

HEBRAISMS USED IN THE  
ORIGINAL RENEWED  
COVENANT

WITH INSIGHTS FROM JUDAISM  
AND NEW REVELATIONS

JULIO DAM  
MESSIANIC RENEWED REBBE



## HEBRAISMS USED IN THE ORIGINAL RENEWED COVENANT (WITH INSIGHTS FROM JUDAISM AND NEW REVELATIONS)

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## DEDICATION

*“My sheep hear my voice, and I know them, and they follow me.”*  
Yochanan/John 10:27.

To Adonai *Tzvaot*/of the armies, the author and provider of this book. He is the one who wrote it. He is the one who guided me. To Him be all the Glory/*Kavod*, the Power/*G'vurah* and the Honour in the Name of *Yeshua ha Mashiakh*!

The purpose of this book is to help the verse above become a reality in our lives. We need a closer, more intimate relationship with Elohim. We need to be much closer to Him; we need His friendship, His company. Otherwise, our faith may be feeble and lacking in the day of testing, which is coming closer and closer (Matt. 24:29).

I am writing this book by the will of my Abba (Daddy) through the *Mashiakh* Yeshua in me. Without Him, I can do nothing. Without Him, I am nothing. If a single reader is helped to meet his Maker through this book, all the Honour and Glory to Him.

I dedicate this work to my wife, Sarita, and to my sons and daughter, Roberto, Nahum, and Vivian, to my dear daughter-in-law, Liz; to my son-in-law Fernando, and to my dear grandchildren: Chaia, Ruthi, Ronni, and Hannah. May the Hand of blessing of Elohim and Yeshua be upon them forever!

To the memory of my dear mom, Regina, a believer in the right path without knowing it.

Julio Dam, March 2014

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## BRIEF BIOGRAPHY OF THE AUTHOR

The Messianic Renewed Rebbe (Rabbi), Julio Dam, received Yeshua as His Master/*Adon* and Saviour in February 1981, together with his wife Sarita, his sons, and now his grandchildren. Both the Rebbe and his wife, the *Rebbetzin*, are Jewish by blood on both sides.

The author emigrated to Israel in 1961 from Montevideo, Uruguay, South America. He met Sarita in Hertzliah, Israel. She was born in Asunción, and emigrated from Paraguay to Israel in 1962. They got married that same year.

They learned Hebrew and lived four more years in Israel before going back to Paraguay. They are still happily married and blessed by Elohim. *Baruch Hu!* (Blessed be He!) They lived three years in Cuernavaca and Mexico City in the Seventies. (A spiritual offspring of that is that Rebbe Dam gives spiritual cover to six Messianic Renewed Synagogues *BE-it Sha-LOM* in Mexico today, *Baruch Hu!*)

Since 1987 Rebbe Dam is the spiritual leader of a Messianic Renewed synagogue, *BE-it Sha-LOM* “House of Peace (after spiritual warfare)” in Asuncion, Paraguay, where all its members are Jewish by faith, and some are also Jewish by blood, who believe in the Elohim of Israel and the Messiah of Israel. Elohim has opened *BE-it Sha-LOM* Messianic Renewed synagogues in Ayolas, Paraguay; Obera and Corrientes, Argentina; and offers spiritual cover, as we said above, to six *Beit Shalom* synagogues all over Mexico, in Mexico City, Apizaco, Colima, Yauquemecan, Ciudad Guzman, and Culiacan (Sinaloa), and one in Paris, France.

Rebbe Dam speaks six languages, among them, Hebrew, Italian, French, Yiddish (the language of the Jews in exile), and is completely bilingual in Spanish and English, besides having taught himself to read Greek.

He has published ten books (all in Spanish), besides this one and the 700-page study translation of the Renewed Covenant in two volumes in 2012. He has also published in Spanish: “*How to be a friend of Elohim*” 2013, “*Coming Back to Our Roots*” 2013, and “*Answering questions about Messianism*” in 2014, plus five other books which are out of print. All the books mentioned are available on our website, [www.beitshalom.org](http://www.beitshalom.org), where you can also find the weekly *parashah* in Spanish and German, a bi-monthly article, and Rebbetzin Sarita’s Carta de Aliento/Letter of Encouragement, and articles in Spanish, English, and German, all of which are free.

In the last ten years, Rebbe Dam has offered seminars on the following topics: “*What is Messianic Renewed Judaism and its differences with Messianic Judaism and Christianity*”; “*The truth about the Pseudo-Mashiakh (“anti-Christ”)*”; “*How to have an intimate relationship with Elohim*”; “*Advanced weapons of spiritual warfare and deliverance*”; “*What is real prophecy and how to handle it*”; “*The ten mental gridlocks*”; and “*Hebrew as a tool to better understand the Renewed Covenant.*” He has spoken on these themes in Caracas, Venezuela (in five different occasions); in Los Angeles, New York, Mexico (on six occasions); Puerto Rico, Costa Rica, El Salvador, Neuquen, Argentina (twice), and monthly in Obera and Corrientes, Argentina. His email is: [jdam@beitshalom.org](mailto:jdam@beitshalom.org).

# INTRODUCTION

## IN WHICH LANGUAGE WAS THE RENEWED COVENANT WRITTEN?

Was the Renewed Covenant was originally written in Aramaic, Greek, or Hebrew?

Why is it important to ascertain in which language the New Testament was written? Because every language possesses an inner structure, a specific flavor, and idioms of its own, and brings with it a cultural background. All of these elements shape the way of thinking of its native speakers. If one wishes to understand more precisely, and with any real depth, the language of Yeshua and His disciples, one should read His words either in the original language, as do the Jews with the Tanakh, a.k.a., the “Old” Covenant, or try to reconstruct it from the language one has at hand. In addition, a language’s idioms are only fully comprehended in that language and in no other. To translate a language’s idioms directly into another language only makes it absurd and reveals the foreign origin of it.

All of the above elements should be assayed in trying to answer the above question about the importance of the original language of the Renewed Covenant. Take the problem of idioms, for instance. What does “taking my hair” mean in English? Nothing at all, since it is from an idiom in Spanish: “*tomar el pelo*.” It is similar in meaning to the English idiom: “to pull one’s leg.” In order to translate it dynamically, then, one must first know that its origin is Spanish and to learn its meaning. Only then may one try to find an equivalent idiom in English, as we just did.

