# The GilGal Message

*A Biblical Hebrew treasure hunt, for golden gems of the Hebrew language,*

*and keys to*

*open and reveal*

*secrets from The Bible.*

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# The GilGal Message

In the Hebrew language, there are several essential concepts, vital to know and to understand, in order to both read and understand, both Hebrew and The Bible, and to understand the Biblical meaning of words, sentences and texts.

Without this knowledge, and without the knowledge about how to apply them, the reader is left in a foreign land, without a map.

Many people throughout the times, have claimed to be guides, and to know the way, being willing to lead others on a route they themselves believe to be the truth. Yet, at the same time, very often they are like a blind, leading a blind.

*"Meaning well, and doing well, may not be fruits from the same tree"*

Here we will start exploring a key concept in the Hebrew language, and also in the Biblical understanding. You may be amazed about what is a about to be revealed to you.

Very few people in the western hemisphere, and in traditional Christian denominations are familiar with what you now are going to be introduced to. And even though the concepts stretch very deep indeed, it is possible to get an overview, and to get practical examples, making it applicable to daily use – from after this sharing.

Welcome to "The GilGal Message".

## Repetition

In the Hebrew language, and also in the Biblical presentations of how to understand messages conveyed, there is a key component, and that is: **Repetition**.

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When something is conveyed once, it has one meaning.

When something is conveyed twice, it has an additional meaning.

As an example, let us use a term like “olam”, often rendered as “eternal” or “everlasting”, and it can also be rendered like “world”.

Used once, it is a word, like other Hebrew words, that shapes its meaning based on the context, both the local context, and the global context.

Now, what happens if we use it more than once?

Let us explore….

Olam used twice, is commonly rendered “eternal” or “everlasting”.

But….?.....

Is not this the same as the first example?

Yes and no.

In a **translation** it can be found rendered as if they were the same – but…. In Hebrew, where it originally was used, where “olam” is used only once, it basically means “to the end of a cycle/time”.

It can also be used for “world”, where it still carries the cyclical meaning as its foundation, since the Hebrew understanding is cyclical, and all is based on cycles.

In order to convey the meaning; “throughout a cycle”,

“everlasting”, it is used twice.

So, in this example, once is “to the end of a cycle/time”.

Twice is “everlasting” - “eternal” – “to the end of

times/cycles”.

## Repetitions as witnessed statements

We find another example of the usage of doubling, related to the concept of witnessing.

In Gen 41:32, Joseph is explaining to Pharaoh that the meaning of the repetition, the doubling of the message, is to settle it as absolute. It is definite. Determined. Cannot be changed. It is established by the highest authority, and it is given twice – nothing can change it. It is absolute.

*'And **because** of the **repeating** of the dream unto Pharaoh **twice,***
***surely** the thing **is established by Elohim** (God), and **Elohim** (God) is hastening **to do** it.*

YLT Gen 41:32

We can also see the absolute in the origin of the message, where the expression is a conveyor of a decision; where the intention is the substance, and the message is the way it is conveyed to man, in order for man to understand that this is decided.

It is settled, by the decision, which precedes the message itself.

This is exemplified well in Num 23:19-20, where it is in the nature of The Creator of everything; He Himself has decided.

*"Elohim (God) is not a man -- and lieth, And a son of man -- and repenteth!*

*Hath He **said** –*

*(1) and doth He not **do it**?*

*(1) And **spoken** –*

*(2) and doth He not **confirm it**?*

*(1st) Lo, to bless I have received:*

*(3) (2nd) Yea, He blesseth,*

*(summary) **and I can not reverse it.**"*

*YLT Num 23:19-20*

The statement is doubled throughout, settling the message, and confirming it through the use of doubling in the language itself.

## Ayin – Cycle - 70

We saw in the last section, that saying and doing, is a doubling, and also that the word and the action are series of a continuation, where we are moving into another concept; the concept of processes/cycles.

Time is understood throughout the Biblical Hebrew, as a process.

And there are only two types of processes/times; and these are in essence two elements of the same.

The terms are: Ongoing and ended.

A process/cycle is either ongoing or it is ended.

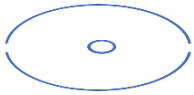
Another word for process, is cycle, or as we most commonly render it – time.

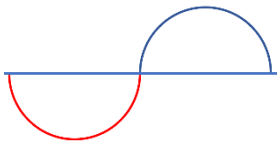
The types as we call them, are more descriptive as descriptions of the same, but from two different phases.

The concept of a cycle is one of the core concepts, and we will touch the topic, but we are not going to dive into the depth of it, since that would be a topic for several studies.

But to give a brief overview of some of it from the Hebrew perspective of understanding.

A cycle is in Hebrew, on the deep conceptual level, described through the concept of two bows, like what we have in the ancient symbol “ayin”, shaped like an eye – or more to say, the eye has the same shape as the “ayin”. The Hebrew word for eye is “ayin”.





Those who have a background in music, electronics, physics, and math, will easily recognize the sinewave, and those familiar with the physical laws of opposites, can easily see the patterns of polarities being interdependent, and at the same time being inverted and related/continued.

This is about how energy and cycles move.

For all forces, there are equal counter forces.

For all movements, there are equal counter movements.

There is day, and there is night.

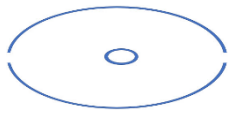
We have light and we have darkness.

From warm to cold.

From heavy to light, and so forth. We can go on for quite some time, but I am sure you grasp the concept.

Time is neither linear, nor a circle, it is both – a spiral, following the base pattern, with re-newed content. You may recognize the pattern from the genes? The dual spiral, divided and connected.

The Hebrew symbol "ayin" is the number 70. All letters in the Hebrew alphabet are also numbers, as there are no separate symbols for numbers.



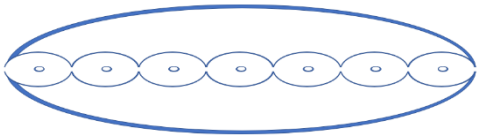
Each letter is a unique number. And the symbol "ayin" is the number 70.

It is a fascinating fact, that the English word "alphabet", comes from the Hebrew first two letters – "Alef" and "Beit".

*When the number 70 is used, it can at the same time mean "a cycle" / "a time"*

It carries the perceived meaning; 70 is a cycle. And at the same time, it carries a derived meaning; "as far as the eye can see".

In a famous quote about how many times a person shall

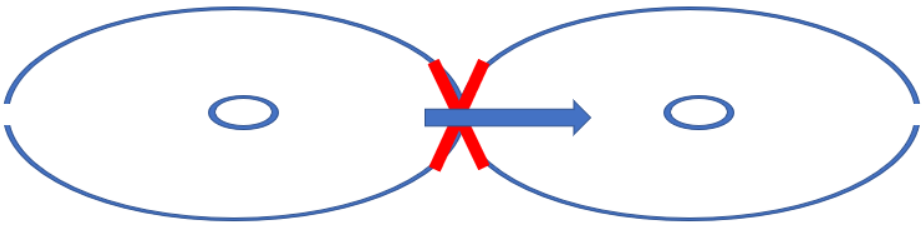


forgive? Where 7 is about completeness (like a week with 7 days), the addition of 70 is easy to understand as the number for cycles, which also match up with the Biblical foundational message about

times/limits/duration and it also aligns with how long something is meant to last.

Keep in mind that the Hebrew symbols are concepts. Today's modern characters are from the Babylonian "import". They look different then the proto-symbols of old. In this document we share basic symbols, emphasizing the concept.

Going from one cycle to another is a dual state. One state is to leave (to die), and the other is to enter through (to be born again – into life).



The X is the sign for the X-ing, the crossing.

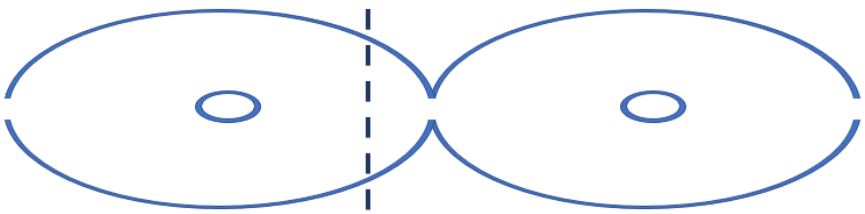
The Hebrew word for Hebrew; "Ivrit" derives from the word "Iver", the name (sometimes written "Eber"). It's meaning is "crossing over", indicating that a Hebrew is one who has crossed over.

In the English language much of the same understanding is visible.

X-tension – the tension in the crossing-section.

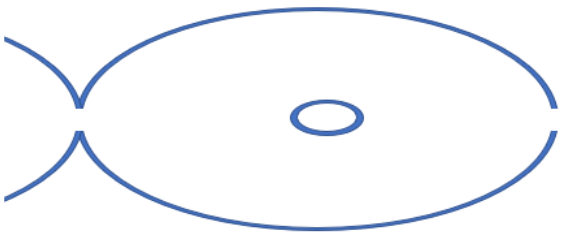
X-press – to press something through the crossing section.

It is rather easy to see how the X-ing is connected to a birth.



This is also visible in the symbolic representation of the concept of going from one cycle to another, from death to life

– born again. Since it also resembles the likeness of a fish, it has sometimes been referred to as a fish. One interpretation hint to the prophet Yonah, and his time in the belly of the fish. And another reference you may easily recall, is that Yisrael is "The pupil ("ishon" in Hebrew) of the ayin". Some texts render it as "apple of the eye".



Additionally, since we are mentioning the concept of forgiveness.

"Forgiveness" is an English word, somewhat different than the Hebrew term, where forgiveness is about settling the account. And where the Hebrew concept of forgiveness is about loyalty to a "brit", a covenant, where more than one party is obliged to deal with the other party in accordance with a set term of rules and consequences.

So, the word forgiveness, in the Hebrew sense, could better be rendered; "What you owe (me), is now on my account. I take the bill, but it has to be paid, so I will pay for it".

The Greek-minded "forgive and forget, and then move on" is absolutely not at all even remotely close to the Biblical Hebrew concept.

There is a section about throwing all the mischiefs away, and never seeing it again, and this is also a part of the "ayin"-concept; where it is about a new cycle, where what was in the previous cycle is not visible in the next – given that the account is settled. That it is fully paid for. Otherwise, it will follow, and the next cycle will carry the inversion, where the account is settled by the opposite.

