

Chodesh Report

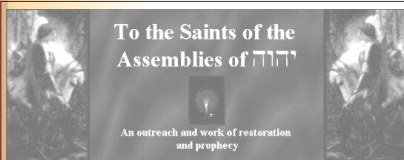
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The Original Chodesh Newsletter

Issue 40

“Who Is a 'Jew' Inwardly?”



Index

Main Article	1
Scriptural Illusions	1, 3
For Your Consideration	9
The Data, Lighter Side	10

The *Chodesh Report* is an open dialog of topical research and studies based upon the years of experience of TTSAOY Chaplaincy and like-minded Associates.

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Scriptural Allusions I

To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them. (Isa 8:20 [KJV])

(Related words: Hebrew, Israelite, Jew (-ish), Semitic (-ites), Ebreu [Anglo-French], Hebraeus [Latin], Hebraios [Greek], Ebrai [Aramaic])

And the light shineth in darkness; and the darkness comprehended it not. (John 1:5 [KJV])

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2Tim 2:15)

*Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.** (John 14:6)*

***And blessed is [he], whosoever shall not be offended in me.** (Luke 7:23)*

[Note: All scriptures quoted in this article are from the Authorized Version unless otherwise specified.]

Introduction

In 1977 the movie *Roots* sparked a renewed interest in genealogies. For a majority of the 1977 US population that shared in some religious faith, it also sparked an interest in their religious roots. Among the Christian faiths today, it

is called it the Jewish Roots movement; among the Jewish religions, it is a second look into the historical account of Yah'shua from Nazareth. As a result, new faiths have emerged both sharing common-held beliefs on many doctrinal issues; yet, division still persists between Christians and Jewish faiths due to their long held traditional beliefs.

Among the many sects that have resulted from these discoveries confusion about the topic of identity consistently arises and even causes division among the saints. Sadly, divisions and strife often ensue over the presumed importance of spiritual ethnic identity: whether one is a Hebrew, Israelite, Jew, or Christian.

Christianity and Judaism, and their many sects, share a common malady. They both share a “misplaced sense of righteousness”. The outcome has resulted in a redirect of authority to that of the reckoning and organization of men rather than that of our Creator's. Jude wrote that such would enter into the folds of the saints, some with deliberate purpose, and others due to a lack of spiritual maturity and understanding within the congregations themselves.

It has been said that the Northern Tribes lost their identity. In the New Covenant they are

referred to as the “lost sheep of the House of Israel” (Mat 10:6; 15:24). of course in the geographical sense the saints know where they are at; but, do they know who and what they are when confronted by others when asked, “What is your denominational identity” [or some similar question]?

Hebrew, Israelite, Jew, or Christian?

Several distinctions can be made from the scriptures between the words Hebrew, Israelite, Jew, and Christian. From a scriptural [not humanistic] perspective, here are our findings.

Who is a Hebrew?

Hebrew—H5680 עברי 'Ibriy (ib-ree') *adj.*
1. an Eberite (i.e. Hebrew) or descendant of Eber

The first occurrence of the English word *Hebrew* in the English bible is found in the book of Genesis.

And there came one that had escaped, and told Abram the Hebrew: for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these [were] confederate with Abram. (Gen 14:13)

The English word Hebrew is pretty straight forward. Shem, the eldest son of Noah, is called "the father of all the children of Eber from whom the term originated¹. Shem was the namesake for the Semites from where we get the term Semitic. Shem's line to Abraham included: Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram; the same [is] Abraham.

[It is noteworthy to acknowledge, that even though Ishmael was born of a bondwoman, he too is of Semetic origin. The Covenant, however, was assigned to Isaac, the son of Abraham and Sarah, and his descendants.

Abramic Lineage

Abram was the son of Terah from the city of Ur, a city in the land of the Chaldees (North-Western Arabia) (Gen 11:26). YHWH enters into a covenant with Abram and renames him Abraham (Gen 17:5), meaning *father of a multitude* (H85). It was Abraham's grandson Jacob by whom the nation of Israel was to be established – Abraham, Isaac, Jacob (renamed Israel), and Jacob's twelve son's. These twelve son's and their offspring became known as the tribes of Israel (Gen 49:28).

In its place in time, the term Hebrew signified the descendents of Abraham. Today, the term Hebrew is used as a synonym for Israelites and Jews.

