and “earthly” with the Latin based terms “celestial” and “terrestrial”. Terrestrial simply means; of or pertaining to the earth. But, in light of more than one earth or rather, more than one corporeality, we may find it helpful to distinguish between worlds by defining the “*terrestrial world*” as that corporeality created by the Elohim which houses *paradise - the circumvallated garden*. The *paradisiacle earth* we may call “*Terra*” from Latin, meaning earth. Though *Terra* is part of the composite world we call Earth, *Terra* is distinct from the world we are accustomed to thinking of as tangible. The world in which we live, we may appropriately name “Tellus”; deriving from another Latin word for earth.

Revelation 12:7-9 is sometimes interpreted to mean that when the Adversary lost the war in heaven, God sent him down to the earth. The scripture does not actually say this. The adversary was clearly cast out of heaven; (Luke 10:18) but it seems that he may have come on his own volition to the *paradisiacal earth (Terra)* to further make war with God; hence symbolically, the dragon’s own tail drew the third part of the stars to the earth. (Revelation 12:4) The first part of Revelation 12:9 reads, “And the great dragon was cast out, the old serpent, called the Devil, and Satan...” This refers to the Adversaries expulsion from heaven. The last part of the same verse reads, “...he was cast out into the earth,

and his angels were cast out with him.” This may refer to the adversary’s expulsion from *paradise (the garden)* into our quarantined wilderness world - Tellus. (Revelation 12:12-17, Genesis 3:14-15) See Earth

Edom (Edom) *red*: Edom epitomized attributes of worldliness. Genesis 25:30

Egypt (Mizrayim) a dual or double term possibly referring to Upper and Lower

Egypt: The name *Mizrayim* is associated with the son of Ham, whose descendants settled in that region. (Genesis 10:6) If the descendants of Ham were cursed in the eyes of the rest of Noah’s family, did some or all of Ham’s sons marry sisters? (Genesis 9:22-27)

The term *Egypt*, is a substitution from the Greek and is not found anywhere in the Hebrew Bible. The King James translation of Hosea 11:1 reads, “When Israel was a child, then I loved him, and called my son out of Egypt.” The Jerusalem Tenakh transliterates “Israel” and “Egypt”, “Yisra’el” and “Mizrayim” respectively. Matthew saw in this particular verse from Hosea (Hoshea) a messianic prophecy. The verse can be viewed as having double meaning; referring not only to the people of Israel in antiquity but also to the embodiment of Israel in the Son of God, the Messiah. See Exodus 4:22-23. In scripture the LORD refers to Israel as a woman even his betrothed, (Hosea 2:19-23; 3:1-5) how is it that the LORD also refers to Israel as his son even his firstborn? An answer is found in the fact the Son of God was in a real sense in the bosom of his mother Israel when his ancient captive ancestors were in Egypt. (Isaiah 49:15)

Luke's account of the Savior's early years, are clearly different from Matthew's. Luke makes no mention of the holy families' flight into Egypt but seems to suggest that they returned to Nazareth shortly after the child was born. Compare Luke 2:39 with Matthew 2:14

Ehud (Ehud) possibly means *first* or *forgoing*. Judges 3:15

Ekron (Eqron) land of *eradication*: Joshua 15:45

EI (EI) *God*

Elath (Elat) *lofty trees*: Deuteronomy 2:8

Eldad (Eldad) *God hath loved*. See also Medad (Numbers 11:26).

Eleazar (El'azar) *God hath helped*. Exodus 6:23

Elhanan (Elhanan) *God hath been gracious*. *Elhanan* was one of David's mighty men of valor. (2 Samuel 21:19) Four giants (sons of the Rafa) were slain in Gath by King David's knights. (2 Samuel 21:15-21) Whether slain by David or by his servants, it is the same. (2 Samuel 21:22) See Goliath

Eli (Eli) *my God*: Psalm 22:1

Elias See Elijah

Eliashib (Eliashiv) *God restores*. 1 Chronicles 3:24

Eliezer (El' ezer) *God is help*. Genesis 15:2

Elihu (Elihu) *He is my God*. *Elihu* can be spelled the same in Hebrew as *Elijah*. A young man who seemed to be inspired with wisdom beyond his years yet was quick to chastize Job. Elihu taught that inspiration comes from the Almighty. (Job 32:6-9, 1Timothy 4:12) See Job

Elijah (EliYa or EliYahu) *the LORD [Jehovah] is God*. Certain Hebrew names have more than one spelling. *Elijah* is one of these names. A nail (vav, ם) added to the end of *EliYa*, changes the name to *EliYahu*. The vav in this case makes an “oo” sound at the end of the name. There are two spellings of this name in the King James Bible: *Elijah* and *Elias*. *Elijah* is found in the Old Testament and *Elias*, from a Greek rendering of the prophet’s name, occurs in the New Testament.

Malachi prophesied that the LORD would send *Elijah (EliYa)* before the great and dreadful day of the LORD, to turn the heart of the fathers to the children and the heart of the children to the fathers. (Malachi 4:5-6) In a fulfillment of this prophesy, John went forth in the spirit and power of *Elias (EliYa)*, turning the hearts of the fathers to the children. (Luke 1:17)

John the Anointed of Aaron (Luke 7:26-28) was given the power to prepare the way for the Great Anointed, Jesus Christ. (Matthew 3:3) Jesus, in fact, called John *Elias*. (*EliYa*, Matthew 11:13-14; 17:10-13, Mark 9:11-13) John was very much aware of his spiritual purpose and calling, and yet John flatly denied that he was *Elias*. (ST John 1:21-25) How can this apparent contradiction be settled?

We know that John’s role as a messianic forerunner was akin to *Elijah*. John was even clothed like *Elijah* in God’s service. Compare 2 Kings 1:8 with Matthew

3:4. But, did John have the power to baptize with fire and to restore all things?
(Matthew 3:11, 2 Kings 1:10)

It is possible that the titles *EliYa* and *EliYahu*; either of which can be translated *Elias* or *Elijah*, are designations of spiritual authority, the greater of which is the title *EliYahu*. The Messiah himself is worthy of the sacred title *EliYahu*, its meaning and designated power. The title *EliYahu*, more fully delineates the sacred name of the LORD, having the nail (י) added. The spelling *EliYa* is found in 2 Kings 1:8, which describes the prophet in apparel similar to that worn by John in the wilderness; but the spelling *EliYahu* is found in verse 10 in connection with fire brought down from heaven. Those who recorded the Master's words were probably not sensitive to all of the sacred intricacies of his utterances and may not have detected any distinction in his use of the two *Elijah* titles.

Some clouded verses in the New Testament are clarified when we suppose that the two spellings of *Elijah* represent spiritual offices or degrees of power. For instance, Matthew 17:11-12 may be corrected: "And Jesus answered and said unto them, *EliYahu* truly shall first come and restore all things. But I say unto you, that *EliYa* is come already ..." ST John 1:21 might be clarified: "And they asked him what then? Art thou *EliYahu*? And he saith, I am not ..."

John's denial that he was *Elijah* also shows that there is another fulfillment of Malachi 4:5-6; that Jewish expectation has not been in vain; that before the great and dreadful day of the LORD, *Elijah* shall have come in power to turn away the curse of broken ties and to mend relationships as with a nail ⁵. See Matthew 27:46-47 and Malachi 4:6

Eliphaz (Elifaz) possibly means *God is fine gold*. Eliphaz is the first of three, well-meaning, religious "friends" who end up witnessing against Job instead of comforting him. (Job 4:1-2) Job's ordeal disturbs the basic religious understanding of his three associates who are more apt to accuse a suffering man of wrong, than to entertain the possibility that the Almighty might actually allow terrible things to happen to the innocent and faithful. Throughout the narrative, Job's three contenders always respond to Job in the same, recurring order; Eliphaz followed by Bildad then Zophar. The comments and assertions of the three end with Bildad's remarks in Chapter 25. (Job 32:1) At length, the

⁵ In Hebrew, words are connected or bound together with nails. As mentioned before, the letter vav (ו) is the equivalent of "and". There is another Hebrew word for nail found in the scriptures, the word *ya'ted*. When the chosen seed broke away from the commandments of the LORD by marrying the daughters of those who practiced abominations in the land, Ezra rent his garment, spread forth his hands to the LORD before the temple and lamented the rebelliousness of Israel. The faithful gathered around him. In prayer, Ezra recounted the disobedience of Israel through the centuries, and then, speaking of the restoration, he said, "And now for a little moment grace has been shown by the LORD our God, to leave us a remnant to escape, and to give us a nail (*ya'ted*, sure anchorage) in his holy place, that our God may lighten our eyes, and give us a little reviving... to set up the house of our God, and to repair its ruins, and to give us a wall in Yehuda and in Yerushalayim". (Ezra 9:8-9) The ancient temple provided that spiritual blessing which joined and anchored the people together as with a nail. The temple directs the mind and heart to the Anointed, to Jesus Christ. He was crucified for our rebellions. He secures us to God. Hope in him is the sure and steadfast anchor of the soul. (Hebrews 6:19-20)

LORD rebukes the words of Eliphaz and his two friends. They repent and make restitution as commanded. Job is fully delivered when he prays for his accusers.

(Job 42:7-9) See Job

Eliseus see Elisha

Elisha (Elisha) *God is salvation.* *Elisha* performed miracles similar to those performed by Elijah, but *Elisha* did not seal the heavens. (1 Kings 19:16) Life may seem full of situations that are analogues to scenes set forth in the Bible; but divine inspiration should take precedence over generalizing biblical statements and scenarios. Consider the following situations:

Elisha had set his hand to the plow with twelve yoke of oxen. Elijah finds *Elisha* and bids *Elisha* to follow by casting his mantle upon him. *Elisha* expresses his willingness to follow but first asks if he may go bid farewell to his parents. Elijah gives the son of Shaphat leave to kiss his father and mother goodbye saying, "Go back again: for what have I done to thee?" (1 Kings 19:19-20) A seemingly similar situation is described in the New Testament: "And another also said, Lord, I will follow thee; but let me first go and bid them farewell, which are at home at my house. And Jesus said unto him, No man, having set his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:61-62) Was *Elisha* unfit for the Kingdom? Why didn't Jesus pattern his remark to the seemingly willing follower after Elijah's answer to *Elisha*?

Consider two other scriptural scenes: After having rejected the LORD, Ahaziah king of Israel sent messenger to Elijah bidding him to come down to him. Elijah replied to the king's messengers, "If I be a man of GOD then let fire come down from heaven, and consume thee..." (2 Kings 1:9-15) Two envoys and one hundred men were thus destroyed. The Lord's disciples James and John, who had previously seen Elijah on the mount, saw a possible comparison between rebellious Ahaziah's envoys and a certain village of Samaritans. The Samaritans had rejected the Lord. The disciples imagined that they, like Elijah, were justified in commanding fire to come down from heaven to consume the inhospitable Samaritans. Jesus rebuked them saying, "Ye know not what manner of spirit ye are of. The Son of Man is not come to destroy men's lives, but to save..." (Luke 9:52-56) A pattern from scripture was not followed in this instance.

Elkanah (Elqana) *God has taken possession*, a righteous man of mount Ephraim (Ramah, Aramathaea), Husband of Peninnah and Hannah, Father of Samuel the prophet. (1 Samuel 1)

By marrying both Hannah and Peninnah, was *Elkanah* guilty of the sin of multiplying wives? The Torah commands, "Neither shall he multiply wives to himself, that his heart turn not away ..." (Deuteronomy 17:17)

Solomon truly had multiple wives and concubines that were not given him of the LORD. These women diverted his heart unlike David his father, whose heart was perfect before his God. (1 Kings 11:1-6, Nehemiah 13:23, 26) It appears

that, except for Bath-sheba, God gave David's wives to him (2 Samuel 12:7-9) though some may argue that David took to himself other concubines and wives that the LORD had not granted him. (2 Samuel 5:12-13) Besides Moses and certain of the patriarchs, the Bible mentions other faithful men whose polygynous households were approved by God. (2 Chronicles 24:3, 16) *Elkanah* is one of these. The Torah goes beyond making allowance for the peculiar marital practice and actually issues laws aimed at achieving fairness in polygynous families. (Exodus 21:10, Deuteronomy 21:15-17; 25:5-6)

Unlike Western cultures, ancient Mid-Eastern peoples could accept a man becoming obligated in marriage to more than one woman. The Greeks and Romans on the other hand, decried polygyny yet winked at the adulterous and irresponsible practice of having a mistress. The Apostle Paul recommended that prominent members of the growing church (Bishops) should be monogamous. Paul's advice may have stemmed primarily from a desire to promote missionary work among the Gentiles by minimizing Semitic practices in the church that most Gentiles found abhorrent. Paul may have also desired to see Bishops with less weighty domestic responsibilities, having more time to devote to the church. (1 Timothy 3:2, Titus 3:6, 1 Corinthians 10:32-33)

The prophet Isaiah describes conditions in the last days in which women desiring to avoid reproach, will seek to be wed to a man; following a period of terrible war when the pride and immorality of the daughters of Zion shall be washed away

and purged by the spirit of judgment and burning. (Isaiah 3:16-26; 4:1-4) See Abigail and Moses

Elohenu (Elohenu) *our God*

En-dor (En-dor) *fountain of dwelling*: At En-dor Saul sought a woman with a familiar spirit that he might communicate with the departed spirit of the Prophet Samuel. The Bible seems to infer that the spirit of the Holy man actually came forth. (1 Samuel 28:13-20) The woman described the spirit of Samuel as “elohim” (a god, a godlike man) “ascending out of the earth”. The KJV translates “elohim” in this case, “gods” because of the plural ending. Samuel tells Saul that he and his sons will be with him (Samuel) on the morrow, implying that Saul would die in battle and would soon join Samuel in the word of departed spirits.

See Isaiah 8:19-20

Enoch (Hanokh) *dedicate*, also related to the word *initiate*, possibly meaning *initiator* or *instructor*. *Enoch the dedicated*, and *initiated* was seventh in the patriarchal order from Adam. He walked with GOD (אֱלֹהִים = the Elohim) and was taken. (Genesis 5:24) Hebrews 11:5 interprets this to mean that, “...Enoch was translated that he should not see death...” How is this verse reconciled with 1 Corinthians 15:22 that states that in Adam (man) all die? Apparently even those who are “translated” die at some point, though their bodies do not sleep in the grave. (1 Corinthians 15:5-53, ST John 11:11-14) The change that comes upon their bodies is so sudden that they do not see or feel their death or rather the change that has come upon them.

Read all of Hebrews 11:5. Was the testimony that Enoch had faith and pleased God recorded in a Book of Enoch available to the early Christians? There is no other mention of this in the Bible.

The writer of Hebrews continues, “But without faith *it is* impossible to please *him [God]*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them them that diligently seek him.” (Hebrews 11:6, *italicized* words in the Authorized King James verse are not actually present in the Greek Text) Why does God require us to have faith? Why not bestow sure knowledge and revelation upon all mankind? *Enoch* was privileged to personally walk with the Elohim and was taken into their counsel and presence; why not man (humankind in general)?

Enoch first had faith and being *dedicated* and *initiated*, was faithful to divine commands and agreements. Sure, unequivocal knowledge of God can infact condemn us should we remain in our carnal and violent nature. (James 2:19) Knowledge alone is insufficient to change this nature. Faith which includes trust is a prerequisite to the contract of grace that graduates our nature and perfects out understanding. Moreover, all progressive understanding is inescapably based on some faith, even if that faith is expressed in a scientific or mathematical postulate. Those who deny that science is based on any kind of faith do not accept the whole truth.

A final comment on the name *Enoch*: If it is acceptable English to call the prophet *Hanokh*, *Enoch*, then why don't we call the Jewish holiday *Hanukkah*, *Enuchah*? *Hanukah* or *Chanukah* commemorates the *rededication* of the temple. (ST John 10:22-23) We should likewise choose to *dedicate* or *rededicate* our lives.

Enos (Enosh) *man, mankind*. (Genesis 4:26) The Hebrew term *enosh* appears in the familiar scripture, "What is *man* (*enosh* = *humanity, mortal man*) that thou art mindful of him? and son of man (ben-adam) that thou visitest him? For thou hast made him less than GOD (Elohim) and hast crowned him with glory and honor". (Psalm 8:4-5) Note that the KJV in this case, chooses to translate "elohim" as "the angels" instead of "GOD" or "gods".

Ephah (efa) translated *measure* in many cases. An *ephah* is possibly equivalent to about 30 liters.

Numbers 5:15

Ephod (efod) from *gird on*. Exodus 28:6

Ephraim (Efrayim) *fruitful*: Manasseh and *Ephraim* may not have been fully Semitic by birth. (Genesis 41:45, 50-52) Asenath, their mother may have been pre-Hyksos Egyptian and therefore a descendent from Ham through the loins of Mizraim. The Hyksos or foreign rulers were Semites who rose to power in Egypt. The Hyksos, also called the Shepherd kings, displaced the original Egyptian nobility for a time. (Genesis 46:34, See Asenath, Potiphara and Raamses)

That Joseph could have married outside the Semitic line is not without patriarchal precedence. Abraham in fact married the Egyptian Hagar, and for a time, apparently, had every expectation that his son, by the Egyptian, would become his heir. (Genesis 15:2-4, 17:18-20) See Ethiopia

Reuben the eldest son of Jacob lost the birthright because of immorality. (Genesis 49:3-4) Manasseh the eldest son of Joseph also was not given the birthright. (Genesis 48:13-19)

The term translated “nations” in connection with *Ephraim*, is “goyim” (גוֹיִם). (Genesis 48:19) The term “goyim” can also be translated “Gentiles”, hence the possible interpretation: “...his seed (Ephraim’s) shall become a multitude of Gentiles.” (Genesis 48:19) The term “goyim” or “Gentiles” occurs in Genesis 10:5, referring to such as inhabit the Greek Isles; but a similar word “goyehem”, also translated “nations”, is used in Genesis 10:20, referring to the nations of Ham.⁶

Manasseh and *Ephraim* were adopted sons of Israel, demonstrating at an early date that Gentiles can become adopted heirs of Israel (Genesis 48:5-6) and that God favors righteousness over station by birth. (1 Samuel 2:30) Thus *Ephraim* the son of Joseph received the birthright. “... Judah prevailed above his

⁶ There is no upper or lower case in the Hebrew language. The term “goyim” is translated “Gentiles” in the first part of Genesis 10:5 (KJV) and translated “nations” in the last part of the same verse. Translators take liberties.

brethren, and of him came the chief ruler; but the birthright was Joseph's" (1 Chronicles 5:2) See Gentiles

Joshua was of *Ephraim* and Caleb of Judah. (Numbers 13:6, 8, 16) These were the only two Israelite spies who were willing at the onset to go in and possess the Promised Land. (Numbers 14:6-9)) They were also the only men of their generation who were permitted to enter the Promised Land. (Numbers 14:22-24) It was fitting that Joshua was chosen to lead the people into their earthly inheritance. A Jewish Joshua (Yeshua) leads us into our heavenly inheritance.

Sadly, the peoples of *Ephraim* and Judah came to loggerheads. *Ephraim* rebelled against the House of David. (1 Kings 11-12) *Ephraim* provoked the LORD most bitterly. (Hosea 12:14) Asaph the seer recounted the stubbornness and rebelliousness of the children of *Ephraim* in former days, "They kept not the covenant of God, and refused to walk in his law; And forgot his works, and his wonders that he had showed...Moreover he (the LORD) refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, the mount Zion which he loved." (Psalm 78:9-11, 67-68)

Ephraim led the northern tribes in apostasy, at a crucial time when Judah collectively remained faithful to the LORD and the services of his Holy House. The LORD threatened to scatter Israel -*Ephraim*, Manasseh and the northern tribes. (1 Kings 14:15-16, Isaiah 7:1-8)

At length, the Assyrians conquered the northern tribes. Had Judah also been unfaithful at this crucial time, the sacred records of the Bible could have been lost.

In the last days, *Ephraim* will repent of his pride, obstinacy, and rebelliousness and in contrast to breaking up the Kingdom, as he did before, *Ephraim* will make amends and become the LORD's instrument to gather Israel, to "push the people together". (Jeremiah 31:16-21, Deuteronomy 33:13-17) *Ephraim* as "first born" elect, shall receive a double portion in lands and inheritances. (Jeremiah 31:9, Deuteronomy 21:17, Genesis 49:26, Isaiah 61:6-7)

Esaias see Isaiah

Esau (*Esav*) *rough*: Genesis 25:30-34,

Isaac and Rebekah were grieved, not because their son *Esau* married two women, but because he married the daughters of Heth (Hittite women). (Genesis 27:46, 28:8) Who were the wives of *Esau*? According to Genesis 26:34-35, *Esau's* Hittite wives were: Judith the daughter of Beerli (Yehudit bat Be'eri) and Bashemath the daughter of Elon (Basemat bat Elon). Later Esau married Mahalath the daughter of Ishmael (Mahalat bat Yishma'El) in an attempt to please his father. (Genesis 28:8-9)

According to Genesis 36:2-3 the wives of *Esau* were: Adah the daughter of Elon (Ada bat Elon) the Hittite, Aholiabamah the daughter of Anah the daughter of

Zibeon (Aholivama bat Ana bat Ziv'on) the Hivvite, and Bashemath the daughter of Ismael (Basemat bat Yishma'El). See Edom and Idumea

Esther (Ester) Persian for *star*. Her Jewish name *Hadassah* (*Hadassa*) means *myrtle*. (Esther 2:7) There is no direct mention of God anywhere in the book of Esther. His providence, however, is implied. (Esther 4: 13-16)

Ether (Eter) possibly means *abundance*. Joshua 15:42

Ethiopia (Kush). One of the wives of Moses was *Ethiopian* (*Kushite*). (Numbers 12:1) When the LORD brought up Israel out of Egypt, he delivered others with them. (Exodus 12:38) Genesis 2:13

Euphrates (Perat) *rushing*: Generally considered to refer to a river in western Asia. Genesis 15:18

Eve (Havva) *life*, so named "...because she was the mother of all living (Hay)" and the wife of the man (Adam) would likewise become the mother of all humanity. (Genesis 3:20, Proverbs 8:35) Eve is sometimes described as Adam's "help-meet" based on Genesis 2:18. While it is true that Eve was a help to her husband, and also meet (a match) for him, the term "help-meet" is unscriptural. Genesis 2:18 is better translated: "... I will make a help to match him".

Eye(s) (ey'n, eyna-im or eynam): Which is more proper: to speak of the eye (singular) of the LORD or the eyes (plural) of the LORD? See Psalms 33:18 and 34:15. When Jesus admonishes us to have an eye single, (Matthew 6:22) he isn't necessarily commanding us to pluck out an eye! (Matthew 5:29) The creator has blessed most of us with two separate eyes through which we

perceive objects in three-dimensional space. Our two eyes make for a single three-dimensional vision. Likewise, the unity of God is great enough to accommodate plurality.

Ezekiel (YehezqEl) *God strengthens*. Being a prophet and a priest of the family of Zadok, Ezekiel had a particular entitlement to receive revelations concerning the future restoration of the House of the LORD and the Levitical services thereof. Indeed, the sons of Levi will again offer an offering in righteousness unto the LORD. Ezekiel 1:3

Ezra (Ezra) *help, succor, assistance*: Nehemiah 8:13

Faith (amanah, emunah, emun) also means *support, fidelity, faithfulness, trusting*. If people say they believe, but their actions do not *support* their words, do they really have *faith*? (James 2:17-18) In the Hebrew, *faith* is connected to *truth (emet)*. *True faith* involves more than mere *believing*. *Living faith* involves a *commitment* to act based on *belief* in something that will manifest *true*.

Faith is essential to divine power. Divine power is communicated action from the divine being, operating through chains of command from one decision-making entity or intelligent being to another. *Faith* is fundamental to the arrangements, agreements and covenants that secure the chains of operation. See Matthew 8:5-10 and compare with the account in Luke 7:2-9.

Faith therefore, is essential to creation, because it is essential to the covenants and arrangements that unite decision-making entities and processes throughout

the universe, with the will of deity. By *faithfulness* to these contracts and connections the worlds are brought about and sustained. (Nehemiah 9:38, “kortim amanah” = “sure *covenant*”) The similarity between the ancient words “bar”=“son”, “bara”=“create” and “bara” or “brit” = “covenant” is significant. GOD creates or begets through covenants. These covenants or alliances are secured in *faith* and extend to the unseen decision-making entities of matter. (Hebrews 1:2-3; 11:3, Hosea 2:18-23)

Like wise, *faith* is essential to salvation, because without *faith* in the Atoning One, there can be no participation in the Eternal Covenant that serves to unite us with him. The actual mechanism of salvation is at-one-ment with God. We become saved by becoming one with the Father and the Son, through accepting the terms, and receiving the endowments of their New Covenant. (Jeremiah 31:31-33, Ezekiel 37:24-28, ST John 15:1-10; 17:21-23, Luke 24:49, Galatians 3:27,29, Hebrews 8:6-7; 9:15-16)

Faith is not without evidence. (Exodus 16:31-34, Judges 6:36-40, Hebrews 11:32) *Faith* involves the gift of a revealing faculty, assurance, awareness or understanding; but having *faith*, one’s knowledge is not complete. It is precisely in this sense that true scientists have *faith*. (Hebrews 11:1-3) The scientist engages in an ongoing endeavor to unite reason (logically consistent explanations) and nature’s revelations. This endeavour is never extricated from articles of faith known as postulates or axioms. Theories may be “proved” or

“disproved” based on experiments and postulates, but postulates themselves are not absolutely proven – though they are relied upon. (1 Thessalonians 5:21)

Postulates are fiducial.

