

Chodesh Report

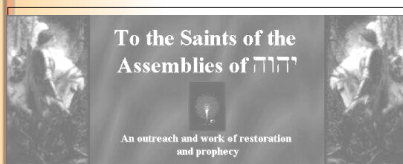
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The Original Chodesh Newsletter

Issue 41

The Nazarene Hebrews: Culture & Lifestyle



Index

Main Article	1
Scriptural Allusions	1, 3
For Your Consideration	11
The Data, Lighter Side	14
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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

And many nations shall come and say, "Come, and let us go up to the mountain of יהוה, to the House of the Elohim of Ya'aqob, and let Him teach us His ways, and let us walk in His paths. For out of Tsiyon comes forth the Torah, and the word of יהוה from Yerushalayim." (Mic 4:2, TS98)

Introduction

In previous issues of our Chodesh Reports [CR] we have often discussed common human behaviors with brief explanations of the 'why's' behind the spirit of man and the more positive influences of the Ruach Chodesh. In CR 10, we briefly defined who is a Hebrew and who today's spiritual Israelites are [one who practices 'the way(s)' of YHWH – or, as Paul chose to say it, a *Jew* inwardly, or a true saint]. In the next few issues we will be exploring 'how' these 'saints' live(d), how they then dressed, what they ate, their homes, how they viewed work; and most importantly, the customs and traditions that led them to peace, and happiness and success as a nation.

A Simpler Place in Time?

Were the lives of ancient Israelites and more modern times of Yah'shua that much different than today's?

From a modern-day Western and (oftentimes mistakenly applied) anachronistic view, we could ask: Were there stores and super-markets in those days? Were there entertainment centers and role model personalities in those days? Did jobs and careers exist as they do today? Were family dynamics similar to what we call 'nuclear-

families'? Did the people within their societies determine their own social norms, customs, and traditions? Did rulers and elders serve their communities, or rule-over the public? Were the people concerned about such matters as economic instability? Was it really a simpler place in time?

Since human nature is a constant, what could be so different about day-to-day life as compared to today's?

Daily Life

In their day, they used clay pots, flat irons, fuel fired ovens, and roasted meats on open fires and skewers. Today, we have metal pots, grilles, and electric or gas fired ovens, and outdoor kitchens, and shish-kabob. Ancient Hebrews traveled on foot, on horse and donkey backs, in carts and wagons, and all on dirt trails and stone paved roads. Today, we commute on foot, bicycles, cars, buses, airplanes, and mono-rails on dirt and asphalt and concrete paved roads, steel rails, and even in the sky itself. They had local storytellers, coliseums, and various forms of song and dance depending upon the occasion. Today, we have books, electronic media, I-Max theaters, and similar gatherings with song and dance. Human behavior. It would seem very much the same in either place in time;

however, the technology and culture of their environs was very different.

The basics



Illustration 1: A colorful variety of breads, vegetables, dates, and legumes await the busy shopper's sampling.

Food. Surprisingly, yes, the Hebrews did 'dine out' when journeying and to and from festival travels. In route, visitors were given free rooms, but board and livestock care for a fee. Stables were their parking lots and attendants cared for their pack-donkeys, camels, and cargo. These servants were sometimes bondsmen, or slaves, debtor, or sojourning barterers for room and board under the supervision of the inn-keepers/owner. Common foods served might include: legumes, vegetables, fruits, and a variety of meats – roasted locusts, lamb, goat, beef (a very popular herd animal of Hebrews), and various fowl – doves, chickens, quails, cranes, and young pigeons. Of course flat and loaf breads, milk, and honey were cheerfully received during meals and, of course, assorted new and aged wines were served before, during and after meals. Beer was a libation often shared during their Egyptian captivity years and a common drink among friends conversing on the roof-top patios. All seemed to have a curious likeness for condiments as well. Oriental varieties included herbs and spices such as cinnamon, calamus, garlic, mustard seed, chervil, and sweet herbs like mint, sweet cicely, and anise. Parsely was a particular favorite after meals as a breath freshener.

Clothing. Contrary to Greco-Roman historical accounts, both scripture and archaeological evidence reveals a variety of clothing styles and uses in ancient Israel's time. Although those who assimilated to the cultures in which they sojourned, bearded men did not roam the desert wearing ankle length tunics wearing turbans while carrying a shepherd's staff. Popular then

as now, upper apparel was usually a short and/or long tunic. Variations existed but were generally made of wool which was easily gotten and much cheaper than linen – linen, a prized material usually worn for special occasions and especially used by the priesthood during temple maintenance and worship service. Blacksmiths wore a skirt-like kilt usually made of leather to prevent burning from sparks, kiln fires and red hot metals. In the towns and cities, men wore layered robes with outer mantles [cloak like capes and/or seasonal robes]. Women wore similar layered clothing, but their preference was usually of unique patterns and blend of colors. Women wore ornate head coverings, and as was men's head coverings, for protection from the sun. On sabbath days, Hebrew men and women wore an outer mantle (tallis) and headstalls (a crescent shaped bonnet, or kippah also called a yarmulke) and on the four corners the customary white tzitzit (fringe) with the blue ribband [Num 15:38]. The wealthy may also wear an under garment beneath the tunic blouse bearing similar fringes and separate linen trousers held up by a colorful sash.

