

# The Quiet Revival

If you will return, O Israel,  
says the LORD  
Return to Me;  
And if you will put away  
Your abominations out of My sight  
Then you shall not be moved.

*Jeremiah 4:1*

# The Quiet Revival

by  
Dean and Susan Wheelock

Revive me in Your way. ...  
Revive me in Your righteousness. ...  
Revive me according to Your justice. ...  
Revive me according to Your word. ...  
Revive me according to Your judgments. ...  
Revive me, O LORD, according to Your lovingkindness.  
*Psalm 119:37, 40, 149, 154, 156, 159*

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~ *Forward* ~

Shalom Aleichem (Peace be unto you),

Approximately ten years ago, we began our humble effort to reconstruct a picture of Jewish life and thought in the first century so that we could better understand what our Savior *Yeshua* and the writers of the New Testament Scriptures wished to convey.

As we looked into the connection between our understandings as Believers in *Yeshua HaMashiach* (Jesus the Messiah) and those commonly found within the Jewish faith, we discovered numerous parallels. As time progressed, we found that seeing Scripture from the Jewish perspective actually enhanced our faith and confirmed our belief that *Yeshua* is indeed the promised Messiah. In addition, our studies increased our understanding of the life and times of *Yeshua* and His disciples.

Nevertheless, we wondered how the Jewish people could have retained such a great understanding of the Scriptures, and of the coming of the Messiah, and yet missed the fact that *Yeshua* had actually fulfilled their expectations for a 'Suffering Servant Messiah,' whom they refer to in their writings as 'Messiah Ben Joseph.' Our answer came from the Scriptures themselves:

**"Therefore they could not believe, because Isaiah said again:**

**"He has blinded their eyes and hardened their hearts,**

**Lest they should see with *their* eyes,**

**Lest they should understand with *their* hearts and turn,**

**So that I should heal them."**

**These things Isaiah said when he saw His glory and spoke of Him.**

(John 12:39-41)

The Apostle Paul confirmed this closing of some minds in his epistle to the Romans:

**"For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. <sup>26</sup> And so all Israel will be saved, as it is written:**

**'The Deliverer will come out of Zion,**

**And He will turn away ungodliness from Jacob;**

**For this *is* My covenant with them,**

**When I take away their sins."**

(Rom. 11:25-27)

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because of erroneous instruction. Remember that it is much more difficult to correct an erroneous concept than it is to learn something correctly the first time.

~ *Final*

*Authority* ~

Make the Scriptures your final authority so that you may:

**"...be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."**

(Rom. 12:2)

There are many books, publications, and tapes available that can guide you to your goal of having the **"faith which was once for all delivered to the saints"** restored in your mind and heart. However, we caution

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## ~ *The Quiet Revival* ~



There is a religious revival sweeping across North America and around the world. It is a Quiet Revival, one that is reaching into the minds and hearts of both Jew and Gentile and it is composed of Believers who are coming to understand that it was never God's intent for the 'Church' to replace Israel as His Chosen People, but instead that all Believers are to be grafted into the Commonwealth of Israel, giving each one of them all the rights, privileges and responsibilities derived from obtaining that citizenship.

**"And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you boast, remember that you do not support the root, but the root supports you."** (Rom. 11:17-18)

Not only are all Believers now citizens in the Commonwealth of Israel, but because of our relationship with our Husband, Savior, and Messiah, *Yeshua* (Jesus); we also have citizenship in heaven:

**"For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself."** (Phil. 3:20-21)

This Quiet Revival is part of the preparation of God's people for the coming of His Son, *Yeshua HaMashiach* (Yeh-shoe-ah Hah Mah-she-ahk = Jesus the Messiah) to return to this earth as:

**"King of kings, and Lord of Lords."** (Rev. 19:16b)

God in heaven is calling His own to:

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

~ *Learning the Old Ways* ~

time. This was also the common practice in the Synagogues during *Yeshua's* time.

**""Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.""** (Acts 15:19-21)

The last verse in this passage tells us that *Torah* instruction was considered to be of primary importance for those Gentiles who were joining the Believing community. The one difference between the Believing Synagogues and the Non-Believing Synagogues was that the Believing Synagogues brought the Gentiles into full fellowship first and then gave them instruction in the *Torah*. The common practice in the Non-Believing Synagogues was to make the Gentiles learn the *Torah* first and then decide whether or not to admit them into full fellowship as proselytes.