Like we read about in the message of Lazarus, where it is said that one had the good in this world (olam/cycle), and now he will have to pay for it with the opposite in the next, while Lazarus, who had the suffering and was low in this world (olam/cycle), will receive the opposite in the next cycle. The alternative would be to equalize within the preceding cycle. Like in, sharing wealth with the poor.

So, an essential part of the Biblical understanding is to understand the correlation between these concepts, repetitions/doublings, cycles, bows, eyes, and so forth.

## Re-New(ed)

Let us now use what we have received and look into what takes place when the Israelites enters into the promised land.

They enter over the Jordan river, and there they enter into the covenant.

As many of you may already have noticed, there are no such things as one old covenant, and one new covenant in the Biblical description. There are several covenants. So, "the one here, and the other there" thing, is at best; misleading. There are quite a few covenants, and now we are touching another concept: "re-new(ed)".

One question you may have asked yourself numerous times, is "Where is the moon-factory?".

"Where is the factory where all the new moons are being produced, and what happens to all the old moons?".

"What on (earth?) is this thing about a new moon, when it is quite apparent that we actually have a moon being recycled? And now coming to the understanding that re-cycling is quite old-school, not new at all….".

From a Biblical linguistic perspective, using the knowledge of how the Hebrew language works and functions, we can see

that there is at best, an interpretation which is not an interpretation.

From a linguistic perspective, a translation must follow 4 rules, to deserve the label “translation”.

**1.** The word/term used; must be within the available range of the word/terms it seeks to describe.

Meaning; if a word/term has a range of meanings, the word/term used for translation has to match with at least one of them. Words outside of the range cannot be used.

**2.** The word and its usage must match with the local context.

Meaning; if a word/term has more than one available meaning/variation, the usage must match the local context.

**3.** The rendering and usage of the word/term and its application in the translated text, must match with the total context, in particular when more than one meaning/variation is available.

Meaning; if a word used correctly, in accordance with the first two rules, still have one or more unsettled options/variations available, it has to match with the total text.

4. A translated text can only be given the label “translation” if it can be given to a translator who has not been involved in the translation, and for this translator to return it back to the original language, with less than about 95 % differences, and none of the differences can be major.

So, in short:

If a translation does not qualify according to the 4 rules of translation, it can be called almost whatever one wants to call it, but – it cannot be called a translation.

A work-around commonly applied, is to add a word to the word “translation”.

*A famous Norwegian writer said:*

*“White is whiter, than very white”.*

So, once we add to the word “translation”, we change it, and it becomes weakened.

“Idiomatic translation” – “Literal translation” – “New translation”, and so forth, they all deviate from the concept and word, “translation”.

Another way of dealing with the “challenge”, is to use the word “version”, rather than “translation”.

In this description, we are not dealing with the accuracy or the driving agenda behind each of the different publications, labeled “translation”, we merely describe linguistic facts and professional standards.

It works very much like math. If there is an equal sign, we expect it to be the same value on both sides of the equal sign.

If it is not, we simply cannot use the equal sign.

*“Translation” is a word, where we expect*
*“proximation to equal”.*
*If it is not, it is not a translation.*

So how does this apply to the new moon, and does it explain where we can find the moon-factory?

Hold on… here it comes…. the search for the mysterious, secret moon-factory.

## Moon-factory or simply re-cycling?

The word used for “new”, as in “new moon”, is in the Hebrew language somewhat different than the common understanding of the word “new” in English (and most other western languages).

To say, “new moon” in Hebrew, we say “Rosh Chodesh”. Where the word “rosh” is commonly rendered, “head”, and the word “chodesh” is commonly rendered as “re-newed/re-cycle”. The “ch” is pronounced like in “Bach”, just like if you have some peanut shell stuck in the back of your throat, and you try to get rid of it; that is the sound.

So, we can read; “The head of the new cycle”. Or in more common terms; “The re-new(ed) moon”.

Now, there goes the moon-factory……

Neither hidden, nor even mysterious, just not there – at all….

But it was a nice thought, having an excursion on a moon-factory – if it had existed….

The word “chodesh” is from the same stem as “chadash” or “chadasha”.

Like in the term; “B’rit Chadasha”, commonly rendered; “The New Testament”. Or sometimes; “The new covenant” (“B’rit” is the word known as “covenant”).

The word “chadash” does not by itself give this interpretation. It is derived from a set of decisions. And one can easily question those decisions, both from a linguistic perspective, and also from a Biblical/Hebrew perspective.

The word itself contains the concept of re-newed, as in “re-newed cycle”, or “re-cycle”.

If we investigate the Biblical context of “B’rit Chadasha”, we see that this term comes from a text in what is commonly referred to as “The Old Testament”.

Can you by the way see how the use of the word “old” in “The Old Testament” implies; “no longer valid”?

The word “new” becomes important, since it is undermining the Biblical understanding, and giving a connotation of “superior to”, rather than; “continued throughout cycles”.

These cycles are not new since we either have ongoing and/or ended cycles. It must be either one. The term “new”, will in this case have to refer to “re-newed”, since it is a continuation of an existing cycle. And keep in mind, that a cycle can contain several other cycles. Like a month (month-cycle) has several lesser cycles within, like the week-cycles, and the day/night-cycles, and the year has month-cycles, and so forth.

We also see that a cycle is a part of a continuous wave. So, where one wave ends, the next wave starts. This is one of the reasons why so many “alternatives” have adopted and cling to the term “new wave”. But we must remember that even though they are observing what truly is there, that does not mean that their conclusions and their life choices are correct. In The Scripture we read; “they worship what is created, and not The Creator”.

There is a lot in the “alternative” world of understanding, which contains substance and significant amounts of truth – but this does not mean that the mixture is good. It is worth mentioning, since quite often we find a healthy reaction; saying, “this sound new-age’ish, so I distance myself from it”.

Then it is worth knowing that there is a concept of “jack” and there is a concept of “double jack”.

To “jack”, is to con/bereave/steal. “Double jack” is when what was taken/stolen, is thereafter so much associated with the

"new owner" that any references to it, becomes associated with the thief, rather than its rightful owner and its origin.

We will benefit from understanding this, to have the order of ownership right, and to avoid rejecting something good, just because it has been so closely associated with "the mix masters". It is the mix, the blend being the basic problem. The willingness to blend truth and substance with what is neither truth, nor substance.

A Biblical way of understanding the word "truth", is to understand the concept of "existence". If it is true, then it exists. If it is not true, then it does not exist.

Existence is both about actions that has taken place, and about what exists in present time and form.

This existence does not differ between what is visible/sensible to man or not. It is merely about existence, where what is spiritual is equally existing as what is observable to man, and where what is observable to man, is equally real/existing as the spiritual, and they are equally linked and interdependent.

The word "testament" gives a connotation of "a new replaces a previous version". We find this understanding commonly applied to life testaments. Where a person can write a will, called a life testament, and when a newer version exists, all previous versions can be rendered void and obsolete, nullified.

This meaning does not at all find any references in the Hebrew word "B'rit". Commonly rendered "covenant".

The word "B'rit" (covenant) is a word containing some clear and defined meanings, a set number of conceptual frames.

1. It is valid for as long as the owner/main person/power is alive.

   We can see an example of this understanding in Paul's word about the marriage covenant, where it is valid for as long as the husband lives.

2. It is given with conditions for validity.

   We see examples of this in texts where is says, "as long as the heavens and the earth…." – where the duration of the covenant is given by reference to the duration of the heavens and the earth. This makes it rather easy to see, and it does not leave room for interpretation.

3. A covenant cannot be changed, and it cannot be abandoned, it can only be improved. It does not allow for one of the parts to reduce the other's rights or benefits. They can only be improved, by adding to the other's benefit, or increase the other's rights. This may qualify for a new cycle, but it does not change or de-validate the overall, superior covenant. So, the new cycle/re-newed cycle, can exist as a "better covenant" within the superior covenant ("b'rit").

We can also see the same applied in even legal judicial terms and contracts in most countries. Where one can have an overall contract, and it can have renewals. It can also have conditions and terms and can contain sub-contracts within the main contract.

But none of the additions or renewals carries the authority to change the original one.

In many ways it can be likened to a stone wall, where all the heavy foundational stones are set first, and they make up the foundation and the route for all the succeeding stones

layered over them, one over the other, and all of them contributing to the same construction, founded by the original settling stones.

So, what if one part breaks the conditions of a covenant?

Well, the covenant itself is not broken, but the party breaking the conditions are now subject to the consequences of the breach – because the covenant itself is valid. Otherwise there would be no consequences.

Now, let us compare the use of the two words – "testament", commonly understood to be de-validated by a newer one, and "covenant", where it remains unchanged regardless of time and/or new additions.

The Hebrew word "B'rit", rendered "covenant", is not – the same as the word "testament". It does have some etymological references back in time, pointing to the same path, but the commonly perceived understanding is close to the opposite.

So, when we use the term "B'rit Chadasha", deriving from what is called "Ha Nevi'im" in Hebrew, "The Prophets" in English, we see that the promise of a "Re-newed cycle" carries no implication of obsoletion, or rendering the "previous" non-valid.

On the contrary, it follows a line of Biblical Hebrew texts, all congruent and coherent, describing the continuation of the ongoing process, until the end of them; "end of times/cycles".

In Hebrew interpretations/traditions, these are commonly interpreted/understood as the end of 7 cycles, where the 7th cycle is (from old Hebrew sources) referred to as a millennial Shabbat. We also see the same reference in what is called "B'rit Chadasha".

So, what could a translation of "The Gospels" be in Hebrew?

One suggestion is “B’sorah” – “The Good News”. This is how plain and straight forward it can be communicated, without any agenda-driven subliminal messaging.

And what can a good translation of “B’rit Chadasha” be in English?

One linguistically and Biblically founded and substantiated translation can be: “The Re-Newed Covenant/Cycle”.

No moon factory required.

## Gil and Gal - the double statement

Armed with all this knowledge and filled with inspiration to dig deeper into the treasures of the Hebrew language, and to seek for gold and jewels in the Biblical understanding, we are now ready to start with the treasure hunting; "The Message of GilGal".

After coming into the promised land, the people of Yisrael, and the strangers among them ("ger" / "ger toshav"), entered in to the B'rit – The Covenant. And after that, they could all celebrate the first Passover (Heb: "Pesach") in The Land.