The standard footwear was leather sandals made from sheep or goat skins. As in today's Palestine, when traveling many carried their sandals over the shoulder to save them until they came close to a town or village. Boots didn't exist except in the form of the long-laced sandals that soldiers wore ... and as in 'booty' - the spoils of Israel's conquests [Num 31:32; Jer 49:32; Zeph 1:13].



Illustration 2: A variety of olives on display.

During the 6-day work-week, men as well as women would pull their everyday-wear tunics between their legs (back-to-front) taking the shape of pants when working in the fields or performing certain physical daily chores – like the blacksmith, the ox-bearers and stall workers, the wine pressers, fishers; and when doing household chores requiring stooping and bending. Their appearance must have been similar to MC-Hammer's infamous parachute pants, only made

of fine wool rather than silk and tzizit rather than dangling zoot-suit chains.

Dwellings. As a contractor in the building trades for a large portion of my life, I have a special interest in ancient construction techniques. I was quite impressed with early Hebrew architecture. Similar to Native American construction, while being practical, typical designs accommodated not only quality shelter they also incorporated what we today would call passive solar lighting, heating and cooling technologies.



Illustration 3: A craftsman carving ladles, oars, and variety of useful tools.

Thick walled construction covered with adobe kept the heat out during hot summers, and kept the heat in during the winter. Outdoor ovens kept the heat out in summer while indoor masonry ovens served as pleasant radiant heat sources during the day and long lasting heat sinks over nights. Vertical construction insures minimal heat loss since all indoor flooring was also of ceramic materials [clay and/or slate over wooden ceiling beams]. The thick-walled water jars [Joh 2:6-7] were kept in shaded areas to keep them cool. The windows were often covered with fancy lattice resembling olive branch patterns. Oil lamps were lit over night allowing their light to illuminate the courtyards and walkways in front of their homes.

A compact living arrangement, the lower level is where they kept a minimum of livestock, usually young nursing critters. I remember my own grandparents doing the same for a runt calf or basket of chicks until they were mature enough to survive on their own. This is also where the house slave/bondsmen lived and bedded while maintaining the area and keeping a close eye on the livestock.

In the summer most foods were cooked outdoors in oven and pots. The main level was the primary area for food preparation and serving. In the

wealthier homes, more trusted servants and house musicians would often live in the rooms located on this floor. Family bedroom locations varied from the main floor to cool roof-tops. Roofs were also given up to sojourning strangers as a bedding area when one hosted weary [but trusted] travelers – those of their faith or of some tribe of Israel, never a goyim.

Rural Life. Rural life was one of self-sustainability for the most part. Women would venture to local towns on Tuesdays and Thursdays where certain items could be 'gotten' [bartered for or purchased with coin]. Everything one could need was often found within close proximity: gardens, fruit trees, fresh milk and livestock were common even within smaller villages. Ever crafting and caring for the premise and livestock, these hardy folks were happy, productive, and healthy in all their endeavors. Their diligence and pleasure stemmed from their desire to demonstrate themselves as the “good and faithful servant”, both to YHWH and then to their brothers (fellow Israelite citizens).

Protection from alien invasions was a matter of local authority which belonged to the next nearest village/town/city – very much like the clans and villages founded by the Normans (Norsemen from northern France) after invading Great Britain around 1169 CE.

Villages. Communities varied from clans and villages to towns and cities. Developing communities would build on hills as a matter of sanitary and irrigation logistics. The larger families would build their homes around a common courtyard area sharing a well, or water cistern, and other resources. When they became too large, they would expand in similar design until the community became sufficiently populated to become a town. The overseers of civil order, smaller communities would have their own *San-hedrin* [definitely a Greek word but carpet-bagged by the Yahudites] consisting of a minimum of three elders. These small villages did not have their own synagogues and would often travel to the nearest town for sabbath and festival observations. Regional authority hierarchy will be discussed below under the headings 'Politics' and 'Civil Governance' below.

Scriptural Allusions II

“Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city. (Rev 22:14, TS98)

Towns/Cities. Sizable host towns were designed for such each having named streets offering a diversity of goods, crafts, and wares under colorful open-front tents and sun screens. On the perimeter, one can find agricultural tools or livestock used for transportation, their own herds, and/or food sources. One would find open food markets down one street and blacksmiths on another. The men would migrate to the popular knife, sabre, and Dagger-Smythe shops while women might be drawn to lavish displays of colorful textiles of head coverings, veils and rugs swaying in the morning breeze. The aroma of hot spiced teas, pastries, and roasted meats awaits ones hunger on Cafe Street. Scented fuller's soaps, candles, perfumes, incense and exotic oils fill the air with pleasant aromas; and for those little ones who may have gotten a bump or minor laceration during the chaos of the day, parents could visit the street with therapeutic herbs where both medicinal and cooking spices could be found. For the adults, headaches were treated with a white willow tes (tablet-like resin droplet), and mullein or mint tea for their upset stomach. One could even purchase frankincense for relaxation and (if needed) a wonderful anti-oxidant, and myrrh used for purification rituals and also for breathing therapy¹.