On the other hand, what would happen if we assumed “*tomar el pelo*” was taken from French? We would be at a loss to find in French anything such as “*prenez les cheveux*.” We would conclude, erroneously, that the original came from a poor French translation, or some other mistaken assumption. This is exactly what happened with the Renewed Covenant language, as we shall try to prove, with the “French” in our hypothetical example standing for Greek and/or Aramaic, and our “Spanish” for Hebrew.

What we will try to prove, then, is that the Renewed Covenant’s original language was neither Greek nor Aramaic, as popular wisdom goes, but Hebrew, the same Hebrew in which the Tanakh, the “Old” Covenant, was written. It is only natural that it should be Hebrew, since we are dealing with the same country, only in a latter period of its history. Furthermore, Yeshua was living in Judea, surrounded by Jewish disciples, who had as their sacred text, a Tanakh written almost entirely in Hebrew (except for a few chapters in Daniel (2:4-7:28), in Aramaic).

Is there any proof that the original language was Hebrew, and not Greek or Aramaic? Yes, there most definitely is. There are two kinds of proofs: internal and external. We will deal with the four kinds of internal proofs first—since they are decisive.

# FOUR INTERNAL PROOFS FOR A HEBREW ORIGIN

## CONTENT STATEMENTS

The first internal proofs for Hebrew being the original language of the New Covenant Scriptures and the language spoken by Rabbi Yeshua are direct and convincing. We can take the Renewed Covenant and prove it right away, in our own native language, be it English or Spanish or any other. There is no need for “experts” to tell us what to believe. First of all, Scripture itself says the language of Rabbi Yeshua and His disciples was Hebrew/*Hebraisti*—not Greek, nor Aramaic/*Siristi*.

Luke 23:38 (KJV) “And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.”

If “Jesus” spoke Aramaic, as many have come to believe now, why doesn’t it say so HERE in the HOLY SCRIPTURE ITSELF, since the sign was to the common folk, the vast majority of Israelis?

John 5:2 (KJV) “Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.”

Notice that the Greek says here, as in every one of the quotations below, “*Hebraisti*,” which is obviously the word, “Hebrew.”

John 19:13 (KJV) “When Pilate therefore heard that saying, he brought [Yeshua] forth, and sat down on the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.”

John 19:17 (KJV) “And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha.”

John 19:20 (KJV) “This title then read many of the Jews: for the place where [Yeshua] was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.”

Acts 21:40 (KJV) “And when he had given him licence, [Sha’ul] stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,”

Acts 22:2 (KJV) “(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)”

Acts 26:14 (KJV) “And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, [‘Sha’ul, Sha’ul], why persecutest thou me?’ *It is hard for thee to kick against the goads.*”

HERE IT SAYS DIRECTLY, WITHOUT ANY DOUBT WHATSOEVER THAT YESHUA DID NOT SPEAK GREEK NOR ARAMAIC, BUT HEBREW! Whom will we trust: “experts” or Yeshua Himself?

Revelation 9:11 (KJV) “And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.”

Revelation 16:16 (KJV) “And he gathered them together into a place called in the Hebrew tongue [*Har Meguido* (Mount Meguido)] Armageddon.”

What did Yeshua refer to when He said in Matitiahuh/Matt. 5:18: "...not a yod, nor a kots (the little calligraphic "crown" on top of the yod) will pass..." Both refer to the Hebrew alphabet. Would He have referred to Hebrew with an audience who spoke Greek, and thus would not have understood Him? If I would tell you, an English speaking audience, that "Yeshua" should have an "accent" mark over the "u," very few people would understand, since accent marks are non-existent in English, except for loan words like "attaché." Despite this ample Scriptural proof, various translations, especially the NIV, have falsified the original "Hebraisti" (which does not require one to be a Greek scholar to understand it says "Hebrew") for "Aramaic."

Why? Is it the same reason they have changed the name of Yeshua's half-brother Yaakov to "Saint James"? In English, and in any other language, there exists the name "Jacob." Why "James"? The underlying reason was to take off any trace of Judaism from the name as much as possible, in honour of King James, of England, who promised to finance the translation, but in the end did not do it. But that did not matter, "Saint James" is far removed from Yaakov/Jacob.

### SYNTAX

Hebrew, like any other language, has its own syntax, which is very different from Greek, Aramaic, English, or any other language. Let us make a blind proof: take any verse of, say, Luke or Mathew, and see with which word it begins. More than ninety percent of the verses start with "And" (in English), or "Ve/And" in Hebrew. Let me point out that I did not choose any verses for you in order to convince you because you can just look at any random verses!

Although a sentence in English may start with "And," it is rare. To check this out in Hebrew, you just need to learn one letter: "Vav" ך When it is at the beginning of a sentence, it means "and." Keep in mind that Hebrew reads from right to left, so the beginning of a sentence is on the right side. Now open any English-Hebrew version you may have and look. Did you see that the letter ך begins many sentences? Of course you did!

Besides the beginning "Vav/ך," there is a very funny order of words in Hebrew which no other language has, which "experts" call "Koine Greek," ("street" Greek), but native Greeks, which have nothing to lose, call it "Jewish Greek." Take any verse, just any verse, like Luke 23:29 and see what it says in English (KJV): "For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck." Does it sound like good English? Of course not! And it does not sound like good Greek either! In Greek it says: "because look! (there) are coming days in which they will say, Happy the barren (ones) and the cavities which not generated and breasts which not nursed." And in Hebrew it says: "Ki hinei:/Because, see here: yamim baim/days (are) coming, vaiamru/and (they) said: 'Ashrei ha akarot ve ha beten asher lo yaldah/Blessed the barren and the womb which (have) no child, ve ha shadaim asher lo heiniku/and the breasts which (did) not nurse." This is pure, grammatically correct Hebrew. And so is the syntax. And this is the same all over the Renewed Covenant.

### IDIOMS

There are over 5366 manuscripts of the Renewed Covenant in Greek, each differing from the other and containing several hundred variants. However, in each one of these manuscripts there are idioms which are almost meaningless in any language—including Greek—except in Hebrew. How can such a thing be explained unless it is because the original language was Hebrew?