Though *perfect faith* is not complete knowledge, *perfect faith* houses no doubt. (James 1:5-8) It is possible to *trust* without complete proof; (Proverbs 3:5-8) that being said, mounting evidence and knowledge that is consistent with *faith* tend to strengthen *faith*. (Proverbs 4:7)

The most intrinsic and complete laws of the universe do not predetermine all outcomes. God’s omniscience (knowing all true law, our thoughts and all things created) does not preclude his having *faith*⁷. (Isaiah 25:1, “*emunah omen*” =

⁷God’s omniscience does not destroy his happiness. Who would deny the LORD the joy of new experiences and accomplishments? What person could be eternally happy without surprises and new experiences? The true God, the God described in the scriptures, is a supremely divine and intelligent person. Though he possesses omnipresent faculties, Adonai (the LORD) is also a being who experiences new things, even new arrangements of old things. (Genesis 1:27; 18:21; 22:12, Ecclesiastes 1:10, Isaiah 48:3-7)

There is scriptural evidence that in addition to possessing superlative faculties, the LORD, as a person, has faculties of sight and hearing that are like our own - exclusive and reserved. Ponder for instance Exodus 28:33-35 and Deuteronomy 23:12-14

Omniscience in one sense, describes the ability of a divine being to draw upon all available information in this universe. (2 Samuel 14:20) In this sense the mortal Messiah was omniscient, knowing “all things”. (Matthew 9:4, ST John 2:24-25; 16:30; 18:4; 21:17) Yet, scripture also informs us that there was at least one thing that Jesus did not know. (Mark 13:32) Even ordinary mortals are able to recall or access more information than they are aware of at a given moment, especially with divine help. There is therefore a sense in which inspired individuals “know all things”. (1 John 2:20, ST John 14:26)

A wise woman said to king David, "...my lord (Adoni) is wise, according to the wisdom of a messenger (mal'akh, angel) of the GOD (gods), to know all which is in the earth" (2 Samuel 14:20) Yet the psalmist wrote, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalm 139:6) and Romans 11:34 asks, "For who hath known the mind of the Lord? or who hath been his counselor?" (See Isaiah 40:13-14) 1Corinthians 2:16 nevertheless answers, "...But we have the mind of Christ."

In another sense, omniscience describes God's complete comprehension of all correct principles (truth) operating in this universe. (Psalm 119: 43-45, 142) Universal law is not tyrannical or micromanaging. It does not fix all outcomes. (1 Chronicles 28:9) Universal law allows options, just as some equations have more than one solution or allow more than one possibility. The universe in which we live is lawful and also full of surprises. God has new experiences, even though he comprehends all truth, that is, even though he comprehends all the principles at work in the universe.

God is not like a college student who discovers a "new truth" contradicting a formerly held paradigm. God never repents of eternal principles. God has, and is the fullness of all truth (eternal law). Still, there are things that are not determined by law, or revealed by way of investigation and communication. That which makes manifest is light. (Ephesians 5:13) But there are situations where the very act of trying to see something, changes what it is that one is trying to see. There is no shame in not knowing what cannot be known. Can you find out all the digits of π ?

The scriptures seem to indicate that there are things that God finds out by investigation and testing; (Exodus 16:4, Deuteronomy 8:2; 32:19-20, Genesis 2:19; 11:5; 18:20-21; 22:11-12, 2 Chronicles 32:31) and that sometimes God changes his mind. (1 Samuel 2:30, 1 Kings 21:29, Isaiah 38:1-5, Jonah 3:10)

Thirdly, divine omniscience describes a fullness of understanding, or infinite knowledge. (Psalm 147:5, Isaiah 40:28, Ephesians 3:17-21) Most of us can imagine only one kind of infinity and even this strains our comprehension. Georg Cantor, the German mathematician renowned for his work in set theory, discovered that there are orders of infinity, or an endless hierarchy of infinities. Using the Hebrew letter aleph (\aleph), Cantor designated "transfinite numbers" by the symbols \aleph_0 , \aleph_1 , \aleph_2 ... Aleph null (\aleph_0) represents the infinity of the set of all natural numbers - the numbers we typically use for counting; 1, 2, 3... ∞ . The infinity of the set of all real numbers, which includes all rational and irrational numbers, is actually a higher order \aleph than \aleph_0 . Irrational numbers are numbers that cannot be perfectly expressed as a ratio of whole numbers. π is an irrational number. Between any two consecutive integers such as 1 and 2, there are infinitely many real numbers.

When two is raised to the power of an infinite, another infinite is generated which

“*perfect faithfulness*”) God has a fullness of *faith*. (1 Corinthians 13:2, 13, Ephesians 4:13, Colossians 1:19; 2:9) God hopes with perfect resolve. (Ezekiel 18:23; 33:11, Matthew 18:11-14, 1 Timothy 2:4, 2 Peter 3:9) God embodies the spiritual spectrum of truth, constancy, justice, mercy, *faith*, hope and love, such that he manifests these attributes in perfection. (ST John 1:4,14,16-17, 1 John 1:1-5,8-9, James 1:17)

Sometimes, the act of trying to find out the unknown, affects the very thing one is trying to investigate. There is an inherent uncertainty or freedom in the microcosm that is not predetermined. Even the Word of God (who knows all law) creates through *faith*. We also come to understand creation by *faith*. (Hebrew 11:3) If a particle of *faith* –obedient to higher command, were given a name,

is of a higher order than the infinity in the exponent. \aleph_1 is a higher order or more abundant infinitude than \aleph_0 . (ST John 14:28) See Appendix

It is possible to know all things, that is all created things (Acts 15:18, Hebrews 4:13), to know all things which are to come, that is all set times or events that are predetermined (Genesis 17:21, Exodus 9:5, Acts 1:7; 2:23; 17:26), and still progress in higher orders of experience. What if God is so omnipotent that he is even able to expand his omniscience forever!

Humility becomes our capacity to comprehend the mind of God. (1 Corinthians 1:25; 2:16) Even apostles have had disagreements. (Galatians 2:11) Two sides of an issue can both be inspired yet seem to contradict because both sides have a limited focus on the subject and use human terminology. (Romans 4:2-5, James 2:20-24) For decades, scientists argued over whether light was composed of particles or waves. Now physicists accept that the wave and particle attributes of light are compatible in a more complete theory. The words of Paul are a humbling reminder to both scholars and prophets: “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away”. (1 Corinthians 13:9-10)

“*amon*” would be an excellent choice. (Luke 17:6) See Amen, Atonement, Create, Hope, Spirit, and New Covenant

Firmament (*raqiya*) *expanse*: The Aramaic verb *raqa* means *stamp* or *spread out* as in the *beating out* of thin gold plates. (Exodus 39:3)

“And GOD said, let there be an *expanse* in the midst of the waters, and let it divide the waters from the waters. And GOD made the *expanse*, and divided the waters that were under the *expanse* from the waters that were above the *expanse*: and it was so. And GOD called the *expanse* Heaven. And there was evening and there was morning, a second day”. (Genesis 1:6-7)

In the minds of ancient Hebrews, the *expanse* described by God, evoked images of a *solid vault* or *canopy spread* over the earth. It was imagined that the *firmament* formed a boundary between the waters surrounding the earth and the distant waters of the heavens. (Psalm 148:4) Perhaps the similarity between the words “shamayim” (heavens) and “mayim” (waters) is meaningful. “Shama” may denote *high* or *lofty* (see **שָׁמַיִם** in Lexicon).

Of course, there is no *solid vault* overhead like that imagined by ancient people. Does this mean that the Genesis description of the local *heaven* is false? No. It means that the truth of the earth’s *expanse* exceeded the understanding that the Hebrews had of *heaven* and earth.

The earth is surrounded by a magnetic field. Hemmed within the earth's magnetic field and surrounding the planet, are invisible belts of electrically charged particles. The earth's magnetic field and the *spread* structures of charged particles that are associated with it, constitute the earth's magnetosphere. In outer space there are currents of plasma (charged particles) that behave much like fluids. There is a steady stream of plasma issuing from our sun. This steady stream is called the solar wind. When the solar wind encounters the earth's magnetosphere, the stream is deflected; like water colliding with the bow of a ship. Deflected water builds up in a mound in front of a moving ship, and moves in a wave before the solid bow. This effect is called the bow shock. The earth's bow shock is made of deflected plasma. The best way to explain the effect to people unacquainted with plasma physics is to draw upon analogies with water. The earth's extensive magnetosphere acts like a solid shell shielding the tiny planet from the effluence of outer space. The earth's magnetosphere is a veritable *raqia* dividing as it were, the life sustaining atmosphere and seas of the earth from the severe cosmic "waters" above and beyond.

Whether we think of things as solid or fluid depends to a great extent on our scope of how structures change in time. "Solid" glass, for instance, can be described as a slow moving fluid. Glass windowpanes in old buildings may be thicker at the bottom, than at the top because in time "solid glass" flows down.

An important quantity in rheology (the science of flow) is the Deborah number. The scientific reference to the prophetess has to do with a verse in the Song of Deborah: “The mountains melted (nazlu = they flow) before the LORD...” (Judges 5:5) The Hebrew verb “nazal” means “flow”. In reality, the material characteristic we call “solid” is the result of particles and fields dynamically interacting in ways that maintain seemingly rigid organizations over extended periods of time. The magnetosphere of the earth as it deflects the solar wind behaves like a *firmament* – that is, the magnetosphere acts like a *solid shield* against the solar wind. There may be higher meaning in the words, “...the shields of the earth belong to GOD: greatly exalted”. (Psalm 47:9)

On even larger scales, fields hold star systems, galaxies, galactic groups, and super clusters in dynamic equilibrium. The heavens are truly *spread out* and structured. (Genesis 1:17, Psalm 150:1) “Hast thou with him *spread out* the sky, which is strong, and as a molten looking glass?” (Job 37:18)

An important lesson to learn from “*the firmament*” is that scripture can be true in ways that exceed our immediate understanding. Perfect understanding is something that we are led into by degrees. (2 Peter 1:19, 1Corinthians 13:9-12) The enemy tries to draw souls into darkness while teaching some facts. The Messiah guides us to greater light even with parables. (Psalm 78:2, Proverbs 1:5-6) The benefit of scripture is not limited by scientific or historical accuracy, though scripture can be scientifically accurate and historical. The main benefit of

sacred writ is in teaching precepts that lead to lasting covenant relations with GOD. See Vapour

Gabriel (Gavri' El) (*valiant*) *man of God*: Daniel 8:16

Gad (Gad) (*good*) *fortune*. Genesis 30:11

Galilee (Galil) *circuit, boundary, territory*: Isaiah 9:1

Gaza (Azza) *strong*: Genesis 10:19

Gedaliah (GedalYahu) *the LORD [Jehovah] is great*. Jeremiah 39:14, 2 Kings 25:22-25

Gehenna (Hinnom) *wailing*: Valley of the son of Hinnom. 2 Chronicles 28:3

Gehazi (Geh_uazi) possibly *valley of vision*: 2 Kings 5:20

Gentiles (goyim) *nations*: "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not..." (Isaiah 63:16)

Initially the Lord commanded his disciples to avoid the *Gentiles (non-Israelites)*, and to minister exclusively to the house of Israel. (Matthew 7:6; 10:5-6; 15:22-28) Those, who were not bidden to the table, were made to importune with much faith and intense desire for blessings freely granted the children of the promise. (Mark 7:26-29) This temporary exclusion was not due to prejudice or cruelty on the Lord's part. The commandment to avoid the *Gentiles* may have had more to do with the immaturity of the church than any ill favor of Lord towards *non-Israelites*. In the Lord's wisdom, the roots and trunk must be established and strengthened before they can bear a diversity of branches. (Romans 11:17-18)

The first lamp is given fuel and flame before its pure light can be imparted to other lamps.

Many of the “chosen” were rebuked for their hubris, lack of faith and general unworthiness. (Matthew 3:9, 8:1, 22:1-14) Others, who seemed to be less favored by birth, waited patiently upon the Lord. (ST John 12:19-21, Acts 10:1-5, 25-34) God desires all to rejoice in the great gift of his Son; and he is truly no respecter of persons. (Isaiah 49:6)

The scriptures are replete with accounts of *non-Israelites* with exemplary faith. (Ruth 1:24-16, Jonah 3:5, Matthew 8:5-10) Inheriting the blood of Israel does not guarantee faithfulness. (ST John 8:39) Israel was chosen apart from *the nations*, to bless *the nations*. (Genesis 12:2-3) “Yea, many people and strong *nations* shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus sayeth the LORD of Hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of *the nations*, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that GOD is with you.” (Zechariah 8:22-23)

In time, the Lord revoked his earlier restriction and commanded the Gospel to be preached among all *nations*. (Acts 10, 15:7-9) We see the necessity for continual communication from the Almighty, supplementing previous commandments or revelations. See Aaron

Gerar (Gerar) *rolling country*: Genesis 10:19

Gershom (Gershom) *refugee*: Son of Moses and Zipporah. “And she bare him a son, and he called his name *Gershom*: for he said, I have been a stranger in a strange land.” (Exodus 2:22)

Gibeah (Giv'a, Ha'giv'a) *hill, the hill*: It is difficult to imagine ten thousand soldiers hiding in meadows, unbeknownst to the local inhabitants of Gibeah of Benjamin. (Judges 20:29-34) The scenario makes more sense if one considers that the Hebrew word for “professional soldier” has been confused for the Hebrew word for “thousand”.

Gibeon (Giv' on) *hilly*: The sun seemed to stand still over Gibeon as recorded in Joshua 10:12-14. The Israelites must have had some means of keeping track of time without relying on the sun - other wise how could they know that the sun stood still about a whole day. An apocryphal book of Jasher tells that the Israelites recorded the units of time that the sun seemed to stall in the sky. (Jasher 88:64)

At the time of this miracle, did the Israelites count the usual length of time as the passing of a day (equivalent to about 24hrs - modern standard), or did they count the period of time from sunset until sunset as a one day? Following this miracle, when did the Israelites observe the Sabbath, that is, what day did they recognize as the “seventh day”?

Joshua and the exhausted armies of Israel probably held the Sabbath on time, as if they were relying on a time piece instead of the sun to define a day, hence the remark, "...So the sun... hasted not to go down about a whole day." (Joshua 10:13) Sunday (the first day of the week by the clock) then became the last day of the week by the definition that a day, however long, is as an episode of darkness and light.

Ordinarily the Israelite day begins after sunset. Shabbat (the Sabbath) begins Friday evening and extends to Saturday evening. During the week when the sun "stood still", the seventh day (darkness/light definition) was pushed ahead by about 24 hours, corresponding to what the scripture calls "about a whole day". The armies of Israel probably did not wait an extra 24 hours to observe the Sabbath, but rested from their labors at the usual time (Friday evening to Saturday evening). The Israelites were justified in observing the Sabbath according to the clock (biological etc.) because after all, the Sabbath was made for man and not man for the Sabbath. (Mark 2:27) The Sabbath was observed on Saturday in Israel, just as it had been before the sun stood still.

Because the sun stood still in the days of Joshua, this means that the Savior rose from the dead on the last day of the week (defining a day as the period from sunset-to-sunset). Resurrection day was the first day of the week according to the clock and tradition, but not according to the setting sun. We need to seriously ask what defines a day, and in particular the Sabbath day? Does the

clock alone tell us when the Sabbath day is, and if so, shouldn't all observers keep the Sabbath at precisely the same time worldwide? If on the other hand, sunset-to-sunset defines a day then Sabbath observers rest from their labors and pay their devotion to God at different times throughout the earth. (ST John 20:1) The *Lord's day*, the day of the Savior's rising, was both the first and the last day, symbolic of the *Lord* himself. (Isaiah 26:19) The day of his resurrection was a legitimate Sabbath (seventh day) according to the sun, and the day before was also a legitimate Sabbath according to tradition and the clock. It is important to note that when the sun stood still⁸, the day was declining towards evening. (Jasher 88:63). See also Isaiah 38:5-8, Job 9:7, Zechariah 14:6-7

Wicked individuals may "think to change times and laws" (Daniel 7:25) but thanks to God's wisdom, they will succeed only in thinking they have changed times and laws. God is the one who actually changes times. (Daniel 2:18) God will not condemn any of the faithful who earnestly seek to keep his Sabbath to the best of their understanding and ability, regardless of when they rest and worship together. (Luke 14:3-5, ST John 5:16-18) "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Romans 14:5)

⁸ Could the LORD have brought about this miracle by allowing the earth to interact with a cosmic body? See Habakkuk 3:11. The earth, while continuing to turn on her axis, may have swung back on another center of rotation, effectively canceling the rotation of the earth in the vicinity of the Middle East. Perhaps there is some connection between the great hailstones mentioned in Joshua 10:11 and the miracle of the sun seeming to stand still.

Gideon (Gid' on) *hewer down*: Judges 6:11

Gideoni (Gid' oni) possibly *my hewer*: Numbers 1:11

Gihon (Gihon) *bursting forth*: Genesis 2:13

Gilboa (Gilboa) percolating *fountain*: 1 Samuel 28:4

Gilead (Gil' ad) *camel hump*: Genesis 37:25

Gilgal (Gilgal) *wheel, circle of stones*: Joshua 4:19

Gog (Gog): See Magog, Ezekiel 38:2

Golan (Golan) *go about, around*. Deuteronomy 4:43

Goliath (Golyat) Possibly means *conspicuous*. According to 2 Samuel 21:19, *Goliath* was slain by Elhanan of Bethlehem who was a less known heroic contemporary of David. The King James translation adds the words in italics, *A...the brother of...* to the above passage in an attempt to reconcile the verse with other scriptures. The King James Version of the Bible has the convention of

italicizing some words or phrases that are not actually in the original scriptures. 2 Samuel 21:19, in Hebrew, clearly states that Elhanan slew *Goliath*. The King James Version may be justified in fixing this passage in as much as 1 Chronicles 20:5 states that Lamhi (Lamḥi) the brother of *Goliath* was slain by Elhanan. The original passage (2 Samuel 21:19) may be in error. On the other hand, the popular account of David and *Goliath* (1 Samuel 17) shows signs of being added to 1 Samuel. Compare 1 Samuel 16:16-23 with 1 Samuel 17:55-58. Regardless of its level of historicity, the story of David and *Goliath* is a powerful archetype. What should matter most to us is the spiritual truth of the story - that in the name of God, and by seemingly small means (like the five smooth stones chosen from the brook) we may defeat terrible *Goliaths* in our own lives. (1 Samuel 17:40,45)

See Elhanan

Gomer (Gomer) sounds similar to the Hebrew word for *end, come to an end, complete*. Hosea 1:3

Gomorrah (Amora) *heap*: Genesis 13:10

Good (tov) also can mean *pleasant, agreeable, beneficial*. “O give thanks to the LORD, for he is *good*: for his steadfast love endures forever. O give thanks to the God of gods: for his steadfast love endures forever. O give thanks to the Lord of lords: for his steadfast love endures forever”. (Psalm 136:1-3)

The faith that God is *good* is more important than the knowledge that God is all-powerful and all knowing. (1 Corinthians 13:2) There are powerful and cunning beings that are not *good*. (Ezekiel 28:1-9)

Stressing divine omnipotence and omniscience over *goodness*, some have imagined a God that can do anything, even violate righteous laws and covenants without jeopardy; a God that predestinates everything and is therefore responsible for everything including evil. How could such a being, if it existed, qualify as *good*? (Matthew 7:17-20; 19:17) (See Bad, and Pharaoh)

Some insist that God is so beyond us that our tools of reason do not apply to this questions. This line of reasoning attempts to aggrandize and excuse the all-predestinating deity from the problem of evil.

If God is so utterly foreign to Adam's likeness, as some imagine, why does he want to be worshiped by us? Do we care whether or not we are honored by bacteria? (Psalm 8:4-6) Rather, our Heavenly Father calls us his children and as we worship him, we spiritually mature and become more like him. This progress may in fact, be the main purpose of worship. (Leviticus 19:2, Matthew 5:48, Ephesians 4:12-13, 2 Corinthians 3:18, 1 John 3:2)

It is not worth injuring one's faith in God's *goodness* in order to embellish an estimate of his power. God possesses the maximum power that any being can possess. He embodies and knows all eternal law, and can predict all that can be predicted. He knows our thoughts and the decisions that we make as we make them. (Ezekiel 11:5) He knows or investigates all possible eventualities.

(Deuteronomy 8:2, 2 Chronicles 32:31) His power is great and his understanding is truly infinite. (Psalm 147:5) He restricts himself to doing only what can be done in righteousness. (Titus 1:2) While it is true, that his righteousness includes the ability to act in ways that his children may not be permitted, there are some things that are impossible even for God: See Job 42:2 then Hebrews 6:18. He cannot lie and remain a God of truth. He cannot forever ingratiate the unfaithful and unrepentant contrary to justice. He cannot deny himself. (2 Timothy 2:13) He could not remove the bitter cup and redeem the world. (Matthew 26:39) He is bound to allow grief even when it is contrary to his own will, "For he does not willingly afflict or grieve the children of men". (Lamentations 3:33)

The prophet Jeremiah exclaimed, "Ah, Adonai, Eternal, behold thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too difficult for thee." (Jeremiah 32:17) Yet in verse 27 of the same chapter the LORD speaks, "Behold, I am the Eternal, the God of all flesh: is there any thing too difficult for me?" - changing his servant's statement to a question. See also Matthew 19: 26, Mark 10:27 and then see Luke 18:27.

Disobedience to God does not give any being ultimate advantage over the power of *good*. Wickedness shackles the wicked. The wicked cannot attain the benefits, disciplines and powers that the saints receive in due course. (Revelation 3:21) In order to oppose *good* (as supposed), evil must submit to

some basic laws of the universe. Complete rebellion against all law, were it possible, would only remove evil from the field of existence on which it seeks to operate.

In wisdom and necessity, God restrains himself and allows wicked beings to act. (Habakkuk 1:13) This does not make the LORD the instigator of their acts. (Jeremiah 1:5, Matthew 13:24-30) Despite how some interpret passages like Ephesians 1:11 and Romans 9:18-19, not all works follow from the mind and will of our Heavenly Father. (Matthew 15:13)

Some complain that to believe in free will, implies that God's power is restricted. But in the final analysis, who is more powerful: One that rules over a world of utterly predestined creations, or the one who presides, notwithstanding, a universe of beings that make their own decisions? God is omnipotent in the latter sense. He is King of kings, Lord of lords, God of gods, and he is *good*.

Goodly (hamud, yafe, shafer, tov) has several meanings in the Authorized King James Translation: *desirable, goodlooking; beautiful, bright and pleasing, good*.

The Oxford Dictionary defines *goodly* as: **1.** Of good appearance; good-looking, well favoured or proportioned; comely, fair, handsome. **2.** Notable or considerable in respect of size, quantity, or number (freq. with mixture of sense 1). **3.** Of good quality, admirable, splendid, excellent. Also well suited for some purpose, proper, convenient (often with implication of sense 1).

Given the definitions of *goodly*, see if you can discern the meaning of *goodly* in the following KJV quotations – You may have some difficulty: “And Rebekah took goodly raiment of her eldest son Esau...” (Genesis 27:15) “...And Joseph was a goodly *person*, and well favoured.” (Genesis 39:6) “Naphtali is a hind let loose: he giveth goodly words.” (Genesis 49:21) “...and when she saw him that he was a goodly *child*, she hid him three months.” (Exodus 2:2)

Here are instances where translation can fail to convey proper meaning, because a word is used that means too many things. It is not always possible or easy to discern the meaning by context. In the above quoted verses, *goodly* could be replaced with more definite words i.e “And Rebekah took desirable raiment...”, “Joseph was goodlooking, and well favoured”, “Naphtali...giveth pleasing words”, “...and when she saw him that he was good, she hid him three months”. In several other passages, *goodly* simply means *good*. (Deuteronomy 3:25; 6:10) There is ample reason for those who search the scriptures, to acquaint themselves with the ancient languages of the Bible.

Gopher wood (aze -gofer) probably means *pitch wood*. The Hebrew word for *pitch* is pronounced *kofer*. *Gofer wood* may have been a particular kind of *resinous wood* or a specially *processed wood*. Alternately, *gopher wood* may denote reeds covered or impregnated with some kind of bituminous sealant or cement – a sort of *reinforced asphalt*, comparable to stone.

Some scholars believe that the term *gopher wood* is the work of a copyist or editor. The original word may have simply been “*gafrit*”, sometimes translated “*brimstone*” but may also refer to a kind of hardened *asphalt*. Genesis 6:14

Gospel (b' sora) *glad tidings, good news*: The English term *gospel (good news)*, corresponds to the Hebrew term *b' sora (glad tidings)*. The Hebrew verb *basar (announce good tidings)* is used in Isaiah 61:1, where in the Messiah describes his mission. Many terms, passages, and ideas that are commonly attributed to the New Testament, actually predate the New Testament and are found in the Hebrew Scriptures. See Isaiah 40:9; 52:7.

Some interpret the words of Paul in Romans 16:25-26, 1 Corinthians 2:7-8, Ephesians 3:4-6,9; 6:19 and Colosians 1:26-27 to suggest that the Gospel of the Son of God was not known in prior ages. While it is true, that even inspired religion progresses through stages of enlightenment, and that the LORD has not favored all people at all times with an understanding of his mysteries; nevertheless, the *glad tidings* of a Savior, the Son of God were revealed in ages past. Abraham, we are told, rejoiced and was glad to see the day of the Savior, and had the Gospel preached to him anciently. (ST John 8:56, Galatians 3:8) The children of Israel had the Gospel preached to them, but because of unfaithfulness the lesser or Levitical law was given to them. (Hebrews 4:1-2, Galatians 3:17-19)

Habakkuk (Havaquq) name of a plant: Habakkuk 1:1-2

Hagar (Hagar) *forsake, retire, remove, flight*. Genesis 16:1

Haggai (Haggay) *festive*: Ezra 5:1

Hallel (Halel) *praise*: The paschal hymn referred to in Matthew 26:30 was probably from the *Hallel* (Psalms 113-118).

Hallelujah (HaleluYa) *praise you (plural) the LORD [Jehovah]*. Psalm 146:1

Ham (Ham) *warm, hot*: Apocryphal Jasher 5:15-18 contains the traditions that *Japheth* was first borne of her who was also the mother of *Shem*. It seems to imply that *Ham* was *Japheth's* and *Shem's* half brother. Genesis 5:32

Haman (Haman). Esther 3:1

Hamath (Hamat) possibly means *fortress*. Numbers 34:8

Hananeel (Hanan' El) *God is gracious*. Zechariah 14:10

Hananiah (HananYa) *the LORD [Jehovah] hath been gracious*. Daniel 1:6

Hannah (Hanna) *favor, grace*. 1 Samuel 1:2

Haran (Haran) *mountaineer*: Genesis 11:27

Harp (kinor) *lyre*: Daniel 3:5 lists several musical instruments that ostensibly existed during the Babylonian empire. The King James translation lists, "the cornet, flute, harp, sackbut, psaltry, dulcimer". The Jerusalem Hebrew / English Tenakh lists these same instruments as "the horn, pipe, lyre, trigon, harp, bagpipe" respectively. These musical instruments are listed again in verses 7, 10 and 15, except that for some reason the "sumponya" translated "dulcimer" or "bagpipe" is not mentioned in verse 7. "Sumponya" seems to be related to the Greek and Latin word "Symphonia". A "sumponya" is probably not a dulcimer (stringed instrument) as guessed by the KJV translators. A "sumponya" is likely a wind instrument, perhaps a double pipe or panpipe. In Daniel 3 the Aramaic or

Greek word “psanterin” is translated “harp” in the J. Tenakh and “psaltry” in the KJV. The Aramaic or possibly even Greek word “sabka” translated “trigon” or “sackbut”; denotes a four stringed, triangular instrument.

