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Glossary



Abba: An Aramaic word used as an affectionate term of address to someone's father. **Yeshua** used it to refer to **God** as His **Father**, and believers in **Jesus** also use it today to address **God** as **Father**. In modern Hebrew, this common name means **Dad**, **Daddy**, or **Papa** (also see **Mark 14:36** and **Romans 8:15**).

Adar: the twelfth month of the Jewish biblical calendar.

Adonai: literally, **my Lord**, a word the TaNaKh uses to refer to **God**.

ADONAI: The Tetragrammaton, meaning the four-letter name of **YHVH.** Since its pronunciation is not known, and also out of respect for **God's** name, Jews traditionally substitute the words **ADONAI** and **Ha'Shem**. **ADONAI,** however, is more of an affectionate name like *daddy* (also see **Exodus 3:15; Jeremiah 1:9; Psalm 1:2, Matthew 1:22; Mark 5:19; Luke 1:5; John 1:23**).

ADONAI Elohei-Tzva'ot: the LORD God of heaven's angelic **armies.**

ADONAI Elohim: This is the Hebrew word for **LORD God**. This title links Isra'el's **God**, the **God** of the Covenant, with **God** as Creator of the universe (also see **Genesis 2:4; Isaiah 48:16; Psalm 72:18; Luke 1:32; Revelation 1:8**).

ADONAI Nissi: the LORD my Banner (see **Exodus 17:15; Psalm 20:1**).

ADONAI Shalom: the LORD of Peace.

ADONAI Tzidkenu: the LORD our Righteousness.

ADONAI-Tzva'ot: **The LORD of heaven's** angelic **armies** (see **Joshua 5:13-15; Second Kings 19:31; Psalm 24:10; Second Corinthians 6:18**).

Adversary: Satan, the devil, the prince of the power of the air, and the old dragon.

Afikomen: Literally, "That which comes after." Piece of matzah that is hidden during the Seder, to be found and eaten after the third cup of redemption.

Amen: At the end of a prayer, this word means, "It is true," or "Let it be so," or "May it become true," indicating that the readers or listeners agree with what has just been said. Although everything **Yeshua** said was true, "amen" adds special emphasis (also see **Deuteronomy 27:25; Jeremiah 28:6; Psalm 41:14; Nehemiah 8:6; Matthew 5:26; Mark 10:15; Luke 23:43; John 10:1**).

Anti-missionaries: Today they are Orthodox Jews who champion Jews for Judaism. They do not limit their mischief to harassing missionaries; any Jewish believer is a target. It is unfortunate that so many of these anti-missionaries feel their ends justify certain unethical means. In order to "protect" Judaism, they do or encourage others to do what Judaism condemns. In Paul's day, they were the Judaizers who wanted Gentile believers to add obedience to the 613 commandments of Moshe, circumcision, and eating kosher to Paul's salvation equals faith-plus-nothing gospel.

Ariel: **lion of God, fireplace on God's altar.**

Aviv: the first month of the biblical year, corresponding to the modern Jewish month of **Nisan**.

Avraham: Abraham

Azazel: a scapegoat or goat demon sent out in the wilderness on Yom Kippur.

Ba'al: the chief male god of the Phoenicians and Canaanites. The word means *lord* or *master*.

Bar Mitzvah: Hebrew for "Son of the Commandment." Although not specifically mentioned in the Bible, it is a Jewish coming of age ritual in which a young man, or **Bat Mitzvah** for a young woman, chooses to follow the commandments of their forefathers and takes responsibility for their own relationship with the God of Isra'el. This ceremony normally takes place at age 13 for boys or age 12 for girls. Afterwards, he/she is theoretically considered to be an adult, but in modern Judaism

this is mostly symbolic, and a twelve-year-old is not treated like an adult.

Beit-Lechem: Bethlehem, the birthplace of David and **Yeshua,** meaning *house of bread*.

Bnei-Yisrael: The children of Israel.

B'rit Chadashah: Hebrew for the New Covenant. Christians commonly call it the New Testament.