### ~ *Why Study Hebrew Roots?* ~

The study of the *Hebrew Roots* of the Faith enables us to have a closer relationship with our betrothed Husband, Messiah *Yeshua*. As we learn more about our *Hebrew Roots* we develop a confidence and a peace, for we know that we are truly in touch with the God of *Avraham*, *Yitzchak*, and *Ya'acov*.

The following is a brief review:

- ◆ *Yeshua* was sent to this earth as a Jew, a member of the House of Judah, the only remaining division of the children of Israel who were identifiable in His day.
- ◆ *Yeshua* was reared to be an observant Jew by Jewish parents who respected the *Torah*, the Prophets, the Writings, and the traditions and customs of the Jewish people.
- ◆ *Yeshua* was a Jewish Rabbi who taught His disciples to be committed to the restoration of correct *Torah* interpretations.
- ◆ The Believers of the first century continued in their observance of the *Torah*, even to the point that some of them (including the Apostle Paul) offered sacrifice at the Temple many years after *Yeshua's* death and resurrection.
- ◆ *Shaul* (Shaw-ool = Saul or the Apostle Paul) taught respect for the *Torah*, the traditions, and the customs of his people (the Jews). While *Shaul* emphasized that no amount of *Torah* observance could ever get a person saved, he also made it clear that our obedience to *Torah* (God's

**"Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into licentiousness and deny the only Lord God and our Lord Jesus Christ."** (Jude 3-4)

These words were penned by Jude, who, along with *Ya'acov* (Yah-ah-cove = Jacob or James), was a half-brother to our Savior, *Yeshua*. They are words which all of us need to ponder and come to understand as we seek after truth.

### ~ *Replacement Theology* ~

In place of the "**faith which was once for all delivered to the saints**," those men who had "**crept in unnoticed**" developed what amounted to a new religion, by mixing the truth of the Gospel with pagan practices and beliefs. They rejected God's instructions, teaching that the *Torah* belonged only to the Jews. At the same time, they also claimed that the Jews had been cast aside by God because they had displeased Him by failing to keep the commands of the *Torah*. So, on one hand they said the *Torah* was 'done away,' and on the other they said the Jews were rejected because they failed to keep it.

In addition, they taught that the 'Church' had replaced Israel as the Chosen People of God and that Christians did not need to observe the *Torah* commands, but needed only to follow the teachings of the New Testament.

This new religion usurped the name 'Christianity' and eventually spread around the world. In time, this adulterated form of Christianity came to be dominated by two factions, the Roman Catholic Church in the west, and the Orthodox Church in the east. Today, these two major divisions still exist, with the Roman camp being the larger and more powerful of the two.

### ~ *Reformation* ~

On October 31, 1517, a Roman Catholic priest named Martin Luther tried to begin a reform of the Roman Church by nailing a list of *95 Theses* (objections to Vatican practices and church policy, plus topics for discussion) on the door of the Castle Church in Wittenberg, Saxony. For his efforts Luther was excommunicated by the Roman Church, so he started a new division which came to be known as the Lutheran Church. This 'protest' against certain Roman Church practices and beliefs was a key element in the beginning of the Protestant Reformation.

A number of other Protestant leaders also arose during this tumultuous time. The better known of them included men such as Wycliffe,

*Yeshua* was not sent as a Roman or a Greek, nor was He sent among the people living in what we call today, India, China, or Japan; even though all of those people now have access to Him through His sacrifice on the stake.

During His earthly ministry, *Yeshua* was only able to gather to Himself a relatively small number of Jewish disciples:

**"And in those days [after the ascension of *Yeshua* to heaven] Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty) ..."** (Acts 1:15)

However, once the *Ruach HaKodesh* (the Holy Spirit) arrived, the number of Jewish Believers increased tremendously, so that on the Day of Pentecost:

**"... those who gladly received his word were baptized; and that day about three thousand souls were added to them."** (Acts 2:41)

These new Believers were both natural born Jews and Jewish Proselytes:

**"... 'how is it that we hear, each in our own language in which we were born? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs -- we hear them speaking in our own tongues the wonderful works of God.'" (Acts 2:8-11)**

The people present at the Temple that day (where these events occurred) were all considered Jewish, even though they had come from the four corners of the known earth. This fact was confirmed when Peter addressed them saying:

