

Class Topic Elul #2 Repentance

Elul = Time of Repentance or Teshuva H435 אֱלֻל' ǝlûl BDB Definition: Elul = “nothingness” 1) sixth Jewish month corresponding to modern Aug. or Sep.

Shir HaShirim = Song of The Songs

Teshuva (repent/turn around/return) comes from the root word: H7725 שׁוּב shûb BDB
Definition: 1) to return, turn back 1a) (Qal) 1a1) to turn back, return 1a1a) to turn back 1a1b) to return, come or go back 1a1c) to return unto, go back, come back 1a1d) of dying 1a1e) of human relations (figuratively) 1a1f) of spiritual relations (figuratively) 1a1f1) to turn back (from God), apostatise 1a1f2) to turn away (of God) 1a1f3) to turn back (to God), repent 1a1f4) turn back (from evil) 1a1g) of inanimate things 1a1h) in repetition 1b) (Polel) 1b1) to bring back 1b2) to restore, refresh, repair (figuratively) 1b3) to lead away (enticingly) 1b4) to show turning, apostatise 1c) (Pual) restored (participle) 1d) (Hiphil) to cause to return, bring back 1d1) to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment 1d2) to bring back, refresh, restore 1d3) to bring back, report to, answer 1d4) to bring back, make requital, pay (as recompense) 1d5) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse 1d6) to turn away (face), turn toward 1d7) to turn against 1d8) to bring back to mind 1d9) to show a turning away 1d10) to reverse, revoke 1e) (Hophal) to be returned, be restored, be brought back 1f) (Pulal) brought back

Son 6:1 Where has your beloved gone, you fairest among women? Where has your beloved turned, that we may seek him with you? Beloved

Son 6:2 My beloved has gone down to his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

The Beloved has gone to GAN (Gan Eden/Garden of Eden)

Spices make allusion also

I am my beloved's, and my beloved is mine. He browses among the lilies, You are beautiful, my love, as Tirtzah, lovely as Yerushalayim, awesome as an army with banners. Turn away your eyes from me, for they have overcome me. Your hair is like a flock of goats, that lie along the side of Gil'ad. (Son 6:3-5 HNV)

The Beloved of Yisrael = HaShem, also references The Groom or Mashiach = Messiah Y'shua

Ani l'dodi v'dodi li = I am to the beloved and the beloved is to me (references ELUL in the letters alef - lamed - vav - lamed) . This caused the sages to turn the two lamed facing each other creating a heart...to or towards The Beloved. Elul is the demonstration of The Love of HaShem to His People

Elul plus 10 days of Awe (Rosh HaShanah to Yom Kippur) = 40 days of Teshuva or repentance. We are trying to do Tikkun (repair or rectify), trying to fix some things that need repairing in ourselves and in the world. Tishri 1 = Rosh HaShanah, which is Sha'ar Tekiah (opening of the gates) and Tishri 10 = Yom Kippur is called Neliah (closing of the gates). During this time we are to seek HaShem while He may be found.

Yochanan Hamatviele aka John The Baptist teaches Teshuva and Tikkun

Understanding that there is a Torah Reading Schedule (Parsha) helps us to understand that topics discussed by Messiah Y'shua during temptation, etc...shows that this occurred about this time of year during the Parsha study of Devarim/Deuteronomy...during the month of Elul. This should have great significance to us as during this month we want to keep ourselves as pure as possible

It is customary to sound the shofar (horn/trump) every day during Elul...to shock us, awake us...it is the sound of alarm and battle. This burst of noise has the idea that it is like the roar of a lion according to the sages...this causes one to realize that he/she should have been cautious and paying attention. A Lion in hebrew is "Arye" or alef-resh-yod = which makes an acronym. Alef = Elul, Resh = Rosh HaShanah, Yod= Yom Kippur. It means WAKE UP and face what we are about to face...Yom Kippur which is The Day of Atonement

Last week we discussed a lot of Greek words from Eph 1.

Sha'ul, an emissary of Messiah Yeshua through the will of God, to the holy ones who are at Ephesus, and the faithful in Messiah Yeshua:

Eph 1:1 Sha'ul a Shliach of Rebbe, Melech HaMoshiach Yehoshua b'ratzon Hashem (by the will of G-d) to the Kadoshim who are in Ephesus, and who are HaNe'emanim in Rebbe, Melech HaMoshiach Yehoshua;

Kodeshim = those set apart for HaShem's use...that belong to the realm of the sacred.

a realm that supersedes the natural realm...another realm...spiritual

In Greek the word is Agios or Hagios = not of this world

G40 ἅγιος hagios hag'-ee-os From ἄγος hagos (an awful thing) compare G53, [H2282]; sacred (physically pure, morally blameless or religious, ceremonially consecrated): - (most) holy (one, thing), saint.