Passover takes place in the first month of the new year (the first moon re-cycle of the re-newed year-cycle), the month of Aviv, and as we read in The Bible, the month of Aviv, is the first month in the year, and the 14th of Aviv (Babylon: Nissan) is the time for the sacrifice, named "Pesach" – Passover.

"Pesach" (Passover) is neither a day, nor a high day. It is a sacrifice. The high days ("chag"), comes after the sacrifice; "The Feast of Unleavened Bread", lasting for 7 days. These are sometimes spoken of interchangeably, but it is only the "Chag Ha'Matzot", "The Feast of Unleavened Bread" being high holy days. The Passover itself, is a sacrifice, taking place on the day prior to the feast days.

When the people of Yisrael and the people with them, came into the land, they entered in to the covenant, and were circumcised, on what became named as "The hill of the foreskins".

A circumcision is by most people not understood, nor sought understood, as most are not interested in the topic, or – they have made up their mind – in most cases.

But… occasionally, there is a person with a Berean mind, who want to seek out truth, and want to know more. It is a beautiful thing when this happens.

So, to explain in very short terms what is a very deep concept, it is about rounding a cycle, and cutting loose from the previous cycle.

Just like the first circumcision after the conception is the crowning (pre-birth), and then the cutting of the umbilical (post-birth).

Being cut off, is the same as a death, just like a flower we pluck from the garden and put into a vase in our home; it is now dead in the Hebrew thinking. Because it is cut off.

We find the same reference in the beginning chapters of the Bible, where Adam and Chawah (sometimes called Adam and Eve, where "Eve" actually is more a reference to Rachel, meaning "ewe" in English; but that is another study, including end of cycles, and re-newed cycles, Rachel, Ben Yami(n/m), Ruben, and much much more).

They are told that the day they eat from the forbidden tree, they will certainly die.

And they did. They were cut off from the garden – and the tree of life.

So, the concept of death is dual. The first death is when a person is being cut off. The other is when reconnection is no longer possible.

A branch can be cut off from a tree, and it is now dead – the first death.

But if it is grafted in again, it can be saved, and this is the Hebrew concept of what is rendered in English as "saved"; it is to be re-connected. Being born again; to a new cycle.

A birth is about a new cycle.

So, a person being saved, can die from one cycle, and then be resurrected in the consecutive cycle. You may come to think about the term "Born again Christian"?

Just like when a child is born. The fetus dies, and the child is being born.

One thing we see, is that the child starts breathing; it fills the lungs with air.

The Hebrew word for “air” is “ruach”.

The same word is used for; “wind”, “air”, “spirit”.

“Ha ruach hazaka ha’yom” in Hebrew, means “The wind is strong today”; but it could also be rendered; “The spirit is strong today”. Context proves important.

We see the same when Adam is being created. He is filled with “ruach” through his nostrils, and he becomes a living soul.

So, when we read about the nation entering into the covenant, it is a requirement that they first accept the covenant. They must agree to it. Their “levav” – must be circumcised first.

The Hebrew word for “heart” is “lev”. But sometimes we see that the word “levav” is used, and the English text renders it; “heart”.

This poses a question, “what is the difference” – “lev” versus “levav”?

Well, if we start by looking into Strong’s concordance, or an ordinary dictionary; we can find that they both means “heart”. And while this is true, we again see, that truth is more than the common perception/understanding.

“Lev” is the Hebrew word for “heart”.

And the Hebrew word “av”, is the word “father” in English.

So, when we add “lev” to “av” we see that both the word “heart” and the word “father” is joined into one.

For those of you who have a deeper interest in the word itself, it has two (b/v)eit and then the “a”-wovel is a sound, rather than the alef-symbol in the word “av”.

The two houses coming together as one. Restored to the father. This is what is commonly referred to as a "Hebraism", where there are double or multiple meanings or functions of a word, beyond the sum of the characters, and quite often it is visible (audible) in the pronunciation. We find this many places in The Scripures, and it is worth knowing, so you can get deeper into the reservoir of information and deepening knowledge.

When reading that we must preserve our heart, because the life comes from it; we are now one step closer to reveal one more golden treasure from the treasure chest.

"The heart attached to the father".

This is quite something…….

The circumcision of the flesh is a sign on the flesh, but that does not (re)connect a person.

Therefore, the circumcision cannot serve the purpose of "salvation" – now that we know that this means; "to (re-)attach".

The circumcision of the heart, becoming attached – connected – to The Father, is what connects, and then the obedience to The Fathers Will, is the witnessing about the circumcision of the heart. The two witnesses.

The bodily statement is the closure of one cycle, where the child passes from one cycle to the next cycle. And as it closes one cycle, it opens another cycle.

These two are commonly not understood by the absolute vast majority of people reading the Bible, and not having the background to receive the content; but now – you are no

longer among them. You are now one of those who know that there is more to it than common (mis)understanding.

Although, this is a concept very deep indeed, this is a tip of the iceberg understanding, giving you access to knowledge and understanding, enough to know the basics, and to avoid being trapped into the 97.2 % misconception filling most literature and the common teachings in the western hemisphere and theo(?)logical doctrines.

In Joshua 5:9-10, we read about when the people of Yisrael now camps in The Land, they settle down in a place, where they are told to give it the name; "GilGal" – because your guilt is **rolled off/away**.

*"and YHWH (The Lord) saith unto Joshua, '**To-day** I have **rolled** the reproach of Egypt from off you;' and one calleth the name of that place **GilGal** unto this day.*

*And the sons of Israel encamp in **GilGal**,*

*and make the Passover **on** the fourteenth day of the month, at evening,*

*in the plains of Jericho"*

*YLT Josh 5:9-10*

This brings us in to several concepts at the same time, but for now, we will deal with one at the time, and limit ourselves to cover a couple of the most basic ones, otherwise this would be more than a book, and most probably, many books.

The reason, "because" - is a key to see what "GilGal" means.

But first for a primer. We need to harvest some basics first.

## Sin or what?

In Biblical Hebrew understanding, the English word “sin” does not exist.

The word “sin” is English, and it carries a different loaded meaning than the Hebrew concept.

So let us first hold our horses, and let the conclusion come in the end, and not in the beginning.

The concept of “sin” in Hebrew, is the concept of “guilt”.

The concept of “guilt” in Hebrew, is also connected to the concept of “unclean”.

So, we will first start with building an understanding of the concept of “unclean”.

“Unclean” means that a minus – a subtraction - has occurred.

Clean means even or in plus. A loaded state.

So, when a situation occurs, where plus or even goes to minus – it is now unclean.

Maybe you now have drawn the line, understanding what it means if ones ayin (eye) is darkened, the whole body is sick, and if the ayin (eye) is lighted, the whole body is healthy?

In common Hebrew thinking, the direction of clean is up, towards life, and equally, inverted; unclean is pointing downwards – towards death.

This means that the very end of clean is absolute life, and the very end of unclean is absolute death.

And since we now know that to die is to be cut off, we understand that there are two types of uncleanliness, and that there is a type from which you can be cleansed, and then there is a type from which you cannot be cleansed.

So, the concept of sin, is to have a guilt/debt. And if one can pay this guilt/debt, one can become clean/free from sin. If not, one remains unclean – "a sinner".

This is directly linked to the concept of forgiveness, where one must settle the account. If it is not settled, it will forcibly be settled on what is called "Yom acharit", "The end of days" (no more sub-cycles left in this main cycle); commonly referred to as "judgement day".

To be unclean, does not mean that a person has transgressed neither civil, nor divine law. It can be, but there are no direct links saying that a person who is guilty (in debt) is a "sinner" in the common English understanding of the term.

It simply means that a person now owes; and therefore, must rebuild/regain/pay back (redemption) to be free (redeemed).

A person who cannot rebuild/regain/pay, will become the debtor's servant/slave, until the debt is paid off fully.

The Hebrew word for servant/slave, is context dependent. To identify its meaning, we are dependent on the text and the context.

Another person can pay the debt, but it must be paid.

A person paying the debt on behalf of another person, is called "a redeemer"; or as it is often rendered in English; "a savior".

The act of paying another's debt is what the concept "forgiveness" is about; and we can learn quite much more about this when it comes to the word "chesed"; commonly rendered; "mercy/grace" in English.

"Chesed" is about covenant loyalty, and it is quite fascinating to see how we can grow to know what the Bible really communicates, once we get to know the language, and its meaning on several levels.

## Levels of understanding The Scriptures

It is commonly understood that The Scriptures must be understood on a minimum of 4 levels, before one can communicate their real message.

1. **P'shat**: The direct meaning. 1:1. What we read is what it says.

   If it says that a man was riding into a forest, then that is what is means.

2. **Remez**: The allegoric/alluded meaning. Symbolic understanding.

   Here we ask what the forest symbolizes, and what the horse is…

3. **D'rash**: Deep insight, available through deep studies and teachings.

   Studies leading to the level of d'rash, is commonly under a master/teacher, and the students are called "talmidim", or "disciples" in English. Mi**drash**im (parables) are essential to grow in the level of d'rash.

4. **Sod**: What is available only through inspiration/revelation (which must be confirmed, to be standing truth). Prophecies are in this group.

By the way, these four levels are parts of a larger number of Biblical founded systems for reading, understanding, and sharing the Bible, and its truth.

So, prior to diving deeper into the concept of "chesed" in another study, we need to go a bit closer to these 4 levels and

understand that the level we can reach through an English version, called translation, is so limited, that it is most often too little to base a life decision, and life commitment on.

It is a starting point, but without the Hebrew anchored foundation, one is very vulnerable, and can have great challenges in deciding upon whom to trust – if any at all…..

We may cover "chesed" in another study. But for now, just hold on to the concept of clean and unclean.

Clean means that one is even or in plus – counter gravity.

Unclean means that one is in minus - gravitating.

So, to stay connected, one needs to be in a plus state – elevated – lifted up – in the high.

*"The 6 feet statement:*

*Gravity is permanent!"*

A common way to see and understand this, is to understand the concept of being raised, elevated, lifted up, set high. In Hebrew, the term "Aliyah" is about this.

It is about coming back up – back home – being re-connected – coming back to the house of the fathers – elevating – reaching a higher state – a higher level.

In common day terms it is used for coming back to The Land, and it is also used about going up to the "Bimah", the reading of the Torah in the synagogue.

The opposite of "aliyah" is "yerida" – meaning to leave The Land – to emigrate.

Emigration is considered a tragic loss, while immigration is a favorable plus.

We see that the terms are interwoven in the language, and also in the terms – where going up – coming home – being in the kingdom – being a resident; is all about elevation – being lifted up, even into the clouds.