There are many of these Hebraisms, one of the most common of them being "Son of man." What does "Son of man" mean in English, Spanish, German or in any other language? Absolutely nothing. But in Hebrew, the expression "Ben Adam" means literally "son of Adam" and by extension "son of man," Adam being, of course, the first man alive. In any street corner in Israel you may hear "here comes this Ben Adam," meaning "here comes this man." This example, which occurs no less than 92 times in the Tanakh (the Jewish Scripture) and 43 times in the Renewed Covenant (Cruden's Concordance), is obviously the same Hebrew idiom. Yet, it is said that the Renewed Covenant was written in Koine (common) Greek because it is found to be a poor kind of Greek.

Let us take another example, the idiom "Peace be to you," appearing twelve times in the Renewed Covenant. What kind of a greeting is "Peace be to you" in English, Spanish, French, or any other language—except in Hebrew? It is meaningless, again. Only in Hebrew does it make any real sense. This is the most common, everyday greeting in Israel today, the worldwide famous, "Shalom!" Literally it means "peace," but really it's an everyday greeting meaning anything from "Hi," to "How are you?" according to the intonation and the mood of the speaker.

### REPITITIONS AND QUESTIONS

The fourth and last internal proof of the Hebrew character of the Renewed Covenant is the use of two very Jewish ways of speaking: that of repeating things twice, and the answering of a question with another question. Yeshua did both quite often. One example of repetitions is Matthew 27:46: "...My Elohim, my Elohim, why have you forsaken me?" An example of answering a question with a question is in Luke 20:2-3 (KJV) "And spake unto him, saying, Tell me, by what authority doest thou these things? Or, who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing and answer me..."

What is important to stress is that these two characteristics, especially the repetitions, are common only in Hebrew. They do not appear in English or in any European language. Nor are they common in Greek or Aramaic.

## EXTERNAL PROOFS FOR A HEBREW ORIGIN

There are several external, i.e., outside Scripture, sources pointing to Hebrew as the original written language of the Renewed Covenant, as many outstanding scholars have most eloquently attested. These sources include: coins and inscriptions, the testimony of the Church fathers, and the Dead Sea Scrolls. We will examine these external sources, albeit briefly.

### COINS AND INSCRIPTIONS

Notwithstanding the internal proofs in the Renewed Covenant itself, and those that follow from the Dead Sea Scrolls, the Talmud, and Josephus, there are coins and inscriptions from the time of Yeshua that nail "the Aramaic coffin" shut once and for all, for those who are after facts and not biased, anti-Semitic-laden opinions. In their book, *Understanding the Difficult Words of Jesus: New Insights From a Hebrew Perspective*, David Bivin and Roy Blizzard Jr. state the following,



HEBRAISMS,  
SCRIPTURE EXAMPLES

## PARALLELISMS IN HEBRAISMS

One of the main internal Biblical proofs that the Renewed Covenant was originally written in Hebrew is the vast number of parallelisms present in the text throughout. David Bivin explains what we mean by parallelisms.

“Doubling, or repeating, is a characteristic feature of Hebrew. Hebrew loves to say things twice (or more!) by adding equivalents. Words, phrases, sentences, and even stories, are doubled (or tripled). Sometimes, this doubling is quite complex, for example: ‘The men of Nineveh will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. The queen of Teman will arise at the judgment with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.’” (Luke 11:31-32; Matt. 12:41-42).

“One important Hebrew form of doubling is known as ‘parallelism,’ expressing the same thought in two or more different, though synonymous, ways. ‘Parallelism’ is the hallmark of Hebrew poetry.

“Here is a sampling of the many doublets and parallelisms we find in the sayings of Jesus:

“The wise and understanding” (Luke 10:21); “prophets and apostles” (Luke 11:49); “kings and governors” (Luke 21:12); “two men will be in the field...two women will be grinding with a hand mill” (Matt. 24:40-41); “look at the birds of the heaven...consider the lilies of the field” (Matt. 6:26,28); “they make their phylacteries wide...and their tassels long” (Matt. 23:5); “when you see a cloud rising in the west...when you see the south wind blowing” (Luke 12:54, 55); “a reed shaken by the wind...a man dressed in fancy clothes” (Matt. 11:7-8; Luke 7:24-25); “eating and drinking...a glutton and a drunkard...tax collectors and sinners” (Matt. 11:19; Luke 7:34); “you are the salt of the earth...you are the light of the world” (Matt. 5:13, 14); “as it was in the days of Noah...as it was in the days of Lot” (Luke 17:26, 28); and “nation will rise against nation, and kingdom against kingdom” (Matt. 24:7; Mark. 13:8; Luke 21:10). [David Bivin, “Cataloging the Gospel’s Hebraisms: Part Six (Parallelism),” *Jerusalem Perspective*, Dec. 20, 2010.]

### SOME SAMPLES OF PARALLELISMS IN THE RENEWED COVENANT

Luke 1:46-47 (RSV) “My soul magnifies the Lord, and my spirit rejoices in God my Saviour”

Matt. 10:5 “By way of the Gentiles, don’t go, and in the city of Shomronites, do not enter.”

Luke 12:2 (RSV) “Nothing is covered up that will not be revealed, or hidden that will not be known.”

Luke 21:10 (RSV) “Nation will rise against nation, and kingdom against kingdom.”

Matt. 7:9-10 (RSV) “Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake?”

Matt. 7:2 (RSV) “Because with the judgment which you judge, you will be judged; and with the measure you measure, it will be measured to you.”

Matt. 12:30 (RSV) “He who is not with me is against me, and he who does not gather with me scatters.”

Luke 22:67-68 (RSV) “If I tell you, you will not believe, and if I ask you, you will not answer.”

Matt. 24:50 (RSV) “The master of that servant will come on a day when he does not expect him and at an hour he does not know.”

Matt. 10:41 (RSV) “Anyone who receives a prophet because he is a prophet will receive a prophet’s reward, and anyone who receives a righteous man because he is a righteous man will receive a righteous man’s reward.”

Matt 10:24-25 (RSV) “A disciple is not above his teacher, and a slave is not above his master. It is enough for the disciple to be like his teacher, and the servant like his master.”

