Glossary of Unfamiliar Terms

Compiled from:
Answering Jewish Objections to Jesus vol. 1
Searching for Meaning in Midrash
Swimming in the Sea of Talmud
Logos Bible Software 4

- A -


Aḥaronim (lit. “latter ones”). Rabbinic authorities in the centuries following the publication of the Shulḥan Arukh (mid-sixteenth century).

Am ha-aretz (lit. “person of the land”). Originally, one who did not observe the laws of tithing and ritual purity. Later, it came to refer to an ignoramus.

Amah. Cubit; a unit of length, measured from the elbow to the tip of the middle finger, approximately eighteen inches.

Amoraim (lit. “explainers”). Rabbis from the period of the completion of the Mishnah (c. 200 C.E.) until the editing of the Gemara (sixth or seventh century C.E.).

Asur. Forbidden.

Azazel. The power or place to which one of the he-goats was sent off in the Yom Kippur ritual, as described in Leviticus 16.

- B -

B.C.E. Before the Common Era. Jews use this designation in place of B.C., which stands for “before Christ.”

B’rit milah (lit. “covenant of circumcision”). The surgical removal of the foreskin as a sign of the covenant between God and the Jewish people.

Babylonian Talmud. The foundational text for Jewish religious study, it consists of 2,500,000 words of Hebrew and Aramaic commentary and expansion on the Mishnah. It includes much Halakha as well as Haggada, and thus it touches on virtually every area of life, religion, custom, folklore, and law. It reached its final form between 500 and 600 C.E., and it is mainly the product of the Babylonian sages. See also Palestinian Talmud.

Baraita (lit. “outside one”; pl.: baraitot). Tannatic teachings of Rabbi Yehudah ha-Nasi not included in the Mishnah; quoted and discussed in the Gemara.

Bat kol (lit. “daughter of a voice”). A voice from heaven that indicates the will of God to humans.

Bavli. The Babylonian Talmud, edited during the sixth or seventh century, C.E..

Beit Knesset. Synagogue.

Beit Midrash. Study house.

Berakah. A blessing.

Bet Hillel, Bet Shammai. Schools of Rabbis in the late first century B.C.E. and early first century C.E. following the teachings, respectively, of Hillel and Shammai.
C.E. Common Era. Jews use this designation in place of A.D. which stands for Anno Domini, “the year of our Lord.”

D’rash (D’rashah, pl. D’rashot). A brief sermon, usually based on a creative reading of a text.

Edim zommemim. Witnesses who conspire to testify falsely against another person.

Erusin. The betrothal part of a Jewish marriage.

Essenes. One of the Jewish sects in the centuries leading up to the destruction of the Temple in 70 C.E., noted for their communal, pietistic lifestyle.

Etrog. A citron (similar in appearance to a lemon) used with a lulav during various parts of the service on the festival of Sukkot.

Five Scrolls. (Hebrew, kha-MESH me-gi-LOT) The biblical books of Song of Songs (Song of Solomon), Ruth, Lamentations, Ecclesiastes, and Esther. They were read in the synagogues on special holidays.

Gaon (lit. “excellent one”; pl.: Geonim). Head of the Babylonian academy, from the seventh through the eleventh centuries.

Gehenna (Heb. Geihinnom). A designation for the place where the wicked are punished after death.

Gemara. Commentaries, explanations and discussions of the Rabbis on the Mishnah, from the third to the sixth or seventh centuries C.E. Originally called “Talmud,” the name was changed to “Gemara” in the Middle Ages to fool Christian censors.

Gematria. Hebrew numerology, in which each letter of the alphabet has a numerical equivalent.

Haftarah. A selection from the Prophets read in the synagogue following the Torah portion on Shabbat and holidays.

Haggada. (Sometimes spelled Aggada) Nonlegal (i.e., nonbinding) Rabbinic stories, sermons, and commentaries relating to the Tanakh and Jewish life.

Haggadah (lit. “telling”). The book used as a guide through the Passover Seder.

Ḥakham (lit. “wise one”; pl.: ḥakhamim). The sage who taught and explained the laws and traditions of the Torah; a rabbi.

Halakha. A specific legal ruling (“What is the Halakha in this case?”) or Rabbinic legal material in general. The word Halakha is interpreted as meaning “the way to go.”

Hallel. The psalms of praise recited in the morning service on Jewish festivals, Psalms 114–118.

Ḥametz (lit. “sour”). Food that has leavened or fermented.

Hanukkah. The eight-day winter festival that commemorates the victory of the Maccabees over the Syrian-Greeks and the rededication of the Temple in the mid-second century B.C.E.
Haver. A friend or study partner.

Hérem. (1) A ban of excommunication; (2) Items set aside from normal use to be dedicated to God.

Hésed (lit. “kindness”). The mitzvah of showing support to those in need.

Humash. (pronounced KHU-mash) Another name for the Five Books of Moses.

Huppah. The canopy under which a couple is married.

I'vayat ha-met. The mitzvah of accompanying the dead to their burial plot.

Ibn Ezra. Abraham Ibn Ezra (1089–1164). He was one of the three greatest Jewish medieval biblical commentators, especially famous for his careful attention to Hebrew grammar.

Jerusalem Talmud. See Palestinian Talmud.

K'vurat ha-met. The mitzvah of burying the dead.

Kabbalah. The general term for Jewish mystical writings and traditions. It literally means “that which has been received.”

Kaddish. (1) The prayer recited at the conclusion of sections of the service; (2) the prayer recited by a mourner during the year following the death of an immediate relative.

Kaporet. The cover of pure gold which rested on top of the Ark in the Tabernacle and Temple.

Karet. The divine punishment of being “cut off,” dying prematurely, dying barren, or having one's offspring die.

Kavvanah (pl.: kavvanot). Meditation prior to a prayer or mitzvah that serves to focus one's attention on its meaning and significance.

Keri (lit. “read”). A word in the Torah, as it is traditionally read. Often used opposite ketiv.

Ketiv (lit. “written”). A word in the Torah, as it is written. Often used opposite keri.

Ketubah. The Jewish marriage document.

Ketuvim. Writings. This refers to the third division of the Hebrew Bible and includes Psalms, Proverbs, Job, the Five Scrolls, Daniel, Ezra-Nehemiah, and 1 and 2 Chronicles.

Kiddush. The prayer recited over wine to sanctify Shabbat or a festival.

Kiddushin. The betrothal component of the marriage ceremony.

Kilayim. The mixtures of diverse species prohibited by the Torah (Lev. 19:19 and Deut. 22:9).

Knesset ha-Gedolah (lit. “the Great Assembly”). The body of leaders and sages of the Jewish people in Israel which supposedly led the Jews from the period of Ezra and Nehemiah until the end of the third century B.C.E..

Kohen (pl. Kohanim). A descendent of Aaron; one who served as a functionary in the Temple, offering sacrifices, often referred to as a “priest.”

Kohen Gadol. The chief kohen (often referred to as the “High Priest”) and major officiant in the Temple.
Kol va-homer. A midrashic method based upon logic, whereby if a case holds in a serious situation, it applies by extension in a light situation, or if it does not hold in a light situation, it certainly does not apply in a serious situation. [This is often referred to as kol va-homer, though kol va-homer is the more correct reading.]

Korban. A sacrificial offering.

Kosher (lit. “fit”). (1) According to the Jewish dietary laws, food which may be eaten; (2) Ritually fit for use.

- L -


Levi. A descendent of the tribe of Levi, who served as a functionary in the Temple; known in English as “Levite.”

Levirate marriage. The biblical obligation of a man to marry the childless widow of his dead brother in order to carry on the name and line of the deceased. (Deuteronomy 25:5–6).

Lulav. A palm branch, with myrtle and willow branches attached, used with an etrog during various parts of the service during the festival of Sukkot.

- M -

Ma’ariv. The daily evening service; also called Arvit.

Ma’aser. A tithe of produce, wine, and oil, given to the Levite.

Malakh. An angel, or messenger.

Mamzer. The offspring of an incestuous or adulterous relationship.

Masoretic Text. The term for the closely related Hebrew text editions of the Tanakh transmitted by the Masoretes (“transmitters”) from the sixth to the eleventh centuries. All translations of the Tanakh (including the King James and all modern versions) are primarily based on this text. (Note: There is not one Masoretic Bible; there are thousands of Masoretic manuscripts with almost identical texts.)

Matzah. Unleavened bread eaten during Passover.


Menorah. (1) The seven-branched candelabrum used in the Temple; (2) The eight or nine branched candelabrum used in celebration of Hanukkah.

Mezuzah (lit “doorpost”). A case holding parchment with specific portions of the Torah written on it, affixed to the doorposts of Jewish homes.

Middot. Hermeneutical principles by which the Bible is interpreted by the Rabbis.