**"Men of Israel, hear these words:"** (Acts 2:22)

Combine this information with the knowledge that all those who come to *Yeshua* and accept Him as their Savior become 'grafted-in'\* to the Commonwealth of Israel, whether they are members of the 'lost' tribes of the House of Israel or purebred Gentiles:

**"And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you boast, remember that you do not support the root, but the root supports you."** (Rom. 11:17-18)

So all Believers become part of the Commonwealth of Israel:

## ~ *The Little Flocks* ~

Despite the ups and downs of the mainstream Churches, the last two thousand years of 'Church' history has also been witness to a small remnant of Believers who have more or less held to the **"faith once for all delivered."** This faith always included respect for the instructions found in the *Torah* and many of the ancient 'Jewish' beliefs and practices that existed among Believers at the beginning. In the first century, many of these people were known as *Netzerim*, (Net-zer-eem = followers of the Nazarene) while others were called *Ebionites* (Ee-bee-ohn-nights = Poor Ones). Both of these sects clung to the seventh day Sabbath, the Festivals, and the food laws of Leviticus 11; the *Ebionites* being more closely allied to the strict Jewish interpretation of the *Torah* than were the *Netzerim*. Many Believers were simply known as followers of "The Way" and carried no particular denominational name. However, all of these groups are spoken of in the New Testament as the *eklesia* or Congregations of God.

The early sects and assemblies may have been small in number but they were large in faith, trusting *Abba* (Ah-bah = Father God) to meet their needs while looking forward to the Messianic Kingdom:

**"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom."** (Luke 12:32)

These various sects were roundly condemned by the official Church authorities in Rome, especially after the Council of Nicaea which was held in 325 CE. It was at this council, dominated by the pagan emperor Constantine, when all things Jewish were declared to be heretical and a program to exterminate 'Jewishness' from the Church was officially begun.

As a result of this decree, these little sects of 'Jewish' Believers were forced to go underground. At times they literally had to hide in caves and deep in the forests in order to avoid capture and torture by Roman Catholic Inquisitors. Though it is believed that they held to the validity of all of the scriptures, *Tanakh* (Tah-nahk = Old Testament) and *Brit Chadasha* (Breet Hah-dah-shah = ReNewed Covenant or New Testament), there remains virtually no historical documents from these early sects of Believers, for their writings (laboriously written by hand) were systematically destroyed by the Church.

Today, the easiest way to trace these sects is to search the history books of the Roman Catholic Church for mention of those whom the Church called heretics. Mixed in among them are the stories of men and women whose main 'heretical' belief was that the *Torah* should be obeyed and that certain Jewish traditions should be maintained.

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\* The proper definition of 'Judaizing' is the teaching that one must be circumcised and convert to Judaism in order to be saved (Acts 15:1). It never meant the practicing of Jewish customs, for all the early congregations, both Jew and Gentile, practiced 'Jewish' customs.

**the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless."**

(Phil. 3:3-6)

*Shaul* kept the *Torah* all of his life. Yet he realized that it was not his Work's Righteousness that would gain him salvation, but rather it was his Faith Righteousness (see Issue 99-1 for in depth articles on Work's and Faith Righteousness).

Not only did *Shaul* keep the *Torah* all of his life, he also kept the customs and traditions of the Jews as well. How do we know this? By his own testimony. First of all, *Shaul* had Timothy circumcised because he was Jewish from his mother's side:

**"Paul wanted to have him [*Timothy*] go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek."** (Acts 16:3)

Actually, the term 'Greek' could also refer to the possibility that Timothy's father was a Hellenistic Jew, some of whom had abandoned circumcision.

*Shaul* went to synagogue on the Sabbath day as a matter of course:

**"Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,..."** (Acts 17:2)

*Shaul* took a Nazarite vow (see Num. 6) which required him to remain ritually clean for the duration of that vow:

**"He had his hair cut off at Cenchrea, for he had taken a vow."** (Acts 18:18b)

He observed the Jewish Festivals:

**"For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost."** (Acts 20:16)

*Shaul* offered sacrifice at the Temple, not just for himself but for others as well. This was years after he had accepted *Yeshua* as his Savior and Messiah. The occasion was his last visit to Jerusalem when he met with *Ya'acov* (James) and the other leaders of the Jerusalem Believing community. False rumors about his teaching had preceded *Shaul* to Jerusalem, so he was advised by *Ya'acov*, that when he absolved himself from his own vow, he should also pay to have four other Believers absolved of their vows as well:

**"Therefore do what we tell you: We have four men [*Believers*] who have taken a vow. Take them and be purified with them, and pay their expenses so that they may shave their heads, and that all may**

*Moshe* was from the Israelite tribe of *Levi*, the tribe which was selected by God to take care of the Tabernacle (and later on the Temple) and to participate in its worship.