Though translated “lyre” (J. Tenakh) or “harp” (KJV), the third instrument is not a “kinor” as found elsewhere in the Hebrew Scriptures. (Genesis 4:21, 31:27 for instance) The name of the third instrument is printed without vowel marks in the Aramaic text of Daniel and is not really an Aramaic word at all. The third instrument is a “kitaras”. The stringed instrument known as a “zither” comes from the Latin “cithara” which comes from the Greek “kithara”. (1 Corinthians 14:7, Revelation 15:2)

Why is a Greek musical instrument, presumably from a later period, mentioned in the book of Daniel? Many scholars are convinced that there are anachronisms in the Book of Daniel; which evidence that the book was actually written at a later time probably near the time of the Maccabees and the dreadful rule of the Syrian Greeks. At this time the covenant faithful were in great need of encouragement and a message of hope. See Daniel 12:11-13.

Significant parts of the Book of Daniel are written in the first person: “I Daniel...” as if Daniel were writing the book. (Daniel 7:15; 8:15, 27; 9:2; 10:2, 7; 12:5) An inspired Jewish writer or writers of a later period may have been raised up by the

LORD and given the gift to write, as if with a familiar spirit, (Isaiah 29:4,18-20) that the suffering and oppressed of Israel might have courage to endure.

Regardless of who wrote the Book of Daniel, the book is inspired and deserves to be classed as sacred scripture; as much so as the Book of Job or any other book of scripture. (Matthew 24:15)

Havilah (Havila) *sand-land*: Genesis 2:1

Hazael (Haza' El) *God sees*. 2 Kings 8:8

Heaven (Shamayim) the Hebrew word is actually plural - *heavens*. There are stories or levels in *heaven*. (Amos 9:6, Deuteronomy 10:14, Ephesians 1:3; 4:10) The Savior's words, "In my Father's house are many mansions: if it were not so, I would have told you..." bespeaks the unity and plurality of Heaven. (ST John 14:2) This unity and plurality is indicative of GOD. (2 Corinthians 12:2)

Hebrew (Ivri) possibly means *one who crosses over from beyond (the water)*.

See Eber. Genesis 14:13

Hebron (Hevron) *fraternity, association, league*. "(The LORD God of your fathers make you a thousand times so many more as you *are*, and bless you as he hath promised you!)" (Deuteronomy 1:11)

King David's three day feast at *Hebron* seems to have been attended by several hundred thousand men of war. (1 Chronicles 12:23-40)

Some numbers in the Bible are clearly inflated or exaggerated: "...Saul hath slain his thousands, and David his ten thousands." (1Samuel 18:7) Other numbers may be the result of mistranslation or possibly even incorrect transmission from an earlier text:

Based upon the contradictory accounts of the size of the Israelite army in the days of King David (compare 1 Chronicles 21:5 with 2 Samuel 24:9), the population of Israel in the promised land would have numbered in the millions.

Based on the census of the Israelite army recorded in Numbers chapter 1, the total population of Israel at the time of the exodus would have far exceeded a million. Genesis 13:18

Hell (She'ol) the underworld possibly means *place of inquiry* or *hollow place* (grave). Jonah prefigures the Messiah's death and descent below (Jonah 2:2). In New Testament scripture, *hell* is a translation of *Hades*, with emphasis on a place of torment where the departed spirits of the unjust enter. (Luke 16:22-28) Psalm 139:8-10.

Hephzibah (Hefzi-va) *my delight is in her*. Isaiah 62:4

Here am I, Here I am (Hineni): Genesis 22:1,7,11; 27:1,18; 31:7; 37:13; 46:2, Exodus 3:4, 1 Samuel 3:4, Isaiah 6:8; 58:9

Heth (Het): Genesis 10:15

Hezekiah (HizqiyYa or HizqiyYahu) *the LORD [Jehovah] hath strengthened*. Isaiah 36:1

Hiel (Hi'El, Ahi'El) possibly *brother of God*: 1 Kings 16:34

Hilkiah (HilqiyYahu) *my portion is the LORD [Jehovah]*. 2 Chronicles 34:18

Hiram or **Huram** (Hiram abbreviated from Ahiram) *brother of (the) exalted*:

Compare 1 Kings 7:13-14 with 2 Chronicles 2:13-14. The Jerusalem Tenakh translates 2 Chronicles 2:13 as follows: "And now I have sent a skilful man, endowed with understanding, Huram-avi". Of which tribe was Huram-avi's widowed mother?

HOLINESS TO THE LORD (qodesh le' Adonai [Jehovah]): Exodus 39:30, Zechariah 14:20-21

Hope (tiqva, miqve). The Hebrew verb *qava* (*wait for*) is related to *twist, stretch, tension, strand, cord, strength, endure*. *Hope* is the positive emotional *strength* connected to *faith*. By contrast, disobedient spirits *believe* and are made afraid, being without *hope*. (James 2:19)

Which is first, *faith* or *hope*? It may be said that *hope* stems from *faith*, much as a strong tree matures from a seed. The fruit of this tree is hesed, which is the *loving kindness*, or *condescension* of God. We find that the fruit contains the very kind of seed that started the tree. So it is also correct to say that *hope* precedes *faith*. *Faith, hope, and charity (divine loving kindness)* are words that we use, in our poor language, to speak of three interconnected, spiritual realities. The scriptures describe other eternal and interrelated realities. (Romans 14:17)

Hope is waiting, hope is enduring, hope is holding fast to that which abides and is good. The hope, of which we speak, is righteous expectation. Hope bestows the balm of peace and comes as a present reward to the faithful. (Proverbs 13:12) Hope waits best when waiting in service upon her Lord. Hope saves as surely as faith. Hope is patient and hope is trusting and hope is contrite, making allowance for her lack of sight, so that when she does see, she sees best and is given a better name than hope. (Romans 8:24-25) See Faith

Horeb (Horev, Horeva) *waste, desolation*: Did the LORD command Moses to smite the rock in *Horeb* or simply speak unto it? Compare Exodus 17:5-6 with Numbers 20:7-12. Notice that in Exodus 17:6 the LORD was to stand upon the rock. A similar miracle will occur in the future, when the LORD sets his feet upon the Mount of Olives. (Zechariah 14:4-9) Exodus 3:1

Hosanna (Hoshia na, Hoshienu) *save (us) we beseech thee, save (us) now.*

“...she fell on he face to the ground, and bowed herself, and said, Help (Hoshia), O king.” (2 Samuel 14:4)

The Hebrew petition “*Hosanna*” or more correctly “*Hoshia na*”, is found in the Hallel (praise) which is a selection of psalms having the theme of praise to God (Psalms 113-118). When we say or sing “*Hosanna to God...*” what justifies the use of the preposition “to”? Non-Jews often use the word “*Hosanna*” as if it means “praise” or “glory” - much like “glory to God...” *Hosanna* is actually an appeal for *salvation*. “*Hosanna*” translates “*Save*” or “*Save us we pray*” or “*Save*

now". (Psalm 118:25, 1 Chronicles 16:35) There is no "to" used after "Hoshia na" in the Hebrew Scriptures.

The King James Version of Matthew 21:9, 15 reads "...Hosanna to the son of David..." These verses coupled with Luke 19:37-38 may be the source of the misunderstanding about the use of the Hebrew exclamation "*Hosanna*". The Phillips translation of Matthew 21:19, 15 reads, "...save the son of David" as if the multitudes were crying something like "God save the King!" (1 Samuel 10:24) Others believe that the throng was reciting the Hallel and requesting *salvation* for themselves. Thus the crowd exclaimed "Save us..." See for instance the English translation of an Old Hebrew version of Matthew, B'Sorot Matti 21:9; 15. Translator James Scott Trimm has bolded the petition "**Hosanna**" showing that it alone is a direct quote from scripture. The insertion "...to the son of David" is not bolded and simply serves to inform the reader to whom the plea for *salvation* was directed. Other Biblical verses do not use the preposition "to" following "*Hosanna*". See Mark 11:9-10 and ST John 12:13. Revelation 7:9-10 (KJV) is more correctly translated, "After these things I saw, and behold a great multitude...standing before the throne and before the lamb, clothed with white robes, and palms in their hands; and crying with a loud voice, saying, "Salvation to him who sits on the throne of our God, and to the lamb". The Phillips translation reads, "...Salvation belongs to our God who sits upon the throne and to the lamb!" The above verse can also be interpreted to mean, "...our God, the one who sits on the throne, and the lamb are Salvation". The Book of Revelation

thus replaces the Hebrew verb "*Hoshia na*" with a Greek noun meaning "Salvation".

Long use of the term "*Hosanna*" as an equivalent for "praise" has led to the use becoming acceptable, Standard English. (See Oxford Dictionary, Hosanna) Because of the expression's connection with the Liturgical Psalms of praise, allowance can be made for "*Hosanna to God...*", even if the expression is not in strict keeping with the Hebrew meaning. We can let "*Hosanna*" express not only a prayer for *deliverance* but also the general scriptural context in which the word is found – praise to *the one who delivers*. 1 Chronicles 16:34-36

Hosea (Hoshea) *salvation*: Original name of Joshua (Numbers 13:8, 16): Most notably the prophet whose marriage to the daughter of Diblaim typified the LORD's relationship with unfaithful, though beloved Israel. (Jeremiah 3:6-14,23, Isaiah 50:1, Hosea 2:19-20, see Gomer)

The Savior does not view his church or his people as a mere congregation, gathering, or corporate institution. The covenant relationship between the Savior (*Yeshua, Hoshea*) and the church is sacred. (Ephesians 5:23-33) He sees her as a living church and he loves her. She bears his name. The Lord hates divorce and would suffer all manner flaws and imperfections in his church before he would ever abandon her ⁹. (Matthew 19:6-12, Leviticus 26:43-45) Those who

⁹ Addressing his enemies, the Savior stated that those who are resurrected to be equal with the angels neither marry nor are given in marriage in the eternal world. (Luke 20:34-36) The Master's statement on this occasion, should not be thought to

would claim that the Lord has forsaken his church or his people simply do not understand the depth of his longsuffering and the eternal nature of his covenant. The church is the body of Christ. (1 Corinthians 12:12-14) Though the body of Christ died (2 Thessalonians 2:1-3, Amos 8:9-12) and the Spirit and power of her fled into another world (Revelation 12:14), from thence the Lord resurrects her, fair as the moon, clear as the sun and terrible as an army with banners. (Song of Songs 6, Revelation 19:7-8)

Hoshaiah (Hosha' Ya) *The LORD [Jehovah] hath saved.* Nehemiah 12:32, Jeremiah 42:1

contradict other scriptures which teach the sacred doctrine of an everlasting marriage. There are those who are married in and to Christ. (Isaiah 61:10, Hosea 2:19, Romans 7:4, 1 Corinthians 11:11, Ephesians 5:23-33, 1 Peter 3:7) Jesus chose not to cast the sacred pearl of this doctrine at the feet of the unbelieving. Not everyone will be resurrected to the same glory, blessings, or unity with the Lord. (1 Corinthians 15:41-42) The resurrection of the body can mean more than the resurrection of individuals. It can also mean the immortalizing of relationships in Christ. (Ephesians 5:28, Matthew 19:6) To the unbelieving, the Savior spoke of a resurrection equal to the glory of angels. But there are those who will receive a far greater glory in Christ than that of angels. (Isaiah 56:3-5, 1 Corinthians 6:2-3, 2 Corinthians 5:17, Hebrews 1:4-5; 2:11, Revelation 3:21-22; 21:7) The Lord gave special power to bind or permit on earth in consonance with what is, and would be bound or permitted in Heaven. Most earthly relationships do not have this permanence or promise. (Matthew 16:19, Psalm 37:28)

The true and eternal church is the everlasting family. All other organizations are scaffolding.

House of the LORD (Bet Adonai [Jehovah]): The portable tabernacle Adonai commanded Israel to build was intended to be a tiny, earthly replica of a much grander, heavenly sanctuary. (Hebrews 8:1-2, 5, Revelation 15:5, 8, Isaiah 40:22, Psalm 11:4)

In light of the heavenly temple, it seems naive to insist that the House of the LORD can only be built at a one location on earth - Jerusalem. (2 Chronicles 12:13, ST John 4:20-21, Deuteronomy 11:29) The Israelite temple stood at other places in times past. (Jeremiah 7:12-14) Besides, no place, even a holy place is absolutely fixed in space. Is there any temple of the LORD that occupies a spot that is stationary? Even temples of stone, fixed to the earth, move through space with the earth. In time mankind will see the whole earth become a glorified temple of the LORD. His power will surround her and fill her more extensively than do the seas. (Revelation 21:1-3)

The imagined Aristotelian god was supposed to rule from an empyrean in absolute space (absolute rest). The true and living God, the God of Jeshurun is not adverse to dwelling in a tent, or to setting his throne atop a chariot. (Deuteronomy 33:26) The heavenly creation that we call a galaxy is a chariot temple of the Elohim.

The galaxy, in which we live, though immense, is largely veiled from our view. For millennia stargazers had no idea of its overall dimensions or design. They

could only see a starry band spanning a clear night sky – a small portion of the armed disc of the Galaxy. The main body of our galaxy, the Milky Way, is a gigantic whirl of light and cloud – truly a temple made without human hands. She is a scrolling wheel with countless wheels, orbits, and centers within - reminiscent of Ezekiel's vision.

The power of God moves throughout his temple creations in majesty and splendor. His power is present in the “wheels” and nuclei of fundamental matter. His power is present in living cells and in the tabernacles of living creatures. His power permeates planets and star systems - galactic groups and superclusters; broad and extensive structures that are as baffling to astronomers today, as was the revealed arm of the galaxy to ancient shepherds. (Job 40:9)

And here we are on tiny earth, nestled in a vast spiral arm 30,000 light years from a blazing center. (Isaiah 51:16) This center is hidden from our view. Our natural eyes cannot see the fiery mount of our own galactic home. Veils of nebular material, like the cloud and curtains of the ancient tabernacle, shield us from a presence too powerful for our gaze. (Exodus 20:18-21, Deuteronomy 31:15, 1 Kings 8:12)

We know of the terrible energies of the galactic hub through infrared and x-ray telescopes, and by viewing other, distant galaxies. (Psalm 43:3) There are many sources and forms of energy in this universe which we cannot see directly, but

which we can detect with appropriate instrumentation. If we could see all these forms of “light”, even the night would burst bright about us. In the words of the psalmist, “If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are alike unto thee.” (Psalm 139:11-12)

We are kept at arms distance, but he would bring us to his bosom. We cannot as yet look upon his face, but he sees all our doings. Should there be a parting of the galactic curtain, a piercing of those cosmic arms that covers us - the center’s intense brightness given time to reach us...; or should our world rise above the dark galactic plane - and there behold the unseen regions; even as distant as we are, the radiance from the galactic bosom would boil away the seas, and turn our tiny planet into a bead of molten glass and metal. (Micah 1:2-4, Isaiah 64:1-4, 2 Peter 3:10-12)

The oldest most powerful stars in the galaxy inhabit the central regions. In terms of the age of the Milky Way, these radiant bodies qualify as the morning stars. (Job 38:7) They are the stellar firstborn. (Daniel 12:3)

Many points of light in the nighttime sky, which seem to our unaided eye to be single stars, are actually more than one star in close orbital union. Astronomers call these, binary or trinary stars. Though veiled from our sight, the brilliant

galactic center houses myriads of married and incredibly powerful stars; the kokhavim g'dolim (great stars). (Genesis 15:5)

The central parts of our galaxy are immense, fiery inner-sanctums -a heavenly Holy of Holies and Holy Place. (Numbers 9:15-16) Apart from more sacred terms, let us call the Galactic center “LV”, “Lev” or “Leb”, which comes from the Hebrew “לב” meaning “inner man”, “mind”, “will”, “heart”, “midst”, “seat of knowledge and emotion”. The Holy place near or next to Leb is therefore “Ka-Leb” (כלב) which means “like or as Leb”, “closest to the heart”. (Acts 13:22)

Like a fountain or pillar of fire, filaments of charged particles flow helically along the galaxy’s magnetic field, from the center to the starry outskirts. In the cloudy nurseries of the outer disk, new stars are born. The radiant galactic hub, nurses the outer galaxy with plasma - a kind of electric simulac.¹⁰

Might not the outer disk house the courts of an awesome temple? Outside the sacred center, on worlds too numerous to comprehend, purifying preparations and sacrifices are in progress. The circular laver and square altar denote planets

¹⁰ In ancient times amber and wool were rubbed together to produce electric charge. The Latin word for amber is *electrum*, related to the Greek word *elektron*. The Hebrew word *hashmal* found in Ezekiel 1:4, 27 is a shining substance some times translated *electrum* or *amber*. When Hebrew was restored as a living language, many gentile words were grafted in - words like telephone, proton, autobus, etc. When it came to choosing a word for electricity, however, *hashmal* was taken from the book of Ezekiel. The prevalent *hasmal* or shining substance of the universe is plasma.

like ours of a lower order, and nebular veils shield those who cannot endure the splendor of the center. It is on the outskirts of the galactic temple that our earth is situated in orbit around an amber star. (Hebrews 13:12) Describing God's power to gather his children, Moses declared, "If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee". (Deuteronomy 30:4)

What manner of beings could inhabit the central regions of the galaxy? "...Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walks righteously and speaks uprightly; he that despises the gain of oppressions, that shakes his hands from holding of bribes, that stops his ears from hearing of blood, and shuts his eyes from seeing evil; he shall dwell on high..." (Isaiah 33:14-16, Daniel 11:3) The "particles" that comprise their bodies must conserve "energy", "momentum" and "angular momentum" according to intelligent commands - instant by instant. (Daniel 3:25) The quantum obedience that allows the resurrected person of our Savior to pass through walls and potential barriers (ST John 20:26)¹¹, allows him to stand at the right hand of God in glory. (Acts 7:55-56, Daniel 3:21-29) This subatomic commitment to higher intelligence can sustain fine structures in the midst of "everlasting fire". Without doubt, it (quantum tunneling) is also linked to the power of divine creation, communication, and conveyance.

¹¹ The surprising ability of microcosmic entities to pass through potential barriers is known as quantum tunneling.

No mortal flesh and blood can dwell in celestial glory. (1 Corinthians 15:50) A glorified, resurrected person has a spiritual tabernacle of flesh and bones (Luke 24:39), a body that is obedient to the presiding spirit, even on subatomic levels. Such a temple has faculties, senses, and capabilities that make the mature human tabernacle seem embryonic by comparison.

Resurrection means more than a restoring to life. Hence Jesus is the first fruits, or firstborn from the grave, (1 Corinthians 15:20, Colossians 1:15-18) even though others, were previously brought back to life. (ST John 11:44) Resurrection means being raised from a mortal to an immortal condition. (1 Corinthians 15:53) Jesus was the first on this earth to achieve this condition after having been mortal. His resurrection must therefore exceed the immortal state of Enoch and Elijah. (ST John 5:19-21, Revelation 13:8-9)

Not all immortal beings are able to abide the glorious inner-sanctums of the galaxies. They may travel from one starlit belt, or outer galactic disk to another, worlds without end (Isaiah 45:17), but the inner splendor they cannot penetrate. (1 Corinthians 15:41-42) The LORD would make of us a royal priesthood, worthy and capable of passing through all veils into his marvelous light. (1 Peter 2:9, 1 Timothy 6:15-16, Exodus 19)

How long...? (ad-matai...?) Asaph the seer pled, "O God, *how long* shall the adversary reproach? Shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand, even thy right hand?..." "*How long*, LORD? Wilt thou

be angry forever? Shall thy Jealousy burn like fire? Pour out thy wrath upon the Gentiles that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob and laid waste his dwelling place.” “O LORD GOD of hosts, *how long* wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbors: and our enemies laugh among themselves. Turn us again O GOD of hosts, and cause thy face to shine; and we shall be saved.” (Psalm 74:10-11; 79:5-7; 80:4-7)

In distress many of the righteous have cried “*how long?*” “O LORD, *how long* shall I cry, and thou wilt not hear! Even cry out unto thee of violence, and thou wilt not save!...Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?” (Habakkuk 1:1, 13) If we were not eternal beings, it would be hard to imagine a merciful God allowing this world to be. (Habakkuk 1:12) See Job

Huldah (Hulda) possibly means *weasel, thing that creeps or crawls*. *Huldah* the prophetess was the wife of Shallum. She spoke the word of the LORD in the days of Josiah King of Judah. 2 Chronicles 34:22-28

Hur (Hur) possibly means *pale, or blanched*, could also be related to *bore* or *cell* (of a prison). Exodus 17:10

Ichabod (I-khavod) *where (is the) glory?* or *where's honor?* or *inglorious*. 1 Samuel 4:21-22

Idumea (Edom): In Isaiah 34:5-6, there seems to be a play on words between *blood (dam)* and *Edom*. The two words are similar in Hebrew and both words are related to the Hebrew word for *red*. *Idumea* is the Land of the descendants of *Edom* or Esau. Like Egypt or Babylon, *Idumea* can signify the world or land of the ungodly – the enemies of the covenant people. (Ezekiel 35:14-15; 36:5)

The LORD spake through the prophet Obadiah saying, “And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD’s.” (Obadiah: 21) And yet scripture also states “For the Father judgeth no man but hath committed all judgement unto the son.” (ST John 5:22) These scriptures are reconciled in the understanding that the Savior delegates his power and judgment to chosen representatives. (Matthew 19:28) The Apostle Paul wrote, “Do ye not know that the saints shall judge the world? and if the world be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” (1 Corinthians 6:2-3) See Edom

Isaac (Yizhaq) *laughter, he laughs, rejoice*. Genesis 21:3,6, Hebrews 11:17-19

Isaiah (Yesha’ Yahu) *salvation [Jesus] is the LORD [Jehovah]*. The prophet *Isaiah* and his children were for “signs and for wonders in Israel” (Isaiah 8:18), hence the children of *Isaiah* received prophetic names. What is the meaning of the prophet’s own name? What was his greatest calling? Was it not to testify of Israel’s redemption, the Messiah’s mission and identity? (Isaiah 12:2) To speak

of the words of *Isaiah* (*Yesha'Yahu*) is to speak of the words of *Jesus who is Jehovah*. See Joshua

Ishmael (Yishma'EL) *God hears*. Genesis 16:11

Israel (Yisra'El) *God prevails, let God prevail, he strives with (wrestles, embraces) God*, also may imply *prince of God*. See Genesis 32:28. Israel is chosen as God's base of operations to save the world. (ST John 4:22-23) Israel is chosen to serve and to bless the nations with light. (Genesis 12:2)

The location of the tribes of Israel, who went north, is largely a mystery to the world. The Hebrew word for north (zafon); comes from the word for treasure or hide up (zafan). To the ancients of the near east, the north was a region of mystery, a hidden region, a dwelling place of deity. (Isaiah 14:13, Psalm 48:2) Not only do countries north of Assyria qualify (where undoubtedly many of the tribes dispersed), but also regions beyond our earthly awareness. Could it be that some of the lost tribes of Israel have been assimilated into other cultures, while others maintain their Israelite identity in regions known to the LORD? (Deuteronomy 30:4, 2 Esdras 13:40-47, Zechariah 2:6; 7:14, Mark 13:27)

When the resurrected Messiah returns in judgment and glory, there is to accompany him numerous representatives of the tribes of Israel. (Isaiah 26:19-21, Ezekiel 37:12-14)

The so-called “lost ten tribes” are decedents from those Israelites who dwelt in the northern kingdom of Israel. The “lost” tribes therefore are not predominantly composed of members from the tribes of Judah, Benjamin, Simeon, and Levi who became as one people in the southern kingdom. (1 Kings 11:28-36) Many Bible readers will be hard pressed to correctly name all ten “lost tribes”. They are Reuben, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Machir (half-tribe of Manasseh east of Jordan), Manasseh (half-tribe west of Jordan), Ephraim. Various remnants of the tribes of Israel remained with Judah. (Luke 2:36, 2Chronicles 30:11-12, 25) See Benjamin, Machir and Simeon

Issachar (Yissakhar) *there is recompense*. Genesis 30:18

Ithamar (Itamar) possibly means *(is) land of palms*. Exodus 6:23

Jabesh (Yavesh) *dry*: Judges 21:8

Jachin (Yakhin) *He will establish*. 1 Kings 7:21

Jacob (Ya' aqov) *supplanter* also related to the Hebrew / Aramaic word for heel (aqav, Genesis 25:26). See also Genesis 3:15 and references to God's servant Jacob (Isaiah 41:8; 44:1-2, 21; 48:20) as well as messianic references Isaiah 49:5-6; 50:9

How many souls were there of the house of Jacob, that went into Egypt? The Greek and Hebrew scriptures seem to disagree. Compare Genesis 46:27 and Exodus 1:1-5 with Acts 7:14. Incidentally, the number of Noah's descendents listed in the table of nations (Genesis 10, Hebrew Masoretic Text) is seventy.

This number accords with “the number of the children of Israel”. (Deuteronomy 32:8, Hebrew Masoretic Text)

Jael (Ya’ el) possibly means *mountain goat*. Judges 5:24

James: English variation of the name *Jacob*. See Jacob

Japheth (Yafet) possibly means *simple*. Of Noah’s sons, Shem was the wise and righteous, *Japheth* the *simple* but good, and Ham is remembered for his folly. Genesis 5:32

Jared (Yared) *descend, go down*. Genesis 5:16

Jasher or **Jashar** (Yashar) *upright or straight*. *The Book of Jasher* is not named after a prophet. *Sefer hayashar* means the *upright book, correct book or the book of the righteous*. The original *Book of Jasher* was lost long ago from the collection of Hebrew scripture. Apocryphal works bearing the same name, though containing some inspired statements, accounts, and traditions are not original. Then again, no canonized book of the Bible is original. 2 Samuel 1:18

Javan (Yavan) *effervescent* (hot and active): Son of Japheth and father of the *Ionians (Greeks)*. Genesis 10:2

Jehoiachin (Yoyakhin, Yehoyakhin) *the LORD [Jehovah] appointeth or establisheth*. According to 2 Chronicles 36:9, “Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.” At the young age of eight could *Jehoiachin* have been so culpable?