Chesed: "mercy," "lovingkindness," and/or "covenant-loyalty." It is a complex word that summarizes **God's** complex and overwhelming love for **His** people, going beyond the concepts of love, mercy or kindness all together (also see **Isaiah 63:7; Zechariah 7:1; Psalm 13:1; Psalm 86:1; Psalm 107:1; Psalm 118:1; Psalm 136:1**).

Cohen of Ha'Elyon: Priest of the God Most High.

Cohen Rosh Gadol: The Great High Priest who served as the head religious official, the only one to enter the Most Holy Place. Aaron, the brother of Moses, was the first man appointed as **the Cohen Gadol**. In later times, the Cohen Gadol was in charge of the Temple and its administration. The Cohen Gadol Caiaphas, played a key role in questioning Yeshua at His trial. The writer of Hebrews describes **Messiah** as our great **Cohen Gadol**, who gives us access to **God's** throne in the heavenly sanctuary (also see **Leviticus 21:10; Haggai 1:14; Nehemiah 3:1; Matthew 26:57**ff; **Mark 14:61**ff; **John 18:19**ff; **Hebrews 4:14**ff and **10:19-22**).

Cohen: A priest, a man who offered sacrifices and performed other religious rituals at the Temple in Jerusalem.

Cohanim: The Cohanim were descended from Aaron, the brother of Moses. The Sadducees were from the priestly sect of Judaism.

Covenant: Theologically, it speaks of the contractual relationship between God and His people. The Hebrew term is b'rit. Also see B'rit Chadashah, Hebrew for New Covenant (see **Genesis 6:18 and 17:2; Jeremiah 31:30; Nehemiah 9:32; Matthew 26:28; Mark 14:24; Luke 1:72**).

Diaspora, the Dispersion: the scattering of the Jewish people in exile throughout the world. Today almost 7 million Jews live in **Isra'el**, and over 8 million more Jews

live in **the Diaspora** (also see **Isaiah 11:10**; **John 7:35**).

Drash: A drash is a long d'var.

D'var: Is a short talk on topics relating to a parashah, the weekly **Torah** portion.

Echad: The Hebrew word for "one" or "unity." **Echad** is used in the **Shema (Deuteronomy 6:4)**.

Elyon: A title for **God**, meaning **the Most High God** (see **Luke 1:35** and **76**; **Acts 7:48**)**.** A longer form is **El Elyon, God Most High** (also see **Deuteronomy 32:8; Isaiah 14:14; Psalm 91:1; Acts 16:17**).

Elohim: "**God**" in general terms, or as **Creator**. Compared with **ADONAI**, **God's** "covenant name" used especially in **His** relationship to the Jewish people. **Elohim** is the plural form of **El**, also found in the Bible occasionally with the same meaning. **Yeshua** is sometimes called **Ben-Elohim**, **the Son of God** (also see **Genesis 2:19; Isaiah 61:11; Matthew 4:3; Mark 1:1; Luke 1:35; John 11:4**).

El Shaddai: **God Almighty**

Emissaries: **Apostles**

God-fearers: These were **Gentiles** who became convinced that **ADONAI** was the only true **God**, **they** abandoned **their** paganism and idolatry, but **they** did not choose to become a proselyte in any form, and hence there was no adoption of Jewish customs or practices (see the commentary on **Acts, to see link click Bh – An Ethiopian Asks about Isaiah**).

Goyim: Nations, non-Jews, Gentiles

Gehenna: The word for "hell," the place of perpetual misery and suffering after this life. It comes from the Greek word *Genna* and the Hebrew word *Gei-Hinnom*, which means *the valley of Hinnom*. There was actually such a valley by that name south of the Temple in Jerusalem. It was used as a garbage dump, and fires were always burning there, making it a suitable picture of life in hell. In Jewish sources, the term is used as the opposite of *Gan-Eden*, or *the Garden of Eden* or *Paradise* **(Matthew 23:33; Mark 9:43)**.

Gentiles: A term for individuals or groups who are not Jewish. In Hebrew a common

word for Gentile is *goy* or goyim is the plural form (see **Isaiah 8:23; Matthew 10:18; Mark 10:33**).