These are terms with meanings beyond what is understood by most western readers, so it is imperative to have at least a brief knowledge about them, to avoid pitfalls.

What we read in The Scriptures, is that a person who is in minus/debt, cannot enter "Malchut Elohim", rendered; "The Kingdom of God" in English.

So, a person who want to enter, need to first be cleansed – and this is about paying the debt. Being re-deemed.

Here is where GilGal comes into the scene.

The debt/reproach is rolled away!

*"GilGal is more than a place,*

*as it is given as name for several places,*

*it is also a state a person or a nation is in,*

*where the balance is re-established."*

## Gil and Gal

The two words are the same word – repeated – **Gimel Lamed Gimel Lamed** - **גִּלְגָּל.**

And I guess you now can feel the thrilling sensation of decoding the meaning, since you now have the knowledge about what the repetitions mean?

If you say, "It is repeated, hence it has to mean that the doubling is telling us about a statement being confirmed, being absolute, not revokable, not changeable, but settled!" – then I must agree with you, because this is how the language, and the Biblical examples are teaching us how the read and understand the text and its meaning.

I simply have to agree with you – because if you say so; you are right!

It is like the two lines under the answer in math. First, we calculate and place a line under the answer, then we repeat, and when the two answers are alike, we place the second line – the second witness.

Gimel and lamed are two Hebrew symbols, used to tell us about half a circle in movement.

*Half a circle in movement.*

If we want to say the word "wave" in Hebrew, we use the word "Gal". It is not the word for wave by itself, but since the wave is seen as half a circle (on the surface) in movement, it is named "gal", since this is the meaning of gimel and lamed.

In modern days, you can say microwave in Hebrew by adding the word "gal" to the word "micro"; "microgal".

Now – in the Hebrew language there are other words for circle. So, to use the two half circles to make one circle is quite significant.

The Hebrew symbol “Gimel” is also found in the old famous fortress “Gamla”, with a heroic history predating some of the same events taking place at Masada.

The name “Gamla” refers to the concept of a mound, an arc,

a bow. Like the letter “Gimel” – referring to a mound, half a circle, an arc, a bow. No wonder why it is used for “camel”, given its characteristic mound/arc on the back. The use of the word ”gamal” for camel applies not only in Hebrew, but also in Arabic, “gamal / jamal”.

The word gamal/gimel (camel) might be interesting to know and understand when you are reading the text about a rich man and a camel, passing through the “ayin of the needle”.

It is an interwoven part of the Hebrew understanding of duality, cycles, circles, repetitions, witnesses, covenant, redemption and so forth. Just look at the significance of water and waves in The Scripture.

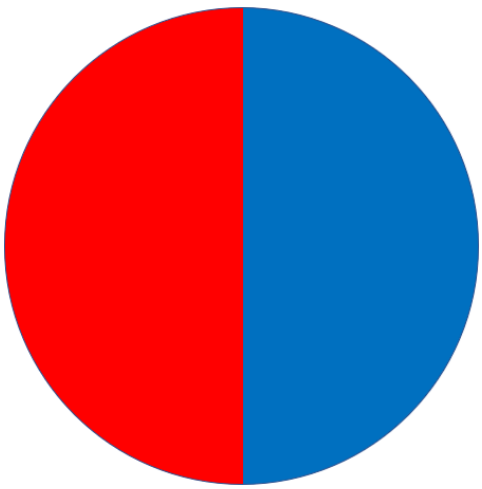
One quick reference is Noah and the cleansing flood, and also the birth of the world, where the “ruach” (spirit) hovered above the surface of the waters.

Not to forget the concept of “mikveh”, commonly referred to as “baptism”, where “baptism” is an important part of mikveh, but still, it is a part, it is not the whole.

Maybe you are curious about the word “dia-mound”?

## Two words – about to be revealed

GilGal is about two half circles, where the one is about one word, covering a vital concept, and the other half is about another word, covering a connected concept of equal importance.



These two words are the two words that may open The Scriptures to you, in a way you may never have seen them before.

There are two words hidden behind a linguistic, intricate woven vail called “translations”, woven with threads of illusions.

To remove the vail, and to reveal what is commonly known by Hebrew speakers (of native origin), and what is commonly known – even by secular Jews today, but not commonly known to even skilled and scholar theologians – and definitely not known by the everyday leigh man – to remove this vail, and to open the treasure chest for you to get access to these fine golden keys, to open The Scriptures, we need to go step by step, just like when you are following a treasure map.

Delusion is what takes place when reality is coming forth, and truth is understood. When illusions are wiped away. We will seek delusion by unveiling the truth.

So let us start the treasure hunt, digging into the soil, to uncover one of the most important keys in The Scripture.

## Leviticus 18:4-5

This text we now are about to read is not written in the Hebrew Bible, with the text as it is "translated" in most Bibles. The Hebrew has it, but the English does not.

So, as we now are opening the text, and see what it says, we will apply all of what we have received and learned in the previous parts of this lesson, to dig in, one shovel and one dig at the time – and – it is worth it!

*"My **judgments** you do,*

*and My **statutes** you keep,*
*to walk in them;*

***I am YHWH (The Lord) your Elohim (God);***

*and you shall keep My **statutes***

*and My **judgments***

*which man doth and liveth in them;*
***I am YHWH (The Lord)."***

*YLT Lev 18:5*

Now, this text contains some of the finest gems – it is a double statement, where both statements are signed with the

tetragrammaton YHWH, The Creator's own Name! The highest authority that exists – ever! And it is double!

So, when I now tell you that those words being underlined, does not exist in the Hebrew Bible, you may be even more curious about what is to come next?

Let us now go through this step by step, and please hold your horses and let the conclusions come in the end.

*"My **judgements** you **do**" – and "My **statutes** you **keep**"; and for those who keep them and **walk** in them, there is a **promise.***
*A promise of **life.***

First a double statement – **to keep** and **to do** – "**judgments**" and "**statutes**".

Then a **promise** of reward for the doers of the word. **Life!**

Now, since this is a double statement from the highest authority ever – The Creator Himself – YHWH (The Lord), and He Himself has double signed it, it is irrevocable, it is absolute, it is settled and cannot change.

To top it, it is written in a "chiastic" presentation, to seal the

message. The topic of "chiasms" is worth a study of itself, but we will choose to limit that to another study, but in short; the message is written like a menorah, the 7-arm candelabra, where each of the arms forms half a circle. And as we lite each of them from outer right, then outer left, then second outer right, and then second outer left, and so forth, we reach the center focus at the end (the end is the goal, not an ending) – the center core.

This is the way a chiastic text is communicated, where the message is encapsulated in layers, all pointing to the central focus – the core.

In this case, it is to keep and to do; "His **judgments**" and "His **statutes**". And the encapsulation is His authority, and His promise – His reward for doing according to His word.

Since the promise is about life – and the one doing this shall live, we may be intrigued by the fact that neither "judgments" nor "statutes" are in the original text.

And… since the reward is LIFE, we may now want to know what is written in the Hebrew original text…..

The Hebrew words from the original text, does not have any similarity with the words, "judgments" or "statutes".

The English words does neither contain the meaning, nor do they convey them.

Not at all!

Not even remotely close!

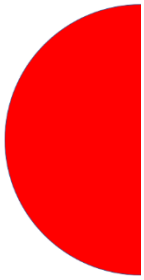
So, what is it then? What words are used, and what do they really mean?

Since this is such an important part of The Scripture, what is behind the two English words "judgments" and "statutes" (and in other "translations" they may use other words)?

We move closer, and shed more light, to reveal more truth……

## Two Half Circles in Movement – Gil and Gal

"**Judgments**" is the first word mentioned.



The Hebrew word is "**Mishpat**".

Plural is "Mishpatim", where the "-im" ending is for plural.

So, "mishpat" is singular, and "mishpatim" are plural.

The second word mentioned is "**statutes**".

The Hebrew word is "**Chuq**" (ch like in Bach).

Plural is "Chuqqim", where the "-im" ending is for plural.

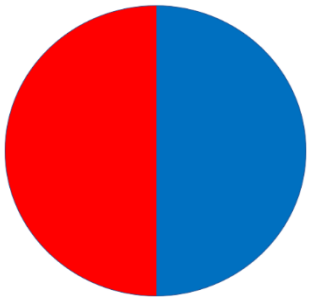
So, "chuq" is singular, and "chuqqim" are plural.

**Mishpatim** are on the left-hand side and **Chuqqim** are on the right-hand side

Highest (first) importance is on the right-hand side in Hebrew/Biblical understanding.

References to importance in Hebrew, are commonly given by position. Like “on the right hand of …”, or “the head of …”.

The Hebrew word for head (“rosh”), is from the concept of “first”. “Rosh” -> “Rishon”, where “rishon” is used for cardinal numbering; “first”.

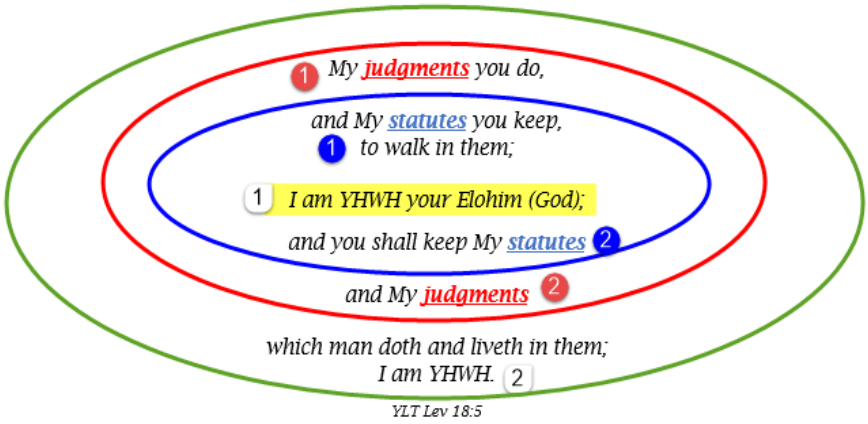


So, when it comes to a question of rank, the term “on the right hand of …” is used for giving a first position, but… second to the one having the right hand. It does not have to mean that it is literal, but it is a rank marker.

We can find a text-based reference for this marker, where the chiastic form gives the word “Chuq” double representation in the core of the text, hence, giving it the highest focus.

The blue circle shows us that the center core focal point of the text is YHWH’s (The Lord’s) statement about who He is.