Midrash. (1) The literary techniques used by the Rabbis to search the Bible for hidden or deeper meaning; (2) The literary product that resulted from such readings and interpretations; (3) A collection of such interpretations.

Midrash. Rabbinic commentaries on a verse, chapter, or entire book of the Tanakh, marked by creativity and interpretive skill. The best-known collection is called Midrash Rabba, covering the Five Books of Moses as well as the Five Scrolls.

Mikveh. Either a natural body of water or an artificial pool, used for the ritual of purification.
Min (pl.: Minim). A sectarian; a heretic.

Minḥah. (1) A meal-offering brought to the Temple as part of the sacrificial service; (2) The afternoon prayer service.

Minyan. The quorum of ten men (in some communities, ten people) necessary to recite certain prayers.

Mishkan. The portable sanctuary used by the Israelites during the forty years of wandering in the desert; often called the “Tabernacle.” Also called the “Tent of Meeting.”

Mishnah. The first written collection of legal material relating to the laws of the Torah and the ordinances of the sages. It provides the starting point for all subsequent Halakha. It was compiled approximately 200 C.E. by Rabbi Judah HaNasi (the Prince) and especially emphasizes the traditions of the rabbis who flourished from 70 to 200 C.E.

Mitzvah (pl.: Mitzvot). Commandment, usually referring to the 613 laws that the Rabbis derived from the Torah.

Moed (lit. “holiday”). The second order of the Mishnah, dealing with the festivals of the Jewish year.

Mohel. The circumsisor, the person who performs a b’rit milah, or Bris.

- N -

Navi. A prophet, especially those men and women who, during the period of the Israelite monarchy, brought the word of God to the Israelites.

Nevi’im. Prophets. This refers to the second division of the Hebrew Bible and consists of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings (together called the Former Prophets), and Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets (together called the Latter Prophets).

Nisan. The month of the Jewish year in which Pesah falls.

- O -

Oral Torah. All Rabbinic traditions relating to the Written Torah and various legal aspects of Jewish life. The traditions were first passed on orally before they were written down.

- P -

P’shat (lit. “simple”). The literal, contextual meaning of a biblical passage; often used as opposed to D’rash.

Palestinian Talmud. Similar to the Babylonian Talmud but based primarily on the work of the sages in Israel. It is shorter in scope, less authoritative, and therefore, studied less than the Babylonian Talmud. It reached its final form in the Land of Israel approximately 400 C.E.


Pesah. Passover, the spring festival commemorating the exodus of the Israelites from Egypt.

Pharisees. One of the Jewish sects in the centuries prior to the destruction of the Temple in 70 C.E..

Pidyon ha-ben. The redemption of the first-born son from the Kohen one month after birth.

Pilpul. Hair-splitting logic.

Purim. The “Feast of Lots,” a religious holiday commemorating the triumph of the Jewish people over their enemies in ancient Persia, as recounted in the Book of Esther.
Rabbi (lit. “master”). (1) A teacher of Torah which in the Talmud signifies a teacher in the land of Israel; (2) The name Yehudah ha-Nasi was known by.

Radak. Acronym for Rabbi David Kimchi (pronounced kim-KHEE; 1160–1235). He wrote important commentaries on much of the Tanakh.

Rashi. Acronym for Rabbi Shlomo Yitschaki (pronounced yits-KHA-ki; 1040–1105), the foremost Jewish commentator on the Tanakh and Babylonian Talmud. Traditional Jews always begin their studies in Bible and Talmud with Rashi’s commentaries as their main guide.

Rav. (1) The title of the rabbis in Babylonia; (2) The name of one specific Babylonian rabbi.

Rebbe. A charismatic hasidic leader.

Rosh Hashanah (lit. “beginning of the year”). (1) The Jewish New Year festival, observed for two days in the fall; (2) A tractate of Talmud dealing with the New Year.

Rosh Ḥodesh. The beginning of the new Hebrew month, observed as a semi-holiday.

Sabbatical year. The seventh year, during which the land is allowed to lie fallow in accordance with biblical injunction (Leviticus 25).

Sadducees. One of the Jewish sects in the centuries prior to the destruction of the Temple in 70 C.E.

Sanhedrin. (1) The central judicial and legislative institution in Israel during the centuries prior to and just after the destruction of the Temple in 70 C.E.; (2) A tractate of the Talmud.

Seah. A measure of volume.

Seder (lit. “order”). (1) The service conducted in the home on the first night(s) of Pesah; (2) One of the six major sections (“orders”) of the Mishnah.

Septuagint. A Greek translation of the Bible.


 Shammes (Hebrew: shammash). The person in charge of the ritual and physical needs of the synagogue.

Shavuot. The Feast of Weeks, the holiday that commemorates the giving of the Torah at Sinai.

Shekel. A measure of weight, or a coin.

Shekinah. The divine presence of God.

Sheol. In the Bible, the dark place beneath the earth where all souls go for eternal repose after death.

Shivah (lit. “seven”). The seven-day period of mourning following the death of a close relative.

Shofar. A ram’s horn used especially on Rosh Hashanah and Yom Kippur.

Shofet. A judge, used specifically to refer to the Israelite leaders after Moses and before the kings.

Siddur. The traditional Jewish prayer book composed by the rabbis, containing selections from the Tanakh as well as prayers.
Sofer (lit. “scribe”; pl.: Sofrim). (1) A craftsman who copied sacred scrolls; (2) A teacher who taught and explained Israelite laws and traditions.

Sukkah (pl.: sukkot). (1) A temporary hut, similar to those used by the Israelites during the 40 years in the wilderness, built and used by Jews during the Festival of Sukkot; (2) The tractate of Talmud dealing with the festival of Sukkot.

Sukkot. The holiday, often called the Feast of Booths or Tabernacles, celebrated in the fall, which commemorates the Israelites’ forty years of wandering in the wilderness by living in a sukkah.

- T -

Tallit. A prayer shawl with tzitzit attached to the four corners, worn during the morning service.

Talmud (lit. “argumentation”). The Jewish legal and nonlegal work by the Rabbis of the first century B.C.E. through the seventh century C.E., composed of the Mishnah and the Gemara. The term originally referred to the teaching that we now called “the Gemara.”

Talmud. See Babylonian Talmud and Palestinian Talmud (Jerusalem Talmud).

Tameh. Ritually impure.

Tanakh. Acronym for Torah, Nevi’im, Ketuvim, the Jewish name for the Old Covenant in its entirety. Although the order of the books is different from that of the Christian Old Testament, the contents are the same.


Targum. Literally, “translation.” This refers to the expansive Aramaic translations of the Hebrew Bible that were read in the synagogues where biblical Hebrew was no longer understood. They were put in written form between 300 and 1200 C.E. The most important Targum’s are Targum Onkelos to the Five Books of Moses, and Targum Jonathan to the Nevi’im (Prophets).

Tefillah (lit. “prayer”). (1) Term used to refer to the prayer par excellence, the Amidah or Shemoneh Esrei; (2) One of the set of tefillin.

Tefillin. Two boxes containing parchment-written selections of the Torah which are tied to the arm and forehead by leather straps and are worn during the morning weekday service.

Terumah. A specific portion of the produce and sacrifices that were given to the kohanim during the Temple period.


Tisha b’Av. The ninth day of the Hebrew month of Av, the date on which Jews traditionally believe that both the first and second Temples were destroyed.

Tishrei. The month of the Jewish year in which Rosh Hashanah and Yom Kippur fall.


Torah she-b’al peh (lit. “the Oral Law”). (1) The traditions given by God to Moses as a supplement to the Written Law and which were not committed to writing until some time in the rabbinic period; (2) The compilations of laws and traditions which were originally oral and then became written in the Talmud, as opposed to the “Written Law” of the Bible.
Torah she-bikhtav (lit. “the Written Law”). (1) The law given by God to Moses on Sinai and committed to writing; (2) The laws of the Torah or Bible, as opposed to the “Oral Law” which was not originally committed to writing.

Torah. Literally, “teaching, instruction, law.” It can refer to (1) the Written Torah (the first division of the Hebrew Bible); (2) the Oral Torah in its entirety (this of course includes the Written Torah as well).

Tzaddik. A righteous person.

Tzara’at. A skin disease described in Leviticus 13–15, attributed by the Rabbis as a punishment for gossip.

Tzedakah (lit. “righteousness”). The mitzvah of giving material assistance to those in need.

Tzitzit. The fringes or strings, knotted and tied in a prescribed manner to a tallit or other garment, serving to remind the wearer of God’s commandments.

- U -
- V -
- W -

Written Torah. The Five Books of Moses (the Pentateuch).

- X -
- Y -

Yarmulke. A skullcap.

Yerushalmi. The “Jerusalem” Talmud or, more precisely, the Talmud of the land of Israel, edited around the beginning of the fifth century C.E.