Matt. 6:9-13 (KJV) “Hallowed be thy name, Thy kingdom come, Thy will be done.”

It is likely that the petitions Jesus taught his disciples, “hallowed be thy name,” “thy kingdom come,” and, “thy will be done,” constitute a three-part synonymous parallelism. If so, these three phrases would not be different requests, but rather, a 3-part parallelism, with the request repeated in typical Hebraic fashion in three nearly synonymous ways, with each of the three reinforcing the idea of the other two, or explaining more fully the implications of the other two. Therefore, “May your kingdom come” would mean the same as “May your name be sanctified,” and “May your will be done.” If this threesome is a Hebraism, we would learn that “doing God’s will” is the same as “bringing His rule into the hearts of people as more and more persons accept His rule in their lives. “Thy Kingdom come” is not a petition for God to initiate Armageddon, but means the same as, “Hallowed be thy name” and “Thy will be done.” (Brad Young, “The Lord’s Prayer (9): ‘Lead Us Not Into Temptation’” *Jerusalem Perspective.com*, Feb. 1, 1989.)

How should Luke 9:51 be translated? Literally, the text reads, “And when the days of his going up were fulfilled, and he put his face to go to Jerusalem.” This is good Hebrew, but scarcely good Greek or English. An accurate English translation would be: “When the time came for him to go on pilgrimage [to Jerusalem], he headed for Jerusalem.” In other words, when the time came, Jesus went.

Now let’s look at all the other examples of Hebraisms we found in the Renewed Covenant, but first we will give you an introduction to the list.

## EXPLANATION AND KEY TO THE SCRIPTURAL EXAMPLES

In each entry of the following section, after the Bible verse, you will see the specific Hebraism, first given in English, then after the forward slash / you will see it in Hebrew, sometimes followed by a more literal meaning of the Hebrew. The last lines of each entry will be the explanation of how this entry proves the original was written in Hebrew.

About eighty percent of the Bible verses used in this section, those unmarked, are taken from our own *Renewed Covenant Study Bible*. For the other Bible versions and other books we use, see the abbreviations listed on the next page.

In making our new Bible version, the *Renewed Covenant Study Bible* (RCSB), we translated the Greek back into Hebrew, trying to understand the Hebrew idioms, nuances, etc., and then translated the Hebrew—not the Greek—into Spanish. For the passages used in this book, we translated the Spanish into English.

The two main Hebrew resources we used for our version (RCSB) and for this book are:

ברית חדשה (Berit Khadasha), *Hebrew New Testament* by Franz Delitzsch, Leipzig, 1877.  
*Online Hebrew New Testament* by The Society for Distributing Hebrew Scriptures (SDHS).

In this book, unless otherwise indicated, the Hebrew resource is Franz Delitzsch's *Hebrew New Testament*.

Throughout these Biblical examples of Hebraisms, we will use “Yeshua” instead “Jesus,” since there was never a “Jesus” in Israel, nor is there one now; and we will also use the true, Hebrew names of people (for example: “Myriam” and not “Mary”) and places (for example: “*Kvar Nahum*,” and not “Capernaum”) to recover the proper environment, history, and culture of the time. In addition, we will use the Hebrew names of, for instance “The Holy Spirit/*Ruakh haKodesh*,” and the Bible/*Tanakh*. In Matthew 1:20 we say: “Joseph *ben David*,” instead of the usual “son of David,” because that is what it is in Hebrew, it is his surname, as in many other cases in the *Tanakh*.

For dates, we use A.Y. instead of A.D. to stand for “After Yeshua.”

All quotations from the *Tanakh* are in bold.

## ABBREVIATIONS FOR THE MAIN SOURCES

BT - Bavli (Babylonian) Talmud

AHTGM - *A Hebrew Translation of the Gospel of Mark* by Robert L. Lindsey.

CJB - *Complete Jewish Bible* [Messianic] by Dr. David Stern.

CPM - *A Commentary on the Prophecy of Micah* by Pococke, Edward, Oxford, 1692

GTHM - *Greek Thoughts and Hebrew Meanings* by David Hill.

IB - *Interlineal Bible* by J.P. Green Sr, General translator, 1995.

JP - *Jerusalem Perspective*, David Bivin, editor, a print magazine from 1987-1999, catalogued in 56 issues (issue number given with each citing), then continued as an online magazine (dates given for these citings).

JR&L - *Jesus, Rabbi & Lord*, by Robert L. Lindsey. 1990.

JT – Jerusalem Talmud.

KJV - *King James Version*.

MST - *Matitiah Shem Tov [Hebrew Gospel of Matthew]* by George Howard.

NIV - *New International Version*, Study Bible.

RCSB - *The Renewed Covenant Study Bible* by Julio Dam. (See p. 25.) (Unless otherwise indicated, all Scriptures are taken from this translation.)

RVS - *Revised Standard Version*.

SDHS - The Society for Distributing Hebrew Scriptures, *Online Hebrew New Testament*. (Indicates this was used as the source for the Hebrew in this entry.)

THYVTGJ - *The Hebrew Yeshua versus the Greek Jesus* by Nehemia Gordon, in Spanish. First edition, 2005.

TJBLP - *The Jewish Background to the Lord's Prayer* by Brad Young.

TT,TSE - *The Talmud*, The Steinsaltz Edition, Random House, 1989

TNEOJ - *The New Encyclopedia of Judaism*, 2nd Edition by Geoffrey Wigoder (Editor), Fred Skolnick (Editor), Shmuel Himelstein (Editor), 2002.

UDWJ - *Understanding the Difficult Words of Jesus: New Insights From a Hebrew Perspective*. by David Bivin and Roy Blizzard, Jr. 1983.

*Vulgata Latina* - Girolamo's (Jerome) translation of the whole Bible in the Third Century, A.Y. However, there has been, evidently, many changes from his original, unfortunately.

WSLASD - *The Scroll of the War of the Sons of Light Against the Sons of Darkness*, by Yigael Yadin, Oxford, 1962.

# MATITIAHU/MATTHEW

## מתתיהו

**Matt. 1:1** “This is the [parchment] roll of the genealogical tree of Yeshua the *Mashiakh*...”

Hebrew: We write “parchment roll” instead of “book” since there were no books at that time, two thousand years ago, but parchments.