Then we see that He is surrounded by the chuqqim (“statutes”) (being closest to Him), and then the Mishpatim (“judgments”).



## The Biblical meaning of the second half circle in movement.

To understand the meaning of the word "mishpat", given that we do not have an equivalent in the English language, we start by giving examples, where I am sure you pretty soon start discovering some patterns.

We start off by some examples, which all of them are typical for a mishpat.

There are quite a few examples we could have used but we have chosen to show some that are rather familiar to most people.

# Mishpatim


"Do not lie" is a typical example of a mishpat.

Many people who are not familiar with the Biblical texts, but rather lean on common sayings and misconceptions, believe that this is one of "The 10 Commandments".

Well, it is not.

"The 10 commandments" are not named "The 10 commandments" in the Hebrew Bible, but rather "The 10 Words". They can be found in Exodus 20:1-17.

In these, there are 10 sayings/words, where one of them refer to not bearing false testimony about another person. In other words, do not say something about another person that is not true, neither for the better, nor for the worse.

To not lie, is a part of what many refer to as "The Law of Moses". It is important, and we all see the impact in the society if this is not kept high, but it might be interesting to know that it is not one of "The 10 Words".

# Mishpatim


"Do not murder" is another good example of a mishpat, and since we now have two on the list, we can refer to them in plural; mishpatim.

One thing to mention, is that it does not say that one shall not kill/take life. It is about not taking innocent life. This has been a misconception throughout history, where the difference is quite important. Also, civil law differs between the two of them.

We may now see a pattern being shaped, and to take form?

Can you see what these two have in common?

# Mishpatim


"Do not steal!" This is something I can tell anyone, whether it is a Jew, a Christian, a Muslim, an atheist, a humanist, or basically close to any kind of "-ist".

I can tell it to a five-year-old, saying; "If you want that toy from your friend, you have to ask first. How would you feel like if someone else took it from you without your permission?"

And it is also a part of civil law.

We may call it moral laws?

I believe the pattern is rather evident.

It is about man to man.

Mishpatim are about how we humans are to behave and regulate, relating to each other.

Furthermore, mishpatim are all logical. They can be explained, and "everyone" will agree.

# Mishpatim


How many times have you heard someone say, "If everyone could just be a good person, the world would be a better place."?

Quite often, I guess?

To "be good" in the traditional meaning, simply means to do the mishpatim. It is from a humanistic perspective the goal of humanism – "A good life here, and to be good, to be nice to others."

The 3 keywords here are;

- "feelings"
- "relations"
- and "organizing".

But it may be the polar opposite of what the Bible defines as good.

## Good and evil –Tov and Ra

The Hebrew word for “good”, is “tov”.

The Hebrew word for “evil”, is “ra”.

The concept of “evil” – “ra”, is connected to opposing ownership, mandate, position, intention, and/or function.

The creator of something, is the owner of it.

Even if I took a picture of the king, it would still be my picture.

If I make a song, then it is my song, even if I am singing about someone else. And even if others sing it. It is mine because I made it.

The creator’s intention with the creation, is what defines what is good.

“Good” means to do according to the creator’s intention, fulfilling the intended function. The purpose, as it is defined by the creator and the owner.

So, “ra” – “evil”, means to do according to one’s own intention, rather than the creators intention. Using the creation for own good, regardless of whether it is aligned with, or contradicting to the creator’s intention/will.

A person can do what is good in man’s eyes, but it may be evil in the eyes of Elohim (God). And vice versa. A man can do what is evil in man’s eyes, but good in the eyes of Elohim.

We can see several examples of this throughout The Bible.

Now we want to see who has the mishpatim in common?

Mishpatim are common for:

- Jews
- Christians
- Muslims
- Buddhists
- Pantheists
- Humanists
- Luciferians
- Atheists
- “Everyone”

## The Biblical definition of mishpatim

So, if the mishpatim were the only criteria, that would mean that everyone would get eternal life, and a place in the world to come, just by being “good”.

Is this true according to The Scriptures?

Let us hear how The Bible itself defines and describes the mishpatim.

We read the Bible’s own definition of mishpatim in Leviticus 19:18.

And we keep in mind that the numbering of chapters and verses in the form and division we have today (even though there is a long history prior to that), came into history quite late, and also that they tend to ignore the Biblical chapters/verses, so we can easily get the impression that because a text is enclosed in a verse, that they are directly connected, which they do not need to be.

Or sometimes the opposite, where things that are connected, are segregated, and divided, and we can lose track of what

was connected. Like verse 1, 2 and 3 in Genesis chapter 2, where these 3 verses belong to chapter one, and forms and shapes the highlight of the creation cycle.

In this case we have a verse where the beginning is one text, and the second half of the verse is a separate text. It does not alter the meaning, but it is nice to know, since other Biblical texts refer to this text.

*"And thou shall have*

*love to thy neighbour*

*as thyself;*

*I am YHWH (The Lord)"*

*YLT Lev 19:18*

Have you heard this before?

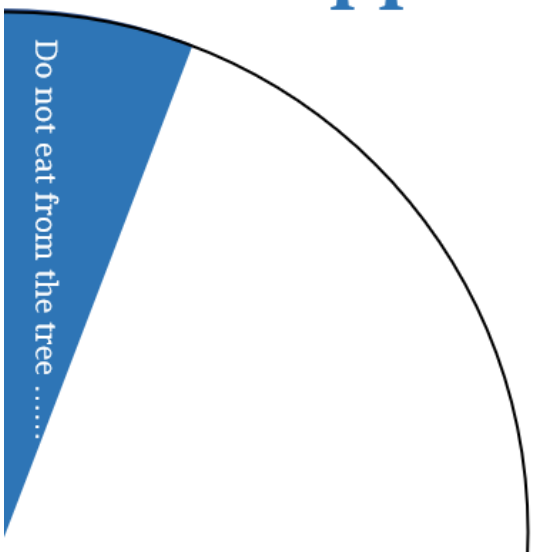
"And you shall love thy neighbor as thy self."

It is one of the "V'ahvata's" -> "V'ahavta lereacha kamocha" ("And you shall love…") in The Scripture.

This is the Biblical definition of mishpatim.

Signed by YHWH (The Lord)!

# Chuqqim




The first chuq we read about in The Bible, being transgressed, is the commandment; not to eat from the tree of knowledge of good ("tov") and evil ("ra").

The impact of this transgression is still a part of us, and a part of the world we live in.

Some have said, "But they did not die that same day, even though it was clearly stated that the day they ate from it, they would surely die."

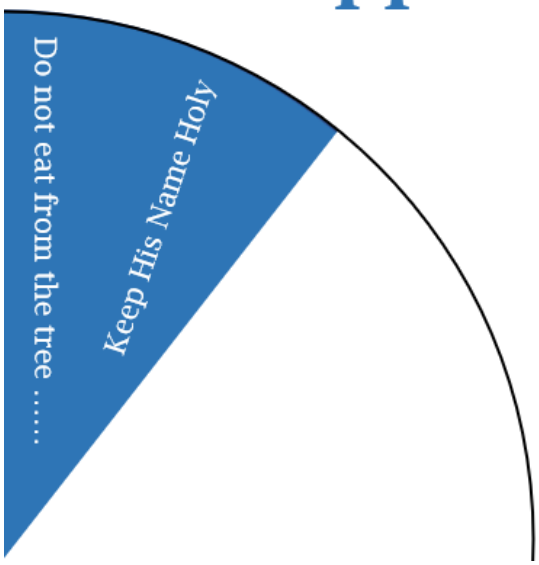
This message, I believe you are now capable of understanding, both why some believe that to be true, not knowing and not understanding Hebrew concepts and meaning, and at the same time, I believe you are now able to give a rather good answer to this type of sayings.

Since you now understand that to die, is to be cut off. And that a death, is also a birth. Like the fetus being cut off from the umbilical, and now being born into the world.

A flower can be cut off from the garden, and now it is born as a decoration in the home. But… the plant will die the second death if it is not getting grafted in, being re-connected again – being saved.

We see that the consequence of breaking a chuq is in this case rather significant and impacting. Throughout generations!

# Chuqqim




Another chuq, is the commandment, "To keep YHWH's (The Lord's) Name Holy".

There are rather many chuqqim to choose from, so we are using examples we all may easily recognize, and as you see when we are getting closer, the pattern is now shifting. Can you see the shift of pattern?

What will happen with the "In-common-list" from the mishpatim-section, if we introduce this chuq?

I believe you agree to say that the picture will look more like this?

- Jews
- Christians
- ~~Muslims~~
- ~~Buddhists~~
- ~~Pantheists~~
- ~~Humanists~~
- ~~Luciferians~~
- ~~Atheists~~
- ~~"Everyone"~~

The "Everyone" thing is no longer visible – and that is after adding one single chuq to the list of mishpatim……

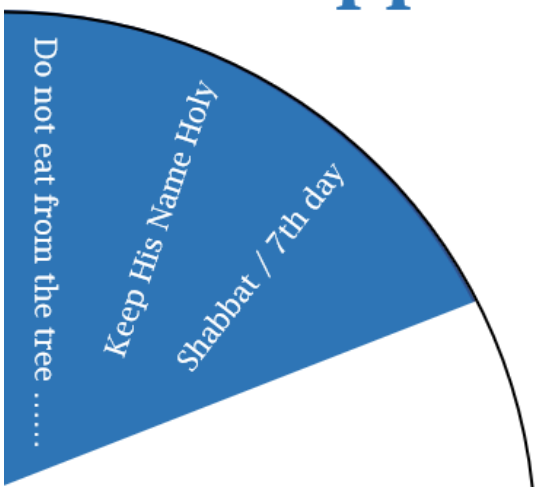
Would you agree to the fact, that we can see how much easier it is to gather people in large congregations and in large groups if we stick to the mishpatim only?