According to scriptural definition, all Israelites. The Ishmaelites (also descendants of Abraham) are a mix of Hebrew and Egyptian lineage (a Mitsrite, or inhabitant of Mitsrajim, H4713).

Who is an Israelite?

The term Israelite(s) is of Hebrew origin. Variations of the name are used when describing an individual, used as a symbol, or when describing the nation of Israel.

The first occurrence in the Bible of the word 'Israelite' occurs in *Exodus 9:7*.

And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

The Pharaoh references the sons of Jacob who then occupied a large part of the Egyptian kingdom and were in the process of delivery by YHWH under the leadership of Moses and his brother Aaron. This reference is one of national identity.

The nations outside of Israel often referred to this twelve tribe nation in their own terms.

A biological Jew is one who is born of Jewish parents. Abraham, Isaac, Jacob, Judah ... tribe of Judah among the twelve tribe nation of Israel. Jew also refers to nationality. The original Jews, or more properly referred to then as Yahudites, were exiled as were the Northern tribes in ... *Grace and Truth Magazine* contributor George Hawks explains,

The Hebrew word "Yehudi" ("Jew" in English; Strong's #3063) is derived from the name Judah, who was one of Jacob's twelve sons. Judah was the ancestor of one of the tribes of Israel, which was named after him. Originally, the word referred to members of the tribe of Judah, but later it described anyone from the kingdom of Judah (2 Ki. 16:6; Est. 2:5).

In 722 BC, Samaria was conquered by the Assyrians and the Israelites were dispersed into surrounding nations (2 Ki. 17). As they assimilated and now have no national identity, they are known as the "Ten Lost Tribes of Israel".

In 598 BC, King Nebuchadnezzar of Babylonia invaded Judah and in 586 B.C. Jerusalem was destroyed. Many of

1 Hebrew is an Anglicization of the word *Eberites*.

the Jews were taken to exile in Babylon. When the Persians conquered Babylon in 538 BC, the Persian King Cyrus permitted the Jews to return to their homelands and many returned to Judah. After the Babylonian exile, "Jew" replaced "Israelite" as the most widely-used term for these survivors. This was because, by that time, virtually all [remaining] Israelites were descendants of the kingdom of Judah².

Over a thousand years later, Yeshua had no trouble identifying an Israelite. Little is known of Nathanael except that he was born in Cana, Galilee implying he was from the tribe of Judah. As a major crossroads of commerce and business, Galilee consisted of many from varying ethnic backgrounds. It is definite, however, that Nathanael was a descendent from one of the tribes of Israel – likely, Judah.

Over centuries later, Yeshua himself had no problem identifying who was an Israelite.

Yeshuw'a saw Natan'el coming to him, and saith of him, Behold an Yisra'ELite indeed, in whom is no guile! (John 1:47 [HKJV+S])

Neither did Paul as did most of the residents Palestine.

I say then, Hath YHVH cast away his people? By no means. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. (Rom 11:1, KJV)

Of Jacob, the name Israel was singular.

H3478 יִשְׂרָאֵל Yisra'el (yis-raw-ale') n/p.

1. he will rule as God
2. Jisrael, a symbolical name of Jacob

Of national identity, Israel was used in the plural.

Israel can be used as a symbol for both Jacob and the nation Israel (-ite(s)).

Today, to be called an Israelite, or an Israeli, means, of or relating to the people or the republic of Israel.

Who is a Jew?

The Merriam-Webster Dictionary defines the word Jew as,

noun \ˈjū\ : someone whose religion is Judaism, who is descended from Jewish people, or who participates in the culture surrounding Judaism.

² *When did the Hebrews or Israelites become known as Jews?* (January 4, 2013)

The simple definition of a Jew is 'one born of Jewish parents'. However, like the terms Hebrew and Israelite, the word Jew also carries with it similar plural and national meanings. It is sad to say that in these last times there seems to be strong opinions in many of the Hebrew-roots movements that keep them from uniting with others. There is a reason behind this ruse however.

Predominantly Orthodox, and most Messianic forms of Judaism, have gone to extremes to redefine these scriptural definitions, and this by reason of their traditional teachings necessary to become a Rabbi, Rebbe, or 'Jewish' teacher at any level. Why is this so?