A steady stream of caravans came and went delivering and taking back to their own lands a wealth of merchandise:

“... gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thiyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls [Gr. G5590 psuche - passions of desire] of men. And the fruits that thy soul lusted after ...” (Rev 18:12-14, KJV)

The Hebrew marketplace was much like, in today's terms, an outdoor shopping mall. Today's consumer-society might feel right at home in such an environment.



Illustration 4: A textile and tent maker at the marketplace.



Illustration 5: ... and plentiful parking spaces.

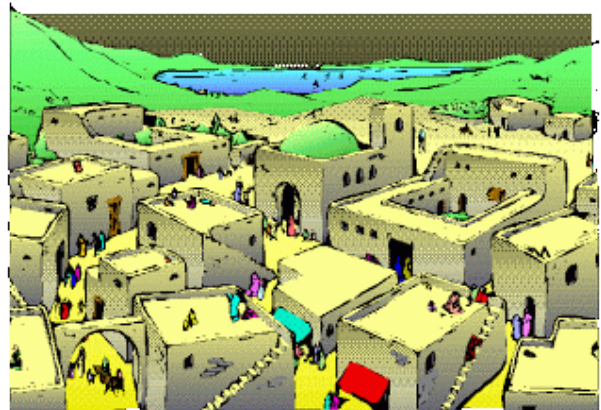


Illustration 6: Israelite village image.

¹ From, <http://www.asian-recipe.com/herbs/biblical-herbs.html>



Illustration 7: The Houses of Ancient Israel: Domestic, Royal, Divine offers a view of life in an ancient Near Eastern agricultural society. The exhibit contains a full scale replica of an ancient israelite home. The exhibit is arranged in terms of the buildings - the houses - associated with the different levels of that society: family dwelling, palace and temple. This arrangement parallels the ancients' own view of their social organization as a three-tiered hierarchy of nested households, where each level of the hierarchy was contained within the next higher level. ~ Courtesy of Harvard Semitic Museum

A WOMAN'S DAILY LIFE IN ANCIENT ISRAEL

As it did everywhere else in the Ancient World, an Israeli woman's life was centered in the home. For the majority this was a small wattle-and-daub or baked clay and straw brick house in a village constructed around a spring or well. There were walled towns but apart from Jerusalem these were not that much bigger. An outside staircase to a flat roof might add to the living space, for the climate was mild and much of life was lived in the outdoors. Larger houses were built around a central courtyard. With space at such a premium inside the walls of a town, even a small tree or bush would have been a rarity, but most of the women who lived in a village would probably have had some sort of garden as a source of food, flowers and pleasure.

Needless to say, the homes of the rich were more spacious and made of better material. A poor woman would have swept a beaten clay floor, while a rich woman would have had a servant sweep a tile floor. Only the richest would have been fortunate enough to live in a stone house despite the parable stressing the importance of stone for the foundation. The less wealthy would have had to do

without a fireplace, but a simple brazier supplied all the heat that was necessary in such a pleasant climate; except for the supper rich all cooking was done in the outdoors.

The market was located just outside the walls of the town. Unless she were rich enough to have servants, every woman would have to pay regular visits to buy the necessities. Civic business was conducted there also, but unless the woman herself was involved she would have no reason to be present.

Having children was, of course, the ultimate aim of all the women in Israel. Everyone felt very sorry for any wife who failed to deliver at least a daughter if not several sons. Children of both genders were loved equally, but boys were preferred for the simple reason that girls left home when they got married; sons were permanent assets while daughters were temporary. Even mothers, then, would prefer to have a son who would remain part of her family forever than a daughter who would eventually have to leave and become part of another household. While there may have been greater rejoicing for a son, particularly a first-born, daughters were cherished just as much while they were growing up.

While having children was a woman's most important achievement, the bulk of her day to day life was spent in raising them, keeping the house clean and cooking meals. The Jews were by and large light eaters, but they enjoyed their food and were happiest when guests were present. Bread was a part of every meal. Without modern preservatives, fresh loaves had to be baked every second day or so. Since flour did not come in a bag from the supermarket it had to be freshly ground between two stones every time new loaves were desired. Whether it was barley bread for a poor family or wheat bread for a well off one, it was the woman's job to grind the grain and kneed the dough. The loaves were usually round and placed directly on the coals of an open fire. The best flour was mixed with oil, mint, cumin, cinnamon and even locusts to make a cake. A sort of honey doughnut was made by frying it in a pan.

Cow's milk was known but it was not used very much. Sheep and goats were preferred and their milk could also be used to make butter or cheese. Honey was the most common sweetener, but juice from grapes or dates could also be used. A special treat was a meal of locusts. When boiled in salted water they tasted somewhat like shrimp. If dried in the sun they could be kept for use at some other time of the year, when they would be ground into a powder and mixed with wheat

flour for biscuits or simply moistened with honey or vinegar.

Dinner was expected to include lots of vegetables, beans, lentils, cucumbers and onions being the most common. Middle-income families might supplement their bread and vegetables with some fish, kid or lamb. Chickens were rare but pigeons were plentiful. Only the very rich could afford "a fatted calf". Food was strongly seasoned: pepper was expensive but they used mustard, capers, cumin, saffron, coriander, mint, dill and rosemary. There was almost always a local wine to wash it all down.