Other books of the *Tanakh* (Old Testament) were also written by various Israelite men. For example:

- ◆ *The Book of Joshua* was written by Joshua who was from the tribe of Ephraim
- ◆ *Ruth, Judges* and *I & II Samuel* were written by the Ephraimite Samuel or one of his students.
- ◆ *I & II Kings* were written by Jeremiah the Prophet who was a Levitical Priest.
- ◆ *Ezra and I & II Chronicles* were written by Ezra, the Levitical Priest and Scribe.
- ◆ The Prophetic books were written by the various prophets from various tribes.
- ◆ The *Psalms* were written by King David of Judah and others.
- ◆ The *Proverbs* were compiled by King Solomon of Judah.
- ◆ *Ecclesiastes* and *Song of Solomon* were written by King Solomon of Judah.

So we see that the *Tanakh* is strictly a product of Israelites or Hebrews (some from the tribe of Judah\* and some not) writing under the inspiration of the God of their forefathers; *Avraham*, *Yitzchak*, and *Ya'acov*.

### ~ *The New Testament Is a Hebrew Book* ~

Just as the *Tanakh* is strictly a Hebrew book, so too is the *Brit Chadasha* (New Testament), where all of the authors except one are identified within each book individually. That one exception is the book of *Hebrews*, which many scholars believe was written by the Apostle Paul. Others prefer Barnabas, Luke, or Clement (an early Church leader). Still others claim it was written by a Believer who came from the sect of the *Essenes* (those who wrote the *Dead Sea Scrolls*). Whatever the case, *Hebrews* had to have been written by someone who was knowledgeable about the sacrifices and rituals of the

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\* In the New Testament, the terms 'Jew' and 'Judah' refer to those people who were descended from the three original tribes (Judah, Benjamin, and Levi) who maintained their allegiance to the Temple in Jerusalem. They primarily lived in Judea in the south and in the Galilee region in the north.

The other ten tribes, known as the House of Israel, were given a bill of divorcement (Jer. 3:8) and sent into captivity in 722 BCE where they lost their identity. To this date they have not yet returned to their homeland, the land of Israel.

home of Cornelius in Caesarea and not only ate a meal with them, but baptized that entire household. At that time it was apparent to Peter that the vision he had seen of the unclean creatures was meant to convey the message that all men could now be accepted into fellowship without first converting to Orthodox Judaism:

**"Then he [Peter] said to them, 'You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.'"** (Acts 10:28)

### ~ *Table Fellowship* ~

Just as there are factions and differences of opinion in the Christian community today, the same was also true among first century Believers. Like their non-believing Jewish brethren, the early Jewish Believers thought that Gentiles could not become a part of their assemblies unless they first went through the traditional conversion process and became Jews. This process involved at least a one year period during which the person seeking membership would receive instruction in the *Torah* by attending synagogue and hearing Moses being read each week, plus learning their oral traditions and customs. People in this status were called *Godfearers*.

Once a *Godfearer* had learned enough about the *Torah* and the traditions and customs of the Jews, he/she was ready to become a *Proselyte*. This involved circumcision (for the men), immersion in a *mikvah* (meek-vah = immersion pool), and the offering of a sacrifice at the Temple. Only then could a Gentile be brought into full fellowship in the synagogue and enjoy table fellowship (eating of meals together) with other Jews. This is why the Believing Jews of Jerusalem were incredulous when word reached them that Peter had eaten a meal at the home of Cornelius:

**"Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God. And when Peter came up to Jerusalem, those of the circumcision contended with him, saying, 'You went in to uncircumcised men and ate with them!'"** (Acts 11:1-3)

Instead of rejoicing at the fact that God was beginning to work among the Gentiles, the Jerusalem Jewish Believers were upset because Peter had allowed himself to become ritually unclean by eating a meal with Gentiles. However, to their credit, once Peter had explained all that had happened, including his vision and subsequent journey to Caesarea, their hearts were changed:

**"When they heard these things they became silent; and they glorified God, saying, 'Then God has also granted to the Gentiles repentance to life.'"** (Acts 11:17-18)

One of the primary differences between Hebrew and Greek language (and therefore their thought as well) is that the Greek language lends itself more readily to contemplative thinking, while the Hebrew language is one of action. For this reason, the Greeks became the premier people and language of philosophy, (defined as: the "...pursuit of wisdom by intellectual means..." and "*Inquiry into the nature of things based on logical reasoning rather than empirical methods.*").