Hebrew: Yeshua/ישוע

Commentary from *The Renewed Covenant Study Bible*:

Here is what an American History teacher, Edwin W. Pahlow said: “It is interesting to know that throughout his life, Jesus Christ never heard anyone calling him by that name (Jesus).” (*Man’s Great Adventure*, p. 241). We have restored His proper name (ישוע), since that is the way it appears sixteen times in Nehemiah, twelve times in Ezra, and thirty-one times in the whole *Tanakh*. What is amazing is that in English, in the *Tanakh* it was always spelled “Jeshua” (Strong Hebrew Number 03442), but having in mind that in early English the letter “J” was pronounced “Y,” then the name was pronounced correctly as “Yeshua”! And the same is true in ancient German, in which it is written “Jeschua.” If we look at any of those Hebrew names in the *Tanakh* we mentioned, which have the vowels included correctly, there can be no argument as to how His name must be pronounced. Since it is Mishnaic Hebrew in Ezra, for instance, *Yeshua* is exactly how we should pronounce it!

**Matt. 1:20** (MST) “But, while he was thinking of doing it, here is that, an angel sent by Adonai saying: ‘Joseph ben David, fear not to take unto thee Myriam as thy fiancée, because she is pregnant by the *Ruakh ha Kodesh*.’”

Hebrew: here is that/הנה/hi-NEH

This word, **hi-NE/הנה**/here is that, appears 1049 times in the *Tanakh* and also in the Renewed Covenant (Rev. 1:18 and in other places). It is a very Hebraic way of speaking, as we would never say in English “Here is that...” English versions translate it as “behold,” “look,” “see,” “lo,” “listen,” “take note,” and some ignore it all together.

**Matt. 1:23** “...and they called His name Emmanuel.”

Hebrew: and they called His name/ve’ka-RU sh-MOH *Imanu-EL*.

In English you say “and they named him,” or “and they called him.” Karu/קראו is past tense. YiKaru/יקראו is future tense. It is funny, but this quotation in Hebrew (in the SDHS Hebrew-English Bible) has on the opposite page the KJV, which says: “and they shall call his name” — in the future tense, and that is precisely what happened!

Hebrew: Emmanuel/*Imanu-EL*.

In Hebrew, the “name” of someone is not just that, but it also has to do with his destiny. In this case, *Ima-nu-El* means “Elohim among us,” and that was precisely what Elohim became for us, “dressed” as Yeshua. Only if you know that someone’s name has another meaning, does this verse make sense, for Yeshua was NEVER called Emmanuel.

**Matt. 1:25** “He knew her not.”

Hebrew: knew her not/*lo ya-DA o-tAH*.

In Hebrew, there is the regular meaning, “he did not know her,” and the use as a euphemism, as here, meaning “He did not have intercourse with her.”

**Matt. 2:17** “Then was fulfilled that which was said by Yrmiyahu the prophet, saying,

Hebrew: *ne-a-MAR... le-o-MER*

Only in Hebrew do you say, “which was said, saying.” No other language has this way of saying things.

**Other passages with this Hebrew construction:**

**Matt. 3:3** “Because this is what was said by Yeshayahu ha Navi/the Prophet, saying:

Hebrew: What was said/*mah she a-MAR ... saying/le-o-MER*.

**Matt. 5:2:** “And opening his mouth, to say:

**Hebrew:** And opening his mouth/*Ve if-TACH et pi-HU, to say/le-o-MER*:

**Matt. 2:21** “And he got up and took”

Hebrew: And he got up and took/*Vaya-KAM va y-KACH*.

This is a common expression in Hebrew.

**Matt. 3:1** “And it happened that in those days comes Yochanan, the immersor in water, and preached in the pasture land of Yehudah...”

Hebrew: And it happened/*Va yee-hee/וַיְהִי*

Hebrew: In those days/*ve ya-MIM ha-HEM*.

Both are common expressions in Hebrew.

Hebrew: the immersor in water/ *ha Mat-BIL*

This has always been translated as “the baptizer” using the Greek word instead of the original Hebrew word.

Hebrew: in the pasture land/ *ba-mid-BAR*

This can also be “in the wilderness” as the KJV translated this expression. (Pastureland in Israel is wilderness-like). (David Bivin “Hebrew word midbar (desert) in the sense of ‘a pasturing place,’” JP #54, pp. 8-10)

**Matt. 3:9:** “...because Elohim is capable of raising up disciples for Avraham from the stones.”

**Hebrew:** disciples/*talmidim*, stones/*avanim*.

This is a Hebrew rhyme.

**Matt. 4:10:** “Go behind me, ha satan!”

**Hebrew:** Go behind me, ha satan!/*A-SEG a-TA acho-RI, ha sa-TAN!*

In English you would say: “Get away, ha satan!” or “Ha satan: get away from here!” Only in Hebrew do you say “Go behind me!”

**Matt. 4:17** “Repent, for the Dominion of the Heavens has come [to extend over you]!”

Hebrew: has come/*karvah la-VOH* = extended over you.

The full Hebrew sentence and meaning is: *Ki Malchut ha Shamaim karvah la-VOH!*/For the Dominion of the Heavens has extended over you and embraced you!

**Matt. 5:3** “Blessed are the submissive in spirit”

Hebrew: Blessed are the submissive in spirit/*עֲשָׂרֵי עֲנִיִּי רוּחַ*

Hebrew: *ani-YE RU-ach/רוּחַ עֲנִיִּי*, i.e., “the spiritually down-and-out.”

“The spiritually down-and-out, the spiritually bankrupt,” and “the submissive in spirit” are echoes of the Qumran sentiments and a modification of Isaiah 66:2 “poor and crippled in spirit.” For Qumran, the “poor” and the “poor in spirit” were the members of the sect. (Risto Santala, “Robert L. Lindsey and His Synoptic Theory,” JP #55) (cf. WSLASD, p. 340).

**Matt. 5:4:** “Worthy of praise [by Elohim] are those who await deliverance, because they are consoled.”

Professor R. L. Lindsey says that “those who are afflicted” refers to those who await deliverance (AHTGM).