2 Kings 24:8 records that “Jehoiachin was eighteen years old when he began to reign...” More than likely, 2 Chronicles 36:9 is incorrect and suffers from an omission. Ezekiel 1:2

Jehoiada (Yoyada, Yehoyada) *the LORD [Jehovah] knoweth.* 2 Kings 11:4

Jehoiakim (Yokim, Yoyakim, Yehoyakim) *the LORD [Jehovah] raiseth up.* 2 Kings 24:6

Jehoram (Yorem, Yehoram) *the LORD [Jehovah] is exalted.* 1 Kings 22:50

Jehosheba (Yehosheba, Yehoshebat) *the LORD [Jehovah] oath.* 2 Kings 11:2

Jehoshaphat (Yoshafat, Yehoshafat) *the LORD [Jehovah] hath judged.* 1 Kings 15:24

Jehovah-jireh (Adonai-yir' e) *the LORD [Jehovah] will appear, will provide, or will see.* Genesis 22:14. See Moriah

Jehovah-nissi (Adonai-nissi) *the LORD [Jehovah] is my banner.* Exodus 17:15

Jehovah-shalom (Adonai-shalom) *the LORD [Jehovah] is peace.* Judges 6:24

Jehovah-shammah (Adonai-shamma) *the LORD [Jehovah] is there:* The name of the New Jerusalem. Ezekiel 48:35

Jehu (Yehu) probably a contracted form meaning *the LORD [Jehovah] is He.* 2 Kings 9:2

Jephthah (Yiftah) *He opens.* Like many other accounts in the book of Judges, the account of *Jephthah* sacrificing his daughter for the sake of his rash vow, *opens* controversy and discussion. How can *Jephthah's* act be justified in light of Deuteronomy 24:16? The Bible is not always ethically decisive. The reader who seeks answers must also study, ponder, and through prayer receive counsel

from the Holy Spirit. (Psalm 73:24) Judges 19:30 directs, "...Consider of it, take counsel, and speak your minds." (Jerusalem Tenakh) Judges 11:1, 30-31

Jeremiah (YirmeYa, YirmeYahu) *the LORD [Jehovah] loosens (the womb or tongue).* Jeremiah 1:1,5-9

Jeremy see Jeremiah

Jerico (Yeriho) possibly relates to *spacious* or *fragrance*. Joshua 2:1

Jeroboam (Yaro'vam) possibly means *he contends (with the) people*. Ruler over all the charge of house of Joseph, *Jeroboam* was initially favored of God to preside over the ten rent pieces of Israel. (1 Kings 11:26-30) Instead of trusting in the LORD, Jeroboam devised his own false priesthood and set up places of worship in opposition to the Temple at Jerusalem. The LORD sent a prophet out of Judah to prophesy against the altar at Beth-el where *Jeroboam* worshiped. Sadly, the young Jewish prophet met his death by trusting in the words an older prophet. (1 Kings 13) Apparently even prophets of the LORD are permitted to say things that are false. (1 Kings 13:18, 2 Kings 8:8-15) The story in 1 Kings 13 emphasizes the importance of heeding personal revelation from the Holy Spirit over the counsel of others. (Galatians 1:8)

Jerusalem also **Salem** (Yerushalayim, Shalem) *possession of, or foundation of peace, peace* as in *shalom*. Isaiah 2:3, Genesis 14:18 See Jehovah-shammah

Jeshua (Yeshua) *the LORD [Jehovah] is salvation*, hence *the Eternal is Salvation*. *Yeshua* is a later version of *Joshua* - Hebrew equivalent of the name *Jesus*. (2 Chronicles 31:15) "...and thou shalt call his name *JESUS*: for he shall save his people from their sins" (Matthew 1:21) See Joshua.

Jeshurun (Yeshurun) *upright one*: The name of worthy perfected Israel.

Deuteronomy 33:26

Jesse (Yishay) perhaps related to *exist*, or *to be*. Isaiah 11:1

Jesus. See Joshua and Jeshua

Jethro (Yitro) *his excellence*: Cohen (prince and priest) of Midian. Known by several other titles such as *Reuel* (Re' u' El, *friend or shepherd of God*), *Hobab* (Hovav, *cherished*), etc. Exodus 3:1, Judges 4:11

Jew (Yehudi): See Judah

Jezebel (Izevel) can be taken to mean *unexalted, unhusbanded*: Title of a perverse woman. 1 Kings 16:31, Revelation 2:20

Jezreel (Yizre' El) *God sow*. God has sown Israel. Judges 6:33

Joab (Yo' av) *the LORD [Jehovah] is father*. 1 Kings 2:28

Joash (Yo' ash) *the LORD [Jehovah] (is a) strong man or has bestowed*. 2 Kings 12:1

Job (Iyyov) the meaning of this ancient name is not certain. Possibly related to *enmity*, perhaps *(the) hated one*. His name may also be interpreted; *O God, where art thou? (Iy-Yahu?)*. The book of *Job* overthrows religious stereotypes and raises hard questions about suffering. The answers are left to our own theophany, and are not all written. Perhaps the LORD answered Job's questions personally. (Job 38:1) Perhaps some of the answers are greater than the scope of the Bible and mortal man's emotional and intellectual capacity. (Job 42:1-6) Perhaps the questions God asks *Job* contain answers.

Though *Job*, a perfect and upright man, is allowed to suffer to the point that he becomes convinced that God is cruel and his enemy (Job 30:16-21, Psalm 22:1-2; 14-16), *Job* nevertheless persists in his suffering with integrity, faith in his redeemer, faith in the resurrection and faith in theophany in the flesh. (Job 19:25-26) *Job* exclaims, "Though he slay me, yet will I trust in him..." (Job 13:15)

At the end of his ordeal, the Savior ministers personally to *Job* and insists that *Job* answer certain questions. Clearly these questions are not rhetorical for God insists that one may answer them if one has understanding: "Where wast thou when I laid the foundations of the earth... When the morning stars sang together, and all the sons of GOD shouted for joy"? (Job 38:1-7) The Savior multiplies and makes sure *Job*'s reward after the dreadful ordeal. 2 Peter 1:5-10

Jochebed (Yokheved) *the LORD [Jehovah] is glory*. This name of the mother of Moses contains a shortened form of the LORD's sacred name, further evidence that the name of the LORD was known to the Hebrews before Moses's theophany. (Exodus 6:3,20)

Joel (Yo' El) *the LORD [Jehovah] is God*. 1 Samuel 8:2

Johanán or John (Yoḥanan, Yehoḥanan) *the LORD [Jehovah] hath been gracious*.

Ezra 10:6

John. See Johanán

Jonah (Yonah) *dove*. Though a less than perfect prophet, *Jonah ben Amittai* (*son of Amittai* or *true son*) was nevertheless chosen as a model of Messiah. The boat in which Jonah sleeps represents the world. The gentile mariners (the inhabitants of the earth) cannot save themselves. The mariners cast lots. (Psalm 22) They confess that *Jonah* is innocent, yet are pressed to sacrifice him. *Jonah* abides three days in the belly of Sheol (the grave). (Jonah 2:2) Weeds crown his head. He confesses that salvation (*yeshua-ta*) is of the LORD. (Jonah 2:5,9) *Jonah* is raised from the deep (Sheol). He, an Israelite, becomes the means of saving many Gentiles. (Isaiah 49:6) God turns away his wrath and judgments because the people believe God and repent. (Jonah 3:5,10)

See Matthew 12:40, Hosea 6:1-3, Luke 24:21. Was the body of Jesus in the tomb for three nights (times of darkness) or only two? (Luke 23:53-56, 24:1)

Deuteronomy 18:22 teaches that, "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him." Verse 20 of the same chapter warns that a false prophet shall die! Jonah prophesied that in forty days Nineveh would be overthrown. (Jonah 3:1-4) It didn't happen! Did this make Jonah a false prophet? No! When the Ninevites repented, a merciful God simply changed his mind. (Jonah 3:10) There are other instances in which God has modified or reversed his word based on the performance of his children. (1 Kings 21:29, 1 Samuel 2:30)

Jonathan (Yonatan, Yehonatan) *the LORD [Jehovah] hath given.* 1 Samuel 14:6

Joppa (Yafo) *beautiful:* Jonah 1:3

Jordan (Yarden) *downward (flowing), descending:* See Jared. Genesis 13:10

Joseph (Yosef, Yehosef) *He adds, increases, gathers:* The birthright son of Israel. It is possible that the first sons of *Joseph, Ephraim* and *Manasseh* were partially non-Semite through their Egyptian mother Asenath. Jacob adopted *Ephraim* and *Manasseh* as if they were his own. Joseph's posterity after *Ephraim* and *Manasseh* were to be called after their older brethren in their inheritance. (Genesis 48:5-6) From *Joseph* the birthright passed to *Ephraim*. Genesis 49:22-26 may be a source of the *Mashiah ben Yoseph* tradition. See Asaph

Joshua (Yehoshua) *the LORD [Jehovah, Eternal] is salvation.* *Hosea (Oshea, Hoshea)* the son of Nun, the Ephraimite whom Moses gave the new name *Jehoshua* or *Joshuah* (Numbers 13:16). He was the prophet like Moses who led Israel into the Promised Land. In like manner, *Jesus (Yeshua)* leads the way to a far better land of promise and captains our warfare against sin. The name *Joshua* is tied to *Jesus*. In fact, the *Jesus* referred to in Acts 7:45 and Hebrews 4:8-10 is *Joshua* of old.

Moses took the name "*Hoshea*" = "*Salvation*" and equated it with the sacred name of the *Eternal*. Hence *Jehovah* is *Salvation (Jesus)*. *Yehoshuah ben Nun (Jesus the son of Nun)* connotes *the Eternal Salvation the son of Perpetuity*:

“And Moshe spoke to the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, who may go out before them, and who may go in before them, and who may lead them out, and may bring them in; that the congregation of the LORD be not as sheep that have no shepherd. And the LORD said to Moshe, Take thee Yehoshua the son of Nun, a man in whom is spirit, and lay thy hand upon him;” (Numbers 27:16-18, Jerusalem Tenakh) See also ST John 10:6-16, Isaiah 22:22, Revelation 3:7, Luke 9:30-31)

See Hosea and Isaiah

Josiah (YoshiyYa, YoshiyYahu) *the LORD [Jehovah] supports.* During the reign of Josiah, the Temple and the people were restored to the worship of Adonai. During the restoration of the LORD’s house, a book of the Law (probably Deuteronomy), was brought forth and added to the existing Torah. A central exhortation of this great book of the Covenant is that the people must work righteousness in order to prosper in the land; otherwise they will be destroyed. A great reform ensued. Sadly, archers shot Josiah at Megiddo. (2 Chronicles 34-35) Josiah and the manner of his death perhaps prefigure the Mashiah_ben Yoseph. (Genesis 49:23) See Necho

Jotham (Yotam) *the LORD [Jehovah] is perfect.* Judges 9:5, Deuteronomy 18:13, See also Perfect and Urim and Thummim

Judah (Yehudah) *praised:* So named by his mother Leah who *praised* the LORD at his birth. (Genesis 29:35) The families of the fourth son of Leah and

Jacob are deserving of praise most of all, because “Shilo”, the Savior of the world is also a Jew. (Genesis 49:8-12, Zechariah 8:23, Revelation 5:5)

The “fount” or “waters of Judah” mentioned in Isaiah 48:1, is the literal seed of Judah as well as the outward mikvah or baptism of conversion. In this chapter, the LORD chastens the house of Jacob whom he loves: “For my names sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off...O that thou hadst hearkened to my commandments! Then had thy peace been as a river and thy righteousness as the waves of the sea: Thy seed also had been as the sand...” (Isaiah 48:9, 18-19)

Covenant followers of Messiah become *yehudim*, *children of praise*. (1 Peter 2:9) The Messiah becomes their father and the one who has begotten them. (Isaiah 9:6; 53:10-11) His right it is to give them an inheritance among the tribes of Israel. (Ezekiel 47:23) They become *Jews* inwardly. (Romans 2:29) Their hearts tell them they are the seed of Abraham, and more so, the children of the Father. (Galatians 3:29, 4:5-7)

Galatians 3:27-28 does not contradict verse 29 when we understand Paul to mean that differences among Christ’s people, should pale in comparison to their unity and conversion. Neither should Galatians 3:27-28 be interpreted to mean that God disapproves of variety in his church. (1 Corinthians 12:13,17-18) Paul considered himself very much a Jew after his conversion to the Lord. (Acts 22:3,

Romans 11:1) Instead of "...neither Jew nor Greek ...", all in Christ are made Abraham's seed. Instead of "...neither bond nor free..." - they are made spiritually free in him (Galatians 5:1,13). Instead of "...neither male nor female..." - the man is not without the woman in the Lord. (1 Corinthians 11:11)

Kenaz (Qenaz) may possibly mean *hunter*. Joshua 15:17

Kenites (Qeni) *smiths*: Possibly a tribe of *smiths* (*metal workers*) that descended from Abraham and Keturah. Jethro, father-in-law of Moses, was a Kenite. Numbers 24:21

Ketura (Qetura) *smoke, sacrifice, incense* as in frankincense: Wife of Abraham after the passing of Sarah. Ketura bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Abraham blessed these sons with gifts (spiritual and temporal) and sent them away, some to the "east country". From Midian came Jethro, priest of Midian. Is it possible that Midian's brother Medan was the ancestor of the great Mede or Persian prophet Zoroaster (Zarathustra)? Zoroaster prophesied of the coming of a Savior of the world. The Magi (B'Sorot Matti 2:1, Matthew 2:1) who brought gifts to the child in Bethlehem were Zoroastrian priests. It is fitting to think, that in some sense the gifts of Abraham, by way of his eastern sons, were bestowed on the rightful heir. Genesis 25:1-6

Kohath (Qehat) *allied*. Genesis 46:11

Korah (Qorah) possibly means *baldness*. Genesis 36:5

Laban (Lavan) *white*: Genesis 24:29

Lachish (Lakhish): Joshua 10:3

Lamech (Lemekh): Genesis 4:19

Law (Tora) *direction, instruction, law, that which goes forth*, hence Isaiah 2:3.

The feminine plural of *Torah (law)* is *Torot (laws)*. (Leviticus 26:46)

Leah (Le' a) possibly means *wild cow* or possibly *mistress*, the meaning is uncertain. The name *Leah* is similar to the Hebrew verb *la'a*, which means *weary* or *impatient*. Genesis 29:30. See Rachel

Lebanon (Levanon) probably means *whiteness*. Isaiah 29:17

Lehi (Lehi) *jawbone*: Judges 15:9

Lemuel (Lemu' El) *belonging to God*: Proverbs 31:1

Levi (Levi) *joined*. Genesis 29:34

Leviathan (Livyatan) *sea monster*, possibly *crocodile*: Symbolizes the adversary of Israel. Job 41, Psalm 74:14, Isaiah 27:1, Ezekiel 28:8, 29:2-5

Life (haim) *lives*, as in many *lives* constitute the whole of *life*. Like the Hebrew words for *GOD*, *heaven*, and *water*, the word for *life* is singular and plural at the same time. Eternal *life* is also eternal *lives*. Genesis 2:7

Lo-ammi (Lo-ammi) *not-my-people*: Hosea 1:9

Lo-ruhamah (Lo-ruhama) *unpitied*. Hosea 1:6

Lot (Lot) *covering*: Genesis 19:4-8 is similar to the account found in Judges 19:22-24. Genesis 11:27

Lucifer (Hellel) *shining one*: Title of the King of Babylon who represents the *fallen one*. The title *Lucifer* is a Latin substitute for the Hebrew title *Hellel* which appears in Isaiah 14:12. The Hebrew title has a richness of meaning that is lost in the translation. *Hellel* is related to *Hallal (boast, praise)*. *Shining off* and

showing off are related. *Pride* is subtly implied. Compare Ezekiel 28 with Isaiah 14.

Luz (Luz) *almond tree*: Genesis 28:19

Machir (Makhir) derives from the Hebrew word for *sell*. Possibly means *salesman*: Name of the first-born son of Manasseh. The decedents of Manasseh divided into two half-tribes that dwelt in two lands of inheritance separated by the Jordan. To the half-tribe of *Machir* Moses gave the land of Gilead east of Jordan. Numbers 32:39-40, Joshua 17:1-2

Magog (Magog): The son of Japheth from who's loins descended a formidable oriental people. (Genesis 10:2) *Gog* was a ruler of the people and land of *Magog*. (Ezekiel 38:2) There are to be great battles waged before and after the messianic millennium. In both episodes the unrighteous armies have been described in terms of the ancient people of *Magog*. Ezekiel 38, Revelation 20:8

Malachi (Mal' akhi) *my messenger*: Compare the following more accurate translation of Malachi 3:1 with the KJV: " Behold, I send my messenger, and he shall clear the way before me: and the Lord (haAdon) whom ye seek shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he shall come, saith the LORD of hosts." The prophet *Malachi's* own name seems to portend of a priestly messenger who would clear the way for the Messiah. See Malachi 2:4-7, Isaiah 40:3, Matthew 11:9-11 and Elijah

Malchiah (MalkiyYahu) *my king is the LORD [Jehovah]*. "...son of Hammelech..." (Jeremiah 38:6, KJV), "...the king's son..." (J. Tenakh) Possibly

the son of Zedekiah (*ha-melekh* ‘ *the king*). “*Malki*” derives from “*melekh*”.
Jeremiah 38:5-6

Malchiel (Malki’El) *my king is God*. Genesis 46:17

Maher-shalal-hash-baz (Maher-shalal-hash-baz) *the spoil speeds, the prey hastens* or *swift is booty, speedy is the prey*. Isaiah 8:1,3-4

Mamre (Mamre) possibly means *lusty*. Genesis 14:13

Man of War (Ish Milhama): The Hebrew word *milhama* (*war*) contains the word *lehem* (*bread*). The LORD is both protector and provider. Exodus 15:3

Manasseh (Menashshe) *forgetting*: See Genesis 41:51, Isaiah 44:21-22. The wicked king of Judah like Herod the Great 2 Kings 24:3-4

Manna (man or man-hu) *what is that?* The Lord promised the faithful that his mysteries would be revealed to them, that they would partake of the hidden *Man*. (*what is that?* Revelation 2:17) In Hebrew *manna* is masculine. Exodus 16:15 reads, ^aAnd when the children of Yisrael saw it (him), they said one to another, *Man-hu* (*what is it (he)?*), for they knew not what it (he) was. And Moshe said to them, this (he) is the bread which the LORD has given you to eat”. The living *Man* from heaven is the Lord Jesus Christ. (ST John 6:48-51)

Mary. See Miriam

Massah (Masah) *proving, test, trial*; so named because the children of Israel there *tempted* or *tried* the LORD for want of water. Deuteronomy 6:16, Exodus 17:3-7 See Meribah

Mede, Median (Madi, Madian): A land and people near Persia. Daniel 11:1

Megiddo (Megiddo) also Armageddon: Place where King Josiah was slain. (2 Kings 23:29-30)

Melchizedek also **Melchisedec** (Malki-zedeq) *King of Righteousness* or *my king is righteous*: Title of the *King of Peace* or *King of Salem*, who is also *priest* of the Most High God. (Genesis 14:18, Hebrews 7:1-2, Matthew 5:35)

Jewish tradition and an apocryphal book of Jasher relate that the King of Salem (Jerusalem) was Abraham's righteous forefather and patriarch. This *righteous king* and *priest* was Shem the blessed son of Noah. (Jasher 16:11) Shem cared for the young Abram in consequence of his father Terah's unrighteousness. Shem, the great high priest, had received the blessings of the *righteous* through the lineage of his fathers, even till Noah, who was himself a *gavri' El* (valiant man of God). In other words, the blessings of the *righteous* passed from patriarch to patriarch until Noah, who intern bestowed these blessings upon Shem. The lineage suggested by the book of Jasher contradicts the bizarre assertion that *Melchizedek* had no parents. (Hebrews 7:3) The Messiah himself was born to parents divine and earthly. God has sworn with an oath that his beloved son is a priest forever after the order or manner of *Melchizedek*. (Psalm 110:4) The Son of God is, in fact, most worthy of the title *King of Righteousness*. His power consummates and transcends the power of the ancient Levitical order, as the sun is the source of, yet outshines the partially polarized light of the moon, (Matthew 13:43) or as the glory of God exceeds the glory of ministering angels. (Isaiah 63:9) The wonder and power of the Lord's

Atonement is that he would wash us from our sins in his own blood and make us *kings* and *priests* unto God. (Revelation 1:5-6) See Adoni-zedek

Mene Mene Tekel Upharsin (mene mene teqel ufarsin) *numbered numbered weighed and divisions*. Daniel 5:25-28

Meribah (Meriva) *strife, contention*: "...and there was no water for the people to drink. Wherefore the people did strive with Moshe..." (Exodus 17:1-2, Jerusalem Tenakh) Moses cried unto the LORD in consequence of the people's complaint, and the LORD (according to Exodus 17:6) commanded Moses to "smite the rock" that water might come forth out of it for the people to drink. According to Numbers 20:7-12, the LORD commanded Moses to "speak to the rock", but Moses indignantly said to the complainers, "Hear now, you rebels; shall we fetch you water out of this rock? And Moshe lifted up up his hand, and with his rod he smote the rock twice: and the water came out abundantly..." (Numbers 20:10-11, Jerusalem Tenakh) Numbers 20:12 continues, "And the LORD spoke to Moshe and Aharon, Because you did not believe in me, to sanctify me in the eyes of the children of Yisra'el, therefore you shall not bring this congregation into the land which I have given them". See Massah

Mesha (Mesha) *deliverance*: 2 Kings 3:4

Meshach (Mi-sha-Aku) *who is what Aku is?* The Babylonian name of Mishael. See Shadrach. Daniel 1:7

Methuselah (Metushelah) possibly means *man of the dart*. Genesis 5:22

Micah (Mikha, MikhaYahu) *who is like the LORD [Jehovah]?* Jeremiah 26:18

Michael (Mikha' EL) *who is as God?* The Archangel's name is a question. Who is an answer? See Isaiah 40:18, Genesis 1:26-27; 3:22, Zechariah 12:8, and compare Daniel 10:13,21 with Psalm 82:6-7.

The LORD is not like the false gods of the world. (Isaiah 46:1-2,4-7,9; 40:18-25, Deuteronomy 32:12,37-39) Yet there are souls who are like God. The Beloved Messiah was promised to be a man like Moses, like David and like God. (Deuteronomy 18:18, 1 Samuel 29:9, Zechariah 12:8-10, ST John 14:9) Unlike the false gods of the world, the sons of God share their Father's glory and become like him. (Isaiah 42:8, Daniel 3:25, Matthew 13:43, ST John 1:12-14, 17:5, 1 John 3:2, Revelation 21:7) See Righteousness

Michal (Mikhal) Feminine version of *Michael*: 1 Samuel 14:49

Millo (Millo) *fill* of earth, earthwork, a citadel in Jerusalem: 2 Samuel 5:9, 2 Chronicles 32:5

Miriam (Miryam) possibly related to the word *ram* (*exalted*). Others speculate that the name is related to the word *rebellious*. Numbers 12:1

Misael (Misha' El) *who is what God is?* Daniel 1:6

Mithredath (Mitredat) This Persian name sounds as if it has some reference to the Persian divinity *Mithra*, believed by Zoroastrians to be the assistant of God. Ezra 1:8,4:7

Mizpah or **Mizpeh** (Mizpa) *watchtower, outlook point*. Genesis 31:49, Isaiah 21:8

Mizraim (Mizrayim) son of Ham after whom Egypt is named: Genesis 10:6, see Egypt

Moab (Mo' av) possibly means *from father*. The LORD denied certain people from his congregation. (Nehemiah 13:1-3, 23-26) The *Moabites* and others were strictly barred from the congregation of God. (Deuteronomy 23:1-8, Zechariah 14:21) Ruth was *Moabite*. (Ruth 1:3-4) Through Ruth came David, Solomon and Messiah. (Ruth 4:13-17, Matthew 1:5) David in particular was only three generations removed from his *Moabite* mother. A *Moabite* was supposed to be barred from the congregation of the LORD; even to the tenth generation. (Deuteronomy 23:3) Had Boaz lived under Nehemiah, would Boaz have been reprimanded for marrying Ruth? (Nehemiah 13:23-25) Genesis 19:36-37

Moon (Yareah) "His seed shall endure forever, and his throne shall be like the Sun before me. It shall be established forever like the moon, and as the sure witness of the sky" Psalm 89:36-37

Moriah (MoriyYa) meaning unclear: Possibly related to *Jehovah-jireh*. On a hill in the land of Moriah, Abraham was tested to see if he would offer up his "only son" Isaac, whom he loved, as an offering to the LORD. Isaac bore the wood for the sacrifice upon his back. The KJV refers to Isaac as a "lad" (Genesis 22:12) from the Hebrew word "naar". "Naar" is better translated "youth" and can imply a youth of marriageable age (early adulthood). "Naarah" is translated "damsel" in Genesis 24:14 (KJV).

In response to Isaac's inquiry concerning the sacrificial lamb, Abraham prophetically remarked, "My son, God will provide himself a lamb..." (Genesis 22) Though the scripture does not explicitly state the fact, Isaac willingly allowed himself to be bound by his aged father. (Genesis 22:9)

Mount Moriah was the site of the temple. (2 Chronicles 3:1) Daniel and Jesus prophesied that upon or near this holy site, an abomination would stand in a time of great calamity. (Mark 13:14, Daniel 11:31; 12:11) The prophecy has more than one fulfillment. Ultimately, Messiah will prevail and all nations will seek the mountain of the LORD's house, to be taught his ways. (Isaiah 2:1-3, Micah 4:1-4, note the scriptural similarity)

Many believe that the Herodian temple stood on the exact site now occupied by the famous Muslim mosque (The Dome of the Rock). Others believe that the temple was located some distance north of this site. Still others contend that the Holy of Holies stood south of the Dome of the Rock.

Did Jesus' prophecy that, "...there shall not be left here one stone upon another, that shall not be thrown down" pertain to the temple walls as well as the holy sanctuary? Is it possible then that the Wailing Wall, commonly revered as a standing remnant of the temple, actually belonged to the Roman fortress of Antonia? Some claim that Josephus' description of the temple mount can be interpreted to support this conclusion. See Jehovah-jireh

Moreh (More) *teacher*: Genesis 12:6

Moses (Moshe) possibly derives from the Egyptian word *mes* or *mesu* meaning *child* or *son*. *Moshe* may also be related to the Hebrew word *masha* meaning *draw out (from the water)*. (Exodus 2:10) Though not directly related, the Hebrew word *mashah* (*anoint*) also comes to mind in connection to *Moses*. Messiah, the great Anointed was to be a man like the meek intercessor. (Exodus 32:30-32, Isaiah 42:1-4) See also Deuteronomy 9:18-19,25-26, Isaiah 59:15-16, Ezekiel 22:30-31, Amos 7:2-8 and Luke 13:6-9 on the importance of intercessors. In many instances, without an intercessor, God is bound to carry out his judgements.