In contrast, the Hebrew people and their language were dynamic; always moving, never static. This could be seen in their initial relationship with God, where they worshipped Him in a portable Tabernacle, moving it from place to place as He directed them.

Marvin R. Wilson, in his book *Our Father Abraham*, writes:

"The action-centered lifestyle of the Hebrews is often reflected in Hebrew sentence structure. ... the Hebrews were mainly a doing and feeling people. Thus their language has few abstract terms." (pp. 136-137)

In order to express abstract thoughts, the Hebrews used terminology that was material or physical. Wilson states:

"We shall give a number of examples to illustrate this point: 'look' is 'lift up the eyes' (Gen. 22:4); 'be angry' is 'burn in one's nostrils' (Exod. 4:14); 'disclose something to another' or 'reveal' is 'unstop someone's ears' (Ruth 4:4); 'have no compassion' is 'hard-heartedness' (I Sam. 6:6); 'stubborn' is 'stiff-necked' (II Chr. 30:8 cf. Acts 7:51); 'get ready' or 'brace oneself' is 'gird up the loins' (Jer. 1:17); and 'to be determined to go' is 'set one's face to go' (Jer. 42:15, 17; cf. Luke 9:51)." (p. 137)

Wilson also points out that the Hebrews did not express their understanding of God in abstract terms, such as the 'first source,' but in anthropomorphic terms. That is, the Hebrews expressed their understanding of God as having human attributes: arm, face, right hand, etc. Thus, it is written that the ten commandments were inscribed by the 'finger' of God.

### ~ *Relationship Vs. Doctrine* ~

It has been said that in Christianity people are more concerned about what one thinks, while in Judaism they are more concerned about how one behaves. This observation directly reflects the difference between Greek and Hebrew concepts, for Christianity has been influenced greatly by the Greek model and is far more concerned about doctrine than is Judaism. Once again Wilson writes:

**"But he, wanting to justify himself, said to Jesus, 'And who is my neighbor?'"**  
(Luke 10:25-29)

This interchange provided *Yeshua* with an opportunity to teach a broad principle about caring for the needs of others, no matter who they might be, for at that time the Jews and Samaritans were bitter enemies:

**"Then Jesus answered and said: 'A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead.**

**"Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.**

**"But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.**

**"On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'**

**"So which of these three do you think was neighbor to him who fell among the thieves?"**

**"And he said, 'He who showed mercy on him.' Then Jesus said to him, 'Go and do likewise.'"**  
(Luke 10:30-37)

In this story, both the Priest and the Levite had cause to not want to investigate the man who was lying by the side of the road. For if he were already dead and they touched him, they would incur corpse uncleanness and be disqualified from serving in the Temple for a period of seven days.

*Yeshua* used this story to point out the fact that the life of a person is more important than being able to participate in Temple service. Interestingly enough, this is exactly the position that was taught by most of the other Jewish teachers of *Yeshua's* day. According to classic Jewish teaching, saving a life takes precedence over all other *Torah* commands. *Yeshua* was not teaching some new thing here, rather He was expressing the majority opinion of the sages.

*Yeshua* was not a rebel or a renegade opposed to the Jewish teaching of His day, rather, he was the greatest of all Jewish Rabbis who taught the *Torah* in its fullness, the way it was intended to be taught. Rather than being a marginal Jew, *Yeshua* was the quintessential [*the pure, highly concentrated essence of a thing*] Jew.

~ *The Apostles* ~

individual meanings of its elements, as in *keep tabs on.*" (*The American Heritage Dictionary*)

The English language is full of idiomatic expressions. That is one of the reasons it is such a difficult language to learn for non-English speakers.