Mistaken Identities

Many of today's 'Jews' claim to be or are descendants from the Ashkenaz Jews of Eastern Europe. What, then, does the bible about the Ashkenaz.

Now these [are] the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. (Gen 10:1-3, KJV).

Did you catch that? The above scripture clearly state that the Ashkenaz are descendants of Japheth, NOT the descendants of Shem—the father of the Semitic peoples. Many of today's Jewish scholars have acknowledged this, yet defend their claims for their own reasons. In the 1980 Jewish Almanac, the article *A Brief History of the Terms for Jew* states, "STRICTLY SPEAKING IT IS INCORRECT TO CALL AN ANCIENT ISRAELITE A 'JEW' OR TO CALL A CONTEMPORARY JEW AN ISRAELITE OR A HEBREW." (1980 Jewish Almanac, p. 3).

Many so called 'Jews' [Ashkenaz specifically] may not necessarily be who they think they are. Although much disputed, the scientific evidence is overwhelming.

World's Top Geneticists Back the New DNA Findings

The conclusion that today's people claiming to be "Jews" are Khazars and

Scriptural Allusions II

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned. (1Cor 2:14 [KJV])

have no blood connection to ancient Israel is backed up by many years of scientific, historical and archaeological research. It has been found that even such Jewish artifacts as gefilte fish, the round fur hats, and the symbol of the six-pointed star come from Khazaria. Almost none of the world's so-called "Jews" are descendants of Abraham.

Dr. Dan Graur, a world-famous Jewish geneticist who served on the faculty of Tel Aviv University for 22 years and is now at the University of Houston, smiles at the distress of the Zionists. Dr. Elhaik's research is, he said, "very honest." Graur is the recipient of the prestigious Humboldt Award, given to the world's top biological scientist.

In 2001, genetics research by Dr. Ariella Oppenheim of Tel Aviv University produced basically the same results as Dr. Elhaik. Oppenheim's study also found that the Jews origins are in Khazaria, and that they are of Turkic bloodline. She also reported that some Palestinians have the chromosome in their blood indicating they are Cohanim and Israelite. But Oppenheim's work has not stirred up the Zionists as much because she is not so public with her findings. So the Zionists' wrath is reserved for Elhaik, whose research they greatly fear. (Marrs, 2013; Shlomo, 2010).

So, we can see that all who claim to be Jewish may in fact not be a Jew.

All Israelites are of Hebrews descent.

Who is a Christian?

The first occurrence in the Bible of the word 'Christ-ian' Acts 11:26 around 43 A.D.³ long after the establishment of the New Covenant at Pentecost 50 days after Passover of the same year of Yah'shua's *farewell kiddush* with his disciples and just prior to his passion (Acts 1:3) (assuming His birth in 4 B.C, beginning His 3 1/2 year ministry at age 30 (per Yahudite [Jewish] custom) ... approximately 29-30 A.D. (26 + 3 1/2) (See Acts Ch. 2). The tag-name Christian was a pagan name.

The Jamieson, Fausset, & Brown [*Christian*] commentary [JFB] explains its origin.

The name first given at Antioch to Christ's followers. In the New Testament it only occurs in [1Pe 4:16](#); [Act 11:26](#); [Act 26:27-28](#). Their name among themselves was "brethren," "disciples," "those of the way" ([Act 6:1](#); [Act 6:3](#); [Act 9:2](#)), "saints" ([Rom 1:7](#)). The Jews, since they denied that Jesus is the Christ, would never originate the name "Christians," but called them [sect of the] "Nazarenes" ([Act 24:5](#)). The Gentiles confounded them with the Jews, and thought them to be a Jewish sect. ...

... the Gentiles [polytheistic pagans] needed a new name to designate people who were Jews, neither by birth nor religion [a tag-name]. And the people of Antioch were famous for their readiness in giving names: Partisans of Christ, Christiani, as Caesariani, partisans of Caesar; a Latin name, as Antioch had become a Latin city. But the name was divinely ordered (as *chreematizoo* always expresses, [Act 11:26](#)), as the new name to mark the new era, namely, that of the church's gospel missions to the Gentiles. The rarity of its use in the New Testament marks its early date, when as yet it was a name of reproach and hardly much recognized among the disciples. ... (Jamieson, Fausset, & Brown, 1961).