Not all scripture attributed to *Moses* is found in the Torah. Psalm 90 is a prayer attributed to the man of GOD. Verse 9 sounds almost Shakespearian. (Compare Psalm 90:9 with Macbeth's soliloquy Act V. Scene V.)

Some suppose that *Moses's* participation on the Mount of transfiguration suggests that *Moses* did not die as other men, but was taken like Elijah. (Matthew 17:3) According to "the word of the LORD", *Moses* died. (Deuteronomy 31:14, 16; 32:49-50, 34:5-6, Jude 9) *Moses* was then numbered among the spirits of the just. Can a spirit transfigure or act through the physical person of another (Elijah for instance) in bestowing certain obligations, blessings, powers, gifts or entitlements by the laying on of hands? (Exodus 29:9-10, Numbers 27:22-23, Deuteronomy 34:9, Acts 6:3,6, 1Timothy 4:1, Hebrews 6:2)

Deuteronomy 31:1 quotes *Moses* as saying, "...I am an hundred and twenty years old this day; I can no more go out and come in..." Deuteronomy 34:6 appends the following comment (from a writer other than the great law giver): "And *Moses* was and hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

Naaman (Na' aman) *pleasantness*: 2 Kings 5:1

Nabal (Naval) *foolish, senseless, ignoble, disgraceful* : "Let not my Lord I pray thee, regard this man of Belial, even Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him..." (1 Samuel 25:25)

Naboth (Navot) *fruits*: 2 Kings 9:21

Nadab (Nadav) *generous, noble*: Exodus 6:23

Nahor (Nah_or) possibly related to *nostril*. *Genesis 11:29*

Nahum (Nah_um) *comfort*: Similar to *Noah*, which also means *comfort*. Nahum 1:1

Naomi (Na' omi) *pleasant, delightful*: Ruth 1:20

Naphtali (Naftali) *wrestlings*: Genesis 30:8

Nathan (Natan) (*He has*) *given*: Related to *Nathaniel* (*God has given*). 2 Samuel 5:14

Nazarite (Nazir) *consecrated one*. Judges 13:5

Nebo (Nevo) Possibly means *the height*. Deuteronomy 32:49

Nebuchadnezzar (Nabu-kudurri-usur) Babylonian, partially means *protect the boundary* or *protect the crown*. Several passages of scripture incorrectly give the

name *Nebuchadnezzar* (*Nevukhadnezzar*). Compare Jeremiah 46:2 with Daniel 1:1. Curiously, the book of Jeremiah contains both versions of the Babylonian ruler's name – a scribal inconsistency. Compare for instance Jeremiah 49:1,5,11 with 28:3,11,14.

Necho (Nekho): Egyptian ruler of the XXVI dynasty, referred to as Pharaoh-nechoh in 2 Kings 23:29. Necho espoused a revelation from GOD (Elohim) and warned Josiah not to interfere in his Syrian campaign. Josiah disobeyed the warning and was killed. The Bible contains conflicting accounts of King Josiah's death. Compare 2 Kings 23:29-30 with 2 Chronicles 35:20-24. Apparently Necho's main objective in going against Syria was to reach Haran in time to help defend the Assyrians against attack from Nebuchadnezzar. Ironically, in other scriptural accounts, the LORD favored Nebuchadnezzar. (Jeremiah 46)

Negeb (Negev) dessert south of Judah, translated *south country*, in Genesis 20:1 (KJV).

Nehemiah (NehemYa) *the LORD [Jehovah] comforts*: Ezra 2:2, Nehemiah 7:7

Nethinims (N'tinim) plural Hebrew word literally means *those given*. Used in the context of *those given* to the service of the sanctuary (Temple). Can be translated *Temple servants*. Listed as distinct from priests, Levites, singers, and porters or gatekeepers. (Ezra 7:7) The term *Nethinim* is an example of how a literal translation of the Bible may leave the reader puzzled. Is it best to always translate the Bible literally even at the risk of failing to communicate the context or use of an expression? Or, should literalness be sacrificed for the sake of conveying a sense of understanding to the general readership? The "*im*" at the

end of *Nethinim* is a masculine plural ending. The King James scholars added an “s”, so that the English speaking reader would understand that *Nethinims*, what ever it means, is plural. Perhaps it would have been better to less literally translate the word as *Temple workers* or *servants*, as does the Jerusalem Tenakh. Ezra 7:24

New Covenant or **New Testament** (brit hadashah): A term found in the Hebrew Scriptures. (Jeremiah 31:31-33) The Everlasting Abrahamic Covenant, predating the Laws of Moses, involved the outward token of circumcision. (Genesis 17:5,7,9-14,19, 22-27, ST John 7:22) The Abramic Covenant or first covenant that God made with Abram did not include circumcision. (Genesis 15:18) The New and Everlasting Covenant is manifest by a transformed character, an inward circumcision of the heart. (Deuteronomy 10:16, Ezekiel 36:26-27; 37:25-26; 44:9)

Jesus said, “Think not that I am come to annul the Torah or the prophets, I have not come to annul, but to fulfill. Truly I say to you, until heaven and earth pass away, one yud (hand) and one hook (thorn, nail, sharp point) will by no means pass away from the Torah, until they all be fulfilled”. (B’Sorot Matti 5:17-18)

According to Josephus, while Abram sojourned in Egypt, the prophet conversed with the Egyptians about many subjects. Abram became admired for his sagacity. In particular, Abram communicated to the Egyptians principles of arithmetic, and delivered to them the science of astronomy (Antiquities of the

Jews, Book I, Chapter VIII) Using examples from these subjects, the foreordained father of nations was able to explain to the Egyptians, truths about the living God, Adon (Adonai). Following Abraham's example, let us turn to mathematics to demonstrate the concept of fulfillment, that is, to explain how a correct and divine law, such as that given to Moses, could be consummated and superceded by a higher law:

Calculus is heaven sent. Archimedes (287? - 212 B.C.) approached the discovery of integral calculus, but the extent of his work became lost to the world. The powerful principles of calculus were hid from many a brilliant scholar until two men at nearly the same time aquired an amazing insight into the mathematics of change. Isaac Newton and Gottfried Wilhelm Leibnitz argued the rest of their days over who should be credited with the discovery - the discovery that led to the development of differential calculus. It is probable that in private settings, apart from each other and the public, both men thanked God for the insight.

Even if you are not strong in mathematics, it is worth reading about the following problem. You will be able to appreciate the problem even if you don't fully understand the terms and symbols used to solve the problem. If nothing else you may gain an appreciation of how mathematics can bear witness of things pertaining to God and his Messiah.

The problem is depicted on a square graph (x,y or Cartesian coordinate system)¹². Here is the problem: Calculate the area (A) between the curve $y = x^2$ and the axis x, starting from the point $x = 0$ and ending with the point $x = \Omega$. Think of the end point omega as some number greater than zero. That you may have a better understanding of this problem, I refer you to the graph at the commencement of this paragraph.

¹² Some two dimensional functions are more easily plotted on a compass graph (θ , r or polar coordinate system).

You may ask, “How can I measure the area of a region that is not hemmed in on all sides by straight lines? – It is like trying to figure out how many square yards of wallpaper would be needed to cover a wall that meets a curved ceiling”.

What do we know that can help solve the problem? We know the equation of the curve ($y = x^2$). Suppose that the limit of our mathematical training is algebra and maybe a little Geometry, how might we go about solving this problem? We may decide that a good way to estimate the area under the curve is to inscribe a lot of rectangles, inside the region - the edge of each rectangle touching the curve. We can figure the area of each rectangle and then add the areas up to get an approximation of the actual area under the curve. This was Archimedes= inspiration. A mathematical ordinance or procedure for cutting up the area in this manner has the following symbolic representation:

$$A \approx \sum y_k \Delta x = \sum (k\Delta x)^2 \Delta x = \sum k^2 \Delta x$$

n is the number of rectangles dividing the region, $\Delta x = \Omega / n$ is the width of each rectangle along the x axis, k is a counter from 0 to $n-1$, y_k is the height of each rectangle starting from $k = 0$ to the last rectangle which has a height of y_{n-1} .

Now for some algebra – go ahead and read even if you don't quite understand: Because $y_k = x_k^2 = (k\Delta x)^2$ and because $\sum k^2 = [m(m+1)(2m+1)] / 6$, it follows that $A \approx [2n^3 - n^2 - 2n^2 + n]\Omega^3 n^{-3} / 6$. This last equation represents an estimate of the

area under the curve. We accept that n (the number of rectangles) cannot be zero. We also stipulate that n cannot be infinite. If we let $n = \infty$, we get $A = \infty / \infty$. Algebra teachers might pick up stones and threateningly grind their teeth at this expression. ∞ / ∞ is known as an indeterminate form. It is algebraically forbidden. With this restriction in mind, Let us go ahead anyway and simplify by dividing through by 6 and n^3 . We get

$$A \approx \Omega^3/3 - n^{-1}\Omega^3/2 - n^{-2}\Omega^3/6$$

Remember that before we arrived at this last expression we insisted that $n \neq \infty$, that is, we insisted n couldn't be infinite. This last expression does not represent the exact answer we seek. Like Mosaic ordinances that approximate or point to Messiah, the above mathematical expression - also a kind of ordinance, brings us close to the correct answer. We may inscribe the region A with more and more, smaller and smaller rectangles, but alas, the sum total of the areas of these rectangles will always give a less than perfect solution to the problem. Still, this detailed and rigorous method for calculating the area under a curve offers some valuable insights. In fact, most introductory calculus courses require students to solve for the area under a curve in this cumbersome manner before introducing them to a more excellent way. (Galatians 3:24)

In order to obtain and appreciate the "more excellent way" of solving for the area under the curve, we now need to make a mathematical leap of faith. We need to

imagine the number of rectangles (n) going to infinity! In times past, the idea of letting n increase without bound could have easily provoked some learned persons to cry "Forbidden!" ; not unlike the cry of "Blasphemy!" leveled against Jesus for some of his pronouncements. (ST John 10:30-36, Exodus 7:1; 22:28, KJV or Hebrew) If the number of rectangles increases without bound, the area of each rectangle shrinks to zero, so it seems that we are summing up infinitely many infinitesimal elements to get the true finite area under the curve. No wonder some learned individuals protested in the early days of Calculus.

To finally solve the problem, we need to have faith in something called a limit. Suppose we continue making estimates of area A using the *mosaic* rectangle procedure. As we cut the area into more and more, smaller and smaller rectangles, our estimates get nearer and nearer to the true value of A . If we make two estimates, one being better than another, there is yet another estimate that is better than the previous two. A is the limit that our estimates are getting closer to as the number n gets larger - that is, as the number of rectangles increases without bound. We see that as n goes to infinity, the estimate of A , approaches $\Omega^3/3$. Therefore $A = \Omega^3/3$. We have just solved the problem and obtained the answer exactly!

A new mathematics is before us. Though this new mathematics (integral calculus) has new symbols and ordinances, it still connects with the old symbols and ordinances, and produces wonderful solutions. For instance, instead of

expressing $A \approx \sum y_k \Delta x$ (the former ordinance), we may now express $A = \int y dx$ (the new ordinance). Instead of cutting up the area A into numerous rectangles, we can now make use of a formula that reveals the exact answer. Likewise, the *New Covenant* of Jesus Christ, consummates, integrates, and transcends the former covenant. (Jeremiah 31:32, Ezekiel 37:26-28) In short, the *New Covenant* of the Lord fulfills pre-messianic ordinances and procedures.

We receive Salvation by entering into the *New Covenant*. The *New Covenant* unites us with God and Christ on their terms. Ordinances are part of covenants. (Hebrews 9:1) We cannot delete or invent our own ordinances and conditions and expect these to qualify as God's *New Covenant*. (Isaiah 24:5-6) Only God has the authority to renovate his covenant, otherwise it would not be his covenant. The *New Covenant* includes ordinances such as the authorized ordinance of baptism, and the sacrament of wine and bread. (Luke 22:19-20)

Some find the implications of certain covenant ordinances offensive. (ST John 6:51-69, Romans 6:1-10, 1 Corinthians 15:26-31) But ordinances also signify spiritual realities that the participant must internalize and assimilate in order to unite with God – to be changed in him, and to live as the Eternal. The atonement means more than to be outwardly washed and clothed with Christ. We must receive him by his covenant and ordinance internally, regularly, and be renewed and changed. (Acts 2:42; 20:7, 1 Corinthians 10:15-17; 11:23-34)

Ordinances are sacred, symbolic commandments ordained by the Savior himself. The Savior has made ordinances part of the *New Covenant*. (Matthew 20:22-23) We have no right to modify or delete any part of his covenant based on our own motives or understandings.

It is true that without Jesus Christ, his atonement, and the Holy Spirit that he sends, the ordinances of the Gospel would be void and ineffectual. Nevertheless, God is a God of Seder or Order (1 Corinthians 14:33), and he has chosen to include certain symbolic acts as part of his New Covenant process. As we fully submit in faith to his conditions, we receive all the blessings of his gracious covenant. It is by receiving the New and Everlasting Covenant, that we fully become one with the Father and the Son. (1 John 3:24; 5:6-8, 1 Corinthians 10:16-17) Salvation and covenant at-one-ment with GOD are inseparably tied.

Some have supposed that verses like Ephesians 2:11-16, show that the New Covenant does away with all ordinances. But these verses refer to conditions of the former or pre-Messianic Covenant. The Greek word translated “ordinances” in (Ephesians 2:15,KJV) can be translated “decrees”. Scriptures like Ezekiel 11:19-20, Jeremiah 31:35-37, and 1Corinthians 1:13-17; 3:4-8; 11:1-2 clearly show that God continues to be a God of covenant ordinances.

The Hebrew words for ordinance are *hoq* (masculine) or *huqa* (feminine). These words are related to the verb *haqa* that means *cut in, carve, represent, imitate,*

marking a line, boundary, or limit. The verb *ḥaqaq*, which means *to engrave, inscribe, decree* is also related. Thus *ḥoq* (*ordinance, statute*) is a *prescribed action or commandment*. *Huqa* (*ordinance, statute*) is often used in reference to a *special symbolic enactment*. (Exodus 13:10) The ancient Hebrews spoke in terms of *cutting a covenant*, showing that *covenant* making and *ordinances*, especially *sacrificial ordinances* were closely connected. (Genesis 15)

Jesus taught the doctrine of baptisms, that is, he taught the messianic doctrine of baptism by water, and baptism of the Holy Spirit. (ST John 1:26; 3:5, Hebrews 6:1-2) Jesus commissioned his disciples to baptize by water, an ordinance that Jesus submitted to himself - showing us the way. (Matthew 3:13-17; 28:19-20, ST John 3:26; 4:1-2, Acts 2:38,41; 8:13-17,36-38; 9:18; 10:45-48, 11:16-17; 16:14-15,30-33; 19:2-6) Not only are the symbols of the Seder or Passover meal given extended significance in the New Covenant (Matthew 26:27-29, John 6:53-56), but the ancient ordinances of purification by water are also given extended significance. (Ephesians 5:25-26) The ordinance of immersion in water symbolizes the washing away of sins (Acts 22:16). Baptism also signifies burial (in water) followed by resurrection, in the likeness of Jesus Christ. (Romans 6:3-5, Colossians 2:11-13) The New Covenant ordinance represents rebirth and newness of life, being begotten in the image of the Son of God. (ST John 3:5) By submitting in faith to the terms of the Lord's covenant, that which is represented only symbolically, becomes a reality for us through the merits of the

living Messiah. Baptism by water “saves” and “cleanses” from sin in the same sense that a switch turns on a light. (1 Peter 3:20-21, Hebrews 10:22, Titus 3:5)

The Savior’s ordinances are like keys or switches that have symbolic meanings associated with them. His designated switches are not the source of power in the covenant circuit. The Savior constitutes the great saving potential. Our souls are like fluorescent lamps. Without the gift of divine power, we remain darkened. Surprisingly, a fluorescent lamp will begin to glow by merely bringing it close to a high potential source, such as an active Tesla coil. No wires or switches are needed! The electric potential that surrounds the high voltage source is sufficient to energize the lamp at a distance. (ST John 12:34-36) God is abundantly generous to all with his power. (Matthew 5:44-45) His power fills the enormity of space, but he would bless us more abundantly – more securely. He wants us to come unto him and become connected to him everlastingly in his New Covenant. He wants us to choose precisely his way – the way he designed. Said Jesus, “But every body who is living by the truth will come to the light to make it plain that all he has done has been done through God”. The very next verse reads, “After this Jesus went into the country of Judaea with his disciples and stayed there while the work of baptism was being carried on”. (ST John 3:21-22, Phillips)

Is it at all surprising that God, who organizes the universe, would organize the greatest potential in the universe - the Atonement? There is one Lord, one faith,

one baptism that is approved of by God. (Ephesians 4:5, Numbers 15:15-16) The “one” or unified baptism involves the water, blood, and Spirit of the *New Covenant*. (1 John 5:8) The one baptism therefore includes the baptism of water and the baptism of fire and the Holy Ghost. Christ’s own priesthood constitutes the “wires” or conductors which contact and connect the necessary components of the covenant circuit. (1 Peter 2:5) Wealth cannot purchase this connection (Acts 8:18-21), ambition cannot achieve it, (ST John 15:16, Hebrews 5:4-5) learning and prominence are no substitutes for it, or assurances of receiving it. (1 Corinthians 1:26-27) By living prophesy, is it bestowed, and under the hands of those (the elders) whom God has appointed. (1 Timothy 4:14, Acts 1:22)

The invisible current that flows through covenant conductors is the current of the Holy Spirit. The Holy Spirit is sent from the source of power. When the covenant switch (Christ’s ordinance) is closed, the Holy Spirit may energize the lamp (the soul) in strength and permanence. (Matthew 13:43)

There is, however, something that can impede an electric current, even in a connected circuit with a good and strong power source. That something is electrical resistance. (Acts 7:51) The greater the resistance in the circuit, the less brightly the lamp will shine, because the lamp receives less electrical current. Sin constitutes a moral equivalent of electrical resistance. Repentance is essential for the covenant circuit to become effectively energized. It is true that greater current can be driven through a resistor by increasing the electrical

potential or voltage, but doing so can burn the resistor up! We must desire and choose to repent of all personal spiritual resistance in order to fully and without penalty, access the power of the Atonement offered to us. (Luke 3:7-8; 24:46-47, 1 Corinthians 6:9-11)

The blood of the lamb is central to the *New Covenant* and is the currency of our redemption. It was necessary that Christ die, and it was required that his blood be spilled upon the ground. (Hebrews 9:22) This planet became the altar upon which the Lamb of God was sacrificed. According to “scripture”, it is in earth that water, blood, and spirit bear record together and join in one; the three above symbolically tied to three beneath. (1 John 5:6-8, KJV, Greek Textus Receptus)

13

The Lord is able to view the earth as a living whole. Earthly organisms are born and die but the earth lives on, just as living cells that make up the body of a living creature live shorter life spans than the living whole they constitute.

Long ago, the Son of God, bearing the name of the Eternal, brought forth the baptized earth. He divided and bound the passionate seas and established the lands. (Proverbs 8:27-29; 30:4) He covered the earth with a fringed garment of blue and white. (Numbers 15:38, Psalm 104:6, 9; 147:8) He bestowed the greater and lesser lights, and the ordinances of the days and nights. (Jeremiah

13 Early New Testament texts mention the water, blood and spirit witnessing as one but do not mention three members of the Godhead being one. Divine inspiration is our only assurance that 1 John 5:6-8 KJV is scriptural in that it can be interpreted in a way that is doctrinally correct.

31:35) He clothed the earth with an ephod of plant life and a coat of living creatures. He endowed the earth with abundant life, more glorious and beautiful than Aaron's garments. (Exodus 28:2) He is the God of the whole earth and though the prince of the air comes, boasts and claims the whole world, the accuser has no hold on the Lord, but is cast out. (ST John 12:31; 14:30, 2 Corinthians 4:4)

In the agony of his Atonement, the Son of God also partook of the earth's distress -the dreadful awareness of our living, struggling planet. Scripture states: "the whole creation groaneth and travaileth in pain together". (Romans 8:22) A terrible, spiritual gravity focused on our Savior, pressing living cells from the pores of his body to the ground. (Luke 22:44) Being in anguish the Savior secured more earnestly his unbroken connection with the Father through prayer. His blood atoned in the earth. (Leviticus 17:11-13) The living being of the earth effectively joined with Messiah, making it possible for saving powers to be extended to her and hers' by at-one-ment. (Isaiah 53:12, Matthew 13:31-33, ST John 12:24)

The earth has taken upon her the *Covenant* of her Lord. She has submitted to his purification ordinances of washing with water in the floods (1 Peter 3:20-21, ST John 13:8-10), and shall hereafter be baptized with fire. (2 Peter 3:6-12) Though in time, the earth, like each of us will pass away, she will be remembered

and resurrected in great glory. (Revelation 21:1) As Spirit has replaced his blood, so glory will replace her seas.

How is the blood of Christ applied to us – who are tiny but beloved children of the earth? (Leviticus 8) The scriptures teach that the blood of Christ sanctifies us. (Hebrews 13:12) The Spirit justifies us. (1Corinthians 6:11, 1 Timothy 3:16) The scriptures also teach that by the blood we are justified (Romans 5:9), and by the Spirit, sanctified. (2 Thessalonians 2:13, 1 Peter 1:2) These verses seem to disagree but are reconciled as we understand that the Spirit and the blood are tied in the *New Covenant*.

The covenant waters of baptism only symbolize spiritual cleansing and transformation. The saving effects of the blood/Spirit of the Holy One are received in full, after faithfully obeying the *New Covenant*. (Acts 5:32) Likewise the sacrament of wine and bread is a symbolic memorial of the blood and body of Christ. (Luke 22:18-20) These symbolic ordinances are ordained by the Messiah as elements of the *New Covenant*. While the Savior, seems to say that the wine is literally his blood and the loaf is literally his body, the same passages also admit the Seder symbols are infact wine and bread. (Mark 22:22-25, Matthew 26:26-29) It is correct to say that the sacramental wine is the blood of the *New Covenant* in the same way that a switch symbolically labeled “on” can literally take part in turning on a light. By way of the *New Covenant* we literally do become united with the body of Christ and partake of the saving power of his

sacrificed blood. We become connected and energized in his loving covenant circuit.

It is the blood/Spirit of the New Covenant which at-ones us with the Savior and therefore cleanses us from sin and changes our hearts. When the Holy Spirit comes upon us to dwell, changes are made to our persons, changes that we invited by covenant. We effectively and literally put on Christ and become his seed. (Galatians 3:27-28; 4:1-7) The Holy Spirit confirms and imparts the spiritual life and heredity of our Savior and reveals the divine realities suggested in the symbols of his ordinances. Those who were not his seed before, become the seed of Abraham through Christ their Father. (Jeremiah 33:22, Psalm 22:30, Isaiah 53:10, Psalm 21:4; 89:26-37, Hosea 2:23) They are made Israelites and joint heirs with the Anointed. This personal conversion described in the scriptures is more than an adoption - it is a transformation. (1 Corinthians 15:49, 2 Corinthians 3:18)

The scriptures explain that the Gentiles will be received into those tribes of Israel with whom they affiliate. (Ezekiel 47:22-23) Under Messiah who is the Lion of Judah, the birthright tribe takes the lead in gathering the people. (Deuteronomy 33:13-17) This gathering means more than a return to covenant lands and heritage - this is a gathering and grafting into the LORD himself. (Romans 11:15-27)

The LORD spoke messianically when he said, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me.” (Isaiah 49:15-16) Though Israel and her “sister Judah” broke their first marital covenant and became estranged from the LORD - still he has not forgotten them but offers to join them to him again with a *new and everlasting covenant*. (Jeremiah 3:1-25; 31:29-33, Isaiah 50:1-11, Ezekiel 37:1-28, Hosea 2:19-23, 3:1-5) See Atonement, Earth and Appendix

Nimrod (Nimrod) appropriate to relate to the Hebrew word *marod* (*rebel*). Genesis 10:9 is better translated: “He was a mighty hunter against the LORD...”

Nineveh (Nineve): Jonah 1:2, Matthew 12:39-41

Nisan (Nisan) Babylonian name of the first month: Esther 3:7, Nehemiah 2:1, see Abib

NO (Amon) *concealment, hidden*: The supreme god of the Egyptian pantheon - The secret god who hid himself and was difficult to find. Calls to mind Isaiah 45:15, in connection with the true and living God. Jeremiah 46:25

Noah (Noah) *rest, comfort*: One of the few men of God in his days. A just man (ish-zadiq) made perfect (Genesis 6:9, Hebrews 12:22-23), and a *comfort* to the righteous (Genesis 5:28-29). See also Isaiah 54:9-11 and Melchizedek

Noe see Noah

Nob (Nov, Nove): One of the sites of the temple (tabernacle) before it was established at Jerusalem. 1 Samuel 21:1

Nun (Nun) *perpetuity*, related to the word for *increase, endure*: Numbers 16:18

Obadiah (OvadYa) *servant (worker) of the LORD [Jehovah]*: Obadiah 1:1

Obed (Oved) *servant*: Ruth 4:17

Obed-edom (Oved- edom) *servant of Edom*: 2 Samuel 6:10

Og (Og) *round, curved, bent, be crooked*: The iron bedstead of Og king of Bashan measured nine cubits by four cubits (Deuteronomy 3:11). Though it would seem appropriate, the name Og does not appear to be related to the word ogre.