**Matt. 5:5** “Worthy of praise [by Elohim] are the meek, for they shall inherit the earth [Land of Israel].” [Ps. 37:11]

Hebrew (SDHS): “*Ash-RAY ha ana-VIM, ki hem ir-SHU ha - A-retz [Israel].*”

This is “a direct reference to Ps. 37:9,11, which was a favorite for the people of Qumran” (JR&L). This was written first in Hebrew in Psalm 37, it was later translated into Greek.

**Matt. 5:6** “Worthy of praise [by Elohim] are those who are hungry and thirsty for righteousness, (and) salvation, for they are filled.”

Hebrew: **Tzedakah**: righteousness, salvation (and forty-five other meanings!).

Professor R. L. Lindsey translated this first into Hebrew from Greek, and then into English in AHTGM which contains all three synoptic Gospels, not just Mark and is similar to our translation (RCSB) above.

**Matt. 5:7** “Worthy of praise [by Elohim] are the merciful, because mercy will be shown to them.”

There are parallelisms in the **Talmud** about these phrases here. In the Treatise of *Shabbat* 141, it says: “He who shows mercy to his fellow men, will receive mercy from Hashem.”

**Matt. 5:8** “Worthy of praise [by Elohim] are those clean of hands, and the pure of heart because they will see Elohim.”

Hebrew: *Ne-KI ja-PAIM u bar le-VAV/נקי יפִים ובר-לבב*

This is a direct quote from Teh/Psalms 24:4.

**Matt. 5:9** “Worthy of praise [by Elohim] are those who seek the shalom, for they will be called followers of Elohim.”

Comments: There are parallelisms in the **Talmud** about these phrases here and in Matt. 5:7: in the Treatise of *Shabbat* 141, it says: “He who shows mercy to his fellow men, will receive mercy from Hashem.”

**Matt. 5:10** “Worthy of praise [by Elohim] are those who are pursuing righteousness, [without ceasing] for of these is the Kingdom of Heaven.”

Hebrew: pursuing/**rod-FEI**/Greek: δεδιωγμένοι /dediōgmenoi

Hebrew: righteousness/TZE -dek

This is a reference to Isaiah 51:1: “Listen to me, you, who are pursuing righteousness, those who seek ADONAI/Shi-MU a-LAI rod-FEI TZE-dek mevak-SHEI YHVH/יהוה שמעו אלי רדפי צדק מבקשי יהוה (UDWJ, p. 114). “Righteousness” in these two passages means “the right way [of the Torah].”

**Matt. 5:11** Worthy of praise [by Elohim] are you when men revile you, and pursue you, and say all manner of evil against you falsely, for My sake.

Hebrew: pursue /**y-rod-FO**/Greek: δῶξωσιν /dioksoin

Although in a different tense, this is the same Greek word as used above, in verse 10, but here it is used in its negative connotation.

**Matt. 5:17** (RSV) “Think not that I have come to abolish the law and the prophets. I have come not to abolish them but to fulfill them.”

Hebrew: “I have come” means “My purpose is.” “Fulfill” in Hebrew is “**lekayem**,” and “abolish” is “**levatel**.” Therefore, a Hebrew translation of this verse according to NLDWJ and this author is as follows:

“Do not suppose that I have any intention of undermining/**levatel** Scripture by misinterpreting it. My purpose is to fulfill/**lekayem** and maintain the knowledge and observance of God’s Word, not undermine it.”

**Matt. 5:18** not one yod, nor one kotz shall pass from the Torah, till all be fulfilled.”

Hebrew: **yod** ( י ), **kotz** ( כּ ) calligraphic adornment at the top of the yod)

This is clearly referring to Hebrew letters. No other language has a letter as small as the Hebrew *yod*.

The full Hebrew sentence is “till heaven and earth pass away... (i.e., never!) not one **yod** ( י ), nor one **kotz** ( כּ - calligraphic adornment of the yod) shall pass from the Torah, till all be fulfilled.”

**Matt. 5:20** “... if your salvation is reduced to the almsgiving of the *Prushim*’s and that of the *Sofrim* [Interpreters of the *Torah*], you shall in no way enter the Kingdom of Heaven.”

Hebrew: salvation/**tzeda-KAH**, almsgiving/**tzeda-KAH**.

Here **tzeda-KAH** means two completely different things: almsgiving (by the *Prushim*) and salvation for the *talmidim* of Yeshua. In fact, **tzeda-KAH** has forty five different meanings, like “correct, legitimate, absolutely in the right,” etc., according to David Hill in GTHM. He dedicates sixty pages of his book on this single word, **tzedakah!**

In Hebrew, this is a play on words, since the word **tzedakah** is repeated twice, which is missed in any other language.

**Matt. 5:22** “hell”

Hebrew: hell/**Gay-hee-NOM**

In *Mishnaic Hebrew*, the Hebrew spoken at the time of Yeshua, hell was called this. In the Hebrew of the *Tanakh*, two thousand years before, it was called “**Sheol**.”

**Matt. 5:24** “First be reconciled to thy brother, and then come and offer thy gift.”

Hebrew: reconciled/**a-CHI-chah**, gift/**karban-CHAH**

There is a rhyme here, as in many other places we will point out. How can there be a rhyme if the original was Greek? Of course, it was Hebrew!

**Matt. 5:39** (JR&L) “Don’t get even with wrongdoers.”

Hebrew: **Al-tit-HAR ba-me-re-IM**

According to R. L. Lindsey, Psalms 37:1,8 and Prov 24:19 say: “**Al-tit-HAR ba-me-re-IM**, Don’t get even with evildoers.” When one sees the origin of the Matitahu verse above, and sees its origin in the Psalm quoted, one can see Yeshua was not a “pacifist,” nor did He teach it, as many Christian believers think. This verse condemns revenge, and not self-defense, as David Bivin rightfully says in JVOP (JP #45, pp. 3-6 ).

**Matt. 5:41** (*Vulgata Latina*) “And whoever shall force you to go with him a thousand paces, go with him two thousand.”

Hebrew: a thousand paces/**E-lef pasy-OT**/אלף פסיעות

*Mill* is the Greek word for *mille* (thousand) in Latin; Girolamo (Jerome), was sent by the Bishop (“Pope”) Damasus to Israel in the year 382 A.Y. (After *Yeshua*) to make a translation of the Renewed Covenant. This word was translated correctly from the Hebrew **elef pasyot**—for the first and only time—in his translation known as the *Vulgata Latina*. All English translations, except his and *Matitahu Shem Tov* (which are not actually English), have it translated wrongly as “*mile*.”