Yetzer ha-ra (lit. “the evil inclination”). The selfish side of human motivation.

Yom Kippur. The Day of Atonement, a fast day dedicated to seeking forgiveness from sins, observed on the tenth of Tishrei, in the fall.

- Z -

Zealots. One of the Jewish sects in the centuries leading up to the destruction of the Temple in the year 70 C.E..

Zohar. The foundational book of Jewish mysticism. It was composed in the thirteenth century, although mystical tradition dates it to the second century.

Zugot (lit. “pairs”). Two teachers in each generation who, according to later tradition, were the main leaders of the Jews in Israel in the third, second, and first centuries B.C.E..

Zuz. A coin.
What Price the Uniqueness of Jesus?

To wrench Jesus out of his Jewish world destroys Jesus and destroys Christianity.
by Anthony J. Saldañini

When I was growing up in St. Kevin’s Parish in the Dorchester section of Boston in the 1940s and ‘50s, Jesus was unquestionably a Christian. Even more strangely, in Germany during the Nazi era Jesus was an Aryan Christian. How did a first-century Galilean Jew become a Christian and, for some, an Aryan Christian at that?

Before we laugh at this foolishness from the supposed superior viewpoint of the late 20th century, we should remember that we have not one word written by Jesus and not one contemporary account of his activities. Instead, we have four late-first-century interpretations of Jesus: the Gospels. Each demands and has received constant reinterpretation. Though the risk of misinterpreting Jesus is great, every generation has no choice but to try to make sense of the Gospels.

We necessarily interpret as we read, but not all interpretations are created equal, despite the claims of some postmodern thinkers. A Christian Jesus is a parochial, self-serving myth and an Aryan Jesus a perverse one. But why then have Christians so persistently thought of Jesus as a Christian and resisted admitting the obvious, that Jesus was a Jew? Answer: the pervasive problem of uniqueness.

All religious traditions seek to present themselves as somehow special, better or primary, as irreplaceable or unique. For Christians this means that either Jesus as a person or his teachings and actions must stand out from his historical setting. For centuries the theological claim that Jesus is divine sufficed. In our empirical world of science and history, many Christian scholars take another tack; they seek to make Jesus dissimilar from the Judaism of his day and from the Greco-Roman world in which it was set.

As is often the case, contemporary historical and theological conflicts have their roots in the fertile scholarship of 19th-century Germany. The names Ferdinand Baur (1792–1860) and Albrecht Ritschl (1822–1889) may not immediately leap to mind, but a brief sketch of their activities will help illuminate Christian biases then and today.

Baur argued successfully that early Christianity had originated historically within Judaism and, less convincingly, that all of early Christian history reflected a struggle between a Jewish wing (led by Peter) and a gentile wing (led by Paul) until a synthesis was achieved. Subsequent scholarship has established that Paul was much more Jewish, and the conflicts among the early followers of Jesus much more complex, than Baur thought. But his fundamental point, the Jewish matrix of Christianity, endures.

A Jesus who taught like a Jew and an early Christian community that looked like a Jewish sect troubled many 19th-century German Lutheran scholars, who preferred to envision a Jesus who taught a new and unique doctrine that overthrew the established tradition. In reaction to Baur, Albrecht Ritschl “solved” the problem by attacking the Jews. For him, Jesus did not reform or transform Judaism, he condemned it. Jesus the Jew, in Ritschl’s view, transcended Judaism by purifying Christianity of its Jewish elements. From the middle of the 19th century until World War II, numerous German scholars, including Adolf Harnack and Rudolf Bultmann, followed Ritschl’s lead in one way or another. None were Nazis, but reading them after the Holocaust leaves us with an eerie sensation.
Ritschl protected the uniqueness of Jesus and extricated him from his Jewish setting by replacing the Jewish Jesus with a Romantic Jesus who had a supernatural, ineffable relationship with God, a relationship that superseded all historical influences. Deep personal relationships are the stuff of modern theology and spirituality, but separated from the weave and grit of historical reality, the personal Jesus quickly devolves into a personal projection disconnected from community and culture.

So we must face the crucial question: Does Jesus the Jew—as a Jew—have any impact on Christian theology and on Jewish-Christian relations? Or is Jesus' life as a Jew just accidental? After all, he had to be born something: Incan or Ethiopian, Mongolian or whatever. Is Jesus' Jewishness superseded by his role as Christ, the Messiah (the "Anointed One"), sent by God to save all nations?

To wrench Jesus out of his Jewish world destroys Jesus and destroys Christianity, the religion that grew out of his teachings. Even Jesus' most familiar role as Christ is a Jewish role. If Christians leave the concrete realities of Jesus' life and of the history of Israel in favor of a mythic, universal, spiritual Jesus and an otherworldly kingdom of God, they deny their origins in Israel, their history, and the God who has loved and protected Israel and the church. They cease to interpret the actual Jesus sent by God and remake him in their own image and likeness. The dangers are obvious. If Christians violently wrench Jesus out of his natural, ethnic and historical place within the people of Israel, they open the way to doing equal violence to Israel, the place and people of Jesus. This is a lesson of history that haunts us all at the end of the 20th century.


Permalink: http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/was-jesus-a-jew/
Jesus and the Holy Tongue

Based on pioneering research in Israel over the past 50 years by Jewish and Christian scholars, we now can state the following confidently: Jesus of Nazareth lived in a vibrant multilingual and theologically rich milieu, in which Hebrew was a living, spoken language, along with Aramaic and Greek.
The Word (Logos) of God is the Agent of Creation

The Rabbis said that the Word was the agent of Creation. Everything that God created He created by means of the Word. The source of this thought would be passages like Psalm 33:6.

By the word of the Lord the heavens were made, And by the breath of His mouth all their host.

Here, the Word of God is clearly the agent of creation. All that was made was made by the Word, including you and me. Let me share a modern scientific finding that supports the Biblical idea that the Word is the agent of creation. Let me quote from the book “In Six Days: Why 50 Scientists Choose to Believe in Creation.” On pages 227 and 230, Dr. John R. Baumgardner states,

One of the most dramatic discoveries in biology in the 20th century is that living organisms are realizations of Coded Language Structures. All the detailed chemical and structural complexity associated with the metabolism, repair, specialized function, and reproduction of each living cell is a realization of the coded algorithms stored in its DNA. … Life depends on complex non-material Language Structures for its detailed specification.

In other words your DNA is your operator’s manual. Your DNA is the book that contains all the information needed by your body. It is an incredibly complex book consisting of 500,0001 of pages of information, and the author is God. He spoke the information about you into existence and it’s recorded in your DNA. You and I are a product of language—words conveying information.

Your DNA is the book about you. The Bible is the book about God. The medium of expression is different. One is ink on paper and one is DNA. One is incredibly complex—your DNA. One is relatively simple—your Bible. But both are similar in the fact that they are both coded language structures.

Revelation is a result of language—words conveying information.
Life is a result of language—words conveying information.
Creation is a result of language—words conveying information.
Words are the fabric of existence.

When the Bible states that God made the heavens by the Word, it is exactly accurate.

How do you think this relates to your words when you talk to God (prayer)?

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1 Ashton, Dr. John F., Ed. In Six Days, (Green Forest: Master Books Inc.) 2001, pg. 379
The Kohanim were divided into twenty-four groups known as mishmaros (literally, watches) each of which served in the Temple for one week at a time on a rotating basis. Every mishmar was subdivided into seven batei avos (sing., beis av), paternal houses, with each beis av serving on one day of that week. The lotteries to assign the Temple service were not “lotteries” in the conventional sense, since no lots were used. Rather the Kohanim stood in a circle, and each Kohen extended a finger. The Kohen appointed over the lottery then announced a large number—far higher than the number of assembled Kohanim—and removed the hat of one of them to indicate where the count began.
He then counted fingers, beginning with the hatless Kohan, and went around the circle as many times as necessary to reach the chosen number. The Kohan with whom the count ended received the privilege of performing the service.
A Bethlehem home was commonly built over a cave and had only two rooms, each with distinctive functions. The larger room was the family's daily living space where they cooked their meals and rolled out their sleeping mats. The smaller room (Greek, kataluma) was a storage room that could be made available to accommodate family or friends who visited overnight. (not visible in this photograph) Necessary livestock was kept in the cave below the home. Luke reports that when Joseph and Mary arrived in Bethlehem there was no room in the guest room (kataluma; Luke 2:7), so they ended up in the basement-cave of the house. Leviticus 12:1-4 makes it clear that when a baby was born the mother became ritually unclean. Her status of ritual impurity also put the condition of the house and its contents at risk of becoming ritually unclean. The stone cave under the house, however, functioned as a screen against the transmission of ritual uncleanness. Therefore, remaining in the basement-cave may have been Mary and Joseph's decision in order to prevent ritual impurity from affecting the entire house.
According to scholars, rabbis and historians, the city of Nazareth did not exist during the writings of Hebrew Scriptures. The word "Nazareth" does not appear anywhere in Hebrew scripture, as verified by the New Testament Concordance. ... Therefore, Nazareth and Nazarene are Christian words, not Hebrew words. Nazareth is not mentioned in non-Christian sources until the third or fourth century.