Go'el: Literally, a redeemer, used both for **God** and of people. In the book of **Ruth, go'el** means **the kinsman-redeemer**, a close relative obligated to defend and protect his kin. **The go'el** could buy back (redeem) land or someone who sold himself into slavery, and could marry a widow in the family in order to protect her future. The human **go'el** is a picture of **God** the greater **Go'el** who protects and redeems us, the members of **His** family (see **Ruth 3:9-12**).

Hag ha-Matzah: The Feast of Unleavened Bread

Halakhah: are rules governing Jewish life and comes from the Hebrew root ***to walk***. **The rabbis used the term to refer to the legal way *to walk* out the commandments of the Torah.** It can also refer to the Oral Law (see the commentary on **The Life of Christ Ei – The Oral Law**). A (one) halakhah is a specific ruling given regarding a particular issue, "the halakhah" being the ruling accepted and observed by the Jewish community.

Hametz or **Chametz:** The Hebrew word for leaven, or yeast, which makes bread rise. God commanded Isra'el not to eat hametz during Passover, Yeshua teaches that both good and evil spread, the same way hametz leavens the whole batch of dough (Also see **16:6-12; Mark 8:15; Luke 12:1 Exodus 12:20; Leviticus 7:13; Amos 4:5; Matthew 13:33** and **13:21**).

Hanukkah: Meaning *dedication*, the feast commemorating the victory of the Maccabees over the armies of Antiochus Epiphanes in 165 BC and the rebuilding and dedication of the Temple after its desecration by Syrian invaders.

Ha'Shem: The Tetragrammaton, meaning the four-letter name of **YHVH.** Since its pronunciation is not known, and also out of respect for **God's** name, Jews traditionally substitute the words **ADONAI** and **Ha'Shem**. While **ADONAI** is more of an affectionate name like *daddy*, **Ha'Shem** is a more formal name like *sir* (also see **Exodus 3:15; Jeremiah 1:9; Psalm 1:2, Matthew 1:22; Mark 5:19; Luke 1:5; John 1:23**).

Hellenist: In the B'rit Chadashah, it refers to Jews who lived in the Diaspora, or had moved to Isra'el from the Diaspora, spoke Greek, and were more Greek in their culture, than traditional Jewish people brought up in Isra'el **(Acts 6:1, 9:29,**

11:20).

Immerse: To dip the whole body under water as an act of dedication to **the LORD**, or as a profession of faith in **Yeshua**. The word is often seen in other translations as "baptize." The ceremony of dipping is called "immersion" or "baptism." **Yeshua's** cousin was known as **John the Immerser (Matthew 3:1; Mark 6:14; Luke 7:20).**

Imputation: To reckon or charge to one's account. When **the Spirit gives life (John 6:63a)**, that means that all **the righteousness of Christ** is transferred to your spiritual account at the moment of faith. What is true of **Messiah** is true of you, minus **His** deity.

Incarnation: The divine revelation **(Hebrews 1:1-2)** of **YHVH** becoming one with humanity as an ordinary human being in the person of **Yeshua Messiah**. **He** was one-hundred percent man and one-hundred present **God**. The Triune **God** knew that **the Second Person** would come to earth to be subject to numerous evils: hunger, ridicule, rejection, and death. **He** did this in order to negate sin, and therefore, its evil effects.

Judaizers: **Jewish** false teachers, who taught that obedience to the 613 commandments of the **Torah** were necessary to have a relationship with **God**, and opposed Paul at every turn. Everywhere **Paul** went, **the Judaizers** were sure to follow. Once **Paul** established a church in **Galatia**, as soon as **he** left, **they** would come in and **distort the gospel of Messiah (1:7)**.

Justification: The act of **God** whereby, negatively, **He** forgives the sins of believers and, positively, **He** declares them **righteous** by imputing the obedience and righteousness of **Messiah** to them through **faith (Luke 18:9-14)**. It is *not* a reward for anything good we have done. It is *not* something we cooperate with **God** in (in other words, it is not sanctification). It is an utterly undeserved free gift of the mercy of **ADONAI (Romans 3:24; Titus 3:7)**. It is entirely accomplished by **God**, once and for all, at the moment of salvation. It results in **good deeds (James 2:14-26)** and sanctification over our lifetime.