From:

http://www.womenintheancientworld.com/daily_life_in_israel_at_the_time_of_christ.htm

Education

"Give me just one generation of youth, and I'll transform the whole world."

~ Vladimir Ilyich Lenin

In the USA, public education is at a crossroad. In an attempt for social transformation, outcome based education [OBE] has failed at many levels, including changing the way our youth perceives and behaves. Call it outcome based, Mastery Learning, Performance Based Education or by any other name, our current public education carries with it one agenda that undermines the very fabric of our society. Writes Ann Wilson in her ground shaking book *Pavlov's Children: A Study of Performance-Outcome-Based Education* (1994),

Outcome-Based Education focuses on what the student *is*, not on what he knows. It is designed for every child to FEEL successful ("Gwinnett Organizing Around Learner Success") in school although he might not BE successful. ...

And public education's primary tool is?

... OBE's mission is to transform our culture by social engineering through psychological manipulation of behavior.

In a damning expression of their motive, Dr. William Pierce of Harvard University delivered this message to the audience at a Childhood Educational Association seminar in Denver Colorado,

"Every child in America entering school at the age of five is insane because he comes to school with certain

allegiances toward our founding fathers, toward our elected officials, toward his parents, toward a belief in a supernatural being, toward the sovereignty of this nation as a separate entity. It's up to you teachers to make all of these sick children well by creating the international children of the future" (Free World Research Iowa Report, January, 1993, "The Established Religion of America's Public Schools," p. 4).

OBE is designed to produce "politically correct" students who will fit into a world community by removing intellectual and moral differences between Americans and citizens of other countries.

Now that should scare most parents into either private or home schooling, so long as our own government will allow. As far back as the 1970's, government has openly expressed their desire to transform society into a secular world.

The Congressional Record, April 8, 1975 quotes the author of "Concepts and Values," "Any child who believes in God is mentally ill."

... (Hall, 1994).

In direct opposition, Israelite parents began teaching their children at an early age. To premise this process, the reader should understand, Spiritual Israelites (Nazarene Hebrews) considered themselves as the intended nation of priests that Yahweh had intended. And their conduct is representative of their culture as a whole. "Says A. Edershiem²,

In the days of Christ the pious Jew had no other knowledge, neither sought nor cared for any other--in fact, denounced it--than that of the law of God. At the outset, let it be remembered that, in heathenism, theology, or rather mythology, had no influence whatever on thinking or life--was literally submerged under their waves. To the pious Jew, on the contrary, the knowledge of God was everything ... (1994).

Education began at home: The mother prepared the child in early life starting with careful training techniques that enhanced a child's memory - a practice

2 A. Edershiem (1994). Sketches of Jewish Social Life.

still used today. Formal training usually began at age 3. Verses of Scripture, benedictions, wise sayings, etc., were impressed on the child, and mnemonic rules devised to facilitate the retention of what was so acquired.

Bar Mitvah - The term "bar mitzvah" appears first in the Talmud, the codification of the Jewish oral Torah compiled in the early first millennium of the common era. This modern term does not have any scriptural reference.

Says Deuteronomy 11:19 (speaking of the law), "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (KJV). Formal schooling (reading, writing, and arithmetic) began at **3 years age**. The father would resume training at **age 5** when the child began learning the Hebrew Bible [Pentateuch] starting with the book of Leviticus - which contained the ordinances and to be learned as early as possible. Home schooling was standard until **age 6** when those living near towns with synagogues would send their children to schools. Scholars and Levites were their teachers resuming their studies of Torah and the necessary elements of mathematics, reading and writing. Gifted children were often separated for advanced schooling in higher academics. Many were trained towards the priesthood (see Neh 10:36), while others were trained in the crafts and the guilds of their fathers. A child in Galilee would likely be trained in fishing, boating, and related trades; such as, marketing, accounting, shipping and trade and commerce ... business matters.

Girls were educated similarly to boys regarding torah at an early age, but as young women they were trained in domestic skills. One need only read Proverbs chapter 31 to realize how well educated and capable women really were in the whole of Israel ... who held the status of women higher than any nation around them. Graceful in all her ways, able to manage her husbands business in his absence, to barter and deal in public markets and in business, Israelite women were not only well groomed and adorned they set a magnificent example of '*la femme parfaite*'. They were equally respected in matters of law and ability as Esther, Ruth, Mary, Priscilla, and many others bear witness. But back to education and schooling of children.

According to Jewish history, at **age ten**, students were presumed now to have mastered the Torah. Boys were then introduced to the Mishna and later the Talmud at **age 13** [which didn't exist until after

the 2nd century CE.; but, such is the history as written by the victors (Winston Churchill), often being revised].

At **age twelve**, we have an accurate historical account in Yah'shua's own life. At 12 a boy was accepted as a young adult and allowed to enter into the company of the men at the local synagogue (Edershiem, 1994; AV, 1917 ed.).

