

TABLE OF CONTENTS

| | |
|---|----|
| 1. INTRODUCTION | i |
| 2. PURPOSE OF THE BOOKLET | i |
| 3. SPELLING OF HEBRAIC TRANSLITERATIONS | ii |



SECTION I ABOUT FIRST TABERNACLE FELLOWSHIP

| | |
|--|----|
| 1. MISSION/PURPOSE..... | 4 |
| 2. WHO WE ARE/WHAT WE BELIEVE/WE ARE NOT A CULT | 6 |
| 3. DIFFERENCES BETWEEN HEBRAIC ROOTS, MESSIANIC JUDAISM & CHRISTIANITY..... | 9 |
| 4. ABOUT PASTOR ROBERT B. HOLMAN JR | 14 |
| 5. PREPARING FOR THE SHABBAT (SABBATH)..... | 17 |
| 6. ABOUT OUR SHABBAT SERVICE..... | 20 |
| A. The Sh'ma | 20 |
| B. Praise & Worship | 21 |
| a. What Is Praise?..... | 21 |
| b. What Is Worship? | 22 |
| C. The Presentation Of The Torah | 22 |
| D. The Blessing Of The Torah | 23 |
| E. The Aaronic Blessing | 24 |
| 7. FTF OUTREACH AND ORGANIZATION MODEL | 25 |
| 1. About Our Organization | 25 |
| 2. Outreach & Organization Model | 26 |



SECTION II THE WAY

| | |
|-------------------------------------|----|
| 1. WHAT IS THE TORAH | 28 |
| 2. FREQUENTLY ASKED QUESTIONS | 29 |
| 3. THE TRADITIONS OF MEN | 35 |

| | |
|--|-----------|
| 4. THE TORAH (PENTATEUCH) – THE FATHER’S TEACHINGS & RIGHT RULINGS..... | 37 |
| 1. Bereshith (Genesis) – “IN THE BEGINNING” | 37 |
| 2. Shemoth (Exodus) – “NAMES” | 38 |
| 3. Wayyiqra (Leviticus) – “AND HE CALLED” | 38 |
| 4. Bemidbar (Numbers) – “IN THE WILDERNESS” | 38 |
| 5. Debarim (Deuteronomy) – “WORDS” | 39 |
| | |
| 5. APPOINTED TIMES – Feasts, Festivals & Fast Days | 40 |
| 1. SHABBAT..... | 41 |
| 2. ROSH CHODESH | 41 |
| 3. PESACH (PASSOVER) | 42 |
| 4. FESTIVAL OF MATZOT (UNLEAVENED BREAD) | 42 |
| 5. BIKKURIM (FIRST FRUITS) | 42 |
| 6. SHAVUOT (FEAST OF WEEKS)..... | 42 |
| 7. YOM TERUAH (FEAST OF TRUMPETS)..... | 43 |
| 8. YOM KIPPUR (DAY OF ATONEMENT) | 43 |
| 9. FEAST OF SUKKOT (FESTIVAL OF TABERNACLES) | 43 |
| CHANUKAH | 44 |



SECTION III
HEBRAIC RESOURCES



| | |
|--|--------------------------|
| 1. EDUCATIONAL TEACHINGS | 46 |
| 2. THE HEBREW ALEPH-BET & VOWEL MARKINGS | 48 |
| 3. HEBREW INTO ENGLISH CALENDAR: MONTHS & DAYS OF THE WEEK.... | 49 |
| 1. Modern Hebrew Calendar Months | 49 |
| 2. Days Of The Week | 50 |
| 4. RECOMMENDED READINGS | 51 |
| 1. Books..... | 51 |
| 2. Bibles..... | 51 |
| 3. Web Sites..... | 52 |
| 4. Email Addresses | 52 |
| 5. Other Torah or Hebraic Messianic-Inspired Social Media/ Contributors, Newsletters & DVD Authors/Teachers | 52 |
| 5. GLOSSARY OF HEBRAIC TERMS | 53 |
| 6. LIST OF PARASHAH READINGS | 64 |
| 7. NOTES | 66 |
| 8. REFERENCES | 68 |
| 9. A MESSAGE FROM THE PASTOR | Inside Back Cover |



SECTION I
ABOUT
FIRST TABERNACLE FELLOWSHIP

MISSION/PURPOSE

MISSION: The mission of First Tabernacle Fellowship is to connect the Christian Faith to its Hebraic Roots while studying Scriptures and living Torah compliant lives. It is our desire to be obedient to the Father by “teaching the nations” about Torah requirements for living righteous, set-apart lives according to “The Way” as demonstrated by Yahshua the Messiah, *-Ma’asei (Acts) 24:14* and according to the Prophets.