Teshuva (repent/turn around/return) comes from the root word: H7725 שׁוּב shûb BDB Definition: 1) to return, turn back 1a) (Qal) 1a1) to turn back, return 1a1a) to turn back 1a1b) to return, come or go back 1a1c) to return unto, go back, come back 1a1d) of dying 1a1e) of human relations (figuratively) 1a1f) of spiritual relations (figuratively) 1a1f1) to turn back (from God), apostatise 1a1f2) to turn away (of God) 1a1f3) to turn back (to God), repent 1a1f4) turn back (from evil)

1a1g) of inanimate things 1a1h) in repetition 1b) (Polel) 1b1) to bring back 1b2) to restore, refresh, repair (figuratively) 1b3) to lead away (enticingly) 1b4) to show turning, apostatise 1c) (Pual) restored (participle) 1d) (Hiphil) to cause to return, bring back 1d1) to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment 1d2) to bring back, refresh, restore 1d3) to bring back, report to, answer 1d4) to bring back, make requital, pay (as recompense) 1d5) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse 1d6) to turn away (face), turn toward 1d7) to turn against 1d8) to bring back to mind 1d9) to show a turning away 1d10) to reverse, revoke 1e) (Hophal) to be returned, be restored, be brought back 1f) (Pulal) brought back

Teshuvah = RE-pent or to RE-turn. The idea is not just to turn around, the idea is there has to be a RE...something to go back TO! You cannot go back to a place that you have never been before

Grace to you and shalom from God our Father and the Lord Yeshua the Messiah. Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah; (Eph 1:2-3 HNV)

Eph 1:4 even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love;

Last week we discussed eklegos. Ek has to do with out of time

G1586 ἐκλέγομαι eklegomai Thayer Definition: 1) to pick out, choose, to pick or choose out for one's self 1a) choosing one out of many, i.e. Jesus choosing his disciples 1b) choosing one for an office 1c) of God choosing whom he judged fit to receive his favours and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight 1c1) i.e. the Israelites 1d) of God the Father choosing Christians, as those whom he set apart from the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: (Jam_2:5) so that the ground of the choice lies in Christ and his merits only

This took place BEFORE TIME BEGAN...this choosing was 'Out of Time' or BEFORE TIME began

G1537 ἐκ / ἐξ ek / ex Thayer Definition: 1) out of, from, by, away from

Now we need to go back to the Hebrew: Yada from Da'at or to know BEFORE the foundation of The World. Yada = H3045 יָדָא' BDB Definition: 1) to know 1a) (Qal) 1a1) to know 1a1a) to know, learn to know 1a1b) to perceive 1a1c) to perceive and see, find out and discern 1a1d) to discriminate, distinguish 1a1e) to know by experience 1a1f) to recognise, admit, acknowledge, confess 1a1g) to consider 1a2) to know, be acquainted with 1a3) to know (a person carnally) 1a4) to know how, be skilful in 1a5) to have knowledge, be wise 1b) (Niphal) 1b1) to be made known, be or become known, be revealed 1b2) to make oneself known 1b3) to be perceived 1b4)

to be instructed 1c) (Piel) to cause to know 1d) (Poal) to cause to know 1e) (Pual) 1e1) to be known 1e2) known, one known, acquaintance (participle) 1f) (Hiphil) to make known, declare 1g) (Hophal) to be made known 1h) (Hithpael) to make oneself known, reveal oneself

to call - H7121 קרא qârâ' BDB Definition: 1) to call, call out, recite, read, cry out, proclaim 1a) (Qal) 1a1) to call, cry, utter a loud sound 1a2) to call unto, cry (for help), call (with name of God) 1a3) to proclaim 1a4) to read aloud, read (to oneself), read 1a5) to summon, invite, call for, call and commission, appoint, call and endow 1a6) to call, name, give name to, call by 1b) (Niphal) 1b1) to call oneself 1b2) to be called, be proclaimed, be read aloud, be summoned, be named 1c) (Pual) to be called, be named, be called out, be chosen

See Gen 2:19 for CALL (H7121) and Gen 3:5 for Know (H3045). With HaShem the picking and the choosing comes from the KNOWING. He basis his selection on the Da'at...the knowing. H1847 דעת da'ath BDB Definition: 1) knowledge 1a) knowledge, perception, skill 1b) discernment, understanding, wisdom

To CHOOSE: H977 בחר bâchar BDB Definition: 1) to choose, elect, decide for 1a) (Qal) to choose 1b) (Niphal) to be chosen 1c) (Pual) to be chosen, selected

for Lexicon's, Strongs is on bottom of list, next comes BDB...best is Theological

Bachar = chosen for a specific time, specific use and specific purpose. There IS a divine plan and we are a part of that divine plan. This becomes very important as we continue this study and go into a study of The Covenants (yeah! we are going to study the covenants! :))

(missed part of audio...sorry) A book...the Meaningful Side of Life?