And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not [of it]. But they, supposing him to have been in the company, went a day's journey; and they sought him among [their] kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. (Luke 2:42-46, KJV)

G. Hall, Head of the School of Theology at McAuley Campus, Banyo, Brisbane adds,

Education was a priority for Jewish people. Jesus would have learnt the Bible at the village school (until the age of twelve) and at the local synagogue. This accounts for Jesus' knowledge of Hebrew (the language of the Bible) and Aramaic (the language in which religious discussion was held). It was also the custom of the time for young adults to attach themselves to a local teacher or sage. Although we know little of Jesus' young adult life, we do know that he eventually chose to be a disciple of John the Baptist. Certainly, by the time of his 'public ministry', Jesus was well versed in the Scriptures and the Jewish tradition. This suggests that he spent many years learning and discussing his Jewish faith and heritage. (From: THE WORLD OF JESUS' TIME Life in Galilee).

Today's jobs and careers often require ongoing education. The attitude for the ancient Hebrews was that one never stopped learning. Even the prophets were schooled in the Law and History. In Samuel we

Scriptural Allusions II

"Blessed are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city. (Rev 22:14, TS98)

read,

After that thou shalt come to the hill of Elohim, where [is] the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: ...

And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing [as] appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. (1Sam 19:5,20, KJV)

Jamieson, Fausset, and Brown define the 'hill of Elohim' as,

the hill of [Elohim]—probably Geba (1Sa 13:3), so called from a school of the prophets being established there. The company of prophets were, doubtless, the pupils at this seminary, which had probably been instituted by Samuel, and in which the chief branches of education taught were a knowledge of the law, and of psalmody with instrumental music, which is called "prophesying" (here and in 1Chr 25:1; 1Chr 25:7).

As we can see, there was a company of prophets with Samuel as 'president' of the college. In 1 Chronicles 25:7 we see that such 'companies' could share an alumni of 288 members. It is certain that Yah'shua had an insight and knowledge beyond human ability; but, as pious Jewish parents Joseph and Mary would have ensured a '*par excellent*' education for their and YHWH's son. Yah'shua shared the same environment as his cousin John [the Immerser] in his early years. Living only a few miles from the colony of Essen scholars/teachers, John the Immerser's own faith varied in only few ways from their teachings. Scriptural quotes authored by John found in the Dead Sea Scrolls bear this witness (Trimm, 1999). It is possible that Yah'shua also partially shared in John's education by the Essene scholars during His early adulthood.

Ongoing education, as the Hebrews believed, should be ongoing. As the student Yah'shua Himself became Master, likewise so should the saint.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but

whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven. (Matt 5:17-19, KJV)

That brings us back to mothers and fathers, who, "*shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up*" and train up the children as the future teachers they too should become.

Currency, selling, borrowing, and debt

Finance and business has always been a serious matter for Hebrews. An economy strongly based upon agriculture, barter and crafts exchange were commonplace at community gatherings. Commerce and trade with people of other nations was also common; ergo, currency sometimes was a necessary form of exchange. Hebrews who had to travel a long distance to festival sites were advised to exchange their resources to coin, but at an increased amount [a fifth] Lev 27]. The standard of measure was the shekel (H8255). Here's an excerpt from Fausset's Bible Dictionary: Weights and Measure.

WEIGHTS: *mishkol* from "shekel" (the weight in commonest use); *eben*, a "stone", anciently used as a weight; *peles*, "scales". Of all Jewish weights the shekel was the most accurate, as a half shekel was ordered by God to be paid by every Israelite as a ransom. From the period of the Exodus there were two shekels, one for ordinary business ([Exo 38:29](#); [Jos 7:21](#); [2Ki 7:1](#); [Amo 8:5](#)), the other, which was larger, for religious uses ([Exo 30:13](#); [Lev 5:15](#); [Num 3:47](#)). The silver in the half-shekel was 1 shilling, 3 1/2 pence; it contained 20 gerahs, literally, beans, a name of a weight, as our grain from grain.

The Attic *tetradrachma*, or Greek *stater*, was equivalent to the shekel. The *didrachma* of the Septuagint at Alexandria was equivalent to the Attic *tetradrachma*. The shekel was about 220 grains weight. In [2Sa 14:26](#) "shekel after the king's weight" refers to the perfect standard kept by David. Michaelis makes five to three the proportion of the holy *shekel* to the commercial shekel; for in [Eze 45:12](#) the *maneh* contains 60 of the holy shekels; in [1Ki 10:17](#); [2Ch 9:16](#), each maneh contained 100 commercial shekels, i.e. 100 to (60 or five to three. After the captivity the holy shekel alone was used. The half shekel ([Exo 38:26](#); [Mat 17:24](#)) was the *beka* (meaning "division"); the "quarter shekel", *reba*; the "20th of the shekel", *gerah*.

Hussey calculates the shekel at half ounce avoirdupois, and the *maneh* half pound, 14 oz.; 60 holy shekels were in the maneh, 3,000 in the silver talent, so 50 maneh in the talent: 660,000 grains, or 94 lbs. 5 oz. The gold talent is made by Smith's Bible Dictionary 100 manehs, double the silver talent (50 manehs); by the Imperial Bible Dictionary identical with it. (See SHEKEL; MONEY; TALENT)

7 year debt relief. Every seventh year, it was commanded that debts be relieved. But that doesn't necessarily mean forgiven does it? The “sabbath of the seventh year” (Lev 25] is a measure and opportunity during the count to Jubilee. Not only were the Hebrews to let the land lay fallow, owners who may have sold their property may redeem it back during this time. Various means were available to accommodate these transactions: a brother may redeem it, or if not able, then until the Jubilee ownership stays with the purchaser.