Encyclopaedia Judaica: Nazareth
"Archaeological evidence has shown that the area was settled as early as the Middle Bronze Age, and tombs have been found dating from the Iron Age to Hasmonean times."

The Middle Bronze Age is approx. 2,000 BC.
The Hasmonean times: approx. 166 BC to 63 BC.

Nazareth experienced Jewish occupation well before the New Testament was written.

Encyclopaedia Judaica: Nazareth
"... the Hebrew and Arabic terms for Christians (Nozeri, Nasrani) are derived from the town's name. ...

Nazareth, a name derived ... from the root nsr (to guard).

It is described by Jerome (320-420 AD) as a very small village in Galilee (Onom. 141:3).

Archeological Encyclopedia of the Holy Land:
"After the destruction of the Second Temple Jews lived at Nazareth and it was the seat of the priestly family of Pises."
B. Talmud Eiruvin 54a-b
R. Hiyya b. Abba in the name of R. Johanan expounded: With reference to the Scriptural text: Whoso keepeth the fig tree shall eat the fruit thereof, why were the words of the Torah compared to the 'fig tree'? As with the fig tree the more one searches it the more figs one finds in it so it is with the words of the Torah; the more one studies them the more relish he finds in them.←

Numbers Rabbah 21:15
Why was the Torah likened to a fig-tree? Because, while the fruit of most other trees—the olive-tree, the vine, and the date-tree—is gathered all at once, that of the fig-tree is gathered little by little; and it is the same with the Torah. One gathers a little learning to-day and much to-morrow, for it cannot be learned in a year nor in two years.←

Genesis Rabbah 62:2
It is related that R. Hiyya the Elder and his disciples—others say, R. Hoshaya and his disciples, while others refer it to R. Akiba and his disciples—used to sit and study under a fig-tree, ...†
A Greedy, Compromising Priesthood

A puzzling practice took place at the Temple Mount in Jerusalem. When Jews went to the Jerusalem Temple to pay their religious tax or make payment to redeem their firstborn sons, they paid with shekels like these.

A Greedy, Compromising Priesthood

Minted at the Phoenician port city of Tyre, the coins of Tyre are covered with pagan symbols and text. On one side of the coins is the head of the god Melqart, a Phoenician god identified with Hercules. On the other side is an eagle surrounded by the text, “Of Tyre the Holy and city of Asylum.”

A Greedy, Compromising Priesthood

Jewish law, as found in the Pentateuch, prohibited the use of images—especially of a god! And Jews did not acknowledge any city except Jerusalem as holy. Yet among the laws compiled in the Mishnah (second century C.E.) is the requirement that payments to the Temple were “all to be paid according to the value of the shekels of the sanctuary, in Tyrian coinage.”
A Greedy, Compromising Priesthood

Early archaeological work uncovered the existence of this seemingly contradictory practice. On the one hand, Tyrian shekels of the last centuries B.C.E. and first century C.E. turned up in excavations at many sites with their consistent pagan imprints—the Phoenician god on one side and "Tyre the Holy" on the reverse. —

On the other hand, it became evident that Jewish coins were also being minted during the Hasmonean and Herodian periods. Why would the Temple priests not prefer to accept their own nonoffending coinage?... Archaeological excavations in the Holy Land have turned up bronze coins minted by Jewish governments during the Hasmonean and Herodian periods, but not a single silver coin until the time of the First Jewish Revolt in 66 C.E.—

... Evidently, from about 125 B.C.E. until about 65 C.E., the silver shekels of Tyre became the dominant currency of Near Eastern countries. ...Ya'akov Meshorer, Chief Curator of Archaeology and Curator of Numismatics at the Israel Museum, ... believes this combination of the absence of Jewish silver coins and the international reputation of the Tyrian shekels may explain the otherwise-puzzling decision by Temple authorities, ...preserved in the Mishnah. ♦
Mishnah—Sanhedrin 10:1
Talmud—Sanhedrin 90A

All Israelites have a share in the world to come, for it is written, *Thy people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands that I may be glorified.* (Isa. 60:21)

BUT THE FOLLOWING HAVE NO PORTION THEREIN:

HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE,

THE TORAH WAS NOT DIVINELY REVEALED, AND

AN EPIKOROS (epicurean: one who indulges in luxury and sensuality). —

BUT THE FOLLOWING HAVE NO PORTION THEREIN:

R. AKIBA ADDED: ONE WHO READS UNCANONICAL BOOKS.

ALSO ONE WHO WHISPERS [A CHARM] OVER A WOUND AND SAYS, I WILL BRING NONE OF THESE DISEASES UPON THEE WHICH I BROUGHT UPON THE EGYPTIANS: FOR I AM THE LORD THAT HEALETH THEE.’ —

BUT THE FOLLOWING HAVE NO PORTION THEREIN:

ABBA SAUL SAYS: ALSO ONE WHO PRONOUNCES THE DIVINE NAME AS IT IS SPELT.

THREE KINGS AND FOUR COMMONERS HAVE NO PORTION IN THE WORLD TO COME: THE THREE KINGS ARE JEROBOAM, AHAB, AND MANASSEH. ...

FOUR COMMONERS, VIZ., BALAAM, DOEG, AHITOPHEL, AND GEHazi.*
### The Two Messiah Theory

**Recommended Resource**
*The Messiah Texts*: Raphael Patai

<table>
<thead>
<tr>
<th>Messiah Son of Joseph</th>
<th>Messiah Son of David</th>
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<tr>
<td>Mashiach ben Joseph</td>
<td>Mashiach ben David</td>
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<tr>
<td>Humiliation</td>
<td>Conquering King</td>
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<td>Suffers Physical Harm</td>
<td>Defeats Israel's Enemies</td>
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<td>Violent Substitutionary Death</td>
<td>Institutes the Messianic Kingdom</td>
</tr>
<tr>
<td>Dies in the Wars of Gog and Magog</td>
<td>Resurrects Messiah Son of Joseph</td>
</tr>
</tbody>
</table>

| Isaiah 52:13-53:12    | Genesis 49:9-10→     |

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**The Two Messiah Theory**

**Recommended Resource**
*The Messiah Texts*: Raphael Patai

**Jesus is not the Messiah!**

**Israel is the Suffering Servant!**

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<p>| Genesis 49:9-10→     |</p>
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<td>Messiah and Marriage</td>
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<tr>
<td><strong>John the Baptist</strong></td>
<td>John 3:29</td>
<td>Friend of the Bridegroom</td>
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<tr>
<td><strong>Jesus</strong></td>
<td>Matt. 9:15</td>
<td>Jesus is the Bridegroom</td>
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<td></td>
<td>Matt. 25:1ff</td>
<td>The Kingdom is a Wedding banquet</td>
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<tr>
<td></td>
<td>Matt. 22:1ff</td>
<td></td>
</tr>
<tr>
<td><strong>Apostle Paul</strong></td>
<td>Eph. 5:32</td>
<td>Marriage symbolizes Christ and the Church</td>
</tr>
<tr>
<td><strong>Apostle John</strong></td>
<td>Rev. 19:9</td>
<td>Kingdom</td>
</tr>
<tr>
<td></td>
<td>Rev. 21:2</td>
<td>New Jerusalem is a bride</td>
</tr>
</tbody>
</table>
Rabbinic Commentary on the New Testament
Rabbi Samuel Tobias Lachs, Pg. 60-61

The crowds were used to the type of preaching which characterized the Scribes-Pharisees. Their procedure was to teach the Oral Law by citing the authorities from whom the speaker received the traditions being transmitted. Failure to do so was considered not only a display of arrogance but destructive of the system, breaking the continuum of the process. →

Rabbinic Commentary on the New Testament
Rabbi Samuel Tobias Lachs, Pg. 60-61

This is emphasized in the statement “Anyone who says a thing in the name of one who said it brings deliverance to the world, as it is said, And Esther told it in the name of Mordecai (Esther 2:22).” Jesus’ presentation appeared strange to the people, who were accustomed to hearing the citations together with the tradition taught. Jesus appealed to no such authority in his teaching, neither by name nor by inference. →

Rabbinic Commentary on the New Testament
Rabbi Samuel Tobias Lachs, Pg. 60-61

Daube notes, “the contrast between ‘to teach with authority’ and to teach like the scribes is a crux to this day. The scribes—if we identify them with the leading Rabbis of the time—were held in the highest esteem. ... The people were surprised that Jesus should teach like one ordained.”
... after the destruction of the Sanctuary, the special Presence of G-d which once dwelt in the Holy of Holies now rests on the Sages who teach the Torah to disciples (Brachos 8a)←

... even when the divine Presence dwelt in the Sanctuary, it was only because of the Torah Sages. They are the bond between G-d and Israel, because they bear the Oral Tradition for which G-d made His covenant with us.←

... any form of contact with the Sages and of support of the Sages is tantamount to contact with G-d.†
First Century Capernaum


http://www.possisfamily.net/Capernaum_peters_house01.jpg

Lofthouse, Brian

Recovering Capernaum (3rd ed.)