**Matt. 5:42**: “Give to him that asks you, and to him that wishes to borrow, turn not away.”

Hebrew: give/**I’-a-TET**

The verb “give/**I’-a-TET**” also means its opposite, “to borrow,” so the same verb is used in both instances.

**Matt. 5:43** “Love thy fellowman.”

Hebrew (SDHS): Love thy fellowman/ **Ve a-HAV-ta le rea-KHAH**

This expression appears first in Deut 6:4 and in Lev 19:18.

**Matt. 5:45** “He brings rain to those who walk rightly and also to those who are evil.”

Hebrew (SDHS): who walk rightly/**tzadi-KIM**, evil/**resha-IM**

Here is another rhyme that points to Hebrew as the original. There is a similar comparison in the *Talmud*, by the Rav Abahu in the book of **Taanit 7a**: “The raining day is bigger than the resurrection of the dead, because the latter benefits only those who walk right, but the rain benefits those who walk right as well as the evil ones.”

**Matt. 6:2** “Therefore, every time you give alms, do not call the attention [of the people] with the shofar, as the painted ones do in the synagogues and in the streets, so that people speak good about them. Amen!”

Comments: Here Yeshua is not referring to the common *shofar*, but to the thirteen *shofarim-shaped receptacles* that were in the Temple specifically to collect coins, taking advantage of the fact that one side of them was very narrow, so that people could put, but not take out coins from the *shofar* (*Mishnah: Shekalim* 2:1, 4:3, 6:5, and 6:6). Rav Yeshua was saying: “Do not try to call the attention of the people by sounding the coins as they enter the narrow side of it.” (“Collecting Half Shekel Donations in Beis Hamikdash,” *Beis Hamikdash Topics*, beishamikdashtopics.blogspot.com, February 11, 2013.)



# AVNER/LUKE

אָבְנֵר

The following entries will help prove that Avner/Luke was originally written in Hebrew. The first four chapters were *rewritten* in classic Greek to hide its Hebrew origin. The same thing happened with Romans whose first four or five verses of chapter one were *rewritten* in classic Greek to do the same thing.. The proof of both books' hebraicity is in their internal proofs in the texts themselves, as is the case for the whole Renewed Covenant. Further proof of Avner/Luke's hebraicity is the fact that it is translated into Hebrew with no change at all, as Prof. Lindsay demonstrated in his Hebrew translation. (*The Jesus Sources, Understanding the Gospels*, by Dr. Robert L. Lindsay, HaKeshet, Inc., Tulsa, Oklahoma, 1990.)

**Luke 1:6** "And both were perfectly just, because they observed every commandment and Statutes from Adonai, without any guilt."

Hebrew: perfectly just/**tzadikim tamim**

Hebrew: commandment/**Mitzvot**

Hebrew: Statutes/**Chukim**

In the first place, this is another compactation/*smichut*: "perfect and just" compacted to "perfectly just." In the second place, this passage stating that Zechariah and Elizabeth were perfectly just is not saying that they were without sin. It is saying that when they did sin, they repented and followed the Torah in making the sacrifices required to be forgiven for that particular kind of sin. Yes, without atonement, "there is no one just, not even one" (Rom. 3:10 quoting Psalm 14:3 and 52:1). However, there has been a wrong teaching that all of the Law-abiding Jews during the first two thousand years who lived by the Torah were not righteous because they did not accept "Jesus" in "Palestine." We write both names in quotes because there never was a person existing with that name in Israel; and because "Palestine" was never called that before 135 A.Y. The Roman Emperor Jadrian changed Israel to "Palestine" as a response to the *Bar Kochbah* revolution against the Roman Empire in 135 A.Y. (more than one hundred years after the death of Yeshua). In the Renewed Covenant, Israel is mentioned 75 times. At least nine of those times it is referring to the actual land of Israel, as in Matt. 2:20; 2:21; 8:10; 9:33; 10:23; and 2:20; and Luke 4:25,27; and 7:9. Yet almost all Bible translations have maps entitled "Palestine at the time of Christ," when there was no such a country then and there is none today.

**Chukim**: It means "statutes," and includes those that have no logic. You have to do them even if you don't understand them, for example: "you shall not cook the kid in her mother's

milk." You must obey it, but through the Spirit of Revelation, you understand that it means that "you should not look back on the past, nor keep thinking about it."

Also this is another rhyme in Hebrew, which is more proof that the original was in Hebrew, since in Greek it does not rhyme.

**Luke 1:8** "And here is that..."

Hebrew: here is that/**Hinei**...

In Mishnaic Hebrew, i.e., the Hebrew spoken at the time of Yeshua, it was "here it is/**va-IHI**." In the *Tanakh* it appears 396 times, and in the Renewed Covenant, 59 times, 36 times of which are in Avner/Luke.

**Luke 1:15** "But he will neither drink wine nor alcoholic beverages" ....

Greek: alcoholic beverages/ **sikera**/σικερα

Hebrew: alcoholic beverages/**shecher**

According to the Comay and Yarden Dictionary, the word "*sikera*" is the Greek representation of the Hebrew word **shecher**" which means "liquor" and the verb "*shachar*" which means "to get drunk," (A. Comay, D. Yarden, *Completo Diccionario Hebreo - Espanol : con una sinopsis de la gramatica hebrea en español, Jerusalem, 1966*, p. 543).

**Luke 1:16** (NASB) And he will turn many of the sons of Israel back to the Lord their God

Hebrew: sons of Israel/benay Yisrael/בְּנֵי יִשְׂרָאֵל

"Sons of Israel" means "Israelis" or "Jewish people."

**Luke 1:27** (NKJV) to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.

Hebrew: virgin/ **almah**

As we explained in another place, the word "*almah*" (spiritual and physical virgin) does not appear in the *Tanakh* designating a married woman, or who had had sexual relationships with a man. Even in the *Midrash* it says about Ruth that the *Mashiakh* would come from "a closed matrix," i.e., from a virgin; therefore, our people knew of this mystery. (Risto Santala, *The Messiah in the Old Testament in the Light of Rabbinical Writings*, p. 195.)