50 year Jubilee. As in every seventh year until its arrival, during the Jubilee, “*you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field*” (Lev 25:11-12). Obviously one could harvest their needs and fulfill daily needs; however, it was a year of Jubilee, a time of redeeming use of lands (vs 23-28), return to land and family (vs 10), a time of compassion (vs 35-38), and sometimes even forgiveness of debt (Deu Ch. 15).

Weight (abbreviation)	pound (lb)	ounce (oz)	dra(ch)m (z)	scruple (θ)	grain (gr.)
	1 lb	12 oz	96 z	288 θ	5,760 gr.
		1 oz	8 z	24 θ	480 gr.
			1 z	3 θ	60 gr.
				1 θ	20 gr.
metric equivalent	373 g	31.1 g	3.89 g	1.296 g	64.8 mg

Table 1: Weights: UK (Imperial) and US

The traditional English apothecaries' system of weights is as shown in the table, the pound, ounce and grain being identical to the troy pound, ounce and grain. In the United Kingdom, a reform in 1824 made the troy pound the primary weight unit (a role in which it was superseded half a century later by the Avoirdupois pound), but this had no effect on apothecaries' weights. However, the Medicinals Act of 1858 completely abolished the

apothecaries' system in favour of the standard Avoirdupois system. In the United States, the apothecaries' system remained official until it was abolished in 1971 in favour of the metric system (Wikipedia: Apothecary, 2013).

Interesting and some quite alarming values can also be found in the scriptures. Perhaps one will better understand the logic of this after reading the 'Civil Governance' section below"?

In Leviticus chapter 27 we read of the values as established by YHWH of man, woman, beast, land, and any devoted thing given in a 'vow'. Paul made such vows, the Nazarene vow for example (Acts 18:18; Num 6:18); vowing himself in service to Yahweh.

- men 20-60 yrs 50 shekels
- women 20-60 yrs 30 shekels
- boys 6+ 15 shekels
- beasts... priests establishes value
- houses and fields ... current value+20% (when redeeming)
- and so on...

While commending his calling to service as an apostle to the Romans, Paul introduces himself in his letter as, “*Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God*”. Servant here is Strong's Gr. 1401, Doulos, meaning - 1. (*involuntarily*) a slave 2. (*of necessity*) a bond-servant 3. (*figuratively*) a voluntary, fully devoted servant (Mickelson, 2008).

Politics

From the Patriarchs through post-deluvian times, the law of the Hebrews' was according to YHWH's will and under His direct guidance. It was Noah's son Shem, Abram's mentor, who was to become the progenitor of the nation of Israel through his grandson Jacob (renamed Israel) – Israel, Yahweh's chosen people. After the era of Judges [tribal elders, counsel of elders, even prophets] Israel soon found itself captive to Egypt. Upon delivery from Egypt, at Mt Sinai Moses elected 70 officers [Num 11:15 (H7860)] with intention to re-establish order to the nations. The era of these elder-judges ended upon the advent of Kings and their judges.

From the most ancient of times, prophets [called Seers in early times] were considered an ultimate authority and singular source of communications with YHWH. Samuel was such a prophet, and last of the judges (1 Sam 7:15). Lacking the faith to abide by Yahweh's will, the Israelites yielded to their desire of conformity to the nations around them for notoriety, and a false sense of safety. They chose to have man-kings against Samuel's protest. YHWH allowed them to have their kings. Under YHWH's instruction, Samuel appointed Saul who introduced Monarchy as we know it today. Saul himself, however, became an oppressive and despotic ruler. King David once again restored Israel to its glory under righteous rule of the land. The nation began a period of prosperity, expansion, and long desired safety that lasted through Solomon's reign. Under Solomon's rule the tabernacle was permanently built in Jerusalem. The kingdom later became divided by infighting of Solomon's sons after his death. From this time forward, because of their corruption, captivity of both the House of Israel (Northern tribes) and Judah (Southern tribes of Benjamin and Judah) ensued. Upon Jerusalem's

ethnic tradition of so called 'oral law' for the commandments of Yahweh!)

Civil governance

Our language today offers little to fully describe the notion of religion as government. While the term *theocracy* comes close to describing it, the nation of Israel was and is a separate [set apart] people who observe a way of life under the direct Civil and Spiritual governance of Yahweh – Yah'shua as its active High Priest and King of Kings. The integrity of the nation begins with its law, the Torah. The [original] canonization of the Torah began with the scribe Ezra.

Ezra (H5830) aid. 'The helper' - Direct descendant of Aaron the High Priest; the priest [kohen] and scribe [caphar] who led the reforms of the returned exiles in Jerusalem; co-worker with Nehemiah.