Kadosh: The Hebrew word for 'holy." This term describes the people set apart for **God**. **ADONAI Himself** is **kodosh (Leviticus 19:1-2)**. Many letters to Christ's newly formed communities (churches) address **Yeshua's** followers as *the Kedoshim* (also see **Jeremiah 2:3; Nehemiah 8:10; First Corinthians 1:2; Ephesians 1:1;**

Philippians 1:1; Colossians 1:2).

Kedoshim: The holy ones

Korban: A sacrifice or offering dedicated to **God**, especially to fulfill a vow. If something was to be dedicated to **God**, it generally could not be used for other purposes. Some Pharisees and teachers of the law wrongly used this as an excuse not to provide for their parents in their old age, even though Jewish teaching insisted that the commandment to honor one's father and mother extended to providing for their physical needs (see **Mark 7:11**).

Kosher: Kosher foods are those that conform to the Jewish dietary regulations of kashrut, primarily derived from **Leviticus** and **Deuteronomy**. Food that may be consumed according to halakha is termed kosher in English, from the Ashkenazi pronunciation of the Hebrew term kashér, meaning "fit".

Levite: Descendants of the tribe of Levi, who served in the Tabernacle and Temple as gatekeepers, musicians, teachers, and assistants to the priests. The scribes, or Torah-teachers, originally came only from among the Levites and were the forerunners of the Pharisees. The Pharisees later expanded to include members who were from all tribes, with no affiliation with Levi required. (Also see **Exodus 4:14; Ezeki'el 48:12; Ezra 1:5; John 1:19**).

LORD: When the translators of the King James Bible in the 1600's came to the Hebrew word **YHVH**, they needed to distinguish it from the word Lord, meaning *master*. So, they capitalized it. Therefore, **LORD** is actually **the Tetragrammaton**, meaning the four-letter name of **YHVH.**

LXX (Septuagint): The "official" Greek translation of the TaNaKh, dating from the third century BC through the fourth century AD. The original translation was of the Torah (the five books of Moshe), which the Letter of Aristeas records was allegedly made by seventy Jewish scholars in Alexandria (Egypt) from which it gained its name (Septuaginta). It is commonly referred to by the abbreviation, **LXX (70)**.

Malki-Tzedek: Melchizedek.

Mashiach (Hebrew): Messiah, the Anointed One (Matthew 26:63; Mark 1:1; John 20:31).

Matzah (singular) or **Matzot** (plural)**:** Unleavened bread, which is made without

yeast, eaten especially during the feast of Passover. Also see hametz (also see **Exodus 13:6; Leviticus 2:5; Ezeki'el 45:21; Matthew 26:17; Mark 14:22; Luke 22:19; John 13:26**)**.**

Masoretic Text: The official text of the TaNaKh edited by the Massoretes, or Jewish grammarians, during the sixth to tenth centuries AD. This text is "pointed" with various vowel signs and accents which were lacking in the previous texts.

M'chitzah, the: **The middle wall of separation** (see the commentary on **Acts Cn – Paul's Advice from Jacob and the Elders at Tziyon**).

Megillah (singular) or **Megillot** (plural): The five books in the Writings used for special readings during the holidays: **Song of Songs, Ruth, Lamentations, Ecclesiastes** and **Esther.**

Menorah (singular) or **Menorot** (plural)**:** The seven branched lampstand(s) designed and commanded by **God** for service in the Tabernacle/Temple **(Exodus 25:32; First Kings 7:49; Zechariah 4:2)**.

Messiah (Greek): **Christ, the Anointed One,** often used in speaking of a Redeemer sent from **God** to free **His** people from exile and oppression (also see **Matthew 1:16; Mark 8:29; Luke 2:11** and **John 1:41**).

Midrash (singular) or **Midrashim** (plural)**:** allegorical interpretation or application of a text. The listener is expected to understand that the writer of the midrash is not expounding the plain meaning of the text, but introducing his own ideas.

Mikveh: a bath or pool with a flow of fresh water; used in Orthodox Judaism to this day for ritual purification or ceremonial cleansing, performed at various times in a person's life (see **Matthew 3:13** and **Titus 3:5**).