*The masses agree about the mispatim,*

*so, to gather and to control large numbers of people under a common banner,*

*it has to be the mishpatim banner, because the chuqqim will divide – set apart.*

# Chuqqim



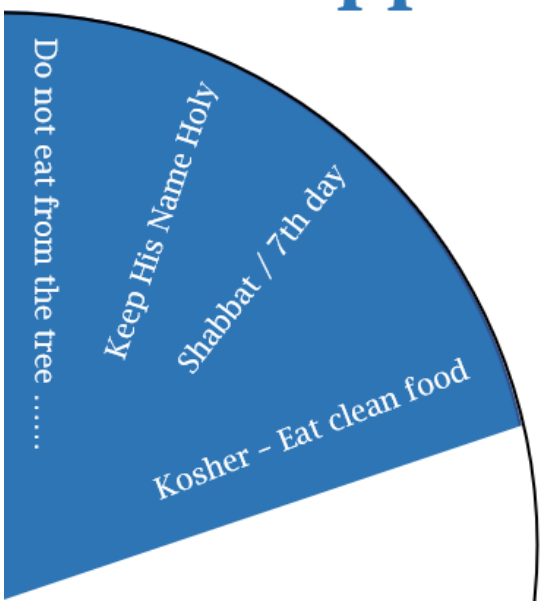

Adding a third chuq to the list, may increase the chance of recognizing another important pattern?

Can you see what happens if we add this third chuq?


I believe it is evident, that the list has become even more narrow, reducing the number of Christians significantly, or what?

Now let us have a look at another chuq.

# Chuqqim




"To eat clean food, and to not eat of what is unclean, and therefore is not food."

But Paul……

Have you heard this comment before?

But Paul ….. and what about the statement "all food is clean"?

Well, first things first.

It is an imperative foundation of scriptural studies, to know the order of precedence, and to know how to read and how to understand what is written.

Nowhere in The Scripture have I found any statements (yet) from neither Paul, nor from any of the other writers, contradicting with The Torah (the five books of Moses, commonly called The Pentateuch), - understanding the nature of each text.

But, if there were any contradictions, then I would have to obey The Scripture, and do exactly what it says; not to add, nor to subtract from The Torah.

And… as it is clearly stated, that if any, even a prophet, comes with a statement you are said to follow, not being in line with The Torah, then we are scripturally instructed to reject it.

So thankfully, I have not found any contradictions to The Torah yet. But…. there are quite many "interpretations", commentaries, teachings, and varieties of beliefs and agendas out there, and we need to keep in mind, that there are no other book or document known to man, having higher impact and therefore power over people throughout the history, than The Bible.

This is evident in the numerous versions, varieties, and "translations".

I guess you already know that The Bible is one of the most sold books ever, every year?

And equally I believe you see that this is a market position that many – very many – want to have a share of?

Did you know that you find publishers who print and sell both the satanic bible and who also have ordinary Bibles in their portfolio?

Would you say that this is based on a monetary decision, or a decision to bring Biblical truth to the people?

To publish, publishers are dependent on having their own translation(s), and they need to "feed the market". You may now find a "translation" in close to any flavor, for almost every taste.

We can come back to Paul and see how what he writes is aligned with The Torah, given that one is enabled to study the text as it is written, and not as it is "translated", and also to understand what it means when one of his fellow apostles says, "our brother Paul is hard to understand, and many are those who misinterprets his writings to their own destruction…".

That being said in a time where they all knew the language, could speak face to face, being educated in the contemporary history by being a living part of it, and also having a direct

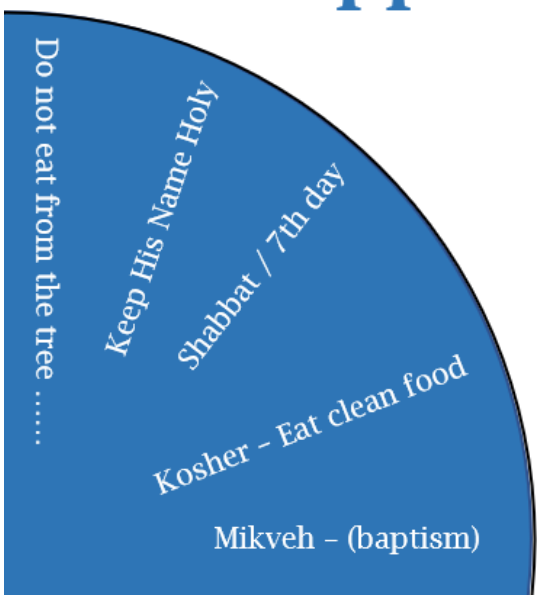
line to people who met and walked with both the other apostles, and also Yeshua or Yehoshua in Hebrew (commonly called Jesus).

But we have to limit this to one topic at the time, simply in order to get it all in to one publication, so we can grow into further studies, revealing Biblical truth and golden keys to open the treasure chest even more as we go.

But keep in mind, that The Bible used by Yeshua, Paul, the disciples/apostles, the Bereans, the first generation of Yeshua-believers – they all used Torah as the foundation, and then The Prophets, and then The Writings. In this order.

You will see an example of this when Yeshua walked between Yerushalayim and Ammaus together with two disciples. He told them all about Himself, His mission and His purpose – from; 1) Torah – 2) The Prophets – 3) The Writings; Tanakh, or as it is commonly rendered, "the Old Testament".

# Chuqqim




Here we have added one more chuq, and this time I believe most will find it more "acceptable", even though this is one of the hot potatoes in the pot.

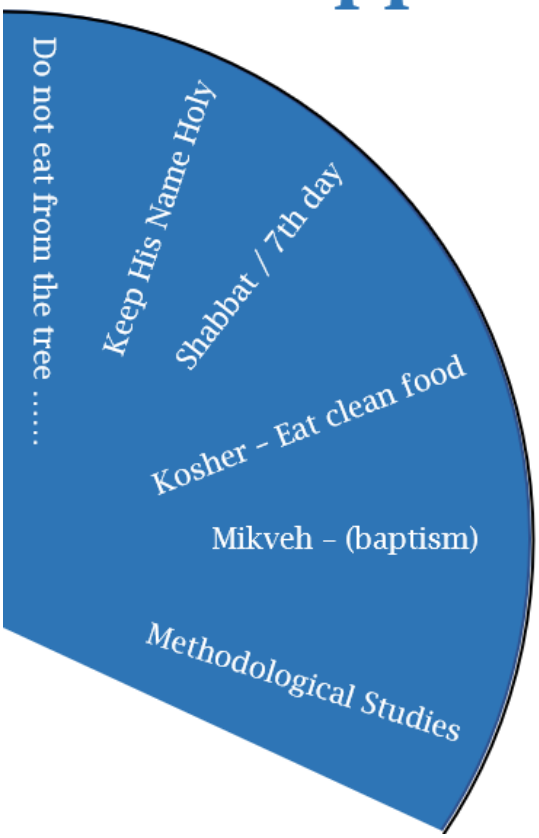
We must keep in mind, that mikveh is far more than baptism, and that baptism is a part of the mikveh. The reference to this in B'rit Chadasha might be known to you, reading about the cleansing baths in water?

There are 3 things that cleanses; one is water, the second is blood and the third is fire.

So, we will find mikveh related to all these three topics in varying forms. And as you now may have discovered, The Scripture open up too many questions, and we love to join into what holds the potential of opening many locks and revealing Biblical truth as we go on.

The first mikveh we read about, is in Gen 1:2, a global mikveh, where we read about the initiation mikveh, and how Elohim's (God's) Spirit (Ruach) are over the face of the waters, covering the earth. Just like a fetus is covered with water, and later is born.

# Chuqqim




"And you shall teach them (the words of The Torah) to your children when you wake up in the morning, when you walk on the road, and when you sit down in the evening."

Methodological studies are praised throughout The Scriptures, and from the Psalms we read how one who is deepening his knowledge in The Torah, is likened to a tree alongside a river of water.

Biblical studies are an important part of any denomination/congregation with substance and growth.

Could it be that this is overlooked as a commandment, and more seen as a necessity to stay on the road? Well, the one does not exclude the other.

Have you experienced how blessed it is to meet people who have a Berean mind?

To meet people who are devoted to truth, and not to doctrinal infusion?

To meet people who are strong enough to investigate The Scripture, to see if what is presented is Biblically founded.

When you meet people like that, it is surely like a mild breeze on a warm day. Comforting and soothing.

I believe that this is one of the reasons why the Bereans were described to have a more noble mind. The love for truth, and willingness to do what it took to get it scripturally verified.

And what were The Scriptures they used for studying?

It was the same Bible as was used by;

- Yeshua
- The disciples
- The apostles
- The Bereans

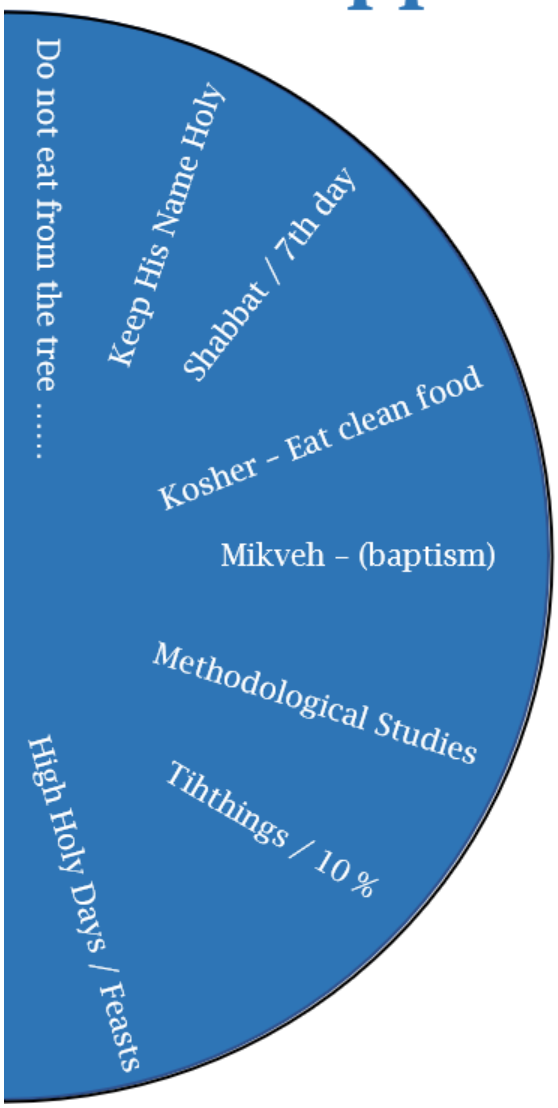
It is also The Bible used by the first generation of the Yeshua believing congregation – Tanakh - commonly referred to as "the Old Testament".

B'rit Chadasha (the (re)newed testament) did not exist at that time. Neither did the consecutive doctrinal discussions formed by referring to it as if it were superior to Tanakh.

The same Bible which was used by Paul.

We will now "fill up" the last part of the first half circle in movement with additional two chuqqim. There are many many more, but these serve as examples.