Much as today, men seek to categorize groups of other people by dominant characteristics and traits. The early followers of Yah-shua were a peculiar people to stereotype by the pagan Gentiles. Subsequently, the term 'Christian' was received contemptuously by the saints themselves. "The name "Christian" was intended as a term of scurrility and abuse, though it would naturally be used with contempt. They were known to each other as, and were among themselves called, *brethren*, ([Acts 15:1](#); [Acts 15:23](#); [1 Corinthians 7:12](#)) *disciples*, ([Acts 9:26](#); [11:29](#)) *believers*, ([Acts 5:14](#)) *saints*, ([Romans 8:27](#); [15:25](#))" ... (Smith, 1884).

But didn't Peter say in 1 Pet. 4:16 "... *if any man suffer as a Christian, let him not be ashamed; but let him glorify G_d on this behalf*"? OK, fair enough. But first, a mini-study about reading scriptures. For space sake, I'll keep it short and to the point.

1 Peter 4:16 provides a wonderful opportunity to discuss HOW one reads the scriptures. If the saints are to study whether a statement is of a truth (Acts 17:10-11), then it becomes necessary to understand why so many simply accept it 'as-is'. Here are several suggestions to consider.

- *Consider the source.* By whom was this word/phrase used, and to whom were they speaking? Apparent derogatory use by pagans to the followers of Yah'shua the Messiah
- Is it idiomatic or symbolic use of a

³ Source: *Smith's Bible Dictionary* by Dr. William Smith (1884).

word/phrase? No

- *What was the original word(s)/phrase?* The koinE Gr. Term Χριστιανός, meaning – akinsman of the Anointed One (the Messiah). Followers of the Messiah.
- *Is it contextually correct?* Yes, once replaced with the appropriate term as also do the other 2 references of its use
- *Is it anachronistically correct?* Yes, the Messiah had many followers by this time
- *Can I confirm its use by the witness of 2 or 3 references* (by nother verses, valid historical account(s), is it repeated in any other part of the scriptures? Yes, once replaced with the appropriate term
- etc. ...

Considering the information from above, the Apostles, as well as the Jews of that time, would never have used the pagan Greek term *Christ-iani*. So, why did the original word get replaced? The most widely circulated bible in the world remains the King James Bible, or commonly referred to as the Authorized Version [AV]. As a professed Christ-iani, of course King James would choose the word 'Christian' over the originally intended, 'Messianic' (a follower of the Messiah). Yes, so replete has the Christian ethos been instilled in the English speaking world, despite the evidence, even most [but not all] English bible commentaries and dictionaries use the term Christian. For example, the widely used Strong's Concordance authors acknowledges that the original meaning was 'transliterated', and used 'figuratively'. Yet almost every ministering elder among the sabbath keeping faiths persist in using the word Christian.

G5546 **Χριστιανός** **Christianos** (khris-tee-an-os') n/g.

1. **(properly, only of the redeemed) a kinsman (relative by blood) of the Anointed-One (the Messiah, also called Christ)**
2. **(figuratively, as understood by the nations) followers of the teachings of Christ**
3. **(improperly, though very common) a person who identifies himself as a Christian only because he does not identify with another religion**
4. **(transliterated) "Christian"**

Root(s): G5547 ... (WordWeb Pro, 2007).

It was prophesied of the 'Jews' that, "The

sceptre shall not depart from *Judah*, nor a lawgiver from between his feet, until Shiloh come; and unto him [*shall*] the gathering of the people ..." (Gen 49:10)- meaning that the rule of law [Torah] shall not pass away because of their persistence in its authority and the tenacity to protect it [*Benjamin*]. *Israel* too has carried forward a significant message to following generations – the message of the Messiah and promise of the Kingdom of Yahweh. Both offer these gifts in the form of print and media today ... the Bible, Tanakh, Mishna, Yerushalmi Talmud, not the Babylonian), Aramaic translations [E. Syriac], commentaries, etc.. However, as the examples above strongly suggest, we need to be careful by and consider from what perspective, from what ethos, the authors wrote it.

For us today, the answers to the *source* of this and much more deception originated in the past. For further information, see the Info Box titled **Simon (Peter) Magus** at the end of this article. Now, back to our topic ...

Summary of the above.