**Luke 1:28** "And when the angel came in before her, he said: "Shalom lach, ruchamah!" (Hello you, full of mercy!)."

Comments: This is a Hebrew expression **Shalom lach, ruchamah!** Literally, Peace to you, full of mercy!) And "*bat ruchamah*" simply means "daughter of mercy." The word other translations use is "Hail Mary!" which is trying to salute in Latin, "Have!" But an angel would not greet a Jewish woman this way, since it is not Hebrew, and the Jewish Miriam did not speak Latin! The famous "*Hail Mary*" is a linguistic and historical error.

**Luke 1:30** "And the angel told her: "Do not be afraid, Miriam, because you have found favor in the eyes of Elohim."

Hebrew: **ma-TZAH-tah chen ve ei-NAIM she-LO**

This Hebrew expression is always translated like that, very literally. What it really means is "He likes you."

**Luke 1:31** "... and you shall name Him Yeshua."

Hebrew: Yeshua/ Yeshu-AH

Yeshu-AH means "salvation, healing, deliverance, victory and triumph."

This is a Messianic allusion to what is in *Tehillah*/Psalm 2:7: "You are My Son..." There is something we have to understand in Messianic Judaism. In which way is Yeshua, Elohim's Son? In the first place, it is because Elohim is married to Israel (Jeremiah 3:14). Miriam was only the biological vehicle ADONAI used to make Him be born as a man. In the second place, "ben," "son," also means "to have the nature of," in this case, to have the nature of Elohim. In some other cases, it means a "follower of."

**Luke 1:34** Miriam says to the angel Gavriel: "How will this happen, since I have not known a man?"

Hebrew: have not known/lo yaDAH/have not had sexual relations

This is another of this Hebrew idiom. No other language uses "know" to mean sexual relations.

**Luke 1:59** "And they came on the eighth day to circumcise the baby, and they were going to call him like his father, Zachariah."

Comments: The eighth day—now this is a known fact through modern medicine—is the day when wounds bleed less, and the third day is when they bleed more. Says Chuck Missler: "Blood coagulation is affected by Vitamin K which is not found in normal quantities until the seventh day. The first sure day is the eighth. This is also related to the production of protombine, an important factor in blood coagulation. (Chuck Missler, *Cosmic Codes: Hidden messages from the Edge of Eternity*, Koinonia House, 1999, p. 327.)

**Luke 1:63** "... and wrote: 'Yochanan [is] his name.'"

Hebrew: Yochanan [is] his name/ Yocha-NAN sh-MO

In English we would say "His name is Yochanan"; in Hebrew, "Yochanan [is] his name." We can see the syntax (the order of the words) is different in Hebrew, as we will see in the rest of the Renewed Covenant, not only in Matitahu, as it is taught.

**Luke 1:69** "And He has lifted up for us a call of deliverance, salvation, triumph in the descendency of David, His servant."

Hebrew: call of salvation/keren ye-shu-AH.

**Luke 1:76** "...and you will go before the Presence of Adonai to prepare His ways."

Greek: *pro prosopou/* προ προσώπου

Hebrew: in front of His Faces/lifnei ha Panim shelo

This Hebrew expression is found over one hundred times in the *Tanakh*.

**Luke 1:78** "according to the compassionate mercy..."

Comments: Here we have another example of association/*smichut*, the union of two words (mercy and compassion) making up one single expression, converting one word into an adjective and the other one into a noun.

**Luke 1:78** "...according to the compassionate mercy, the dawn from Above has visited us."

Comments: An allusion/*remetz* is being made here to Malakiah 3:20 where it speaks of "the sun which will bring salvation in the ends of its exterior *talit*." In Hebrew, the *talit*'s ends are called "*knafai*" (wings), as in Tehillim (Psalm) 91:4. Ha satan has used this metaphoric analogy of Yeshua as the "sun" to introduce the false sun god, Mithra, Iran's Solis *Invictus*, "on Sun-day" which reigns in all of Latin America and most of the rest of the world until this very day, with his long blond hair and light blue eyes, very Arian, with a halo around his head, together with the so-called "Virgin Mary" and all the thousands of "saints" which people honor and pray to as "gods."

**Luke 1:79** (NKJV) To give light to those who sit in darkness and the shadow of death, To guide our feet into the way of peace."

Hebrew: peace/ shalom

"The way of *shalom*" according to Elohim is not what we think it is. "*Shalom*" can be better described as "peace after spiritual and mental warfare," a definition which other Messianic writers have already adopted after our published work, Matitahu, in the year 2000.

The word "*shalom*" is intimately related with "*sha-LEM*," plenitude. There will only be "*shalom*" in someone when there is plenitude. Anything which is not complete cannot have *shalom*. If we raise a white flag in front of the enemy, what ensues is not *shalom*, but defeat. Only when we smash his spiritual head (with spiritual warfare) can there be *shalom*.

**Luke 2.8** "There also were in that same area, shepherds who lived in the open field, and guarded their cattle during the night."

Comments: For anyone who knows Israel's climate, one can easily understand that the shepherds would not have been there at night as it is commonly translated if it would have been near December 25, as the world has been cheated into believing. The air is cold at that date, which is when it usually snows. In winter, shepherds take their cattle during the day time, when the sun makes the temperature pleasant. But, in September-October, which in reality is when Yeshua was born, the temperature is very high during the day and pleasant during the night.

**Luke 2.30** "... because my eyes have seen your salvation."

Hebrew: your salvation/yeshua-TE-chah

This phrase does not carry as much meaning if we change the name of the Messiah to what we have been taught it to be, Jesus, since Jesus does not mean anything, definitely not "salvation/yeshu-AH."

**Luke 2:47** "And everyone hearing Him, was astonished at His intelligent answers."

Comments: "Intelligent answers" is another example of association/*smichut*: instead of "intelligence" and "answers, it is "intelligent answers." Hebrew has a lot of *smichutiot*, as we are seeing, which no other language has.

**Luke 2:49** "... Didn't you know I have to be in My Father's matters?"

Comments: Most translations in English have written "about My Father's business." Yeshua's Father has no business, and He is not a businessman. He has matters to take care.