How could a race of giants (Rephaim) have descended from Noah? How big were Noah and his forefathers? Noah was commanded to bring aboard the ark at least two of every living thing of all flesh". (Genesis 6:19; 7:2) Were two specimens of giants" (Nefilim) brought aboard the ark? (Genesis 6:4, Numbers 13:33) Joshua 12:4 see also Rephaim and Anak

Omer (Omer): a unit of volume equal to about two liters. Exodus 16:22

On (On) *vigor*: Numbers 16:1

Onan (Onan) *vigorous*: Genesis 38:4

Ophir (Ofir, Ofira): 1 Kings 9:28, Isaiah 13:12

Osee see Hosea

Othniel (Otni'El): *Othniel* the son Kenaz of Judah was a savior (moshia) - one of many whom the LORD raised up to deliver his people Israel. Consider Judges 3:9 with Isaiah 43:11

Padan (Paddan) possibly means *garden, field*. Also called Paddan-aram.
Genesis 25:20; 48:7. See Syria

Palestine (Peleshet) *Philistia*: Joel 3:4

Paran (Paran) *ornamental*: Genesis 21:21

Pathros (Patros) Upper Egypt: Isaiah 11:11

Pekah (Peqah) *open eyes*: Isaiah 7:1

Peleg (Peleg) *splitting, division*: Could refer to both a postdiluvian division of the land which would have commenced before *Peleg*, “...for in his days was the earth (ha-are_z) divided”, (Genesis 10:25) as well as the scattering of families upon the divided earth in the days of *Peleg*. (Genesis 10:32; 11:9,16)

Peniel (Peni' El) *face of God*: Genesis 32:30

Perfect (tam, tama, tom, tammim) *complete, sound, whole, entire, unimpaired, innocent, having integrity, in accord with truth, fulfilled*. Noah, Abraham, Job, and others, achieved degrees of *perfection* (*perfections* = *tummim*) in mortality. (Genesis 6:9; 17:1, Job 1:8) Jesus was sinless and became *perfect* in the fullest sense in the resurrection. (Luke 13:32, Hebrews 5:8-9)

“And Moses said unto the Eternal, O Adonai I am not an eloquent man, neither yesterday nor the day before, nor since thou hast spoken to thy servant: but I am slow of speech, and of a slow tongue. And the Eternal said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or seeing, or blind? is it not I the Eternal? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” (Exodus 4:10-12)

The work and way of the LORD is *perfect* (Deuteronomy 32:4, 2 Samuel 22:31, Psalm 18:30), and yet he who is *perfect* seems willing to answer for some things that we esteem as “disabilities”, “weaknesses”, “shortcomings” and “imperfections”. The fact is our ideas about *perfection* are *imperfect*. It seems that God suffers or even causes certain “flaws” in order to bring about greater kinds of *perfection* in his works, in this life and in the eternities. There are *perfections* in compassion, empathy, longsuffering, gratitude, and a great many other qualities that require the struggle of mortality. (2 Corinthians 12:9) See Jotham and Urim and Thummim

Pharaoh (Par' o) *great house*: It is written that the LORD hardened *Pharaoh's* heart. Actually, the LORD knew beforehand how *Pharaoh* would react to the signs and wonders performed in Egypt. (Exodus 3:19) The Almighty, praised be his name, wisely made use of *Pharaoh's* great pride in order to demonstrate a just and powerful deliverance. *Pharaoh* in fact, sinned and hardened his own heart. (Exodus 9:34-35) God does not cause any to sin. (James 1:13) The LORD tests and allows us to be tested. (Genesis 22:1)

Phinehas (Pinehas) possibly Hebrew for *mouth of a serpent* or Egyptian *pe-nehasi*, meaning *the Negro*: Grandson of Aaron, who thrust a javelin through two offenders and thus performed “an atonement” for Israel. (Numbers 25:7-8, Leviticus 17:11) For his zeal the LORD gave to *Phinehas* and his posterity, a covenant of peace and an everlasting priesthood. (Numbers 25:11-13, Psalm 110:4, Hebrews 7:11)

Was the mother of *Phinehas* Libyan (African)? (Exodus 6:25) The Hebrew word for Libya is “Put” spelled the same as in “Putiel”, the grandfather of *Phinehas*.

Compare Numbers 25:9 with 1 Corinthians 10:8. Was Paul relying on his imperfect memory of this event recorded in scripture?

Pithom (Pitom) Egyptian, *house of (god) Atum*: Exodus 1:11

Potiphar, Potiphera (Potifar, Poti-fera) from Egyptian *P-di-p-Ra*, meaning *he who the Sun gave*. Coincidentally, the Hebrew spelling of *Pot* as in *Poti-phera* is the same as in *Put* or *Phut* (*Libyans*) usually named with African peoples. (Genesis 10:6) *Poti-phera* priest of On was the grandfather of Manasseh and Ephraim. (Genesis 46:20) Genesis 37:36; 41:45, See Asenath, Ephraim and Phinehas.

Pride (ge-ah, ga-avah, ga-on, ge-ut, gevah) *haughtiness, swelling, growing up, exulting, majesty, excellence, exaltation, lifting up*. There is no positive use of the word *pride* in the King James Translation. A favorable “ I am *proud* of you”, such as a father might say to a child, is not found in the KJV. (Matthew 3:17) There are several words from the Hebrew and Greek, that can be translated *pride, proud, or haughty*. Some of these words can be used in positive contexts. The King James translators simply chose other words beside *pride, or proud*, when the original had a favorable connotation.

There is a scribal error in the Hebrew of Isaiah 16:6 which reads, "...he is very *proud (ge)*..." The word should be "*ge-eh*" as in Jeremiah 48:29; "...he is very *proud (ge-eh)*..." This word is related to the word for *grow up* (like plants, Job 8:11). The Hebrew / Aramaic verb "*ga-ah*" means *lift up*, and is the root of several words that are translated *pride*, or *proud*. "*Ga-ah*" can also denote *risen up* or *exalted*; as in "...he hath triumphed *gloriously (exaltedly, proudly)*..." (Exodus 15:1, 21)

"*Ga-avah*" is also translated *pride*, *majesty*, or *excellency*. Moses exulted, "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy *excellency (pride)*!..." (Deuteronomy 33:29)

The poet prophet warned, "I have commanded my sanctified ones (saints), also I have called my mighty ones to my anger, my *proudly exalted ones*...They come from a far country, from the end of heaven, the LORD and the weapons of his indignation, to destroy the whole land" (Isaiah 13:3,5)

The word *ge-on* is translated *pride*, or *swelling*. It can also be translated *exaltation*, *majesty*, *excellency*: "...I will make thee an eternal *excellency (pride)*, a joy of generation and generation" (Isaiah 60:15)

It is possible for a translation to be more correct or more inspired than the available Hebrew or Greek texts of the Bible. Did God inspire the King James translators to use the word *pride* in an exclusively negative sense? Is this an example of spiritual doctrine becoming ameliorated through the process of inspired translation? Or is there, as the Hebrew suggests, a *pride* of God and in God that is *excellent*, *exalted* and victorious? The answer requires inspiration. Apparently, it is not a sin to boast in the Lord. (Jeremiah 9:24, Isaiah 48:24, Romans 15:17, 2 Corinthians 7:14)

Prophet (navi) *spokesman, speaker*: “And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.” (Hosea 12:13) See also Genesis 20:7, 2 Chronicles 20:20, Amos 3:7

Consider Deuteronomy 18:21-22, 2 Samuel 7:1-15 and Jonah 3. Can prophets repent of pronouncements? Do true prophets always speak the full the truth? (2 Kings 8:7-10)

If a prophet commands you to smite him – do it! (1 Kings 20:35-37) The word of a living oracle of God supercedes the counsel of scripture or the written law. (Acts 23:2-3, Deuteronomy 27:24)

Prophetess (n' via): Exodus 15:20

Puah (Pu' a) *glitter, brilliance*: A notable midwife who feared GOD more than Pharaoh. Exodus 1:15-17, see Shiprah

Pul (Pul). It is not clear whether *Pul* is a place a person and or a tribe? Isaiah 66:19

Purim (purim) *lots*, as in casting *lots*: Esther 9:24

Raamses (Ra'amses): The Ancient Egyptian land and city where the Israelites dwelt. (Genesis 47:11) This city was later renamed *Raamses* after the Notable post-Hyksos ruler *Raamses II*. Exodus 1:11 reads: "...And they built for Pharaoh the storage cities (granaries), namely Pithom and *Raamses*". The use of the name *Raamses* in this verse may be anachronistic as is its use in Genesis 47:11. A later editor of the Torah may have preferred the extant name of the Egyptian city to the name familiar to his captive forbearers. There are other examples of the use of anachronistic place names in the Bible. Compare Genesis 13:2-3 with 28:18-19.

The belief that Raamses II was the notorious Pharaoh of Moses' days and that the Egyptians of Joseph's days were the Hyksos or foreign rulers, has been encouraged by the occurrence of the name *Raamses* in the Bible. If the name *Raamses* in Exodus is an anachronism, then it is possible to date the period of Egyptian bondage earlier. It is possible that the Egyptian nobility who knew Joseph were of the same lineage as the Egyptians in the time of Abraham. The "new king over Egypt, which knew not Joseph" (Exodus 1:8) may in fact indicate the Hyksos take over and not the Hyksos overthrow. The Hyksos were chariot driving Semitic rulers who were eventually subdued. Ironically, and

notwithstanding Genesis 41:43, the cruel oppressors of the Israelites may have been other Semites.

Rachel (Raḥel) *ewe*: Genesis 29:31. See Leah

Rahab (Raḥav) *broad*: Joshua 2:1

Ramah (Rama) *height*: The Hebrew / Aramaic term *ram* means *high, lifted up, exalted*. The term *ram* has a variant meaning *loftiness or haughtiness*, the perilous sin of *pride* is implied. (Isaiah 2:11) According to Matthew, Herod's slaughter of the innocents fulfilled the prophecy in Jeremiah 31:15. (Matthew 2:16-18) At *Ramat-Raḥel (Heights of Rachel)* in Bethlehem, Rachel is said to have mourned. The Jewish children slain in the Bethlehem area by Herod's edict were mostly descendents of Leah (Rachel's sister). Undoubtedly there were also children of Rachel's through Benjamin. Though great was the mourning at Bethlehem, greater still is Rachel's mourning over the slain multitudes of her decedents who died in their sins - slain near *the height* called *Ramah*. Jeremiah 31 makes clear references to Israel scattered upon the isles (coasts afar off), and offers comfort to a bemoaning Ephraim by promising a return of the birthright people. (Jeremiah 31:1-20)

Like a *higher* order equation, there is more than one fulfillment to Jeremiah 31:1-20. There is more than on *height*, or place called *Ramah* sited in the scriptures. There was a place called *Ramah* north of the land of Judah, in the land of Benjamin on the border of Ephraim (Hosea 5:8-9), a *Ramah* that was the site of many conflicts between the northern and southern kingdom. (1 Kings 15:17)

There was a *Ramah* in the land of Asher near the sea (Joshua 19:29), and a northern *Ramah* where Joram (*Yo-ram* = Jehovah is *exalted*) king of Israel was wounded in battle. (2 Kings 8:29) The most immediate interpretation of *Ramah* in Jeremiah 31:15 is the place where the children of Judah were collected before they were taken captive into Babylon. (Jeremiah 40:1)

Ramoth-gilead (Ramot gil' ad) *heights of gilead*. 1 Kings 4:13

Ramath-lehi (Ramat lehi) *heights of lehi (jaw bone)*: Judges 15:17

Rebekah (Rivqa) similar to the Aramaic word for *tying place* or *stall*. Genesis 22:23

Red Sea (Yam Suf) *sea of reeds*: Exodus 13:18

Rehoboam (Rehov' am) *breadth of the people*: 1 Kings 14:21, see Rahab

Rehoboth (Rehovot) *broad places*. Genesis 10:11

Rephaim (Refa' im) *powerless ones, sunken ones*, the name of the dead in Sheol (Isaiah 14:9, Job 26:5), departed spirits, ancient extinct inhabitants, a pre-Israelite race of giants. (Genesis 14:5; 15:20) There appears to be no recorded genealogy connecting the post-flood giants with the posterity of Noah.

Rephidim (Refidim) *aids, supports, guards*. Exodus 17:1,8

Rezin (Rezin) *delight*: Isaiah 7:1

Righteousness (zedeq, zedeqa): Before they transgressed, Adam and Eve were not *righteous* they were innocent. (James 4:17) Empowered by the grace of God, the *righteous* are those who, discerning good and evil, consistently and willfully choose goodness. Perfect righteousness sets the Elohim apart from other beings. (Genesis 3:5, 22, Psalm 82:1-7; 136:2) See Melchizedek

Ruth (Rut) *friendship*: Ruth 1:16-17, see Moab

Sabaoth (zebaot) *armies, hosts*: Genesis 2:1

Sabbath (Shabbat) *rest, cessation*: Joshua 10:12-14, the first and last day made one - the Lord's Day. See Gibeon for explanation. In Israel there were not only Sabbath days but also sabbatical years. (Leviticus 25:3-5, Nehemiah 10:31) Not only were there sabbatical years, there was a year of jubilee following seven times seven sabbatical years. (Leviticus 25:8-11) Does the LORD hold Sabbaths and celebrations of even longer periods? (2 Peter 3:8) Does the LORD have need of *rest* and refreshing? (Exodus 31:17, Psalm 121:4)

The LORD designated other days as Sabbaths besides the "seventh day". (Leviticus 16:29-31; 23:6-7, 24, 29) Not all references in scripture to "the seventh day" refer to the Sabbath. "The seventh day" depends on which day is designated as "the first". (Exodus 24:16, Leviticus 13:50-51, Deuteronomy 16:8)

Sabeans (Sheva' im): Isaiah 45:14

Salem (Shalem) *peace*: See Jerusalem and Melchizedek. Genesis 14:18

Samaria (Shomeron). Belonging to the clan of Shemer. 2 Kings 17:5

Samson (Shimshon) *of the sun*: A tragic model of the deliverer. Judges 13:5, 24

Samuel (Shemu' El) *His name is God*. 1 Samuel 2:10, 35-36 may contain a dual prophecy referring to the Anointed of Aaron (John) or possibly even the Anointed of Joseph and the Great Messiah (the King of Israel). 1 Samuel 2:18

Sarah (Sara) *princess*: Genesis 17:15

Sarai (Saray) possibly means *dominative* or *contentions*. On more than one occasion Abraham told his wife to tell others that she was his sister. (Genesis 12:11-20; 20:1-7; see also 26:6-11) *Sarai* (Sarah) was Abraham's sister in the sense that she was kin. Of course, those who were a threat to Abraham supposed that *Sarai* was Abraham's immediate sister. (Genesis 20:12; see also 14:12-16; 29:4-5, 15) Apparently, when directed by the Holy Spirit, the faithful are justified in using deception, against an enemy. (Judges 7:16-22)

Is any thing too hard for the LORD? One thing that God cannot do is lie. (Genesis 18:14, Isaiah 65:16, Titus 1:2, Hebrews 6:18) God allows his enemies to deceive themselves. It is in this sense that scripture teaches that God deceives or rather strategically persuades natural men and women without lying. (2 Chronicles 18:12-22, Isaiah 19:14, Jeremiah 4:10, 2 Thessalonians 2:10-12, Ezekiel 14:9) The LORD, for instance told Moses to tell Pharaoh "...Let my people go, that they may serve me in the wilderness..." Pharaoh interpreted this request to mean that the Hebrews would leave Egypt and go a short distance into the desert to hold a feast to the LORD, when infact the LORD intended to deliver his people entirely from Egyptian bondage and remove them to a promised land. (Exodus 5:1, 3; 7:16; 8:8, 28; 10:8-9)

Often the truths of God are not what mortal minds expect or interpret. (2 Corinthians 4:2-4, Jeremiah 20:7) Sometimes the full answers are beyond what the seeker is able to comprehend or emotionally deal with. Only through the

Holy Spirit are we assured that we have learned, and speak the truth or at least are being led to the full truth line upon line, precept on precept. (1 Corinthians 2:9-16, Isaiah 55:7-9)

Satan (satan) *adversary, opposer*: The “son of dawn”, the king of Babylon has become prototypical of the fallen one. (Isaiah 14:12; 24:21) The Bible indicates that *the adversary* was once a member of the Heavenly family; hence the title “son of the morning”. (Revelation 12:3, 9, 12-13, Luke 10:18, 2 Corinthians 11:14) The *The adversary (ha-satan)* met with the sons of GOD (benei haElohim, Job 1:6).

Many consider the book of Job to be the oldest book of the Bible because the setting of the story seems to predate Moses. (Job 1:1, Genesis 10:23) It is not certain when this inspired book, in its present form, was actually written. Only the introductory portion of the book mentions *the adversary*.¹⁴ The expression that is translated “adversary” later in Job 31:35, literally means “man of contention” and can also be rendered “accuser”. The term is not “*ha-satan*”, “*the adversary*” which is found in the introductory chapters of Job. Job 31:35 can be translated, “Oh that one would hear me! here is my mark, let the Almighty answer me! and would that my adversary would pen his writ! (J. Tenakh) Job was allowed to suffer so much that he thought God was his enemy.

14 Ezekiel 14:14 mentions Job, presumably the same as the principal character of the book of Job. Ezekiel was contemporary with Jeremiah (about 600 B.C.). If the introductory portion of the book of Job existed at that time, then the Jewish concept of Satan dates earlier than the Persian period. It seems strange however, that neither Ezekiel nor Jeremiah mentions the adversary.

The doctrine that there were fallen, incarnate members of the heavenly host ruling the nations, predates the Babylonian captivity. Compare Ezekiel 28:1-19 with Isaiah 14:4-22; 24:21.

Devils (demons) are mentioned in Leviticus 17:7 (KJV) but the title *the adversary* does not openly appear anywhere in the Torah. There is no indication in the Torah that Moses told the common body of Israel about *Satan*. Only in more recent scripture is the serpent (ha-naḥash) clearly associated with *the adversary*. (Revelation 12:9-10) The serpent (saraf or naḥash), in scripture, is used as a symbol of wisdom and healing– not exclusively a symbol of deceit and cursedness. (Matthew 10:16, Numbers 6:8-9) The curse “...upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (Genesis 3:14) seems to imply a being possessing a mortal body. Are we to conclude that the mortal ruler addressed in Isaiah 14 was in spirit *the adversary*? (Isaiah 14:4-8, 11-12, 19-20) While *the adversary* may manifest as a disembodied spirit or “angel of light” (2 Corinthians 11:14), mortal beings possessed of the evil principal, may qualify for the archetypal title or description “*Satan*” = “*Adversary*”. In Hebrew scripture, mortal men are cited as *satans*, that is, as personal or national *adversaries*. (1 Kings 11:14, 23, 25) In this regard, the escaped David was looked upon as a potential *satan* by the lords of the Philistines. (1 Samuel 29:1-4)

The term “*adversary*” is used in a general sense in ancient Hebrew scripture. For example; “...and the angel of the LORD stood in the way as an adversary (*satan*) against him...” or “...stood in the way to oppose (*le-satan*) him...” (Numbers 22:22, 32) Nowhere in the Pentateuch is the superhuman *adversary* of God and man, “the devil” specifically mentioned. 1 Chronicles 21:1 (KJV) states that,

“...Satan stood up against Israel, and provoked David to number Israel”, but this verse should probably be translated, “...an adversary angel stood up against Israel...” (J. Tenakh). The adversary angel mentioned in this verse is probably a messenger of the LORD. Describing the same event, 2 Samuel 24:1 states, “...the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah”. It is clear that the LORD in this instance was against Israel.

Psalms 109:6 (J. Tenakh) reads, “Set a wicked man over him: and let an adversary stand at his right hand”. Here again, there is no clear reference to an arch demon, though the KJV makes it appear so.

In Hebrew scripture, “sayr” can be translated “demon” and is related to the word for “hairy” or “goat”. The word seems to imply something like a satyr and may have involved a goat like image or idol. (2 Chronicles 11:15) The title *Satan* appears in Jewish scripture written after the Babylonian exile; (Zechariah 3:1) but “the devil” is not a term that appears in the Holy Tenakh. The term “devil” derives from the Greek word for “accuser”, “slanderer” or one who “throws across”. The first appearance of the term “the devil” in the Bible is in Matthew 4:1.

The apocryphal book of Tobit, hints at a source that influenced the development of Israelite demonology. Tobit 3:8, 17 tells of “Asmodeus the evil spirit”. The title

Asmodeus ultimately derives from Old Persian (Avestan). “Aesma-daeva” means “anger demon”.

Several centuries before Christ’s birth, the Magi prophet Zarathustra taught of a great theomachy or war of the gods. The Most High God Ahura Mazda and the divine Mithra, lead the hosts of righteous spirits in terrible pitched battle against *Ahriman*, the godlike personification of evil, with his minions of deceit. The inspired Persian religion undoubtedly connected with Jewish minds and hearts.

The New Testament contains numerous references to the *adversary*, *tempter* or *devil*, though the time span of its writings is brief compared to the Hebrew Tenakh. (Jude 1:9) Foremost in the gospels are the accounts of the temptations of Christ, which Matthew and Luke describe in different order. Compare Matthew 4:3-9 with Luke 4:3-11. The Savior referred to the *adversary* as the “prince” (archon) or “ruler of this world” (ST John 16:11) and the Apostle Paul spoke of “the god of this world (age)”. (2 Corinthians 4:4)

One of the lessons coming from a careful study of the Bible is that even revealed religion is subject to inspired evolution. (Mark 4:26-29) Servants of the LORD may, like Moses, reveal his doctrine, they may, like Ezra, restore his doctrine and they may, like the unknown redactor of the book of Job, ameliorate or improve his doctrine. Thanks to such developments, we better understand the enemy; (Matthew 13:24-28) a being that deals in more than entropy; a being that

personifies wicked and insidious influences at work in the media of this world.
(Ephesians 2:2-3, 2 Corinthians 12:7)

Note that the “messenger of Satan” referred to in 2 Corinthians 12:7 is “a thorn in the flesh”. There are entities in matter that choose to direct physical resources contrary to the maintenance of higher more advanced assemblies. Nevertheless, the statement, “...there dwells not in me, that is in my flesh, good (agathon)” from Romans 7:18 (Direct translation from the Greek) is overly generalized. Consider 1 Corinthians 6:19-20. Evil (kakon, Romans 7:19), or deleterious influences, are in our material members but they do not constitute the whole. (Genesis 1:31, Psalm 139:13-16) The “natural man” or “animal man” referred to in 1 Corinthians 2:14 is a creature of lower nature. The “inward man” is inclined to a higher nature or higher Torah. (Romans 7:22) Decision-making components in matter that act in opposition to higher laws of creation qualify as *satons*. Read Romans 7:14-25.

Creation exists because a majority of decision-making entities in this universe contract to obey the Eternal Elohim. (Matthew 8:27) Obedience to divine command, however, does not necessarily bring immediate fulfillment. Some fulfillments take seemingly vast amounts of time. (Isaiah 55:9-11)

Saul (Sha’ul) *asked*. When did Saul first meet David? Compare 1 Samuel 16:14-23 with 1 Samuel 17:55-58.

1 Samuel 15:29 reads, “And also the Strength (Eternal One) of Israel will not lie nor repent: for he is not a man, that he should repent.” And yet verse 35 of the same chapter reads, “...and the LORD repented that he had made Saul king over Israel.” Other scriptures make it clear that God, in who’s image Man was made, is free to change his mind and has done so. See for instance 1 Samuel 2:30 and Jonah 3:10. God can change his mind but he will never commit sin. God is not a weak mortal that he should repent of sin. (2Chronicles 19:7) It was Saul who sinned, not the LORD in appointing him. (1Samuel 15:30-31) Saul who was spiritually reborn, made political ruler in Israel, and who was even given a prophetic gift, fell from God’s favor after he presumptuously usurped priestly authority and with good intentions, disobeyed God. (1 Samuel 10:6, 9-11; 13:8-14)

Sea (yam): not necessarily referring to the ocean. Lakes were also called seas by ancient peoples of the near east. The Dead Sea is actually named the Salt Sea or Lake of Salt (Yam HaMelah, Genesis 14:3) and the fresh water Sea of Galilee is named Kinneret Lake (Yam Kinneret, Numbers 34:11) because the lake is shaped like the stringed musical instrument. Like a string, the flowing Jordan connects these two inland bodies of water. Incidentally, the Egyptian loan word “yor” from “ior” means “water course”, “river” or “stream”. (Isaiah 7:18)

Are there rivers in the ocean? Indeed there are many current or watercourses that connect the coasts of the planet. How might we distinguish in the ancient tongue, the ocean with its many waterways from lesser seas? Perhaps we could

frame the Egyptian / Hebrew title “iore-ayen-tahom” which means “watercourses [of the] fountain [of the] deep”. (Genesis 7:11, Proverbs 8:28, Isaiah 51:10)

Sebat (Shevet): The eleventh month. Zechariah 1:7

Seer (roe): 1 Samuel 9:9

Seir (Se' ir) *shaggy*: Genesis 36:20

Selah (Sela) *crag, cliff, petra*. 2 Kings 14:7

Selah (Sela) *strike up, lift up!*: A musical term or command. The applied meaning of *selah* has been lost. The term occurs frequently in the Psalms and also in the book of Habakkuk. If Bible readers are to understand this term, it may have to be revealed to them. The Bible alone does not contain sufficient information regarding its use. Psalm 3

Sennacherib (sin-ah_e-irba) an Assyrian name that partially means *multiplied brothers*. Isaiah 36:1

Sepharvaim (Sefarvayim): possibly a place in Assyria. Isaiah 36:19

Seraphim (Serafim) *fiery beings*: Related to the Hebrew verb *saraf* (*burn*) and possibly also *saraf* (*serpent*), as in a *venomous, springing serpent* (Isaiah 14:29), the poison of which has a *burning* effect. Could the *serpent* (*nahash*) in Genesis 3, represent a being of the order of *seraph*, comparable to the being described in Ezekiel 28:13-15? Isaiah 6:2; see Cherub

Set Time (moed) *appointed time, place, meeting or event*. Genesis 18:14; 21:2

Seth (Shet) possibly means *appearance*. Similar to the verb *put, appoint or set*. *Seth* was begotten in the likeness and image of Adam just as Adam was in the likeness and image of God. Genesis 5:1-3, Luke 3:38

Shadrach (Sadur-Aku) *commander of Aku*: Babylonian name of Hananiah. *Aku* was the Babylonian moon deity. The true names of Daniel and his three companions Hananiah, Mishael, and Azariah contain references to EL or Ya. The names that they received in captivity refer to Babylonian deities. See Belteshazzar, Meshach, and Abed-nego. These four sons of light outwardly submitted to Babylonian rule, culture and custom, but they would not at any cost offend their God. (Daniel 3:17-18) They did not seek to retaliate against the Babylonian Empire, but trusted in wisdom, inspiration, and the knowledge that the LORD presides over the kingdoms of men. Their brilliance was inseparably connected to their obedience. Because they were faithful, they could confidently call upon a higher intelligence. Daniel exulted, "He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." (Daniel 2:22) Daniel 1:7

Shallum (Shallum) *retribution*: See Huldah

Shalmaneser (Sulman-asaridu) Assyrian name, meaning *God is chief*. 2 Kings 17:3

Sharon (Sharon) possibly means *plain, level*. Isaiah 33:9

Shear-jashub (She' ar-yashuv) *a remnant shall return*. Isaiah 7:3

Sheba (Sheva) related to *campaign* or *expedition*. Jeremiah 6:20

Shechem (shkhem) *shoulder*. Genesis 35:4

Shem (Shem) *name*: Genesis 5:32

Shemaiah (Shema' Ya) *the LORD [Jehovah] hears*. 1 Kings 12:22

Shibboleth (Shibbolet) *flowing stream* or possibly *ear of grain*: Mispronouncing this word cost Ephraimites their lives. Judges 12:6

Shiloh (Shilo) *tranquil*: The place where the house of the LORD stood in the days of the judges. Judges 18:31

Shimeath (Shim' at) derives from the Hebrew word for *hearing* or *report*. Possibly means *annunciation*: Ammonite mother of Zabad or Jehozabad, an assassin of King Joash. 2 Chronicles 24:26 See Shimrith

Shimei (Shim' i) *famous, shimite*: 2 Samuel 16:5

Shimrith (Shimrit) *keeper, female guard*: Feminine version of Shomer. It seems that the parents of Jehozabad, the co-assassin of King Joash, had similar names, or that the name of the mother (Shimrith) was mistaken for the father's name and masculinized. Compare 2 Chronicles 24:26 with 2 Kings 12:21. In both verses, the mother and not the father of the other assassin (Jehozabad or zabad) is mentioned. See Shomer, Shimaeth

Shinar (Shin' ar) *Babylonia*: The plain of Shinar where the great tower was built, may actually have been east of the mountains of Ararat and not further south (in Mesopotamia) as commonly supposed (Genesis 11:2). Genesis 10:10

Shiphrah (Shifra) *fairness, clearness*: Exodus 1:15, see Puah

Shishak (Sheshonk): 1 Kings 11:40

Shomer (Shomer) *keeper, guard, watch, ward*. Father of one of King Joash's assassins. Probably the assassin's mother misidentified. (2 Chronicles 24:26) 2 Kings 12:21, Genesis 4:9, See Shimrith

Siddim (Siddim) possibly means *furrows*. Genesis 14:3

Sidon (Zidon) *fishery*: *Giddonah* was the Egyptian name for the port city *Sidon*.