Based upon the information above, and much more, we at TTSAOY do not support any form of Kabbalic Judaism, nor do we support the notion of Christianity's many counterfeit replacement theologies. The very name was not, and is still of pagan Greek mythos origins and has since developed into the greatest deception tool of ha-Satan and has specifically targeted the newly formed covenant people during Yahshua's time and since. The target has always been the chosen people, today's house of Israel and Judah.

So who do we at TTSAOY support? The spiritually inward Jew.

Who is a Jew Inwardly? (Rom 2:29)

When teaching in Rome, Paul said of himself,

I say then, Hath 'Elohim cast away his people? 'Elohim forbid. For I also am an Yisra'ELite, of the seed of Avraham, of the tribe of Binyamin. (Rom 11:1 [HKJV+S])

Paul later adds, In the book of Romans, he writes that he is,

"... of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; ... (Phil 3:5 [HKJV+S])

Then he introduces the phrase *Hebrew of Hebrews* – an ethnic idiom meaning a true decent of Abraham.

In the book of Romans, Paul delivers the

message of the gospel. Early in this treatise, here he states,

... he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of YHWH. (Rom 2:29, RNKJV)

Here, Paul uses the word 'Jew' in the national sense. As the discussion went, this verse was a turning point to his intended message. What he tells the Romans, and us today, is that one does not become a spiritual kinsman to Israel because they abide by law alone, but by the gift of Yahweh, and through faith—and that faith by the power of His indwelling Spirit [those truly called, baptized, receiving the laying on of hands, demonstrate the fruits of the spirit, etc.]. Another take-home message was that the true saint understands that the law is spiritual (vs 7:14) and that we are to be spiritual, not carnal, minded (self deluding and full of conceit—self reckoning).

Paul's message was clear, a true saint is one who walks in the “spirit of faith” (2 Cor 4:13) – the Holy Spirit acting upon the spirit of man within each of them-- these are they whom are 'a Jew inwardly' and kinsman of Yah'shua and Father Yahweh.

Conclusions

American humorist and satirist Samuel L. Clemens [Mark Twain] once wrote about the influence of social maxims and how they tend to carry over from generation to generation. He wrote, (see image at right)

We can easily imagine before each presentation that mentors and peers worked together to ensure what was going to be recited and how. Can we also see that our human spirit guides us in such matters? How much information, might we also suppose, has only been 'passed down' as truth from behind a podium when in fact it is incomplete and/or misguided? The Apostle John once wrote, “*And the light shineth in darkness; and the darkness comprehended it not*” (John 1:5). John was talking about creation here; but, as part of that creation, the saints too ought not to put their trust in rhetorical maxims at the neglect the light of truth? I am not promoting Gnosis [Simon Magus major contribution and a founding principle in the process of converting secular Roman to spiritual Rome]. No, The scriptures themselves tell us,

All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2Tim 3:16 [KJV])

Look to the scriptures for answers, not to tired and failed rhetoric!

In this article, we have discovered the meanings of the words *Hebrew, Israel(ite), Jew, Christian*, and the 'inward Jew' by deeply studying into terms, idioms, context, and scripturally valid historic evidence. Considering today's public access to technology and print material, these truths can be easily found. Just as Paul told the Romans, today's saints have little to no reason to claim ignorance in such matters.

In the USA, while most saints-to-be and some present among them, appear as Gentiles, it may be surprising who among all of us may be among the chosen at the first resurrection. To use a football analogy, [it is that time of the year, and I might add – GO BRONCOS!] “you can put lipstick on a pig but it's still a pig.” There are many among the saints that need your role model and guidance as a saint. So be one! Study as the Berean and pray diligently that Yahweh will reveal his mysteries to those who seek Him.

~ Alle-lu-Yah, and Amen.

The prime feature of the evening was in order now—original “compositions” by the young ladies. Each in her turn stepped forward to the edge of the platform, cleared her throat, held up her manuscript (tied with a dainty ribbon), and proceeded to read, with labored attention to “expression” and punctuation. *The themes were the same that had been illuminated upon similar occasions by their mothers before them, their grandmothers, and doubtless all their ancestors in the female line clear back to the Crusades.* “Friendship” was one; “Memories of Other Days”; “Religion in History”; “Dream Land”, “The Advantages of Culture”; “Forms of Political Government Compared and Contrasted”; “Melancholy”; “Filial Love”; “Heart Longings”, etc., etc.” (*The Adventures of Tom Sawyer, Mark Twain, 1876/2006, pp. 114–115; italics added*)

Info Box

Ways of Reading the Scriptures

Question: "What is the difference between exegesis and eisegesis?"⁴

Exegesis and eisegesis are two conflicting approaches in Bible study. **Exegesis** is the exposition or explanation of a text based on a careful, objective analysis. The word exegesis literally means “to lead out of.” That means that the interpreter is led to his

4 Information courtesy of, <http://www.gotquestions.org/exegesis-eisegesis.html#ixzz2kqO1KBBr>

conclusions by following the text.