A "ready scribe in the law of Moses" (Ezr 7:6; Ezr 7:11-12); "a scribe of the words of the commandments of the Lord and of His statutes to Israel"; "a scribe of the law of the God of heaven"; "priest" descendant of Hilkiah the priest under Josiah, who "found the book of the law in the house of the Lord" (2Ch 34:14-15); son or descendant of Seraiah (not the high priest. Seraiah, Ezr 7:1). See Ezra 7-10; also Nehemiah 8; Neh 12:26. Resided in Babylon under Artaxerxes Longimanus. His qualification for his work was "he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (BDB, 2009; Fausset's Bible Dictionary, 2009).

Did YHWH ever speak directly to King David?

1 Chron 2:5, 18 David numbers the people against YHWH's will ... YHWH speaks to Gad (David's seer) ... David repents and YHWH instructs David through Gad to build an altar.

destruction, it was not until the Nehemiah's time that Assyrian ruler Cyrus allowed the reconstruction of the temple at Jerusalem. It was this second temple, recently completed, that Yah'shua was introduced to during His childhood and ministry. Kingship was absent, however, rabbinic rule by the Pharisee and Sadducee sects had restored a form of governance similar polity to the Jeremiah's time – with numerous additional laws stemming from their varying [private] interpretations of Torah (for-runner of Rabbinic Judaism³ - juxtaposing

would become the *Mishnah* of Rabbinic Judaism, including *Yochanan ben Zakai* and *Hanina Ben Dosa*.

Rabbinic Judaism or **Rabbinism** has been the mainstream form of Judaism since the 6th century, after the codification of the Talmud. Rabbinic Judaism gained predominance within the Jewish diaspora between the 2nd to 6th centuries, with the development of the oral law and the Talmud to control the interpretation of Jewish scripture (specifically the Masoretic Text) and to encourage the practice of Judaism in the absence of Temple sacrifice and other practices no longer possible, while waiting for the Third Temple (Rabbinic Judaism: Wikipedia.org, 2013).

3 The actual origins of Rabbinic Judaism has been long debated.

At the time of the destruction of the Second Temple, Judaism was divided into antagonistic factions. The main camps were the **Pharisees**, **Saducees**, **Zealots**, and **Nazarenes**, but also included other less influential sects. This led to further unrest, and the 1st century BC and 1st century AD saw a number of charismatic religious leaders, contributing to what

Jewish scholars agree that Rabbinic Judaism grew out of Pharisaic Judaism [*that of Yah'shua's time*] and has replaced the Second Temple since its destruction in 70 C.E.. Talmudic Judaism would emerge from its development.

For Your Consideration

What was the form of government in ancient Israel?

<i>Civil and Spiritual Governance</i>	<i>During Yah'shua's Ministry</i>
<ul style="list-style-type: none"> • Pre-Deluvian <ul style="list-style-type: none"> ◦ Patriarchal period • Post Deluvian <ul style="list-style-type: none"> ◦ Judges/Prophets ◦ Kings ^[1] 	<ul style="list-style-type: none"> • Roman Rule over Palestine • Pharisaic (Secular) Judaism <p>So called rebels by the Pharisees and various Jewish sects, the followers of the Nazarene sect (Mat 2:23; Acts 24:5) governance was as follows:</p> <ul style="list-style-type: none"> • To serve Yahweh – Elohim of Abraham, Isaac, Jacob (through the guidance of Torah and ability of discernment by the Comforter) • To follow after 'the way(s)' of Yah'shua ha-Moshiak (Messiah), also King of Kings

[1] It was only after Israel's demands to be ruled by a man-Kings that she was periodically taken captive. Because of their rebellion against Yahweh's laws, judgements, and statutes (10 Comandments / Law of Moses) they became subject to the rule by the conquering kings of other nations. Since then, certain curses have also followed Israelites wherever they have been dispersed around the globe; curses such as: excess taxation, social oppression, persecution, suffering penalties exceeding their own Hebraic Laws (rules for living as given by Yahweh [Torah], and, tragically, loss of identity [except for most descendents of Judah].

For your consideration:

Can you explain the civil and spiritual rule of law that will be in effect during the millennium?

Ezra's principal works ascribed to him are--

1. The instruction of the great synagogue;
2. The settling the canon of Scripture, and restoring, correcting and editing the whole sacred volume;
3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan;
4. The authorship of the books of Chronicles, Ezra, Nehemiah, and, some add, Esther; and, many of the Jews say, also of the books of Ezekiel, Daniel, and the twelve prophets;
5. The establishment of synagogues.

... (Smith, 1884).

It is from Ezra's canonization of Scripture that we receive the Pentateuch and in which we find the civil laws of the Hebrews. The word law in Ezra 3:2 is the Hebrew word **תּוֹרָה תּוֹרָה, towrah** (to-law'). We call it simply, the Torah. This is the law that was/is taught Hebrew children beginning at early age, and the same observed by all Hebrews, including today's saints. We could say, this is 'where the rubber meets the road.'

Within the compounds of the clans and small villages, the elders would be watchful over the family in all matters of civil and personal behaviors. Given the instruction we read above under education, this was not a busying task because the children were much more obedient due to their training. As today, parents and

relatives were all role models for Israelite children. So engrained was the rule of the day and authority being localized and immediate, correction was infrequent. In larger communities, towns and walled cities where strangers sojourned through, watchmen were employed to guard the streets and to watch over community activities – somewhat like the unarmed Bobbies of England, ever watchful and alerting all of civil disobedience.