52. Isometric view of the House of Simon at the time of Jesus.
Mishna - Mas. Avoth Chapter 1

MISHNAH 1.

MOSES RECEIVED THE (ORAL) TORAH AT SINAI AND TRANSMITTED IT TO JOSHUA, JOSHUA TO THE ELDERS, AND THE ELDERS TO THE PROPHETS, AND THE PROPHETS TO THE MEN OF THE GREAT SYNAGOGUE.

<table>
<thead>
<tr>
<th>Jesus was a good man, but Jesus never claimed to be God.</th>
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<tbody>
<tr>
<td>Can a good man be a:</td>
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<tr>
<td>---------------</td>
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<tr>
<td>Liar?</td>
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<tr>
<td>Lunatic?</td>
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<tr>
<td>LORD?</td>
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</tbody>
</table>
Textual Criticism and Naturalistic Explanations: John 5:3-4 and John 5:7

Textual Criticism: John 5:3-4 and 5:7

John 5:7 appears in every manuscript, an undisputed verse.

    The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.”

John 5:3a is an undisputed reading, appearing in every manuscript.

    John 5:3a
    In these lay a multitude of those who were sick, blind, lame, and withered,

John 5:3b-4 is found only in later manuscripts. John 5:3b-4 appears in NASB (in brackets), NKJV, KJV, ASV (italics). It is absent from RSV, NIV, ESV.

    [waiting for the moving of the waters; for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.]

John 5:3b-4 appears to be an accurate explanation of John 5:7. Either the teacher has to explain vs. 7 or the text has to explain vs. 7. It appears to be added in order to facilitate the readers understanding of the context. It is consistent with the context. In modern translations the appearance of the verse is the decision of each translation committee. Because of its consistency with the context some committees are comfortable leaving it in. Because it is not in the oldest manuscripts some committees prefer to leave it out. This is why verse 4 is missing from some translations.

Naturalistic Explanations: John 5:3-4 and John 5:7

The healing properties were communicated by 1) the blood of the sacrifices, 2) the mineral properties of the water, 3) psychological factors.

Jerome H. Smith, The New Treasury of Scripture Knowledge (my comments in italic)

1) The beasts for sacrifice were not washed here but in a laver in the temple. (Bloody water does not heal anybody.)

2) No natural property (or psychological factor) could cure all manner of diseases.

    John 5:3a
    In these lay a multitude of those who were sick, blind, lame, and withered ...

3) The cure only extended to the first who entered. (Naturalistic properties would heal everyone.)

4) It took place only at one particular time. (Naturalistic properties would tend to be constant.)
(5) As the healing was effected by immersion, it must have been instantaneous; it was never failing in its effects. All of which, not being observed in medicinal waters, determine the cures to have been miraculous, as expressly stated in the text.

Textual Criticism: John 5:3-4 and 5:7

 Critics of the Bible, such as Bart Ehrman (left) dismiss it as contradictory, unreliable, filled thousands of variants, changed, and the product of man, not God.

What critics will not tell you is that the science of Textual Criticism has established the text. We know what the text says. We know what the variant readings are. The Bible has been gone over, and is being gone over, with a fine-toothcomb for years.

Most variances are spelling variations during a time when there was no standardized spelling. It is not proper to criticize an ancient work by demanding that it adhere to modern concepts of standardization. This criticism is simply a strawman argument.

There are some major variations, like John 5:3-7. However, they make no difference regarding the meaning of the text. No doctrine of the Bible is at risk due to these few variant readings. Current books dealing with textual criticism and the reliability of the Bible are available.
TO: Jesus, Son of Joseph  
Woodcrafters Carpenter Shop  
Nazareth 25922

FROM: Jordan Management Consultant

Dear Sir:

Thank you for submitting the resumes of the twelve men you have picked for managerial positions in your new organization. All of them have now taken our battery of tests; and we have not only run the results through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultant.

The profiles of all tests are included, and you will want to study each of them carefully.

As part of our service, we make some general comments for your guidance, much as an auditor will include some general statements. This is given as a result of staff consultation, and comes without any additional fee.

It is the staff opinion that most of your nominees are lacking in background, education and vocational aptitude for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capability.

Simon Peter is emotionally unstable and given to fits of temper. Andrew has absolutely no qualities of leadership. The two brothers, James and John, the sons of Zebedee, place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale. We feel that it is our duty to tell you that Matthew has been blacklisted by the Greater Jerusalem Better Business Bureau. James, the son of Alpheaus, and Thaddaeus definitely have radical leanings, and they both registered a high score on the manic-depressive scale.

One of the candidates, however, shows great potential. He is a man of ability and resourcefulness, meets people well, has a keen business mind and has contacts in high places. He is highly motivated, ambitious and responsible. We recommend Judas Iscariot as your controller and right-hand man. All of the other profiles are self-explanatory.

We wish you every success in your new venture.

Sincerely yours,

Jordan Management Consultants

P582  820616
The Blessings and Curses of the Mosaic Covenant: Lev. 26:1-46

The Blessings
Lev. 26:1-2—Obedience Required
Lev. 26:3-4—Conditional Nature of Blessing
Lev. 26:5-8—Prosperity, Security, Peace
Lev. 26:9-13—God’s Presence

The Curses
Lev. 26:14-17—Sickness, Harassment, Insecurity
Lev. 26:18-20—Drought, Famine
Lev. 26:21-22—Wild Animals

All of these curses were experienced before and during the Assyrian Invasions

The Horrors of Siege
Lev. 26:23-26—The Horrors of Siege
Experienced during the Assyrian and Babylonian Invasions

Devastation, Deportation, Dispersion, Cannibalism
Lev 26:27-33—Devastation, Deportation, Dispersion, Cannibalism
Experienced during the Babylonian and Roman destructions

The State of the Land
Lev. 26:34-35—The State of the Land Resting and Desolate
Experienced after the Babylonian and Roman destructions

The State of the People: Fearful, Weak, Dispersed, Persecuted
Lev. 26:36-39—The State of the People: Fearful, Weak, Dispersed, Persecuted
Experienced after the Roman destruction

Restoration Promised
Lev. 26:40-46—Restoration Promised
Restoration from a worldwide dispersion
Interpretation: Context is critical

1. Yeshua is a Jew living under the Mosaic Covenant and living it out perfectly (fulfilling it).

2. The New Covenant has not been inaugurated.
   The Mosaic Covenant will end and the process of New Covenant institution will begin with the death of Messiah (Luke 22:20).

---

Dispensation of Law → Dispensation of Grace

1446 BC  Passover 30 AD  Today

---

Interpretation: Context is critical

3. The audience is Jews living under the Torah—the Mosaic Covenant.

4. The New Covenant and the Mosaic Covenant are two different covenants.

---

<table>
<thead>
<tr>
<th>Covenant</th>
<th>Characteristics</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abrahamic</td>
<td>Eternal</td>
<td>The Place of Spiritual Blessing</td>
</tr>
<tr>
<td>(New Cove.)</td>
<td>Unconditional</td>
<td></td>
</tr>
<tr>
<td>Mosaic</td>
<td>Temporary Conditional</td>
<td>Temporary Administrator of the Abrahamic Covenant</td>
</tr>
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Interpretation: Context is critical

5. Recognize what is occurring here
   Yeshua is contrasting the Mishnaic interpretation of the Torah with God’s Interpretation of the Torah.