# Chuqqim




Giving 10 % of the produce, and to keep The Holy Days holy,

Interestingly enough, there are many debates about the other chuqqim, but the one about tithings have for some reason seemed welcome to most congregations and denominations.

And despite the many claims, that the Levitical priesthood is done away with, they equally claim that the portion of the tithings, which are explicitly told to be given to the Levites, are now to be paid to their denomination and/or their congregation.

When it comes to The Holy Days, there seems to be more ambivalence, where two out of seven are included for most, but where the rest simply seems to be omitted from teachings, readings and plainly being ignored.

The two that to some extents are included, are Pesach (Passover), and Shavuot (Pentecost).

When it comes to Chag Ha'Matzot / Feast of Unleavened Bread (in between the two), this also seems to be "lost in space"…

The autumn Holy Days are also lost in a dark hole of memorial darkness, and hardly even debated among the majority of what is commonly referred to as Christians.

We could have added many more chuqqim, but it is enough to present the patterns, explaining the meaning of the word, "chuq".

While mishpatim are about man to man, the chuqqim are about Elohim (God) to man.

## Because daddy says so!

One thing that pops out in contrast to the mishpatim, is that while the mishpatim are defined by being logical (to man), the chuqqim are defined by the opposite. They are not logical (to man).

It is not possible to argue to an atheist about eating clean food, or to describe to an agnostic the benefits of methodological studies of The Bible, to the point where they will logically agree, and do the same.

It is one of the defining elements, that they are not logical to man, but they are logical to Elohim (God).

This is one of the reasons why they are called "acts of faith".

There were times in my life where my father would communicate to me; "I am not asking you to understand me. I am not asking you to agree with me. I am telling you to do what I am saying."

*"Because daddy says so!"*

Remember "lev" and "av" – "levav"?

Circumcision of the heart – levav.

## Denominational birth

Occasionally there are people who diligently read The Bible and start questioning why they read one thing in The Scriptures, while seeing another practice in their congregation.

What commonly happens, is that this person asks a pastor, a priest, a teacher, an elder, or another person who is trusted to carry the truth, and who is expected to know and understand; and the hope is that this person can give a good answer to the difference between the Biblical writings, and the observed practice.

What happens next is rather predictable. And it follows a pattern well known to many of those who have been in those shoes.

The person they ask, replies with an answer reflecting that, "*Those things are done away with. Now we have Jesus, and we don't do those things anymore*." – leaving the explanation into the open field of deeper search in The Scriptures.

So, the person asking returns to the studies, sometimes together with other people who have been intrigued by the questions, and seeks to find a Biblical answer to explain, and to support the teachings they have been taught. Hungry for truth, and willing to learn.

From here, starts a back-and-forth dialogue, where one question leads to an answer, leading to more questions, and the distance between the Biblical founded student, and the doctrinally founded answers are growing to a point where it becomes uncomfortable.

What happens next has filled many history books.

The group of Bible students are either pushed out, or they move out, or a combination of both, due to the tensions and the pressure between them.

## The forming of a new denomination

Let us dive into the history of denominations and take a closer look at what many of them have in common.

For the sake of the format of this lesson, we are simplifying it, and we choose to focus on a main common denominator for each.

Knowing that there are many groups, varieties, and combinations, we choose to focus on those commonly most known by the doctrines used in these examples.

- Who are commonly known to use His Name?
  - Well, there is the "Watchtower" organization.

- Who are commonly known to keep Shabbat?
  - Here we find the 7th Day Adventists. And they also discovered the kosher chuq – to eat clean food.

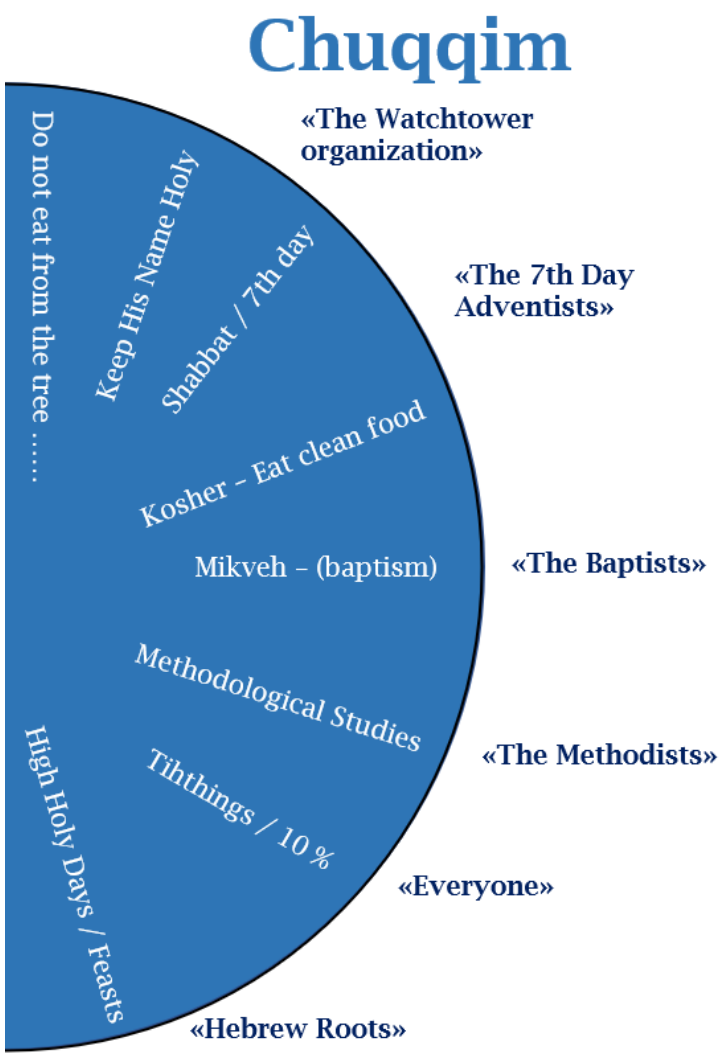
- Who are commonly known for discovering the mikveh?
  - I believe you already have identified "The Baptists".

- Who are commonly known for their methodological studies?
  - "The Methodists".

- Who are commonly known for the tithings?
  - Are there any who have not adopted this one?

- Who are commonly known to keep The Holy Feasts and The Holy Days?
  - For the most part, it is “The Hebrew Roots” / “The Messianic”.

*“They discovered a chuq – sometimes even more than one.”*




We can read from The Scriptures, that Abraham was counted righteous because of his faith.

There are 5 words listed in the Hebrew Bible, describing what this faith consisted of – a content declaration.

One of them are the chuqqim!

He believed in YHWH (The Lord), and he acted upon His word, and did according to His sayings, not knowing the logic, nor understanding the consequences, but he did the acts of faith.

Chuqqim are acts of faith.

Let us now see what the Biblical definition of chuqqim is.

We find this in Deuteronomy 6:4-5.

*"Hear, O Israel,*
*YHWH (The Lord) our Elohim (God)*
*YHWH (The Lord) is one;*

*and thou shall love*
*YHWH (The Lord) thy Elohim (God)*
*with all thy heart,*
*and with all thy soul,*
*and with all thy might."*

*YLT Deu 6:5*

This is the second of the "V'ahavta's" in The Scripture. And it is the summary of the chuqqim, defined by the Bible itself.

## The Law or The Law?

In the Hebrew Bible, there are 8 Hebrew words, used for what is commonly called "The Law" in English, after the Greek word "Nomos".

*"So, in Greek and in English, we use one word – while in Hebrew, we use 8 words."*

Some may argue and say that there are different English words being used for some of these. While this holds some truth, those words are not counted as translations, since they do not carry the meaning. Using the original words and then adding explanations would be much more fruitful. As it is done with other words in The Bible. Like "HalleluYah", "Amen" and other Hebrew words that are left close to intact.

*"Absolutely all the laws, statutes, regulations judgments and so forth in The Bible,*
*all of them*
*belongs to one of the two categories:*
*Chuqqim or Mishpatim!"*

Two of the 8 words (and you find all of them in Psalm 119) are chuqqim and mishpatim.

The whole Torah (The 5 books of Moses), the whole of The Prophets, are all solidly seated on these two pillars.

There is one third group, which technically belongs to the chuqqim, but they are given an additional name – "the edot".

The edot are chuqqim with a "touch of explanation", but even though they have some explanations attached to them, it is not enough to bring them in to the group of mishpatim.

One example is to honor one's parents, and the promise is to receive the good and live long in the land we are given by YHWH (The Lord), but it does not contain any references of open human reasonable logic, making it possible to convey this meaning to an atheist or a believer in a different deity.

So, in essence, there are these two: the chuqqim and the mishpatim.

All The Torah, and all The Prophets are seated on these two pillars.

These are The Law and The Prophets.

## Yeshua and The Law

Let us now examine some fascinating words and scriptural texts and unveil some golden gems with all the information we now have received.

We start off with Luke 10:25-28

*"And, behold, a certain lawyer stood up,*

*and tempted him, saying,*

*Master, what shall I do to inherit eternal life?*

*He said unto him,*

*What is written in The Torah?*

*how readest thou?*

*And he answering said,*

*Thou shalt love YHWH (The Lord) thy Elohim (God)*

*with all thy heart,*

*and with all thy soul,*

*and with all thy strength,*

*and with all thy mind;*

*and thy neighbour*

*as thyself.*

*And He (Yeshua) said unto him,*

***Thou hast answered right:***

***this do,***

***and thou shalt live."***

*KJV Luke 10:25-28*

What we see in this text, is that when Yeshua is asked about what one is **to do** to inherit eternal **life,** Then Yeshua asks what is written in The Torah.

And the man skilled in The Law (The Torah), answered:

"Do the chuqqim and the mishpatim."

And Yeshua confirmed, saying that this is correct. He even affirms, saying; "**do this** and you shall **live**."

So, from this text we see that Yeshua confirms the text we now have learnt how to understand and how to read (Lev 18:4-5), and now we can understand more of what is going on in the text from Luke.

## Second witness

It is important to have more than one witness to establish a fact. So, we need at least one more text confirming the same. Mark 12:28-34.