Hebrew is also rich in idiomatic expressions. Since very few Believers are fluent in Hebrew, it is necessary for us to read and study the Scriptures in our native language. One of the most difficult tasks a translator faces is how to make the idioms understandable in the language to which he is translating. While this is certainly a challenge for the scholars who translate the Old Testament from Hebrew to English, the task is complicated even further when it comes to the New Testament. Many Biblical scholars now agree that the majority of the New Testament books were originally written in Hebrew and later translated into Greek. This means that our English copies of the New Testament are really translations of translations, which makes the rendering of the Hebrew idioms even more difficult than merely going directly from Hebrew to English.

Because of these idiomatic problems, certain New Testament passages are difficult to understand, as the following example illustrates. Here *Yeshua* is teaching about putting material things (vs. spiritual things) in their proper perspective:

**"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.**

**"The lamp of the body is the eye. If therefore your eye is good your whole body will be full of light. But if your eye is bad ['evil' in KJV], your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!**

**"No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon." (Matt. 6:19-24)**

This passage continues on with more exhortation about seeking the Kingdom of God, rather than chasing after physical things.

The question often arises: Why is the passage about the 'evil eye' stuck in the middle of an exhortation about material possessions as opposed to spiritual riches? The answer is simple if one understands the Hebrew idiom involved, for in Hebrew the expression 'evil eye' means a person who is stingy. In Jewish teaching it specifically pertains to the farmer who was required by *Torah* to leave the corners of his fields for gleaning by the poor:

**"When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of**

**"So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read."** (Luke 4:16)

*Yeshua* was about thirty years old when He began the public ministry which led to His atoning death on the stake. During the years of His early adulthood, *Yeshua* spent time completing His study of the Scriptures and maturing in His relationships with other people. He also spent time communing with His Father in heaven, learning the true intent of the Torah instructions and what the Father would have Him to teach His disciples:

**"...The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works."** (John 14:10b)

*Yeshua* made this same point again when He prayed for His disciples at the Last Supper:

**"For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me."** (John 17:8)

*Yeshua* came with a direct message from the Father. Yet that message was not a new one, rather it was the old, old story about faith and trust in God and obedience to the *Torah*. Regarding faith and trust *Yeshua* said:

**"No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved."** (John 3:13-17)

Regarding obedience to *Torah*, *Yeshua* said:

**"Do not think that I came to destroy the Law [*Torah*] or the Prophets, I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven."** (Matt. 5:17-19)

Later that night the Temple Guard arrested *Yeshua* and took Him to the house of the High Priest. There Simon Peter was allowed admission to the courtyard in view of where they were questioning *Yeshua*:

**"And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, 'This man was also with Him.'**

**"But he denied Him, saying, 'Woman, I do not know Him.'**

**"And after a little while another saw him and said, 'You also are of them.' But Peter said, 'Man, I am not!'**

**"Then after about an hour had passed, another confidently affirmed saying, 'Surely this fellow also was with Him, for he is a Galilean.'**

**"But Peter said, 'Man, I do not know what you are saying!' And immediately, while he was still speaking, the rooster [cock] crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, 'Before the rooster [cock] crows, you will deny Me three times.'**

**"Then Peter went out and wept bitterly."** (Luke 22:56-62)

This is one of the more famous stories in the Gospel accounts; repeated in both Matthew and Mark as well. However, there is one problem with the translation; chickens were not allowed in Jerusalem during Temple times. The reason for this prohibition was because chickens are very dirty birds and they have the obnoxious habit of finding their way into places where they do not belong. Therefore, to assure that chickens could not gain access to the Temple and desecrate the Holy Place or, worse yet, the Holy of Holies, the Priests simply forbid everyone in Jerusalem from having chickens.

So, what about this famous passage of Scripture? It clearly says in the *New King James Version*, just quoted, that a 'rooster' crowed and it was heard in the courtyard of the palace of the High Priest.

The proper translation is really quite evident when the practices of that time are understood. The 'rooster' or 'cock' that Peter and *Yeshua* heard was not a bird at all, but a man. That man was a priest at the Temple. He was the one who had the responsibility of unlocking the Temple doors each and every morning before dawn. Every night this priest would lock the doors to the Temple and place the key in an opening in the floor of one of the Temple side rooms. Then he would place a flat stone over the opening and place his sleeping mat over the stone. He would literally sleep over the key to the Temple. In the morning this priest would arise at first light and retrieve the key. He would then

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\* "... the word *gever* means both 'man' and 'cock;' the latter can, therefore, substitute for the former." from *Encyclopedia Judaica* - CD Rom version article: *Kapparot*.