Mishnah: The Pharisees say that the Torah says this ...
Yeshua: God says that the Torah says this...
The Abrahamic Covenant

<table>
<thead>
<tr>
<th>Abrahamic Covenant</th>
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<th>National Promise</th>
<th>Spiritual Blessing Promise</th>
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<td>Genesis 12:1-3, 7, 13:14-17, 15, 17</td>
<td>To You</td>
<td>National Election</td>
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<td>Confirmed through Isaac (not Ishmael)</td>
<td>To Your Descendants</td>
<td>Unique Relationship with Gentile Nations</td>
<td>You will bless others.</td>
</tr>
<tr>
<td>Genesis 26:2-5, 24</td>
<td>Confirmed through Jacob (not Esau)</td>
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<tr>
<td>Genesis 28:13-15</td>
<td>Confirmed to all 12 tribes</td>
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<td>Genesis 49</td>
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New Covenant

- Davidic Covenant
  - 2 Sam. 7:10-17
  - 1 Chron. 17:10-15
  - Psalm 89:1-4, 19-37

- Ezekiel 36:24-28

Mosaic Covenant

Galatians 3:19

19 Why the Law then? It was added (1446 BC to the Abrahamic Cove.) because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. Jesus instituted the New Covenant: 30AD
**The Abrahamic Covenant**

<table>
<thead>
<tr>
<th>Covenant</th>
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<td>Davidic Covenant C. 1000 BC</td>
<td>New Covenant 30 AD</td>
<td></td>
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<td>Isaac</td>
<td>1446 BC</td>
<td></td>
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<tr>
<td>Jacob</td>
<td>30 AD</td>
<td></td>
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</tr>
<tr>
<td>12 Tribes</td>
<td>1876 BC</td>
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**The Abrahamic Covenant**

**Grafted In! Romans 11:17**

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<th>Unique Relationship with Gentiles</th>
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The Jewish Life of the Messiah
HaDavar Messianic Ministries
R. Johanan b. Zakkai joined issue with them. He said to them: 'Fools, whence do you derive this?'
He said unto him: O, master, do you dismiss me with such [a feeble reply]? — He (Johanan) said to him: Fool, shall not our perfect Torah be as [convincing] as your idle talk!

For the Boethusians (members of the High Priestly family of Boethus, Sadducees) held that the Feast of Weeks must always be on the day after the Sabbath. But R. Johanan b. Zakkai entered into discussion with them saying, 'Fools that you are! whence do you derive it'?

'Master', said the other, 'is it thus that you would dismiss me'? 'Fool!', he (Johanan) answered, 'should not our perfect Torah be as convincing as your idle talk?'

She replied to him: You fool! Look at the end of the verse,

When he had finished his prayer he said to him: Fool! is it not written in your Law,

He replied. 'You fool, turn to the end of the verse:

Etc. etc. etc.
Talmud Baba Metzia 59b

G. A Tannaitic statement:
   H. On that day R. Eliezer produced all of the arguments in the world, but they did not accept them from him. So he said to them, “If the law accords with my position, this carob tree will prove it.”
   I. The carob was uprooted from its place by a hundred cubits—and some say, four hundred cubits.

Talmud Baba Metzia 59b

J. They said to him, “There is no proof from a carob tree.”
   K. So he went and said to them, “If the law accords with my position, let the stream of water prove it.”
   L. The stream of water reversed flow.
   M. They said to him, “There is no proof from a stream of water.” etc. ...

Josephus, Antiquities: 8,2,5

...I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal...
...The manner of the cure was this: He put a ring that had a Foot of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; ...
Mishnah 12. [There are] Four types of character among disciples:

Quick to comprehend, and quick to forget: his gain disappears in his loss;

Slow to comprehend, and slow to forget: his loss disappears in his gain;

Quick to comprehend, and slow to forget: [He is] a wise man;

Slow to comprehend, and quick to forget, this is an evil portion.

Mishnah 14. [There are] Four types of character in attendance at the house-of-study:

He who attends but practises not, the reward for attending is in his hand;

He who practises but attends not, the reward for practising is in his hand;

He who attends and practises, he is a pious man;

He who attends not and practises not: he is a wicked man.

Mishnah 15. [There are] Four types of character among those who sit before the sages: ...

A sponge, which absorbs all;

A funnel, which lets in at one end and lets out at the other;

A strainer, which lets out the wine and retains the lees;

A sieve, which lets out the coarse meal and retains the choice flour.
The Suffering Servant of Isaiah
According to the Jewish Interpreters,
Page 33

B’reshith Rabbah of R. Mosheh Had-Darshan (Middle of the 11th C.)

“Says R. B’rekhyah (3rd C.), The Holy One said to Israel, You have spoken before me, saying, We are orphans and have no father...:

The redeemer whom I shall raise up out of your midst will have no father also, as it is said, ‘Behold the man whose name is the Branch, and he shall branch up out of his place’ (Zech. vi. 12); and similarly by Isaiah, ‘And he came up as a sucker before him.’ (Isa. 53:2)
Rabbinic Commentary on the New Testament
Rabbi Samuel Tobias Lachs, Page 178

In Jewish literature these disciples (the Twelve) and those who followed them (Jewish Christians of the First Century) were best known through their healing activity in the name of Jesus. The following is a typical example: →

The case of R. Eleazar b. Dama whom a snake bit. Jacob a man of Khefar Sama (a First Century Jewish Christian) came in to cure him in the name of Joshua ben Pandira, (a rabbinic name for Jesus) but R. Ishmael did not permit it. He said: “You are not permitted, Ben Dama!” He said: I will prove to you that he may heal me.” But he did not finish bringing proof when he died. →

R. Ishmael said: “Fortunate are you, Ben Dama, for you have departed in peace, and have not broken through the ordinances of the Sages (the Mishnah, the traditions); for everyone who breaks through the fence of the Sages punishment comes at last, as it is written, Who breaks through a wall, a serpent will bite him [Koh. 10.8].”

Tosefta Hullin: 2:22-23†
Nedarim 9:1-2
A. R. Eliezer says, "They unloose a vow for a person by [reference to] the honor of his father or mother."

B. And sages prohibit.

Nedarim 9:1-2
C. Said R. Sadoq, "Before they unloose a vow for him by [reference to] the honor of his father or mother, let them unloose his vow by reference to the honor of the Omnipresent.

D. "If so, there will be no vows!"

Numbers 30:2
"If a man makes a vow to the Lord, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth.

Nedarim 9:1-2
E. But sages concede to R. Eliezer that, in a matter which is between him and his mother or father, they unloose his vow by [reference to] the honor of his father or mother."
<table>
<thead>
<tr>
<th>Number</th>
<th>5,000 men + Women + Children</th>
<th>4,000 men + Women + Children</th>
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</thead>
<tbody>
<tr>
<td>Location</td>
<td>Near Bethsaida</td>
<td>Decapolis</td>
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<tr>
<td>Time</td>
<td>One Day</td>
<td>Three Days</td>
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<tr>
<td>Leftover</td>
<td>12 Baskets</td>
<td>7 Baskets</td>
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<tr>
<td>Yeshua</td>
<td>Matt. 16:9</td>
<td>Matt. 16:10</td>
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</table>
ARTIST IMPRESSION OF THE SANCTUARY OF PAN

LEGEND
1. THE TEMPLE OF AUGUSTUS
2. THE GROTTO OF THE GOD PAN
3. THE COURT OF PAN & THE NYMPHS
4. THE TEMPLE OF ZEUS
5. THE COURT OF NEMESIS
6. THE TOMB TEMPLE OF THE SACRED GOATS
7. THE TEMPLE OF PAN & THE DANCING GOATS
### Matthew 18:15-17

<table>
<thead>
<tr>
<th>Step</th>
<th>Scripture</th>
<th>Comment</th>
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<tr>
<td>Proceed?</td>
<td>Prov. 19:11</td>
<td>Prayerfully</td>
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<tr>
<td>Step 1</td>
<td>Matt. 18:15</td>
<td>Private</td>
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<tr>
<td>Proceed?</td>
<td>Prov. 19:11</td>
<td>Prayerfully</td>
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<tr>
<td>Step 2</td>
<td>Matt. 18:16</td>
<td>Semi-Private</td>
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### Matthew 18:15-17

<table>
<thead>
<tr>
<th>Step</th>
<th>Scripture</th>
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<tbody>
<tr>
<td>Proceed?</td>
<td>Prov. 19:11</td>
<td>Prayerfully</td>
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<tr>
<td>Step 3</td>
<td>Matt. 18:17a</td>
<td>Church? Elders?</td>
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<tr>
<td>Proceed?</td>
<td>Prov. 19:11</td>
<td>Prayerfully</td>
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<tr>
<td>Step 4</td>
<td>Matt. 18:17b</td>
<td>Publicly Untouchable</td>
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<tr>
<td>Goal</td>
<td>Gal. 6:1 etc.</td>
<td>Restoration</td>
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</table>
Jewish Life of the Messiah: Sects. 133-136

Jerusalem Talmud Sukkah 55a

Rabbi Joshua ben Levi interpreted the ceremony of drawing water on the Feast of Tabernacles:
"Why was it called the place of drawing? Because from it they draw the Holy Spirit (prophetic inspiration), According to Isaiah 12:3: 'Ye shall draw with joy from the fountains of salvation'" (HaYeshua)

Babylonian Talmud, Sanhedrin 41a

Forty years before the destruction of the Temple, the Sanhedrin were exiled (from the chamber of hewn stone where the full Sanhedrin would meet) ... They did not try capital charges.