The opposite approach to Scripture is **eisegesis**, which is the interpretation of a passage based on a subjective, non-analytical reading. The word eisegesis literally means "to lead into," which means the interpreter injects his own ideas into the text, making it mean whatever he wants.

Noun: **exegesis** (exegeses)

1. An explanation or critical interpretation (especially of the Bible)

Noun: **eisegesis** (eisegeses)

1. Personal interpretation of a text (especially of the Bible) using your own ideas ... [WordWeb.info]

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FYI:

It's more than just about 'context'.

When shopping for a new study, interlinear, reference, parallel, or other types of bibles there are several red-flag words to be aware of; words such as: dynamic or functional equivalence and oldest or original texts. It is also important to understand that most bibles contain a faith bias as do most commentaries and dictionaries. In fact, almost 100% of these type bibles are copyrighted for their uniqueness. But is this the 'way' of a true saint? Yeshua instructs,

Matt 10:8 ... Freely you received, freely give.

There are lost messages due to custom bible interpretations: revised texts, equivalent texts, literal translations, updated linguistics, modernizing, and tailoring to ethnic preferences, all impart the reader only 'partial' or skewed messages as compared to their original purpose. Literal translations are among the most misleading.

"Literal" basically means translated "word for word" as much as possible. The guiding principle of a "literal" translation is "As literal as possible, as free as necessary."

... "thought for thought" rather than "word for word," in either case, due to the unique idioms found in different languages, increase the risk that a translator will intentionally or unintentionally introduce his or her biases into the translation."

~ Mark D. Given—Missouri State University

Can you name the only bible that is NOT copyrighted and still has been printed 6,001,500,000 (yes, that's six billion) times?

... and yes, when reading your bibles it is important to keep things within context.

For Your Consideration

Once established, the church of Roman quickly structured its hierarchy of internal governance. The **Church** describes as its hierarchy its **bishops, priests** and **deacons**.[\[1\]](#)[\[2\]](#) In the ecclesiastical sense of the term, "hierarchy" commonly means the body of persons who exercise authority within a Christian church.[\[3\]](#) In the Catholic Church, authority rests chiefly with the bishops,[\[4\]](#) while priests and deacons serve as their assistants, co-workers or helpers.[\[5\]](#)

Although widely denied, Zionist and Kabbalic Judaism has also developed their version of governance with certain similarities to ancient Israel, the days of priests and temple servants.

*Hierarchy of the Catholic Church*¹ [with active links]

- **1 Bishop**
 - [1.1 The Pope](#)
 - [1.2 Patriarchs](#)
 - [1.3 Major archbishops](#)
 - [1.4 Cardinals](#)
 - [1.5 Primates](#)
 - [1.6 Metropolitans](#)
 - [1.7 Archbishops](#)
 - [1.8 Diocesan bishops](#)
 - [1.8.1 Equivalent of diocesan bishops in law](#)
 - [1.9 Other bishops](#)
- [2 Ordinaries and local ordinaries](#)
- [3 Presbyterate](#)
 - [3.1 In general](#)
 - [3.2 Priests in service outside their diocese](#)
 - [3.3 Positions within a diocese at diocesan level](#)
 - [3.4 Vicars Forane or Deans](#)
 - [3.5 Pastors](#)
 - [3.6 Parochial Vicars](#)
 - [3.7 Honorary titles](#)
- [4 Diaconate](#)
- [5 Laity](#)
- [6 Religious](#)

*Rabbis, Priests, and Other Religious Functionaries*²

- Rabbi: Teacher and decider of matters of religious law [not a priest]
- Chazan: Cantor, who leads congregation in prayer
- Gabbai: Volunteer who assists with Torah readings
- Kohein: Descendants of Aaron—the original High Priest
- Levi: Descendant of the biblical Levites, temple servants
- Rebbe: A “spiritual leader”, also considered to be a tzaddik
- Tzaddik: A “righteous person” with spiritual or mystical powers

*Islam Religious Hierarchy*³ [with active links]

- [1 Caliph](#)
- [2 Imam](#)
- [3 Grand Imam](#)
- [4 Grand Mufti](#)
- [5 Muezzin](#)
- [6 Mujtahid](#)
- [7 Titles used only by Shia Muslims](#)
 - [7.1 Ayatollah](#)
 - [7.2 Grand Ayatollah](#)

For Your Consideration (Cont'd)

What was the government in ancient Israel?