Courts consisted of the elders in clan villages and small towns. Therein learned elders would determine the nature and penalty of any infraction or crime by a perpetrator. Penalties could be harsh when serious, but very compassionate and helpful for minor violations and ignorance of their laws and statutes. Crimes were considered of two natures: crimes against man, crimes against YHWH, and/or both. Theft, for example, would be a crime against man and the penalty exacted according to the nature and value of the crime – as established, again, by Torah.

- “If a man steals an ox or a sheep, and kills it or sells it, he shall repay five oxen for an ox, and four sheep for a sheep.
- If a thief is found breaking in and is struck so that he dies, there shall be no bloodguilt for him,
- but if the sun has risen on him, there shall

be bloodguilt for him. He shall surely pay. If he has nothing, then he shall be sold for his theft.

- If the stolen beast is found alive in his possession, whether it is an ox or a donkey or a sheep, he shall pay double. (Exod 22:1-4, ESV2011)

But, when serious iniquity [violation of law: 1 Joh 3:4] occurred within the walls of any Hebrew community, or against one another, punishment included the immediate penalty of death.

- Murder
- Rape
- Blasphemy
- Homo-sexuality
- Witchcraft (or any form of ha-Satan or Baal worship)
- Etc. ...

For a list of laws and penalties, please visit the websight:
http://famguardian.org/Subjects/LawAndGovt/ChurchVState/BibleLawIndex/bl_index.htm

Conclusions

*I was visited by The Power and The Glory,
I was visited by a majestic hymn; ...*

~ L. Reed (1992).

The Hebrews of Yahshua's place in time did not walk around all day in peculiar clothing and posture themselves as eager for a theological discussion to spring forth so they could demonstrate their scholarly prowess, as did the Essenes. They did however exhibit their faith daily by walking in 'the way', that is ... in compliance to Yahweh's ways of peace, happiness and prosperity [Torah]. Edersheim stated it this way, "On every side there was evidence that religion here was not merely a creed, nor a set of observances, but that it pervaded every relationship, and dominated every phase of life." Yes, from the blessing of the babes at the close of their first Festival of Tabernacles, to death and bereavement, throughout their life cycles the faithful place(d) their heritage first and foremost. And is it any wonder. The guarantee of compliance offers abundant blessings (Deu 28:1-14). Transferring this information into our place in time with all of today's technology, one can only guess at what the future could have held for the ancient Israelites had they only kept their original ethnic and spiritual identity.

What, then, does your family's future hold in store? Next months Chodesh Report continues this topic into the millenium when the entire world's population will share in a time of restoration, peace, prosperity, and life abundant beyond imagination.

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Rosh Chodesh

Rosh Chodesh 11, January 2014

The new moon should be visible within the realm of Israel on January 2, 2014 Jerusalem Standard Time [JST] after sunset [1][2][3].

Data for January:

Sunset	4:48 PM (JST)
Moonset	6:13 PM
Age	1.7d/30 since last
Illumination	1%'

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)

It is naught, it is naught; saith the buyer. But when he is gone his way, then he boasteth. (Prov. 20:14)

The Feast Days of Yahweh (2014)

-	Abib 1 (Starts @ sunset Mar 31)	-	Apr 1
-	Yah'shua's Kiddush	Abib 13	Apr 13
-	Passover Memorial (at even)	Abib 14	Apr 14
I, II	Passover Feast (DUB)	Abib 15-21	Apr 15-21
-	Wave Sheaf	Abib 16	Apr 16
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	Jun 4
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 27
V	Atonement	Day 10 of 7 th new moon	Oct 6
VI	Feast of Booths (FOT)	Day 15-21 of 7 th new moon	Oct 11-17
VII	Last Great Day (8 th Day)	Day 22 of 7 th new moon	Oct 18

Table 2: Note: Gregorian calendar years 2013-14 will host Adar 2, a 13 month biblical calendar leap year.

Keep thy shop and thy shop will keep thee. ~ Ben Jonson

Lighter Side

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"We need to talk."

Illustration 8: Cognitive dissonance – cerebral tension caused when trying to observe two truths simultaneously.

Amazing quotes

The gold rush days produced boom towns populated by hardy and adventuresome folks looking to get rich and a fresh start. Regarding law and order, they usually walked to the beat of their own drummer. When order was called for, mining culture often ruled the day.

When a wedding ceremony was needed, or example, the town called 'No Name' performed the ceremony in this way (character names used).

Holbrook: Dearly beloved. We have gathered together to grant this man, Ben Rumson, exclusive title to this woman, Mrs. Elizabeth Woodling, and to all her mineral resources. I have drawn up this Record of Claim which here and henceforth will be recognized as a certificate of marriage. So I ask you Ben, do you recognize this claim as a contract of marriage and do you take this woman to love honor and cherish?

Pardner: [after long silence] Oh, he does.

Holbrook: Elizabeth Woodling, do you take this man, Ben Rumson, to love, honor and obey him until death do you part.

Pardner: She does.

Holbrook: I now pronounce you claimed and filed as Mr. and Mrs. Ben Rumson.

(From the movie Paint Your Wagon, 1969)

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