Eicha Rabbati 68:4

One of the oldest Midrashim—probably 1st Century

Reb. Bibi Gen Goria said, “Light is the name of the Messiah.”
AVOT MISHNAH 10

[THERE ARE] FOUR TYPES OF CHARACTER IN MEN:

HE THAT SAYS: ‘MINE IS MINE, AND YOURS IS YOURS’: THIS IS A NEUTRAL TYPE ...

‘MINE IS YOURS AND YOURS IS MINE’ IS AN UNLEARNED PERSON;

MINE IS YOURS AND YOURS IS YOURS,’ IS A PIOUS MAN;

‘MINE IS MINE, AND YOURS IS MINE,’ IS A WICKED MAN.

KJV Bible commentary


The thief said, “What’s yours is mine, I’ll take it.” (Wicked)

The priest and Levite reasoned, “What’s mine is mine, I’ll keep it.” (Neutral)

But the Samaritan said, “What’s mine is yours, we’ll share it.” (Pious)
Talmud, Sotah 4B
A person who despises the washing of hands before a meal is to be excommunicated.

Talmud, Sotah 4B
A person who despises the washing of hands before a meal is to be excommunicated.
Whoever eats bread without first washing his hands is as though he had sinned with a harlot.

Talmud - Mas. Shabbath 62b
R. Abbahu said — others say, In a Baraita it was taught: Three things bring man to poverty, viz., ...treating the washing of the hands with disrespect, ...
Comparison of Religious Ideas
http://www.getamused.com/jokes

Capitalism - He who dies with the most toys, wins.
Anglican - They were our toys first.
Greek Orthodox - No, they were OURS first.

Comparison of Religious Ideas
http://www.getamused.com/jokes

Evolutionism - The toys made themselves.
New Age - Go stand in front of your mirror and contemplate your inner toy.
Judaism - He who buys toys at the lowest price, wins.

The Messiah Texts
Raphael Patai, Pg. xxxi

Nor does the redemption follow immediately upon the appearance of the Redeemer.

The Messiah Texts
Raphael Patai, Pg. xxxi

After he is revealed, he is hidden, and only upon his second appearance does the great global process of Redemption begin.

The Messiah Texts
Raphael Patai, Pg. xxxi

Thus R. Berechya is reported to have said: As the first Redeemer [i.e. Moses], so the last Redeemer [i.e. the Messiah].
The Messiah Texts
Raphael Patai, Pg. xxxi

Just as the first Redeemer was revealed [to the children of Israel] and then again hidden from them ...

The Messiah Texts
Raphael Patai, Pg. xxxi

so the last Redeemer (Messiah) will be revealed and then again hidden from them.

The Point:
Messiah follows the pattern of Moses—two appearances

1. He comes
2. He is rejected
3. He is hidden
4. He returns
5. He is accepted
6. The Redemption
The Siloam Pool has long been considered a sacred Christian site, even if the correct identification of the site itself was uncertain. According to the Gospel of John, it was at the Siloam Pool where Jesus healed the blind man (John 9:1–11).

Traditionally, the Christian site of the Siloam Pool was the pool and church that were built by the Byzantine empress Eudocia (c. 400–460 A.D.) to commemorate the miracle recounted in the New Testament. However, the exact location of the original pool as it existed during the time of Jesus remained a mystery until June 2004.

During construction work to repair a large water pipe south of Jerusalem’s Temple Mount, at the southern end of the ridge known as the City of David, archaeologists Ronny Reich and Eli Shukron identified two ancient stone steps. Further excavation revealed that they were part of a monumental pool from the Second Temple period, the period in which Jesus lived. The structure Reich and Shukron discovered was 225 feet long, with corners that are slightly greater than 90 degrees, indicating a trapezoidal shape, with the widening end oriented toward the Tyropoeon valley.

The Siloam pool is adjacent to the area in the ancient City of David known as the King’s Garden and is just southeast of the remains of the fifth-century church and pool traditionally believed to be the sacred Christian site.

What was the function of the Siloam pool during Jesus’ time? Because the pool is fed by waters from the Gihon Spring, located in the Kidron Valley, the naturally flowing spring water would have qualified the pool for use as a mikveh for ritual bathing. However, it could also have been an important source of fresh water for the inhabitants on that part of the city. One scholar has even suggested that it was a Roman-style swimming pool. Whatever its original purpose, the Siloam pool where Jesus healed the blind man is an important Christian site, and its discovery represents a watershed moment in the field of Biblical archaeology.

As with many sites in the Holy Land, the origins of the Siloam Pool reach back even further in history—at least seven centuries before the time of Jesus. Judah’s King Hezekiah (late eighth century B.C.) correctly anticipated a siege against Jerusalem by the Assyrian monarch Sennacherib.

To protect the city’s water supply during the siege, Hezekiah undertook a strategic engineering project that would be an impressive feat in any age: He ordered the digging of a 1,750-foot tunnel under the City of David to bring water from the Gihon Spring, which lay outside the city wall, inside the city to a pool on the opposite side of the ridge. In the years that followed, “Hezekiah’s Tunnel” continued to carry fresh water to this section of Jerusalem, and different pools were built here over the centuries, including the Second Temple pool that Jesus knew.

Mishna - Mas. Demai Chapter 2

MISHNAH 2. IF A MAN HAS TAKEN UPON HIMSELF TO BE TRUSTWORTHY, ... HE MAY NOT BE THE GUEST OF AN AM HA-AREZ ...

Mishna - Mas. Demai Chapter 2

MISHNAH 3. IF A MAN HAS TAKEN UPON HIMSELF TO BECOME AN ASSOCIATE (PHARISEE), ... HE MAY NOT BE THE GUEST OF AN AM HA-AREZ.

Mishna - Mas. Demai Chapter 2

NOR MAY HE RECEIVE AS GUEST AN AM HA-AREZ WHO IS WEARING HIS OWN GARMENT. (15)

Mishna - Mas. Demai Chapter 2

(15) The garment of an am ha-arez is considered a ‘principal’ cause of defilement
# THE KINGDOM OF GOD/HEAVEN (God’s Rule)

<table>
<thead>
<tr>
<th>Title</th>
<th>Definition</th>
<th>Comments</th>
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</thead>
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| 1. The Eternal or Universal Kingdom | God’s sovereign and providential rule over His creation | 1. **Eternal**: stress -- time element: at no time does God ever relinquish His rule over all of creation.  
2. **Universal**: stress -- extent of God’s control: every single molecule of creation lies within His control.  
Acts 17:24 |
| 2. Spiritual Kingdom | All individuals that have been born-again by the Holy Spirit in all time | This term refers to all who place their trust in God from Adam through the Messianic Kingdom (all born again Believers, all saved individuals).  
| 3. Theocratic Kingdom | God’s rule over Israel through individual kings. | 1. **Mediatorial form**: God’s rule through mediators -- established by Moses and passed on to Joshua and the Judges.  
2. **Monarchial form**: God’s rule through Kings -- established from King Saul to King Zedekiah.  
   A. Decline of Monarchial form -- prophets begin to tell of a new and better form to come (Messianic Kingdom)  
   B. End of the Monarchial form -- Babylonian destruction -- 586 BCE, 2 Chronicles 36 (The Times of the Gentiles extends from 586 BC until the Messianic Kingdom) |
| 4. Messianic or Millennial Kingdom | God’s literal earthly rule of the world through the personal Messiah. Yeshua will rule sitting on David’s throne in Jerusalem. | 1. **Messianic**: God’s rule through the personal Messiah  
2. **Millennial**: time emphasis -- 1,000 years, Rev. 20:2-7  
3. Rooted in the Davidic Covenant: 2 Sam. 7:8-17, 1 Chron. 17:10-16  
4. Reaffirmed to David’s descendant, Yeshua: Matt. 1:1, Luke 1:32  
7. To be reoffered during the Tribulation: Rev. 7, 11, 12, Matt. 24:14  
2. Not the Eternal Kingdom -- limited to the time between the First and Second Coming  
3. Not the Spiritual Kingdom -- includes believers and unbelievers  
4. Not the Messianic Kingdom -- the King is present during the Messianic Kingdom, the Messianic Kingdom was no mystery  
5. Not the Messiah’s Congregation --includes the Messiah’s body and much more  
6. The time gap between the First and Second Comings of the Messiah is revealed in the Hebrew Scriptures, but not the existence of the Church during that time: Psalm 110:1 |
Midrash: Genesis Rabbah 100:7
Bar Kappara taught: Until three days [after death] the soul keeps on returning to the grave, thinking that it will go back [into the body]; but when it sees that the facial features have become disfigured, it departs and abandons it [the body].

Midrash Leviticus Rabbah 18:1
R. Abba b. R. Pappai and R. Joshua of Siknin said in the name of R. Levi: For three days [after death] the soul hovers over the body, intending to re-enter it.