Originally Israel was ruled in tribes and directed by a prophet. After Moses Israel begins to have Judges who were supposed to be righteous leaders. That didn't work out all the time as there were occasionally wicked judges. After Samuel, we see Israel switching to having Kings to be more like the other nations around. An interesting correlation is that as the form of government moved from tribal Israel to Kings, the Old Testament records the slow degradation of Israel. As long as there were righteous rulers, things worked out okay, but as soon as the rulers fell, the nation as a whole was allowed to fall into captivity.

In ancient Israel there was a war between Israel and the Philistines to control Canaan. The first Israeli sovereign was Saul in around 1020 BC but he was not able to defeat the Philistines. David was the second king and he defeated the Philistines and captured Jerusalem. David was a great monarch for 40 years (Selling, 2013).

Once Israel was established as the United Kingdom under Saul, in modern terms, ancient Israel was transformed to a theocratic nation. In contrast, the early Hebrews' civil and spiritual structure was guided by Prophets and seen as pure monotheism. The belief that there is only one G_d for all peoples was the dominant tenet, and the Law of Moses their rule of governance.

Noun: monotheism

1. Belief in a single God

Noun: theocracy

1. A political unit governed by a deity (or by officials thought to be divinely guided)
2. The belief in government by divine guidance
- ... [WordWeb.info]

For your consideration: Given the information above, and drawing from your own studies, how would you describe the government during the millennial rule? (scriptural references required)

Footnotes:

1. Information courtesy of, http://en.wikipedia.org/wiki/Hierarchy_of_the_Catholic_Church#Bishop
2. Information courtesy of, <http://www.jewfaq.org/rabbi.htm>
3. Information courtesy of, <http://www.hierarchystructure.com/islam-religious-hierarchy/>

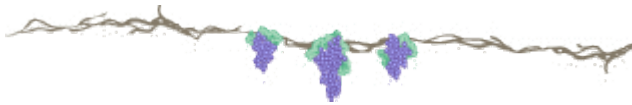
Rosh Chodesh 10

December 2013

The new moon should be visible within the realm of Israel on December 4, 2013
Jerusalem Standard Time [JST] after sunset.

Data for November:

Sunset	5:20 PM (JST)
Moonset	7:33 PM
Age	2.0d
Illumination	5%'



The Feast Days of Yahweh (2013)

-	Abib 1	-	Mar 14
-	Yahshua's Kiddush & Renewing Covenant (at even)	Abib 13	Mar 26
-	Passover Memorial (at even)	Abib 14	Mar 27
I, II	Passover Feast	Abib 15-21	Mar 28- Apr 3
-	Wave Sheaf	Abib 16	Apr 4
III	Feast of First Fruits	Abib 16 + 49	May 17
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 8
V	Atonement	Day 10 of 7 th new moon	Sep 17
VI	Feast of Booths	Day 15-21 of 7 th new moon	Sep 22- 28
VII	Last Great Day (8 th Day)	Day 22 of 7 th new moon	Sep 29

Lighter Side



A burglar breaks into a house. He starts shining his light around looking for valuables. Some nice things catch his eye, but as he reaches for them, he hears, "Jesus is watching you."

Startled, the burglar looks for the speaker.

Seeing no one, he starts putting the valuables in his bag. Again, he hears, "Jesus is watching you."

This time, he sees a parrot. "Who are you?" the burglar asks.

"Moses," the bird replied.

"Who the heck would name a bird Moses?" the man laughed.

"The same kind of people that would name a Rottweiler Jesus."



"The trouble with monotheism is that you can never get a second opinion."

"I look at Jerusalem as being a beacon for the three monotheistic religions"

~ King Abdullah II

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