Mitzvah (singular) or **mitzvot** (plural)**:** A commandment from **God**. Another, more modern, meaning is "a good deed," more broadly, a general principle for living **(Deuteronomy 11:22; Second Kings 17:37; Proverbs 6:20; Matthew 26:10; Mark 14:6)**.

Moshe: Moses.

Olam haba: "The age to come," or "the world to come." It describes a time after the world is perfected under the rulership of **Messiah**. This term also refers to the

afterlife, where the soul passes after death. It can be contrasted with *olam ha-zeh*, "this world" **(Matthew 12:32; Mark 10:30; Luke 18:30 and 20:35; Ephesians 1:21; Hebrews 6:5; Revelation 20-21)**.

Omer: Meaning "sheaf," the bundle of barley used in the Firstfruits offering. After the Temple period it came to be identified with Sefirat ha'Omer, or the counting of the omer, the counting of the days from Firstfruits to Shavu'ot.

Pesach: Passover. The Jewish festival commemorating deliverance from Egyptian bondage. In Biblical times Jews used to journey to the Temple, sacrifice lambs there, and eat a special meal commemorating the departure of the Jews from slavery in Egypt. It was one of the three "pilgrimage festivals" that all able-bodied Jews were expected to celebrate before **YHVH** in Yerushalayim. Today, Passover is celebrated at home with a special meal called a seder. **Yeshua** celebrated Passover with **His** apostles **(Matthew 26:18; Mark 14:12; Luke 22:7; John 13:1)**.

Pharisees: One of the sects of Judaism in the first century. The Pharisees had their own views of how exactly to keep Torah. They were especially concerned with ritual impurity and (unlike the Sadducees) they believed in the resurrection of the dead. While the Sadducees were more involved with the Temple, the Pharisees were concerned more with home and synagogue life.

Propitiation: The averting of **God's** wrath by means of the substitutionary and efficacious (producing the desired effect) sacrifice (death) of **Yeshua Messiah** (the atonement). It is the work of **Messiah** that satisfies every claim of **God's** holiness and justice so that **Ha'Shem** is free to act on behalf of sinners.

Proselytes at the Gate: There were three levels of Gentile relationship to Judaism. After **God-fearers and proselytes of the Gate** were the second level. **The Gate** was **the middle wall of separation (Ephesians 2:14)** in the Temple compound that Gentiles were not allowed to go beyond under penalty of death (see the commentary on **Acts Bb – An Ethiopian Asks about Isaiah 53**). These were Gentiles who adopted many Jewish practices like celebrating Shabbat and the feast of Isra'el, but did not become a full proselyte. Most of these were men because it didn't require circumcision.

Proselytes of the Covenant: In the third level of Gentile relationship to Judaism (see above), there were **proselytes of the Covenant**. **They** entered into the Covenant of Sinai as a full Jew, so to speak. Most of these were women because this

level required circumcision.

Purim: Meaning “lots,” is the holiday based on the story of **Esther**.

Qumran: The documents which were discovered at Khirbet Qumran on the Dead Sea and frequently known as the Dead Sea Scrolls. These texts include partial copies and fragments of most of the biblical books (the only whole copy is **Isaiah**), apocryphal writings such as Enoch, and texts produced by the community itself (the manual of Discipline and the Thanksgiving Hymns). The texts are referred to according to the number of the cave in which they were discovered (for example, 1Qs [Community Rule], 11Q Temp [Temple Scroll]).

Rasheet: One of several names for the Festival of First Fruits.

Redeemed: Setting free from slavery, buying back something lost, for a price.

Righteous of the TaNaKh: Old Testament believers.

Rosh Ha’Shanah: Hebrew for “Head of the Year.” Known as the Jewish New Year, or the Feast of Trumpets.

Ruach: The Hebrew word for “spirit,” “breath,” or “wind.” **Yeshua** explains wind and Spirit to Nicodemus in **John 3:5-8**. Scripture frequently refers to **the Ruach ha-Kodesh**, **the Holy Spirit (Exodus 35:31; Numbers 11:25; Malachi 2:15; Acts 2:2** and **10:44; Romans 8:4-17)**.