Genesis 10:15, see Tyre

Sihon (Sihon) *tempestuous*: Numbers 21:26

Simeon (Shim' on) *that hears*: The tribes of Levi and *Simeon* were to be scattered in Israel. (Genesis 49:5-7) The tribe of Levi received no land of inheritance but a commission to serve among the other tribes. Owing to their proximity with the land of Judah, The people of *Simeon* were eventually assimilated into the more dominant tribe. Other remnants of Simeon were dispersed in Israel as prophesied. Genesis 29:33, Luke 2:25

Sin (Sin): Exodus 16:1

Sinai (Sinay): Contrary to many bible maps, Mount Sinai may have actually been located in or very near to the land of Midian (now Saudi Arabia, Galatians 4:25). Midian is east of the traditional site and across the Gulf of Aqaba.

Numbers 1:1

Sinim (Sinim) *Chinese*: Land of the Chinese mentioned in Isaiah 49:12. The house of Israel shall be gathered home from their distant Diaspora, from the orient and beyond.

Sion (Si' on) *lofty*: Same as mount Hermon. Deuteronomy 4:48

Sisera (Sisera): Enemy of Israel, destroyed by a tent nail. Judges 4:22. See Jael

Sivan (Sivan): Third month. Esther 8:9

Sodom (Sedom) *volcanic* or *bituminous*: Genesis 19:24. See Tyre

Solomon (Shelomo) *peaceable*: 2 Samuel 5:14

Sons of GOD (Benei haElohim), also literally translates, *sons of the Gods* or *children of the gods*. See Genesis 6:2, Job 2:1, Psalm 82:6, Isaiah 45:11, ST John 1:12, Revelation 21:7.

A direct translation of 1 Corinthians 8:5-6 reads: "For even if indeed there are [those] called gods, whether in heaven or on the earth, as there are gods many and lords many, but to us [there is] one God the Father, of whom [are] all things, and we for him; and one Lord Jesus Christ, by whom [are] all things, and we by him".

The teaching of Isaiah 44:8; 45:5-6, 14, 18, 21-22; 46:9 is reconciled in the understanding that the Gods (the true Elohim) are one. (ST John 10:30-36; 17:20-23, Matthew 5:48) Thus there are no true gods beside the Eternal (Jehovah) GOD (Elohim). (Psalm 83:18) This scriptural doctrine is neither popular monotheism nor polytheism; nor is it the kind of henotheism that chooses to worship one god out of a pantheon of competing deities. (2 Samuel 7:22) Another term is needed to adequately differentiate the sacred unity and plurality of GOD from these man-made "isms".

"Monotheism" is not a Biblical term. The plurality of the Hebrew title Elohim, is literal. (ST John 14:20) The understanding that the Gods are one and that there exists a divine, unified hierarchy (Genesis 14:18, Psalm 136:2-3, Daniel 11:36) constitutes what could be termed "Elohim-ism". The true unity of GOD is

inclusive; it is not diminished in encompassing more than one divine person:
“And Elohim (GOD, Gods) said, Let us make Adam (man, mankind) in our image,
after our likeness: and let them have dominion...” (Genesis 1:26)

Sought Out (Derusha): A new name of Jerusalem. Isaiah 62:2,11-12

Soul (nefesh) *life, person, living being, that which breathes, anima, inner being, blood*: In scripture, *Soul* and *spirit* are interchangeable terms except for the distinction that *soul* can designate any *living being* or *creature* including *blood*¹⁵. (1 Kings 17:21-22, Hebrews 4:12) The word which is translated *life* in Genesis 9:4 and Leviticus 17:11, is *soul (nefesh)*. The Messiah gave up “*the ghost*” (*his spirit*, Matthew 27:50, B’Sorot Matti 27:50, Psalm 31:5) and also poured out his *soul (blood)* unto death. (Isaiah 53:12) Both the *spirit* and the *body of flesh and bones* are the *soul(s)* of the resurrected Man. (Luke 24:37, 39) The *presiding spirit* and the *living body* form a compound of life, or of *living things (souls)*. The *presiding spirit* or *intelligence*, presides over a hierarchy of *living entities* that constitute the *body*. In the resurrection, the *presiding spirit* and *body* join no more to be separated¹⁶. The permanence of this marriage is attested by the

¹⁵ It is interesting to note, that certain white blood cells are willing to take on the impurities of the body, and sacrifice themselves in order to save the whole. Doesn't this behavior seem more divine than Darwinian? (Leviticus 17:11) In a spiritual sense, our garments are washed white in the blood (leukocytes) of the lamb. (Isaiah 1:18)

¹⁶ The Zedukim (Sadducees) did not believe in resurrection or in the existence of an immortal soul that survives death. (Acts 23:8) Confounding their unbelief, Jesus directed them to a scripture that names God as the God of Abraham, Isaac and Jacob. How can God still be the God of the fathers, if the fathers ceased to exist after death? (Matthew 22:23-32, Mark 12:26-27, Luke 20:37-38) The scriptures clearly teach that the dead would hear the voice of the Son of God and that there should be a resurrection both of just and unjust persons. (Daniel 12:2-3, ST John 5:25, 28-29) If there is no immortal consciousness, what is the point of resurrecting the wicked? If on the other hand, there is a spirit in man, which survives death, then the resurrection serves as a

simple fact that Jesus died only once. (Romans 6:10, Hebrews 9:27-28) James defines physical death as "...the *body* without the *spirit*..." (James 2:26) If Jesus had forsaken, abandoned, or divorced his *body* after the resurrection, he would have died a second time. Thus, Jesus must still have a resurrected *body* of flesh and bones. Through the Lord's Atonement and the power of the *Holy Ghost*, the faithful are begotten heirs and extensions of the living Messiah -members of his *body*, of his *flesh*, and of his *bones*. (Ephesians 5:25-33) See Hosea

just restoration and consignment of the immortal soul. (Job 32:8, 1 Corinthians 2:11, Luke 16:20-31, 1 Peter 3:18-19; 4:6, Isaiah 24:22)

James states that it is the body without the spirit that is dead. James does not say that the spirit without the body is dead. The argument also works on a larger scale: Faith, like the body (the Congregation of believers), without works (the living, acting Spirit) is dead. (James 2:26)

Like the living Messiah, we each are a composite being. We consist of a *body* that is presently mortal, and an *immortal spirit* from God. (Ecclesiastes 12:7, Matthew 6:25) God is the Father of our *souls*. (Malachi 2:10, Luke 3:38, Acts 17:28-29, Ephesians 3:14-15) He is also the Father and former of our *spirits*. (Zechariah 12:1, Hebrews 12:9) In our mortal condition, however, we have need of spiritual rebirth. We need to be made worthy to be called God's children through Christ. (Hosea 1:10-11, Romans 8:15-16, 2 Corinthians 6:17-18) In this life, the condescending *immortal spirit* has united with a *mortal being (the body)*, but the *spirit* cannot return to dwell in the presence of GOD without sacrifice and a source of enabling power. In our fallen condition, we are like salty, unfit water. The Savior's atonement is like the sun, an energy source greater than ourselves. By his marvelous power we may rise above the unfit solutes of this world. We are then distilled by the Lord in a higher state, and made fit to take in. (Luke 15:13,17-19,22-24, 2 Peter 1:4)

There is a struggle between the *mortal being* and the *spirit* from God. Only through the power and merits of our *spiritual head*, the Holy Messiah, can the true and *God-sent self* gain victory over the *mortal self*. (Romans 7:18-24) We must discipline our passions, slaying our sins by the Spirit, so that our *ancient selves*, who we really are in Christ, may thrive. (Romans 6:1-7, 8:13; 36-37, Luke 15:13,17) Then, *the spirit* and *the perfected body* can be saved in a glorious resurrection like the sun. (Judges 5:31, Matthew 13:43, 1 Corinthians 15:17,21-22,41-42; 2 Corinthians 5:1-10) Before this resurrection can occur, the

mortal being must die and cease to be. Death must come, even if only to last for an instant – for in Adam all die. It is this *mortal self*, which is referred to in passages like Psalms 6:5; 30:9; 39:13; 146:3-4, and Ecclesiastes 3:20; 9:4-6,10. The *mortal self* is transient and perishable and passes away.

In death, the *mortal body* goes into dissolution. It ceases to exist as a *unified conscious being*. It cannot, as the scriptures teach, remember to thank or praise God, or with a single voice declare his truths. The *spirit being*, which came from God, survives death, remembers the mortal experience and the manifold, changing patterns of *the body* in time, and is able to communicate with the Divine. (Psalm 115:17-18, 1 John 2:13) This *spirit* returns to God with his or her life recording, to be judged and to await the resurrection. (Ecclesiastes 3:21; 12:7, 1 Peter 4:6, Revelation 20:4-6, 12-15) Genesis 2:7. See Life and Spirit **Spirit** (ruah) *that which inspires, animates, or gives life*. Can also mean *breath* or *wind* (Ezekiel 37:9, 14), as well as a *numinous entity* or *being*. (Numbers 27:16, 1 Kings 22:21 or 2 Chronicles 18:20, Job 4:15-16, 1 Peter 3:18-20; 4:5-6). The *spirit* in Man has form and may consciously exist apart from the mortal body. See Zechariah 12:1, Luke 24:37, 39 and 2 Corinthians 12:2-3. A *spirit* is a kind of material being, hence the primitive but *inspired* Hebrew analogy between *spirit*, *wind*, and *breath*. Though *wind* is less tangible to us, it is nevertheless material. There is no scriptural support for the notion that *spirit* is immaterial or nonphysical. Something can be physical even if it is less tangible. The fact that

spirit interacts with and influences visible matter, suggests that there is a commonality between *spirit* and visible matter. (Acts 8:39)

Should the existence of *spirit* be considered more wonderful than the existence of electro-magnetic and gravitational influences? Modern science associates fields with matter. Invisible, less tangible influences and structures are facts of nature and are all around us. (Hebrews 11:3) Our mathematical descriptions of these things tell more about how they behave, than what they are.

The terms “supernatural” and “metaphysical” imply something above, outside of, or beyond the natural or physical. Accepting these terms may lead us to believe in a false dichotomy. Everything may in fact be physical, but the question is; do we fully comprehend what is physical? From God’s point of view, the physical must be *spiritual*, for God who is spiritual, concerns himself with physical things.

Why should we obtusely believe that *life* begins with organic molecules? The essence of *life* - *decision making*, may actually reside in elementary matter. (Ezekiel 1:20) The Savior’s remark, “If these should hold their peace, the very stones would immediately cry out”, seems to imply a kind of animism. (Luke 19:40) See also Joshua 24:27. The Savior’s words may be more than poetic; though his words need not be interpreted to contradict statements of previous prophets on the inanimateness of stone and wood. Wood and stone certainly

seem to be less *animate* but fundamental *life* may exist in both. Compare Habakkuk 2:11 with 2:18-19

Fundamental particles do not behave like predestined billiard balls. Though the interactions of fundamental particles follow mathematically describable principles, these principles do not completely determine the outcome of all interactions. Mathematical laws and descriptions can have more than one solution, which means more than one possible outcome. There are cases in which, even after everything is described mathematically that can be, many possible outcomes remain. The question then is what decides among the possible outcomes? Is the answer pure chance? Is there some allusive, hidden, predestining principle? Or is there something more wonderful at work in matter?

Physicists now consider that there is no such thing as the future. There are many potential or possible futures. (2 kings 13:18-19) Some even concede that there is room for the exercise of *free will* or *conscious choice*. Scientists have come to realize that even if we knew all physical laws and all fundamental principles this would not guarantee that we could predict all behavior.

The scriptures indicate that some events, punishments, promises and blessings, are surer than others. Consider for instance Romans 8:29, Ephesians 1:5,11-13, Jeremiah 1:5, ST John 17:18 and Jonah 3:10. Some events are set, that is, they will occur no matter what. (Genesis 41:32, Isaiah 10:22-23) These events are

outside our ability to influence. For example, there will be a future coming of the Lord, regardless of where we have chosen to stand when he appears. We may even say that the Lord's coming is predestined in the sense that God decrees it to be so. Likewise men are predestined to die. This does not mean that every aspect of someone's death is predetermined. (Hebrews 9:27)

God knows all the set, or appointed times and events. His decrees can be fulfilled in a variety of ways so that all the possible futures contain fulfillments of certain events. (Acts 1: 7) God knows everything that can be known by law and investigation. (Genesis 2:19; 6:5-6; 11:5; 18:18-21; 22:11-12, 14) He knows the possibilities. (Jeremiah 18:6-10) He has granted to us a sphere of *conscious, moral choice*. (2 Corinthians 3:17) He desires that we would choose his ways. But we do not always do, as he desires. (Genesis 6:6, Isaiah 59:15, Lamentations 3:33, Ezekiel 18:30-32, Matthew 23:37, 2 Peter 3:9)

Our divinely given *free will* is real. It is as real as God himself and the living universe around us. If we are nothing more than a collection of mechanically determined parts and processes, why are we *conscious*? Can you explain *consciousness* with a deterministic formula? The miracle of *consciousness* is extraneous to a world composed only of predestined processes and objects. A completely determined world has no explanation of, or need for *consciousness*. But here we are in a universe where *consciousness* exists. You know that you are *conscious* and you have faith in the *consciousness* of others.

Living beings, without violating conservation laws, are able to choose how to express and manifest the laws of conservation. Because, the systems of equations that describe interactions in *life* can be satisfied by more than one solution, mathematical principles do not predispose *life* with a tyrant's fist. *Life* is able to direct energy and momentum, choosing from a variety of possibilities, without violating mathematical requirements. Liberty and law, are not only compatible, they are correlated. (Joshua 24:15)

Life is a trans-mechanical reality, that is, *life* involves yet transcends mathematical description. Conservation laws are not sufficient to account for the order in creation. *Decision-making* is at the heart of *spiritual / physical* existence. *Intelligence* directs conservation to assume the patterns and structures that make up our universe.

Recent discoveries in physics shed *light* on the question of how God can be both personal and omnipresent. (Acts 17:28) Wavicles of *light* and matter have features which are both particle and wave-like. Particles are discrete embodiments that seem to manifest themselves at definite locations and at definite times. And yet, there is associated with all known "particles" a wave attribute that seems to be able to fill all space. Separate and distinct wavicles can demonstrate a connectedness or correlation that links them, even across cosmic distances. The communication between these wavicles takes place at

“the speed of prayer” - that is, at super luminal speed (faster than light). (Matthew 6:7-8) Similarly, the power and influence of God extends everywhere (Jeremiah 23:23-24, Psalm 139:7-10), and yet God is also a person in whose image Adam (man) is created. (Exodus 24:10; 33:11, 20-23, Numbers 14:14)¹⁷. The *Spirit* and power of God is omnipresent and eternal. Nevertheless, the power of God resides to various degrees in portable tabernacles¹⁸. People are

¹⁷ Have any seen the person of God? See ST John 1:18, 1 John 4:12. Surely John never intended to contradict ST John 12:45; 14:8-9, Isaiah 6:1, 5 etc. For a solution to this problem see ST John 5:37; 6:46. The LORD did not reveal the likeness of his person to the spiritually immature, lest they worship his similitude in an idolatrous way. (Deuteronomy 4:11-27) The LORD did reveal his person to Moses. (Exodus 33:23)

God is invisible to most mortals, not because he is without tabernacle or image, but because he hides himself. (Colossians 1:14-15, Psalm 89:46, Isaiah 45:15) Some on earth have nevertheless seen God. (Hebrews 11:27)

Does Exodus 33:20 contradict 33:11? If humans see the face of divine beings will they perish? Genesis 32:30 directly translates, “...I have seen elohim (GOD, a god, gods) faces to faces, and preserved [is] my soul (life)”. Judges 13:22 directly translates, “...death we will die because elohim (GOD, a god, gods) we have seen”. But Manoah and his wife survived the encounter with the messenger (god). (Judges 13:23) The King James version of Numbers 14:14 reads “...thou LORD art seen face to face...”. The Hebrew literally reads, “...thou LORD art seen eye to (in) eye...”, suggesting that Moses not only spoke to God face to face but looked into his eyes” See also Revelation 1:14,17-18. The verse can also be taken to mean that they intimately understood each other and agreed. (Isaiah 52:8) Exodus 33:20 is reconciled with 33:11 when we understand that on that particular occasion, the LORD was angry with his people and threatened to consume them. (Exodus 33:3-5) Representing the people, Moses petitioned the LORD to behold his glory. The LORD hid his face and literally stood with his back to them. Verse 20 should be interpreted in context of the chapter. No man could behold the face God on that occasion, without being consumed by his wrath. (Exodus 33:16-23) At that time, the LORD only allowed Moses to see his turned back.

¹⁸ Some interpret Acts 7:48; 17:24 and Isaiah 66:1 in a way which contradicts other scriptures such as Exodus 15:17; 25:8, Ezekiel 37:26-28; 44:1-2, 9, 1 Kings 8:13, Habakkuk 2:20. No finite temple can contain all of God’s glory. God nevertheless has

temples of God. (1 Corinthians 3:16-17, ST John 2:19-21) God dwells in the person of an “ancient of days” and in the Holy Messiah. (Daniel 7:9-10, 13-14)

tabernacles. (Isaiah 8:18) Compare Ezekiel 37:28 with Revelation 21:22

God's influence is all around us, but the focus of our worship and the aim of our fellowship should be that perfect person who is our Heavenly Father. (Ephesians 3:14-15, 1 John 1:3) By worshiping him in *spirit* and in faithfulness, we become more like him. (ST John 4:24, 1 Corinthians 6:13-20, 2 Corinthians 3:18) See Soul, House of the LORD, Faith

Stars (kokavim) "And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars forever and ever." (Daniel 12:3. Compare with Judges 5:31 and Matthew 13:43)

Planet is a Greek word meaning "wanderer". (Jude 1:13) Planets orbit or wander about *stars* (suns). Like planets, *stars* orbit greater cosmic centers. The ancients thought of planets as wandering stars. The truth is, even the so-called "fixed stars" are in relative motion.

Individual stars may shine for a very long time but not "forever and ever". Still, in an open, infinite universe, having endless supplies of matter, there will always be stars because the work of creation is ongoing. Likewise, God's promises to his children are eternal. See House of the LORD

Steel (neh_usha): Isn't *steel* a recent invention? Why is it mentioned in the Bible? The *steel* mentioned in the King James translation is actually a hardened copper alloy. The Hebrew name for this special metal is related to the word *snake* (nah_uash), as in the *brazen serpent neh_ushtan* (2 Kings 18:4). Psalm 18:34

Succoth (Sukkot) *tabernacles, booths*: Joshua 13:27, Zechariah 14:18

Sun (Shemesh) “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings (extremities); and you shall go out, and leap like calves from the stall” (Malachi 4:2) English has the potential for word play between the word *Sun* and the word *Son*. (2Samuel 23:4, Psalm 84:11)

Synagogue (moad) *meeting place*: Like the many lamps and branches of the Holy Menorah, there are many ministers and assemblies of the faith. (Revelation 1:20, Numbers 11:24, Luke 10:1) Psalm 74:8

Syria (Aram): A land and people north and east of Israel. Aram is the name of the fifth son of Shem, also the name of the grandson of Nahor and a descendent of Asher. (Genesis 10:22-23; 22:21, 1 Chronicles 7:34) The term *Syrian* comes from the Greek and is used in translated bibles in place of *Aram*. (2 Samuel 8:5-6) *Syriack* is *Aramaic*, a language spoken by Abraham and Jesus. (Daniel 2:4)

Tamar (Tamar) *palm tree*: Genesis 38:6

Tarshish (Tarshish): A distant port, site not certain, possibly *Spain*. Isaiah 2:16

Tebaliah (TevalYahu) *The LORD [Jehovah] hath dipped (purified), or Baptized of Adonai*: 1 Chronicles 26:11

Tebeth (Tevet): The tenth month. Esther 2:16

Teil Tree (ela, elon) *terebinth*: Mistranslated *oak* in several instances. A *terebinth* is a deciduous *tree* with pinnate leaves and red berries, which also may grow to a great age. “*Ela*” seems to be distinct from “*ala*” or “*alon*” which is oak. See for instance Genesis 35:8, Allon-bakhut = Oak of weeping. The KJV obscures a reference to the terebinths of Mamre in Genesis 13:18. The verse

should read, “Then Avram removed his tent, and came and dwelt by the terebinths of Mamre...” (J. Tenakh) See Isaiah 6:13

Deuteronomy 20:19 (J. Tenakh) commands, “When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy its trees by forcing an axe against them: for thou mayest eat them, and thou shalt not cut them down; for is the tree of the field a man, that it should be besieged by thee?”

In contrast the KJV interprets the last part of this verse as: “...and thou shalt not cut them down (for the tree of the field is man’s *life*) to employ *them* in the siege:”

Note the *italicized* (inserted) words in the KJV.

Verse 20 concludes with, “Only the trees which thou knowest that they be not trees for food, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that makes war with thee, until it be subdued.”

Temple. See House of the LORD

Terah (Terahh) possibly a kind of *wild goat*: Genesis 11:24

Tikvah (Tiqva) *hope*: 2 Kings 22:14

Tiglath-pileser also spelled **Tilgath-pilneser** (Tukulti-apil-esar-ra). Assyrian. 2 Kings 15:29

Tiphseh (Tifsahh) probably means *ford*. 2 Kings 15:16

Tirshatha (Tarshatha) Persian, meaning *the respected or feared one, His Excellency*: Ezra 2:63

Tithe (Ma' aser) *tenth part*. Part of the covenant of Israel is the giving of tithes (at a minimum) and offerings. This covenant predates the Laws of Moses. It is incumbent upon all God's covenant people, rich and poor. Jacob took upon himself this covenant in the wilderness, when he was without so much as a pillow to comfortably rest his head. In a vision of the night, Adonai stood above Jacob and made him rich in hope and promise and in spiritual comfort. Then Jacob awoke and said of the place where he had slept, "Surely Jehovah (the Eternal) is in this place...this is none other than house of GOD (Elohim)... and took the stone that he had put under his head, and set it up for a pillar and poured oil on the top of it. And he called the name of the place Bet-El (House of El)...And Jacob vowed a vow, saying, If Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to wear, so that I come back to my father's house in peace, then Jehovah shall be my Elohim: and this stone, which I have set for a pillar, shall be Bet-Elohim (a house of GOD): and all that thou shalt give me I will surely give the tenth to thee" (Genesis 28:16-22)

See also Genesis 14:20, Malachi 3:8-18

Tophet (Tofet) possibly means *fireplace*: 2 Kings 23:10

Trust (bataḥ) *trust* (verb), *to throw one down upon his face, lie extended on the ground, cause to trust, make sure*: "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he

shall direct thy paths. Be not wise in thine own eyes: fear the LORD and depart from evil. It shall be health to navel, and marrow to thy bones” (Proverbs 3:5-8)

We are admonished not to rely solely on our own understanding, yet we are also counseled to earnestly seek for understanding: “...with all thy getting get understanding.” (Proverbs 4:7) New and ongoing revelation is what makes science and religion viable; revelation from nature in the case of science, and in the case of revealed religion, revelation from nature’s God.

Both science and religion begin their work by trusting in some things that are not absolutely understood or verified. In science these things are called postulates or axioms. In religion they are called tenets or articles of faith. The understanding of both the scientist and the religious disciple is subject to improvement, “ For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. ...For now we see through a glass darkly...” (1 Corinthians 13:9-10,12)

Truth (*emet*) can also mean *firmness, faithfulness, stability, surety*; as in *sure way* (Genesis 24:28) or, as in *sure token*. (Joshua 2:12) Pilot asked, “ What is truth?” (ST John 18:38)

Truth (emet) is composed of three Hebrew letters: “aleph” as in father (*abba*) or light (*orim*), “mem” as water (*mayim*), and “tav” as in a sign of salvation. (Ezekiel 9:4-6) The word begins with the first letter of the Aleph-bet and ends with the

last. *Truth* encompasses that which was, is and will be. (Revelation 1:8) “Aleph” (א, the light of the Father) taken from “*emet*”, leaves “met”, which means “dead”. Yeshua said, “I am the way, *the truth* and the life: no man cometh unto the Father, but by me” (ST John 14:6) He is *the Truth* that brings to life. His is the precious “aleph” bestowed by the Father, to turn us from our erring ways into the way of life and salvation.