\*\* "Everyday they take up the ashes from the altar at the cock's crow or near it." from *The Mishnah*, Yoma 1:8A.

(Note: See *Hebrew Roots* Issue 00-4 for more detailed information on this subject.)

**"There shall come forth a Rod from the stem of Jesse,  
 And a Branch shall grow out of his roots.  
 The Spirit of the LORD shall rest upon Him,  
 The Spirit of wisdom and understanding,  
 The Spirit of counsel and might,  
 The Spirit of knowledge and of the fear of the LORD."  
 (Isaiah 11:1-2)**

A check of the genealogical lists in Matthew and Luke shows that both *Yoseif* and *Miriam* were descended from King David and his father Jesse. Also, the term 'Branch' (Isa. 11:1) is recognized by Jewish and Christian scholars alike to be a reference to the Messiah.

It is this same *Yeshua* from *Yehudah* (Judah) who qualified to open the heavenly scroll and loose its seven seals:

**"But one of the elders said to me, 'Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.'"** (Rev. 5:5)

Thus we see that both the Hebrew and the Greek Scriptures agree that the Messiah was to come from the tribe of Judah.

*~ Yoseif and Miriam Were Observant Jews ~*

*Yeshua's* parents, *Yoseif* and *Miriam*, held closely to the teachings of the *Torah*. This is evident from the Scriptures, which speak clearly about their observance of the *Torah* commands, beginning with the circumcision of *Yeshua* on the eighth day of His life:

**"And when eight days were completed for the circumcision of the Child, His name was called Jesus [*Yeshua* in Hebrew], the name given by the angel before He was conceived in the womb." (Luke 2:21)**

It is also evident from this verse that *Yoseif* and *Miriam* kept the customs of the Jews, for it is a Jewish custom not to publicly name a newborn male child until the day of his circumcision.

Thirty-two days later (forty days after the birth of *Yeshua*) the family went to the Temple in Jerusalem in order for *Miriam* to go through her *Torah* prescribed purification rite:

**"Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord (as it is written in the law of the Lord, 'Every male who opens the womb shall be called holy to the LORD' [Ex. 13:15]), and to**

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\* Of the tribe and House of Judah.

**And carried our sorrows;  
 Yet we esteemed Him stricken,  
 Smitten by God, and afflicted.**

**But He was wounded for our transgressions,  
 He was bruised for our iniquities;  
 The chastisement for our peace was upon Him,  
 And by His stripes we are healed.  
 All we like sheep have gone astray;  
 We have turned, every one, to his own way;  
 And the LORD has laid on Him the iniquity of us all.**

...  
**By His knowledge My righteous  
 Servant shall justify many,  
 For He shall bear their iniquities."**

(Isaiah 53:4-6, 11b)

The fact that *Yeshua* is the Son of God does not detract from the fact that His *Abba* (Father) chose to send Him to this earth as a member of the Jewish community. At that time, only the Jewish people\*\* were still holding to the covenant God had given to all the children of Israel at Mount Sinai, for the house of Israel (northern ten tribes) had long before abandoned *Torah* observance, was divorced by God, and sent away. (See Jer. 3:8.)

*~ Yeshua HaYehudi ~*  
 ~ (Jesus the Jew) ~

*Yeshua HaYehudi* is the betrothed Husband of Messianic Believers and, according to the ancient Hebrew laws of marriage, because we are already betrothed to Him we are also already legally married to Him. The only way in which our marriage can be dissolved is through a written bill of divorcement from *Yeshua* Himself.

As the betrothed bride of Messiah, it is our calling to prepare ourselves for our full marriage to Him. Part of the process of preparing for this marriage is to learn as much as possible about our Husband, *Yeshua HaYehudi* (Jesus the Jew), so that we can learn to please Him in every way. One of the first steps in accomplishing this task is to learn as much as we can about *Yeshua's* religious beliefs, traditions, and customs, all of which were deeply imbued within the Judaism of the first century.

In addition to *Yeshua's* primary commission of providing salvation for His people, there were other things that He was commissioned to do during His visit with us on earth. These might be termed secondary missions:

- ◆ To announce the Good News (Gospel) of the coming Kingdom of God (Mark 1:14).