Ruach Ha’Kodesh: The Hebrew name for **the Spirit of God**, or **the Holy Spirit (Isaiah 63:11; Psalm 51:13; Matthew 1:20; Mark 1:8; Luke 1:16; John 14:26).**

Sadducees: One of the sects of Judaism in the first century. From the Sadducees came the leading priests who managed the affairs of the Temple. In contrast to the Pharisees, they did not believe in the resurrection of the dead **(Matthew 16:12; Mark 12:18; Luke 20:27)**.

Sanhedrin: Literally, *the gathering of the seated*, like being a judge *seated on a bench* – a legal term for an officiating judge. This was the Supreme Court of ancient Isra’el. It exercised legislative and judicial authority **(Matthew 26:59; Mark 15:1; Luke 22:66; John 11:47)**.

Sanctification: To be set apart, specifically, to the holy use and purposes of **God**. It is *a process* that takes a whole lifetime. It is the work of **God** in which you cooperate **(Romans 12:1-2; First Corinthians 10:13; Hebrews 12:3-4; First Peter 5:8-9)**; and is a process **Ephesians 4:11-16)**, trusting in **God**, apart from whom we can do nothing **(John 15:5; Ephesians 3:16; Colossians 1:11; Hebrews 2:18** and **4:14)**. **He who began a good work in you will carry it on to completion until the day of Christ Jesus (Phil 1:6)**.

Shabbat: The Sabbath Day, the seventh day of the week, when work ceases. On this day **God's** people are beckoned to rest and renew our relationship with our **Creator**, who also rested on the seventh day. Shabbat begins on Friday evening at sundown and ends Saturday evening after three stars appear **(Exodus 20:10; Nehemiah 9:14; Matthew 12:10; Mark 1:21; Luke 23:56; John 9:14)**.

Shaddai: A common name for **God** in the TaNaKh, usually translated as *Almighty*. The name is often used in a combination such as **El Shaddai**, or **God Almighty (Genesis 17:1; Ezeki'el 1:24; Job 11:7)**.

Shalom: The Hebrew word for peace, wholeness, wellness; a greeting used when meeting or departing **(Genesis 26:31; First Samuel 16:4; Second Chronicles 18:16; Matthew 10:13; Mark 9:50; Luke 1:28; John 14:27)**.

Sh'khinah: The visual manifestation of the glory of **God**.

Shavu'ot: **the festival of Weeks (Hebrew)** or **Pentecost (Greek),** since it comes seven weeks after Pesach; also called Pentecost, from the Greek word for fifty because one counts fifty days after Passover. It is one of the three "pilgrimage festivals" that all able-bodied Jews were expected to celebrate before **YHVH** in **Yerushalayim**. It originally celebrated the harvest, but later commemorated the day **God** gave the Torah to Isra'el. After Yeshua's resurrection, the disciples waited for **God's** gift of **the Ruach ha-Kodesh**, which also came on **Shavu'ot (Exodus 34:22; Second Chronicles 8:13; Acts 2:1** and **20:16; First Corinthians 16:8)**.

Sh'ol: The Hebrew equivalent of the Greek "Hades," the place where the dead exist.

Shofar: A ram's horn, used in the Bible for summoning armies, calling to repentance, and in other situations. Blasts of various lengths and numbers signified different instructions. Metal trumpets were also used for similar purposes, but

exclusively by the cohanim. Today, **the shofar** is used on Rosh ha-Shanah of Yom Kippur, the Jewish High Holy Days. **The shofar** also ushers in the Year of Jubilee **(Leviticus 25:9-10; Zechariah 9:14; Matthew 24:31; First Corinthians 15:52; First Thessalonians 4:16-17)**.

Sinai: the mountain in the desert between Egypt and the land of Isra'el.

Shuwb: turn, turning, and the big idea of **Jeremiah**.

Son of Man: A name that **Yeshua** commonly used to refer to **Himself**. It comes from **Dani'el 7:13-14**, in which **the Son of Man** is given all authority. This name sometimes emphasizes **Yeshua's** humanity and sometimes **His** deity **(Matthew 9:6; Mark 9:31; Luke 21:36; John 6:27)**.