*"And one of the scribes came,*

*and having heard them reasoning together,*

*and perceiving that He had answered them well,*

*asked Him,*

*Which is the first commandment of all?*

*And Yeshua answered him,*

*The first of all the commandments is,*

*"Hear, O Israel*

*YHWH (The Lord) our Elohim (God)*
*YWHW (The Lord) is one:*

*And thou shalt love YHWH (The Lord) thy Elohim (God)*

*with all thy heart,*

*and with all thy soul,*

*and with all thy mind,*

*and with all thy strength:*

*this is the first commandment.*

*And the second is like,*

*namely this,*

*Thou shalt love thy neighbour*

*as thyself.*

***There is none other commandment***

***greater than these."***

*And the scribe said unto him,*

*Well,* ***Master, thou hast said the truth****:*

*for there is one El (God);*

*and there is none other but He:*

*And to love Him with all the heart,*

*and with all the understanding,*

*and with all the soul,*

*and with all the strength,*

*and to love his neighbour*

*as himself*,

***is more than all whole burnt offerings***

***and sacrifices.***

*And when Yeshua saw that he answered discreetly,*

*he said unto him,*

***Thou art not far from***

***The Kingdom of Elohim (God).”***

*KJV Mark 12:28-34*

It is clearly evident, now that we have two witnesses from The Gospels, that Yeshua is teaching in accordance with what is promised in The Torah.

*“**Do** the **chuqqim***

*and the **mishpatim**,*

***and you shall have***

***eternal life.”***

Pay attention to the last verse, where Yeshua emphasizes that the scribe is not far from “Malchut Elohim”, rendered as “The Kingdom of Elohim (God)”.

The key to enter The Kingdom is here described as to understand and to do the **chuqqim** and the **mishpatim**.

This is said by Yeshua!

This is His teachings!

He was teaching about Malchut Elohim (The Kingdom of God)!

## Both – not just one

Let us have a look at another Biblical text. Matt 23:23.

*"Woe unto you, scribes and Pharisees, hypocrites!*

***for ye pay tithe***

*of mint and anise and cummin,*

*and have omitted the weightier matters of the law,*

***judgment, mercy, and faith:***

***these ought ye to have done,***

***and not to leave the other undone."***

*KJV Matt 23:23*

Here we see that Yeshua rebukes the Pharisees – and he says that they pay **tithe** – which is a **chuq**, but they omit the **mishpatim**.

The one must be done (chuqqim), and the other (mishpatim) should not be left undone.

He rebukes them for only doing one – and – not doing the other – also.

So, from Yeshua's clear telling, it is evident that He communicates that we are to do both chuqqim and, also mishpatim.

Now these days, we can get the impression that the situation is inverted. We see that the focus is on the mishpatim, and the chuqqim are omitted……

## Going up, or going down?

We move on to one more text. Matt 16:23

.

*"But He turned, and said unto Peter,*

*Get thee behind me, satan:*

*thou art an offence unto me:*

***for thou savourest not***

***the things that be of Elohim (God),***

***but those that be of men."***

*KJVMatt 16:23*

This text is quite interesting, because (if you remember the listing of those who have the mishpatim in common) the luciferians are on the mishpatim list.

Here we see how Yeshua is talking to satan through Peter, and rebuking him for not honoring "the things that be of Elohim (God)" – the chuqqim,

But he favored "the things that be of men" – the mishpatim.

Interesting….

When we speak about the use of the name Lucifer, there is an interesting phenomenon that this name is not used for the adversary in the Hebrew Bible.

It comes from a Latin "translation", and the meaning and use is worth a study in itself, but the Hebrew word being used, is "Hallel", which is about praising, and glorifying. Just like in "Hallel-uYah".

The word Lucifer is with reference to "the one who brings forth light", and if one were to say this in Hebrew, one could say "Aharon" – the name of Moses' brother, the High Priest, and it would also refer to Messiah…

So, there is an interesting mix here, where it seems like the Latin choice of words have inverted the meaning, but that is for another study.

## For What Nation Is There So Great?

Now let us read from Deuteronomy 4:7-8.

*"For what nation is there so great,*

*who hath Elohim (God) so nigh unto them,*

*as YHWH (The Lord) our Elohim (God) is in all things that we call upon him for?*

*And what nation is there so great,*

*that hath **chuqqim (statutes)***
*and **mishpatim (judgments)***

***so righteous as all this law,***

*which I set before you this day?"*

*KJV Deu 4:7-8*

Here we see that the chuqqim and the mishpatim are praised, and that they are a part of YHWH's presence around His people.

The chuqqim and the mishpatim are praised for the greatness, and for the gift to the nation.

Did you notice the doubling?

## Lord Lord

It is therefore also very interesting to read Yeshua's words in Luke 6:46.

*"And **why** call ye me,*

*Lord, Lord,*

***and do not the things which I say**?"*

*Luke 6:46*

The usage of Lord ("Adonai") – twice – is now a message you are able to decode, and to understand. He says it twice, and the meaning is evident.

It is those who declare Him as Lord in their life, not doing according to His words - and he rebukes them for not doing as He says.

And what is it that He says?

"Do the **chuqqim** and the **mishpatim** and you shall live".

## Who would do that?

Now why would anyone want to remove the chuqqim from The Bible, and from Yeshua's teachings?

In Jeremiah 31:36 we get an answer.

From the previous sections we have learnt that a covenant is standing for as long as the owner of the covenant is alive, and for as long as **the clauses defined in the covenant itself** are not broken – all in accordance with the B'rit – The Covenant.

In Jeremiah 31, we get two distinct clauses for how one can end the covenant.

To end the covenant Elohim has with His people, there is one particular clause of importance.

*"If those **chuqqim** (ordinances)*

*depart from before me,*

*saith YHWH (The Lord),*

***then** the seed of Israel*

*also shall cease from being*

*a nation before me*

*for ever."*

*KJV Jer 31:36*

So, from what we here read, the text says that if the chuqqim depart from before YHWH, then the seed of Israel shall cease from being a nation before Him – forever!

Now, who would want that to happen, if not the enemy?

So, who will benefit from hiding the chuqqim, and to cover them with a veil, making them hard to find, and presenting them as hard to keep, saying that they are no longer valid?

*Who, but the enemy?*

## The Ketuva – The Bridal Contract – The Marriage Covenant

"The 10 Words" (commonly called The 10 Commandments) are divided into two groups.

Half of them are **chuqqim**.

Half of them are **mishpatim**.

The **chuqqim** are considered **masculine**.

The **mishpatim** are considered **feminine**.

They are the "ketuva" – the bridal contract.

They were put in the ark of THE COVENANT.

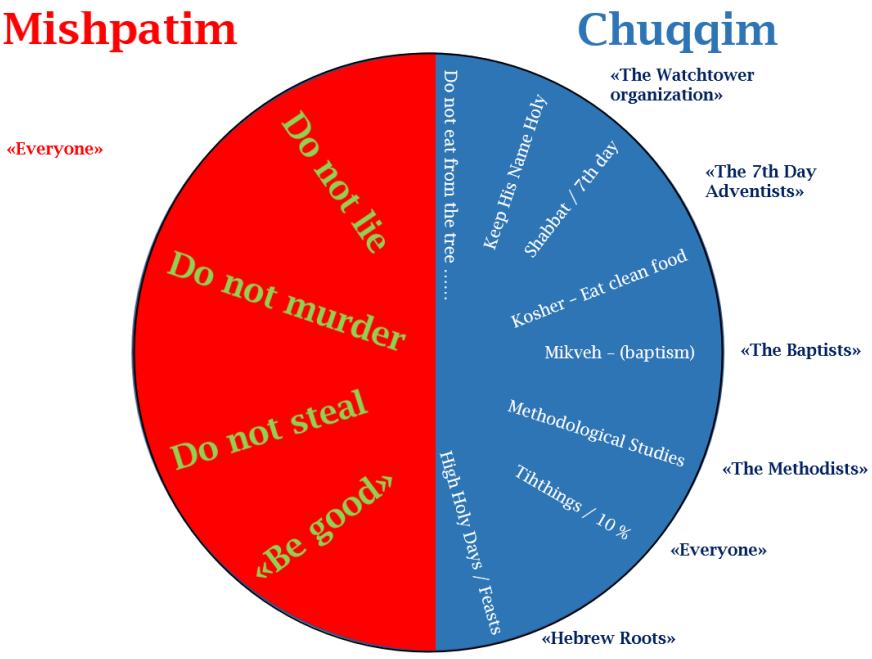
The ark was residing in the TENT OF APPOINTMENT – called THE WITNESS.

We are called to come home – to come back – to return to Him!

He can forgive us our iniquity, and we can be cleansed by the blood.

But, please read The Bible as **it is written** – and what is **also written**.

Come home to The Fathers House, be cleansed and be faithful and loyal to Him and His Will – as His Son was and is!




Man to man

Horisontal

*And thou shall*

*love thy neighbour*

*as thyself;*

*I am YHWH (The Lord)*

*YLT Lev 19:18*

Man to Elohim

Vertical

*Hear, O Israel*
*YHWH (The Lord) our Elohim (God)*
*YHWH (The Lord) is one*

*and thou shall love YHWH (The Lord) thy Elohim (God) with all thy heart, and with all thy soul, and with all thy might.*

*YLT Deu 6:5*

*My **mishpatim** you do,*

*and My **chuqqim** you keep,*
*to walk in them;*

*I am YHWH (The Lord) your Elohim (God);*

*and you shall keep My **chuqqim***

*and My **mishpatim***

*which man doth and liveth in them;*
*I am YHWH (The Lord).*

*YLT Lev 18:5*

*Cycles of righteousness*

*"The master*
*of a cycle*
*is a student*
*of the next"*

*And yes, we believe that you may have a ton of questions and comments about Paul, his letters and the translations presenting his texts, and the acts, and so forth.*

*These are topics for other fascinating documents, where we walk through keys to understand way more of the texts – in context.*

*We examine Paul's writing – and his method of communication, his background as a student of Gamliel, the grandson of Hillel; and get quite an astonishing eye-opening "revelation" about what he wrote and how he did it.*

*And the gospels, and the other texts in B'rit Chadasha.*

*You are invited to await your conclusions about using any of Paul's or other newer writings as a foundation for kindling a decision countering the message you have received in this document, till at least after reading those documents.*

***Like the Bereans, let the conclusion come in the end.***

*Beware of those who say; "Don't confuse me with facts, I've already made up my mind!"*

*The "translation" you have, may not carry the original text's intention in the way they are presented to you.*

*And as you have seen in this brief document, there are quite some revelations available when we dig further into the texts.*

*The truth shall set you free!*

*Have you thought about what the alternative is?*