To me, the less than the least of all Kadoshim, was given this Chen v'Chesed Hashem, to preach to the Goyim the unsearchable osher (riches) of Moshiach, And to shed light on what is the pekudat Hashem of the Sod that was meOlam nistar (hidden) in Hashem, who created all things, In order that the many faceted Chochmat Hashem might be made known now to the rulers and the authorities in Shomayim through the Moshiach's Brit Chadasha Kehillah. (Eph 3:8-10 OJBC)

To me, the very least of all the set-apart ones, this favour was given, to bring the Good News of the unsearchable riches of Messiah among the gentiles, and to make all see how this secret is administered, which for ages past has been hidden in Elohim who created all through ?????
Messiah,1 Footnote: 1John 1:3. so that now, through the assembly, the many-sided wisdom of Elohim might be known to the principalities and authorities in the heavenlies, (Eph 3:8-10 The Scriptures 1998+)

Eph 3:11 according to the everlasting purpose which He made in Messiah יהושע our Master,

No matter what test we go thru we will come out on top. Reference the book of Job. We WILL go thru the test

Blessed is the man whose strength is in You, Your Highways are in their heart. Passing through the valley of weeping, They make it a fountain; The Teacher also covers it with blessings. (Psa 84:5-6 The Scriptures 1998+)

H1056 באַב בָּאָבָא' BDB Definition: Baca = “weeping” 1) a valley in Palestine

Kiddon Valley. Reference: Psa 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

JFB says the valley of the shadow of death — is a ravine overhung by high precipitous cliffs, filled with dense forests, and well calculated to inspire dread to the timid, and afford a covert to beasts of prey. While expressive of any great danger or cause of terror, it does not exclude the greatest of all, to which it is most popularly applied, and which its terms suggest.

objective is to GO THRU...not get caught in the middle of the test

Psa 84:7 They go from strength to strength. Everyone of them appears before God in Tziyon.

Remember our Topic right now is Bachar (weeping) and this selection of us by Hashem is carefully thought out and weighed out by who we are, where we are, why we were created (our purpose). He carefully selected YOU

even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love; having predestined us for adoption as children through Yeshua the Messiah to himself, according to the good pleasure of his desire, (Eph 1:4-5 HNV)

Markian said HaShem was a mean, upset God and therefore we needed someone to intervene for us...but that is NOT the point...here scripture tells us that it PLEASED GOD to pick YOU..to the praise of His Glory. That His selection of YOU is somehow going to magnify HIM

to the praise of the glory of his grace, by which he freely bestowed favor on us in the Beloved, in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, (Eph 1:6-8 HNV)

Difficult to believe, He could have find someone much better than I, H most likely made a mistake

prudence means Wisdom in action. HaShem says YOU are the perfect person for THIS JOB...this is your time and no one else CAN do what YOU are to do

reference Book of Job...Have you considered my servant Job

I wish you all a very good night, bed time

Going deeper into discussion of Teshuvah...REpent or REturn (must have been there before in order to RE-turn)

Laila Tov, Bert! Shabbat Shalom

I do not doubt of my potential and I know that God uses me sometimes in mighty ways, yet I am a rotten sinner.

No Bert you were forgiven or are you not saved?

The Jewish concept of judgment is different that the Christian concept. Jewish concept says the judge will be YOU...who is your worst critic? No one knows you like you

Ecc 12:7 and the dust returns to the earth as it was, and the spirit returns to God who gave it.

Gen 2:7 The LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

the dust returns to the dust...it goes back or RE-turns to the dust...the spirit RE-turns to HaShem, who gave it

This brings us back to the book of Eph...and dejavu discussion last week...he KNEW us, chose us, called us by name...

we think of penance...which relates to the pinnacle or the top...so here we make a play on repentance, or to RE-turn to THE TOP...to HaShem...where we CAME from. You were created in the place before Time. There was a purity that existed within you...no flaw...perfection. So the idea of Teshuvah is to RE-TURN to that state of PERFECTION or PURITY that existed in you BEFORE you came into this body. It also has the idea of TIKKUN or repair damage...what damage?...the damage done to our souls while here in this body. To go return/back again to that state of Purity.

Class Question: Does this happen only after we are dead or does it only happen temporarily?

Answer: What is the character of the Neshama? It's whole desire is to return to HaShem...but its character is the Mitzvot...or the expression of the Neshama. The commandments are the expression of the Neshama. Example: Honor your father and your mother...when true character of Neshama comes out it we will honor parents, observe shabbat, etc. The Neshama's true character is one who is HOLY or KODESH.

2Co 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Eph 4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

1Th 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Ruach HaKodesh = outworking of the HOLINESS of HaShem