Sukkot: **the festival of Booths or Tabernacles,** celebrating the forty years when **the people of Isra'el** lived in booths, tents, shacks, in the desert between Egypt and **the land of Isra'el**. The Hebrew word *sukkah* means *booth* and *sukkot* is the plural and means *booths*. **Sukkot** is one of the three "pilgrimage festivals" that all able-bodied Jews were expected to celebrate before **YHVH** in **Yerushalayim (Leviticus 23:34; Zechariah 14:16; Second Chronicles 8:13; Matthew 17:4; Mark 9:5; Luke 9:33)**.

Synagogue: A place of assembly for Jews for hearing the Torah, praying and worshipping **God**. There were many synagogues throughout Isra'el and the Greco-Roman world **(Matthew 4:23; Mark 5:22; Luke 4:16; John 9:22)**.

Tabernacle: A temporary dwelling, such as the booths constructed during Sukkot. It is also used in the TaNaKh of the tent in which **God** dwelt among the Jewish people, both in the wilderness and in the land of Isra'el. When the word is used as a verb, it refers to **Yeshua** coming to dwell among **His** people **(John 1:14)**, reminding us of the wilderness **Tabernacle** and also of the Feast of Tabernacles **(Exodus 25:9; First Chronicles 6:17; John 1:14** and **7:2)**.

Talmid (singular) or **Talmudin** (plural): Student or students.

Talmud: The codified body of Jewish **Oral Law**; includes literary creations, legends, scriptural interpretations, comprised of **the Mishnah** and **the Gemara**.

TaNaKh: The Hebrew word **TaNaKh** is an acronym, based on the letters **T** for : "**T**orah", **N** for "**N**evi'im" (Prophets), and **K** for "**K**etuv'im" (Sacred Writings). It is a

collection of the teachings of **God** to human beings in document form. This term is used instead of the phrase, “the Old Testament,” which sounds “old” and outdated.

Torah: Literally, this Hebrew word means *teaching* or *instruction* **(Exodus 13:9; Isaiah 2:3; Psalm 1:2; Matthew 5:17; Mark 1:22; Luke 24:44; John 7:19; Romans 7:1ff; First Corinthians 9:20-21; Galatians 3:21)**. It can be used for the five books of **Moshe**, or more generally to **God’s** commandments, or the whole **TaNaKh (John 10:34).** Uncapitalized, torah can be understood generally as a law or principle **(Romans 7:21-8:2)**.

Torah-Teacher: A Torah scribe engaged in interpreting and transmitting the Torah. They wrote Torah scrolls, bills of divorce, and other legal documents. The Hebrew term is *sofer*.

Tree of Life: The tree at the center of the garden of Eden **(Genesis 2:9, 3:24)**, the source of eternal life. Scripture points to a future in the B’rit Chadashah, with access to the Tree of Life. In the meantime, the Torah is like the **Tree of Life to those who embrace her, and blessed will be all who hold firmly to her (Proverbs 3:18** also see **Revelation 2:7, 22:2** and **14).**

Tzitzit: A fringe that was put on a garment in accordance with **Numbers 15:37-41**.

Tziyon: **Zion, Mount Zion,** was originally **the City of David**, south of the modern **Old City** of **Yerushalayim**. Later the name **Tziyon** came to refer metaphorically to **the Temple Mount**, **Jerusalem**, or **the people of Isra’el**. The hill now called **Mount Tziyon** was given its name in the fourth century AD **(Isaiah 1:27; Psalm 65:2; Matthew 21:5; John 12:15)**.

Yeshua: The Hebrew name for our **Messiah**, known in English as **Jesus,** and is a masculine form, and a word play on yeshu’ah (salvation) **(Matthew 1:21; Mark 6:14; Luke 2:21; John 19:19)**.

Yerushalayim: Jerusalem.

Y’hudah: Judah.

YHVH: The Tetragrammaton, meaning *the Name,* the four-letter name of **God**. **Therefore, God does not have many names, He has only one name – YHVH (Yud Hay Vav Hay). All the other names in the Bible describe His**

characteristics and His attributes.

Yisra’el: Isra’el.

Yochanan: John.

Yom ha-Bikkurim: One of several names for The Feast of Firstfruits.

Yom Kippur: The Day of Atonement, the close of the High Holy Days, and considered the holiest day of the year in traditional Judaism.