Midrash Leviticus Rabbah 18:1
but as soon as it sees its appearance change, it departs, as it is written, When his flesh that is on him is distorted, his soul will mourn over him (Job XIV, 22).

Midrash Leviticus Rabbah 18:1
Bar Kappara said: The full force of mourning lasts for three days. Why? Because [for that length of time] the shape of the face is recognizable, even as we have learnt in the Mishnah:

Midrash Leviticus Rabbah 18:1
Evidence [to prove a man's death] is admissible only in respect of the full face, with the nose, and only [by one who has seen the corpse] within three days [after death].
1. Antichrist's Armies Assemble at Armageddon (Har Meggido)

2. Antichrist Joins His Troops

3. Destruction of Babylon

4. Fall of Jerusalem

5. Tribulation Holocaust Begins: Jewish Flight to Bozrah (Petra)

6. Armies of the Antichrist Besiege Bozrah (Petra)
Talmud - Mas. Berachoth 17a
A favourite saying of Rab was: [The future world is not like this world.] In the future world there is no eating nor drinking nor propagation nor business nor jealousy nor hatred ...

Talmud - Mas. Sanhedrin 90b
It has been taught: R. Simai said: Whence do we learn resurrection from the Torah? —

Talmud - Mas. Sanhedrin 90b
From the verse, And I also have established my covenant with them, [sc. the Patriarchs] to give them the land of Canaan: ‘[to give] you’ is not said, but ‘to give them’ [personally]; thus resurrection is proved from the Torah.

Talmud - Mas. Sanhedrin 90b
Others say that he (Rabban Gamaliel) proved it (resurrection) from this verse (Deut. 4:4), But ye that did cleave unto the Lord your God are alive every one of you this day; just as you are all alive to-day, so shall you all live again in the world to come.
1. Be saved (Be Ready)

John 6:29
Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

2. Commit to discipleship: a learner (Be Watching)

Romans 12:1-2
Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Develop your character, personal maturity, first

Galatians 5:22-23
But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

1 Corinthians 13:4-7
Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things.

2 Peter 1:5-8
Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, and in your godliness, brotherly kindness, and in your brotherly kindness, love. For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.

Develop your spiritual gift

1 Corinthians 12:4
Now there are varieties of gifts, but the same Spirit.
GIFTS THAT ARE NOT AVAILABLE TODAY

1. Apostle
2. Prophet

GIFTS THAT ARE AVAILABLE TODAY (by category and order of importance)

1. TEACHING (a gift as well as a category)
   - PASTOR-TEACHER
   - EXHORTATION
   - EVANGELISM
   - WISDOM
   - KNOWLEDGE
2. GIFTS OF MIRACLES
3. GIFTS OF HEALINGS
4. SERVICE (a gift as well as a category)
   - GIVING
   - SHOWING MERCY
   - CELIBACY
   - FAITH
   - DISCERNMENT OF SPIRITS
5. RULING/ADMINISTRATION
6. LANGUAGES (a gift as well as a category)
   - INTERPRETATION OF LANGUAGES

Discovering Your Gifts

1. Dedicate Yourself to God (Romans 12:1)
2. Pray (Psalm 143:8, Philippians 4:6)
3. Study the Bible (Psalm 119, Proverbs 2)
4. Seek Counsel (Proverbs 12:15)
5. Consider Your Desires (Psalm 37:4)
6. Consider the Needs (Philippians 2:4)
7. Begin Serving (Galatians 5:13, Ephesians 6:7)
8. Seek the Discernment of Others (Proverbs 1:5, 12:15, 15:22, 19:20)
9. Develop Personal Maturity (Galatians 5:22, 1 Corinthians 13:4-8)
10. Develop Your Gift(s) (Romans 12:6-8)

3. Obey the Great Commission using your spiritual gift(s) (Be Laboring)

Matthew 28:19-20

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."
The Matzo (Unleavened Bread) is an adequate symbol of the Messiah for five reasons.

1) The Matzo is unleavened. Leaven in Scripture is a symbol of sin. In a similar manner Jesus was "unleavened." He was sinless.

   1 Peter 1:18–19
   ... knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

   2 Corinthians 5:21
   He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

   Hebrews 4:15
   For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

2) The Matzo is made without salt. It is "poor man's bread." A rich man could afford to flavor his Matzo with salt. However, we were poor, impoverished slaves in Egypt. In a similar way, Jesus was a poor man.

   2 Corinthians 8:9
   For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

3) The Matzo is striped by swift baking to prevent leavening. In a similar manner the body of the Messiah was striped by the Roman whip.

   Matthew 27:26
   Then he released Barabbas for them; but after having Jesus scourged, ...

4) The Matzo is pierced to prevent leavening. In the same manner the body of the Messiah was pierced by the Roman nails in His hands and feet and the Roman spear in His side.

   John 19:18
   There they crucified Him, ...

   John 19:34
   But one of the soldiers pierced His side with a spear, ...

5) The Matzo is broken signifying His death upon the cross.

   John 19:30
   Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.
Hematidrosis (http://www.apologeticspress.org/apcontent.aspx?category=13&article=2323#) by Dave Miller, Ph.D.

Luke, the author of the New Testament books of Luke and Acts, by profession, was a physician. His writings manifest an intimate acquaintance with the technical language of the Greek medical schools of Asia Minor. For example, of the four gospel writers, only Dr. Luke referred to Jesus’ ordeal as “agony” (agonia). It is because of this agony over things to come that we learn during His prayer “his sweat was as it were great drops of blood falling down to the ground” (Luke 22:44). Only Luke referred to Jesus’ sweat (idros), a much used term in medical language, and only Luke referred to Jesus’ sweat as consisting of great drops of blood (thromboi haimatos)—a medical condition alluded to by both Aristotle and Theophrastus (Hobart, 1882, pp. 80-84). The Greek term thromboi (from which we get thrombus, thrombin, et al.) refers to clots of blood (Nicol, n.d., 1:631; Vincent, 1887, 1:425). Bible scholar Richard Lenski commented on the use of this term: “As clots, ’thromboi, means that the blood mingled with the sweat and thickened the globules so that they fell to the ground in little clots and did not merely stain the skin” (1961, p. 1077).

The Greek word hosei (“as it were”) refers to condition, not comparison, as Greek scholar Henry Alford observed:

The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not fell like, but was like) drops of blood;—i.e., coloured with blood,—for so I understand the hosei, as just distinguishing the drops highly coloured with blood, from pure blood.... To suppose that it only fell like drops of blood (why not drops of any thing else? And drops of blood from what, and where?) is to nullify the force of the sentence, and make the insertion of haimatos not only superfluous but absurd (1874, 1:648, italics in orig.; cf. Robertson, 1934, p. 1140).

We conclude that the terminology used by the gospel writer to refer to the severe mental distress experienced by Jesus was intended to be taken literally, i.e., that the sweat of Jesus became bloody (cf. Robertson, 1930, 2:272).

A thorough search of the medical literature demonstrates that such a condition, while admittedly rare, can and has occurred. Commonly referred to as hematidrosis or hemohidrosis (“Hematidrosis,” 2002; Allen, 1967, pp. 745-747), this condition results in the excretion of blood or blood pigment in the sweat. Under conditions of great emotional stress, tiny capillaries in the sweat glands can rupture (Lumpkin, 1978), thus mixing blood with perspiration. This condition has been reported in extreme instances of stress (see Sutton, 1956, pp. 1393-1394). During the waning years of the twentieth century, 76 cases of hematidrosis were studied and classified into categories according to causative factors (Holoubek and Holoubek, 1996). Acute fear and intense mental contemplation were found to be the most frequent inciting causes. While the extent of blood loss generally is minimal, hematidrosis also results in the skin becoming extremely tender and fragile (Barbet, 1953, pp. 74-75; Lumpkin, 1978), which would have made Christ’s pending physical insults even more painful.

From these factors, it is evident that even before Jesus endured the torture of the cross, He suffered far beyond what most of us will ever suffer. His penetrating awareness of the heinous nature of sin, its
destructive and deadly effects, the sorrow and heartache that it inflicts, and the extreme measure necessary to deal with it, make the passion of Christ beyond comprehension.

REFERENCES


Nicoll, W. Robertson, ed. (no date), The Expositor’s Greek Testament (Grand Rapids, MI: Eerdmans).


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<thead>
<tr>
<th>metamellomai</th>
<th>metanoeo/metanoia</th>
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<tr>
<td>Refers to an emotional change</td>
<td>Refers to a change of choice</td>
</tr>
<tr>
<td>Has reference to particulars</td>
<td>Has reference to the entire life</td>
</tr>
<tr>
<td>metamellomai</td>
<td>metanoeo/metanoia</td>
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<tr>
<td>Signifies nothing but regret even amounting to remorse</td>
<td>Is the fuller and nobler term, expressive of moral action and issues</td>
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