Who are the dead? Are the dead those who have departed mortality, and live according to God in the spirit? Or are the dead those ‘living’ in mortality, removed from the greater light of God? (Matthew 8:22, 1 Peter 3:18-21; 4:5-6)

Tyre (זור) *rock*: The Savior stated that if the mighty works of God that had been shown in the cities of Chorazin, Bethsaida and Capernaum, had been shown in the gentile cities of Tyre, Sidon and Sodom - those wicked cities would have long ago repented. (Matthew 11:21-24) This statement begs the question, why didn't God demonstrate his power in those cities causing them to repent? Perhaps the answer is that too much revelation, imposed on those who do not seek it, is contrary to the purpose of our mortal existence. Heaven is composed of those individuals who act on their own according to divine principles with a minimum of imposition from the Almighty. (Matthew 12: 9-17, ST John 20:29, 1 Peter 1:5-13) Joshua 19:29

Unicorn (ream) from Assyrian *remu* (*wild ox*): *Unicorn*, dragon, satyr and cockatrice are fanciful creatures mentioned in the King James Version of the Bible. In most cases, these translations refer to natural species. “Dragons” may

refer to crocodiles, whales, serpents or even jackals, depending on the particular verse. (Nehemiah 2:13) Compare Isaiah 27:1 with Lamentations 4:3. Both verses contain the Hebrew word “tannin” which is sometimes translated “dragon”. “Tannin” in Isaiah 27:1 seems to refer to some kind of aquatic creature; be it crocodile or whale. “Tannin” in Lamentations 4:3 (KJV) is translated “sea monsters” and suggests that the Hebrews somehow knew that whales produced milk. The Jerusalem Tenakh on the other hand, interprets “tannin” in this verse as “jackals”. In Revelation 12, the dragon is a metaphor for the adversary. The “*unicorn*” (*ream*) is used to symbolize the power of Joseph to gather or to “push the people together”. (Deuteronomy 33:17)

The Authorized King James Version of the Bible is a sacred and widely accepted volume of scripture, even though the LORD has allowed it to contain inaccuracies and exaggerations. The LORD’s communications and judgments depend in part on the scriptures with which people are acquainted. (Revelation 20:12)

Ur (ur) *light, flame*: Hebrew word play exists between *light* (*or*) and *skin* (*or*). The two words sound alike but are spelled differently. Compare Genesis 3:21 with Psalm 104:2. The coats of skin with which the LORD GOD (Jehovah Elohim, or the Eternal Gods; consistent with Genesis 3:22) clothed our first mortal parents, portended the covering or atonement (kipper) of the Lamb of God.

Contrary to many bible maps, *Ur of the Chaldees (Ur-Kasdim)* where Abram dwelt was probably located in what is now southern Turkey or northeastern Syria, near the ancient site of Haran. Genesis 11:28

Uri (Uri) *fiery, my light, shine*: “Cumi, *ori*” translates “Arise, *shine*” (Isaiah 60:1) Exodus 31:2

Uriah (UriyYa) *flame of Adonai or my light is the LORD [Jehovah]*. 2 Samuel 11:24

Urim and Thummim (urim v' tummim) *lights and perfections*: *Urim* is spelled with an aleph (א), which is the first letter of the aleph-bet. *Thummim* is spelled with the last letter tav (ט). In the beginning is *light* and in the end is *perfection*.

By divine revelation we may know the ends from the beginnings. “...Let thy *urim* and thy *thummim* be with thy godly one...” (Deuteronomy 33:8) Numbers 27:21, Ezra 2:63

Uz (Uz) *consultation*: Job 1:1

Uzzah, Uzza (Uzza) *strength*: David was vexed because the LORD had broken out against *Uzza*. 1 Chronicles 13:11, 2 Samuel 6:6

Uzziah (UziyYahu) *strength of the LORD [Jehovah]*: Isaiah 6:1, see Azariah

Vapour (ed): A very old and curious Aramaic word, possibly meaning *be strong*, or *that which affords protection, shade*. In the Genesis chapter two Creation Account we first encounter the word טא (ed) translated *mist* in the KJV. There seems to be some word play in the Hebrew scripture between טא (mist), אדמה (ground) and the creation of אדם (man): “But there went up a *mist* from the

earth, and watered the whole face of the ground. And the LORD GOD formed man of the dust of the ground..." (Genesis 2:6-7) Some believe that prior to the great flood, a *vapor canopy shaded and protected* the earth. (Genesis 1:7-8; 7:11) Genesis 2:6-7 may also allegorize the creation of man in the womb. Job 36:27, See Firmament

Vashti (Vahista) Persian, *best*. Esther 1:9

Ward (mishmar, mishmeret) *guard, watch, place of confinement, charge, office or function* (of Levitical priesthood): Nehemiah 13:30

Window (halon): Genesis 8:6 records that Noah opened the *window (h*alon) of the ark. An apocryphal book of Jasher suggests that the ark had more than one *window*. (Jasher 6:36) These *windows* or *ports* may have been intended as ventilators. In the Genesis account, the ark was designed with second and third lower levels (tahtim, Genesis 6:16) perhaps complimentary of the levels of heaven (ma'alot, Amos 9:6). Noah and his family may have taken residence in the highest level of the ark nearest the ventilation ports. (2 Corinthians 12:2) They would have descended to care for the animals. Waste could have been cast out through a carefully constructed pool in the bottom of the hull. (Micah 7:19)¹⁹ The covered vessel may have resembled an enormous cetacean with the ability to take on air and discharge waste. One can even imagine enormous reed

¹⁹ Josephus remarked that the ark had four levels. Does the historian's descriptions of the ark suggest three levels for living things and provisions, and the dark hull bottom for ballast? Josephus further claimed that remains of the ark were still to be found in his day, atop an Armenian mountain. Perhaps the claim that the ark had four levels came from eyewitness descriptions. See Antiquities of the Jews, Book I, Chapter III.

brooms (tail fins) extending aft and below the water line, which gently propelled the great vessel by wave action.

The lower levels of the ark would have remained in darkness were it not for the light that a merciful creator had revealed to Noah. This light was probably not fire. Who could take comfort in fire, on a rough sea, aboard an enclosed vessel? Forgive the Hebrew pun. “Noah” you see means “comfort”. See Isaiah 54:9, 11-12 and Noah.

Surprisingly, the word which has been translated *window* in Genesis 6:16, is not *halon* as in Genesis 8:6. The word in Genesis 6:16 is *zohar*. The word *zohar* suggests *splendor (as of noonday), brilliance, or something that admits or gives off dazzling light*. Jasher 5:28, interprets that it was the doorway of the ark. Others believe it refers to a roof or flap. As it now stands in our Bibles, Genesis 6:16, seems to refer to the door opening if not a small porthole or ventilator.

Perhaps Noah was directed to make another kind of “*zohar*”; which when finished was seated like a shining jewel in the cup of a portable arm shaped holder - like a censer of a cubit’s length. Hence, one may interpolate “... a light source (*zohar*) shalt thou make for the ark, finished and set upon a holder (*amma*)...” This light source would have been less familiar to later redactors of scripture, than a *window*, roof or doorway. It stands to reason that Noah had some kind of portable light onboard. See Ararat, Gopher wood, Noah, Cubit

Wisdom (Hokhma), as a woman, was with God before the world was. (Proverbs 8:27-30)

Proverbs 4:7 (KJV) reads, “Wisdom is the principal thing...” from the Hebrew, which reads, “reshit hokhma...” The Hebrew word “reshit” means “first”, “chief” or “beginning”, as in “bereshit” = “in [the] beginning” (בְּרֵאשִׁית). Proverbs 4:7 can be directly translated, “First (Chief) is wisdom...” or “Reshit is hokhma”. The word “reshit” (רֵאשִׁית) is related to “rosh” (רֵאשׁ) meaning “head”, but “reshit” has a feminine termination “ִית” pronounced “it” or “eit”.

Though “reshit” is feminine it can be used to describe the “first” or “chief” of a collection of masculine things. (Amos 6:1, Jeremiah 49:35, Daniel 11:41) In many cases “reshit” simply means “beginning”. See Deuteronomy 11:12 in Hebrew, and note that so faithful were the Jewish scribes in copying the written word, that they were even reluctant to correct misspellings like “reshit” (רֵשִׁית), spelled without an **א**.

Given the esoteric equivalence between “beginning” and “*wisdom*”, we may read in Genesis 1:1, “In wisdom GOD (Gods) formed the heaven (heavens) and the earth”. Here we simply tie together “Behokhma” = “Bereshit” or in other words, “In wisdom” = “In beginning” as supported by Psalm 104:24, “How manifold are thy works, O LORD (Eternal)! in wisdom (behokma) hast thou made them all:...”.

“Reshit” in Genesis 1:1, may esoterically indictate a Godhead that includes the feminine personification of *wisdom* - consort of the Eternal Father.

Unlike some translations of Proverbs 8, which try to describe *Hokhma* (*Wisdom*) as created by God, the Hebrew actually reads, “The Eternal possessed me as the beginning (reshit) of his way, before his works of old. I was set from everlasting, from the head, or ever the earth was. When no depths were, I was brought forth; when no fountains abounding with water were. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, or the fields, or the head of the dust of the habitable world. When he established the heavens, I was there, when he placed a compass upon the face of the deep: when he established the clouds above: when the fountains of the deep were strengthened: when he gave to the sea his decree, that the waters should not pass his command: when he appointed the foundations of the earth: Then was I beside him as a master architect (amon)...” (Proverbs 8:22-30)

Clearly God the Father and *Hokhma* are coeternal – from everlasting. She is by his side and involved in creation. She was with the Eternal Elohim when the command was issued,” ...Let us make Mankind (adam) in our image, after our likeness...” (Genesis 1:26)

Some translations of Proverbs 8:30 allege an almost parent-child relationship between God and Wisdom, much like the relationship of Mordecai and Esther (Esther 2:20). But the word in Proverbs 8:30 is “amon” which is spelled exactly the same as the word for “artificer”, “architect”, “master worker”. At the side of the Eternal Father, is *Hokhma*, a principal architect of the earthly tabernacle. (Exodus 31:3-5; 35:25-26, 31, 35, Proverbs 3:19) She is one of the reasons why GOD is referred to in the plural – Elohim. ²⁰ She is Life. (Proverbs 3:18, 8:35) She is the tacit inspiration for the titles that Adam chose to give his own wife. (Genesis 2:23-24; 3:20)

In the New Testament *Hokhma* is named *Sophia* (Greek for *Wisdom*). There is more than poetic license in the Savior’s words referring to himself and John and others as *Wisdom’s* children. (Matthew 11:18-19, Luke 7:33-35)

Consider also Psalm 136:2, 5 which says, “O give thanks unto the God of Gods: for his steadfast love endures forever... To him who by Tvunah (Understanding, feminine) made the heavens”

Zachariah also **Zechariah** (ZekharYa, ZekharYahu) *the LORD [Jehovah] hath remembered* or *Memorial of Adonai*. The KJV New Testament renders the name *Zacharias*. Luke 11:50-51 cites Jesus concerning the martyrdom of holy prophets up to that time, that is, from Abel to *Zacharias*. Based on Luke’s

²⁰ One cabalistic interpretation of the first root words of Genesis is that “Rosh” (Head) obscured in the word “Reshit”, signifies the Eternal acting through or in concert with *Wisdom*, who then “bara” (formed, organized or assembled) “Elohim” (Gods) ... Would Genesis 1:1 make sense if it began with the word “Reshit” as does Proverbs 4:7? Genesis 1:1 might then read, “First organized God(s), the heaven(s) and the earth.”

quotation of Jesus, one is left to wonder if *Zacharias*, the father of John, was murdered in the temple, possibly for refusing to reveal the whereabouts of his infant son to the agents of Herod the Great. Matthew, on the other hand, quotes Jesus differently and seems to suggest that the *Zacharias* Jesus was referring to, was the renowned Old Testament prophet *Zechariah ben Berechiah*. (Matthew 23:35, Zechariah 1:1)

Luke may more accurately record the utterance of Jesus in this matter. The words *son of Barachias*“, found in Matthew, may be an insertion.

There are problems with Matthew’s version. First of all, *Zacharias the son of Barachias* prophesied about 520 B.C. Why should Jesus stop at this date in listing “all the righteous blood shed upon the earth”? Secondly, there is no Old Testament account of how the prophet *Zechariah ben Berechiah* died, and no Jewish tradition that he was slain in the temple. Most Bible scholars conclude that Matthew confused *Zechariah ben Berechiah* with another Old Testament prophet, *Zechariah ben Jehoiada*, who in fact, was slain in the court of the temple. (2 Chronicles 24:20-21) But again, why should Jesus describe “all the righteous blood shed upon the earth” in terms of martyrs from Abel to *Zechariah ben Jehoiada*? *Ben Jehoiada* lived even earlier than *Zechariah ben Berechiah*. There were many righteous martyrs after *Ben Jehoiada*. Plainly, the *Zechariah* mentioned by Jesus, was a more recent man, martyred by religious leaders of the time. The words of Jesus; *“Zacharias...whom ye slew...”* (Matthew 23:35)

should be taken literally, that is to say, religious leaders present in the gathering that Jesus was addressing, were directly responsible for the murder of a *Zacharias* in Herod's temple.

Amazingly, the Jewish historian Josephus records that there was yet another *Zacharias* who was slain in the temple. *Zacharias ben Baruch* was put to death several decades after Jesus' mortal ministry. (See Wars of the Jews, Book IV, Chapter V)

In defense of Matthew's account, perhaps Baruchias was the name of John's grandfather. In any event, it appears that there have been at least three righteous men named *ZekharYa* martyred in the court of the LORD's house. (Revelation 6:9)

Zadok (Zadoq) *righteous*: 2 Samuel 8:17

Zaphnath-paaneah (Zapne-tef-onh) Egyptian, *the God speaks and he lives*. Rabbinical interpretation has given the meaning, *he who reveals that which is hidden*, to the honorary name bestowed upon Joseph as King's viceroy. Genesis 41:40-45

Zarephath (Zarefat) (*gold*) *smelting place*: 1 Kings 17:9

Zeboim or **Zeboiim** (Zevoyim) *gazelles*: Genesis 14:2

Zebulun (Zevulun) derives from *zevul, elevation, height, exalted abode*. Genesis 30:20

Zechariah. See Zachariah

Zedekiah (ZidqiyYahu) *the LORD [Jehovah] is righteousness*. The scribe that recorded the prophecy in Jeremiah 27 stated that the prophecy was revealed to Jeremiah in the beginning of the reign of Jehoiakim. (Jeremiah 27:1) This statement seems to contradict the rest of the chapter, which clearly places the prophecy during the reign of Zedekiah. (Jeremiah 27:2-3,12)

Jeremiah 52:10 states, "... the king of Babylon slew the sons of Zedekiah before his eyes: he slew all the princes of Judah in Riblah." The "princes of Judah" mentioned in this verse refers to chief priests, scribes, officers, ministers, nobles and various heads of state besides the sons of *Zedekiah*. (2 Kings 25:7,18-21) The scripture does not specifically state that each and every son of Zedekiah was slain at the command of the king of Babylon. See Athaliah. Jeremiah 32:1

Zephaniah (ZefanYa) *the LORD [Jehovah] hath treasured, or Adonai hides*. The Hebrew words for *hide up, treasure, cover* and *plate*, are all related. *Plate* or *plated metal* for instance, is zifui. See Israel. Zephaniah 1:1

Zerubbabel (Zerubbavel) *begotten in Babylon*: Zechariah 4:6

Zidon (Zidon): Joshua 19:28, see Sidon

Zion (Ziyyon) *signpost, monument, ensign* is what *Zion* means. What *Zion* is, is much more. See Ezekiel 11:17-20, 2 Chronicles 30:11-12, 18-20. A direct translation of Isaiah 51:16 reads, "...and say unto Zion, my people, Thou." Here the LORD refers to Zion as his people (not just a place) and in Hebrew addresses them in the masculine singular: "Atah" (Thou). Why? Because, as the above scriptures show, even though "ziyyun" means "sign" or "ensign",

“Zion” when referring to the people of the LORD, describes a body who are spiritually one. Thus the LORD addresses them as, “Atah” (Thou, singular).

Endlessly many intell-agencies on all scales of creation, act as one in obedience to higher Law from a divine hierarchy. In this sense “zions” exist on all scales including the microcosm. Isaiah 2:2-3

The ensign or banner, “nes” to the nations is the Lord himself, the Holy Messiah. (Isaiah 11:10; 60:3, Psalm 60:4) As Moses lifted up the fiery “saraf” upon a “nes” (translated “pole”, Numbers 21:8 KJV, ST John 3:14) so the Son of Man is lifted up to gather the people in one. (ST John 12:32)

The Savior said, “Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.” (Mathew 5:14-16)

Zipporah (Zippora) *bird*: Exodus 2:21

Zophar (Zofar) Instead of comforting Job, their suffering friend, Eliphaz, Bildad and Zophar comfort themselves. The arguments of Job’s three “friends” defend a parochial understanding of God and the operation of the world. Job 11:1, See Eliphaz

APPENDIX

“Ask me of things of things to come concerning my son(s)…” Isaiah 45:11

If you were to describe GOD in the language of mathematics, ultimately you would resort to the idea of infinity. Most of us can imagine only one kind of infinity and even this strains our comprehension. Georg Cantor, renowned for his work in set theory, discovered that there are orders of infinity or an endless hierarchy of infinities. Cantor designated these “transfinites” using the Hebrew letter aleph (\aleph) and a distinguishing subscript ($\aleph_0, \aleph_1, \aleph_2\dots$).

Plurality and Unity of Infinity

If two is raised to the power of an infinite, another infinite is reached which is a higher order or more abundant infinity than the infinity in the exponent. \aleph_0 represents the infinity of the set of natural numbers - the numbers people usually use for counting. \aleph_1 is of a higher order than \aleph_0 . The infinity of the set of all real numbers, that is the set of all positive and negative rational and irrational numbers is a more abundant infinity than the infinity of the set of all counting numbers; because all real numbers cannot be connected in a one to one correspondence with all the counting numbers. The quality of being infinite does not mean that infinities are necessarily indistinguishable.

Infinities have distinction yet they also possess a special sameness or unity. For instance, $\infty + \infty + \infty = \infty$, $144,000 \times \infty = \infty$. Contemplate Revelation 3:21-22 and 22:4. From a theological point of view, Cantor's choice of letters for infinity is most fitting. Aleph is not only the first letter in the Hebrew / Aramaic aleph-bet; aleph is also the first letter in the word for father (av or abba) and light(s) (urim). (James 1:17) The word for GOD (Elohim) also begins with aleph. Elohim has a plural ending and in some cases is translated gods. (Psalm 82:1, 6) Like the mathematical concept(s) of infinity, Elohim has both a singular and plural sense. The GOD(s) are one: "Here, O Israel: Jehovah (Eternal) our God; Jehovah (Eternal) one". (Deuteronomy 6:4)

A Bridge Between Finites and the Infinite

Agur ben Jakeh the unschooled but inspired asked, “Who hath ascended up into heaven, or descended? Who hath gathered the wind (spirit) in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name and what is his son’s name, if thou canst tell?” (Proverbs 30:4) The Hebrew word for son (ben) begins with the letter bet (ב). In Isaiah 45:11 God invites, “ask me of things to come concerning my son(s), and the work of my hands command ye me”. The word 'בני appearing in the above verse can be translated either “my son (beni)” or “my sons (benai)”. The only distinction between these two words is the vowel pronunciation. Vowel marks were invented long after the prophets. Vowels were not specified in Biblical Hebrew. Isaiah 45 contains a dual prophecy. Like a quadratic equation, both Cyrus the Great and the Messiah are in some sense solutions to the prophecy.

If infinity is the mathematical analogue of GOD, is there an appropriate analogue in mathematics for God’s mortal son(s)?

Finite numbers immediately come to mind as an appropriate analogue for mortals. No matter how “great” or how “small” all finites fall short of infinity, except for the fact that there is an infinity bound up within every divisible number. The number or numerical class representing the mortal Messiah must be finite yet with respect to other finites it must have some quality like infinity. (Zechariah 12:8) Is such a number or class of numbers conceivable? Isaiah assures us, “Behold a maiden (עַלְמָה, almah = young woman) shall conceive, and bear a

son (בן, ben = son), and shall call his name Immanuel (עִמָּנוּאֵל, Immanu-El = with us is God)". (Isaiah 7:14)

Imagine yourself counting larger and larger numbers. You decide on a number to start with. You also decide the rate at which you will count (counts/second), and the increment by which you will advance each count. The integer part (to the left of the decimal) of each number must be expressed in terms of numerals. That is, the integer must be enumerated or named in some way. Imagine that you are able to count as fast as you like as long as you count at a finite, numerically expressed rate. For example, you may start with the number one million (10^6), you may count as fast as 3×10^9 new numbers per second, and the value or size of each number may increase by 7×10^{120} each time you count.

Even if you count enormous numbers at an explosive rate, there will always be finite numbers greater than the last number you thought of or named. Let Bet (ב) be a number that belongs to the set of finite numbers not named, counted or reached. ב can be expressed in terms of digits but it will never be counted or expressed by the finite counting process described above. ב is a number so large relative to any integer we think of or express that to us its best approximation is infinity. In fact, we may approximate ב^{-1} as zero. Yet ב is finite. If you could count infinitely fast, or could count infinitely many integers your counting would surpass even ב.

Believing in the number \aleph comes after an exercise in numerical humility. There is always that which is beyond what we expressly think of, write or count. (Ephesians 3:20) Restricted in our temporal counting ability, we acknowledge the existence of an endless *house (bet)* of numbers beyond the veil of what we register. \aleph is simply an element or member of the set beyond. (ST John 14:1-3)

Lets relate our counting exercise to a journey through space:

- 1) In an infinite universe, each finite distance can be crossed in finite time if you travel at finite speed ($v > 0$).
- 2) Traveling at finite speed, you will always be a finite distance from the start.
- 3) There will always be finite distances beyond – distances that you have not reached.
- 4) Therefore, there are finite distances that you will never reach, traveling at finite speed.

Statements 2 through 4 seem to support each other but statements 1 and 4 seem paradoxical. How can there always be finite distances beyond your reach and yet each finite distance can be reached in finite time? The clock or chronometer that you use in this scenario measures or numerates the passage of time so that time will always be enumerated to you. The distance that you cross is a function of your enumerated time and the speed with which you fly. If that

finite speed is so great that it exceeds your ability to enumerate, then the distance that you cross in time will also exceed your ability to measure. Relative to you, this distance has a quality in common with infinity. It is possible for finites to exist that exceed your ability to enumerate. This is not to say that such finites are innumerable from every one's points of view. (Luke 18:27)

If instead your flight speed v is numerically set from the start, then the distance that you cross in clocked time is forever measurable to you. There will always be reachable stars beyond your present reach because you will always be a finite distance from your starting point. Paradoxical as it seems, there is always that reachable star which may as well be unreachable as far as you're concerned.

Your clock always measures a finite passage of time. As far as you're concerned, it will never reach a time that is beyond numerical expression. Does this imply that all time had to have a beginning in the numerically measurable past?

Scripture presents us with the understanding that there have always been Elohim. As long as time has been, Deity has been. We read from the prayer of Moses the man of GOD (the Elohim): "Before the mountains were brought forth, and before ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psalm 90:2) The Hebrew word "olam" is here translated "everlasting". "Olam" is used elsewhere in scripture to mean

“continuous existence” (Ecclesiastes 1:4), “indefinite, unending future” (Genesis 3:22). It can also mean “from of old” (Jeremiah 2:20), “forever”, “always” (during a lifetime or for many generations, not necessarily without end, see 1 Samuel 27:12, Deuteronomy 23:3). In the case of deity and time existing before the beginning of this earth, it is clear that the expression from “olam” to “olam” implies without beginning and without end. Since GOD ever existed in the past, at times before our reckoning GOD was. Obviously those amounts of time have come to pass even if they exceed every amount of time we count. If the clock from now on will always reckon the passage of a finite amount of time, how then could there have been pasts earlier than any amount of time that we reckon? That is, how could there have been a past 1 years ago when the present clock will always register an enumerated amount of time and never (from our point of view) 1 amount of time in the future? The answer is surprisingly simple. 1 years ago seems innumerable to us given our limited means of temporal measurement, but it is numbered to GOD who actually experienced the passage of such time. In other words finite numbers exist that are innumerable according to some systems of counting and numbered according to others. The relativity of 1 is expressed in these words, “And the LORD said unto Moses, See I have made thee a god to Pharaoh...” (Exodus 7:1) Mortal man deals with measured time. His mind requires beginnings and endings to scaffold his perception. To GOD, time is endless, without beginning and without end.

Imagine your clock observed by others who experience the “flow of time “at a greatly reduced rate. It is possible for them to claim that your clock has advanced innumerable years by their standard, even though to you, the passage of time will always be enumerated.

\aleph is a kind of relative infinity ($\aleph \approx \infty$ from a certain point of view), yet \aleph exhibits properties and characteristics of finites. For instance, $\aleph+1 > \aleph > \aleph-1$, $\aleph / \aleph = \aleph^0 = 1$ and of course $\aleph < \infty$. The mathematics of \aleph helps resolve how the mortal Messiah could be equal with God (ST John 5:18, 23) while at the same time he considered himself less than his Father. (ST John 14:28) Notwithstanding his finite condition, the mortal Son possessed unique attributes of the Eternal, relative to us. (ST John 8:57-58, Acts 4:12)

Let n represent any number we numerically express. Finite n is subject to change as our counting progresses. Finite n in a way, represents you and I. How can we ever reach \aleph ? The prospect seems hopeless - like trying to build a tower to get to heaven. No amount of counting on our part will ever raise n to the order of \aleph . There will always be numbers greater than the one just named. \aleph by definition belongs to the set of numbers greater than the ones we enumerate. So it seems that n is barred forever from the order of \aleph . Yet if a tiny portion of the allusive number \aleph , say $n^{-1}\aleph$, is added to n , the resulting number is raised to a

value beyond the limitations of our counting. (Acts 11:24) Finite n must be endowed with \aleph , or unite with \aleph , or be raised to the power of \aleph , in order to become part of the fold of \aleph . In theological terms, we cannot save ourselves apart from the Messiah, nor can we become gods or as God without GOD. (Exodus 7:1, Matthew 19:17, Psalm 61:2, Acts 12:22-23) Even \aleph cannot be raised to an order of \aleph without an endowment from infinity. $\aleph^{+\infty} = \infty$ or $\aleph^{\infty} = \infty$. (ST John 17:5; 20:17, Philippians 2:6-9, Psalm 45:6-7)

Two raised to any finite power is still finite. But like Cantor's formula, when two are raised to the power of an aleph a higher order infinity results. (1 Corinthians 11:11, 1 Peter 3:7, Hebrews 7:26) Is any thing too hard for the LORD, including making us as he is? (1 John 3:2, Romans 8:32)

"He that overcometh shall inherit all things; and I will be his God, and he will be my son". (Revelation 21:7)