PURPOSE: Our purpose is very simple. We at First Tabernacle Fellowship heard our Father calling us to “Come out of Babylon” (*Hazon (Revelation) 18:4*). We searched for the applications of “what our Elohim says” and not the traditions of men. We witnessed the transgressions of Yahweh’s commands that many Christian churches are still teaching and practicing. As a result, we are committed to observing His “appointed times” and guarding the practices He has declared as forever righteous (*Shemoth (Exodus) 20, Debarim (Deuteronomy) 5 – 8*).



No one is allowed to “add” to His Word which He commanded us or to “take” away from it, so as to guard the commands of our Elohim (*Debarim (Deuteronomy) 4:2*).

The acceptance of Yahshua haMashiach is a critical part of our obedience to Yahweh’s commands. Yahshua is the Word that became flesh. His Words (commands and teachings) were exactly the same as His Father’s, and are Spirit and Life to all of the Father’s followers (*Yochanan (John) 6:63*). The Father loves the Son and has given all into His hands. Since we believe in Yahshua as Yahweh’s Son, we will possess everlasting life (*Yochanan (John) 3:16; 35-36*). The final proof of our faith is not only in believing in Yahshua, but also obeying Him in all that He taught us while on ha erez (the earth).



The congregants at First Tabernacle Fellowship rigorously study, seek understanding from the Ruach haQodesh and incorporate Yahweh's right rulings/mitzvot into their lives. The indescribable discernment and fulfillment we now experience since we have begun walking in "The Way" has placed a strong desire within our hearts and minds to teach others about obeying all of the Father's Words, should they desire to receive Yahweh's covering protection, spiritual attributes (see *Galatiyim (Galatians) 5:22-25*) and peaceful rest. As stated in *Mattithyahu (Matthew) 28:18-20* (paraphrased), our purpose for existing is to implement Yahshua's command, given to Him by His Father's authority...to make talmidim (disciples) of all the nations, immersing them in the Name of the Father, Son and the Ruach ha'Qodesh and teaching them to guard all of His mitzvot.

Finally, our purpose includes fellowshipping with like-minded believers who are looking for a faith community that is willing to study, hear and do what our Elohim revealed to us through the Word, His Son Yahshua HaMashiach and His Spirit of Truth, the Ruach ha'Qodesh.



WHO WE ARE/WHAT WE BELIEVE/ WE ARE NOT A CULT



First Tabernacle Fellowship is not a cult or a denomination. We are Hebraic and not Judaic in biblical foundation and understanding. We believe that every Scripture is supportive and cyclically connected to all sixty-six books. Therefore, all are important to the whole and to the knowledge they impart.

Since the opening of the superhighway called the "World Wide Web" (Internet), knowledge and information has increased at warp speed. All kinds of information is available, but none so important, as that information which is applicable to faith in the Creator and man's understanding of the Creator's will.

"But you, Dani'el, hide the words, and seal the book until the time of the end. Many shall diligently search and knowledge shall increase." (Dani'el (Daniel) 12:4)

It is important that we "add to our faith knowledge and truth" orchestrated by the Ruach ha'Qodesh. It is not the intent of this Handbook to offer disputation, or to demean anyone's faith. However, it is our intent to provide inquiring minds with a place to begin investigating truth associated with trusting faith.

With this in mind, it is important for people of faith to make their calling and election sure. The readers of this Handbook, searching for knowledge concerning their faith in the Creator, will find it is important to know, we believe "truth matters". Our brother Kepha (Peter) states, these words, "For this very reason, try your hardest to furnish your faith with goodness, goodness with knowledge, knowledge with self-control, self-control with perseverance, perseverance with godliness, godliness with brotherly affection, and brotherly affection with love." - Kepha Bet (2 Peter) 1:5-7.



To this we say, "*add to your faith knowledge*" and do not be destroyed for the lack of knowledge as the Prophet writes in **Hoshea (Hosea) 4:6** "*My people have perished for lack of knowledge.*"

Truth matters, and the truth of the matter is this: The majority of the Bibles we read and study from, are simply translations offered to us by men. As we know, men are flawed. Therefore, because we are people of faith believing in a sole Supreme Being, it is important for us to understand and walk under the influence of the Spirit of the Supreme Being, whom we also call Our Father. It is true and factual that, the body of work presented in the Bibles we read and study, have within them truth and error. The error is the result of the influence of the interpretation, translation, and transliteration of the Father's words by men who have presupposed agendas. They have added to and subtracted from what the Father has said (and or means), which is in total violation of scripture as stated in **Debarim (Deuteronomy) 4:2** "... do not add to what I command you, and do not take away from it!"

This is the reason why it is important as we search for truth, that the Spirit leads us and not man (therefore, having no confidence in man). Inside of this work called the Bible, **Yohanan Aleph (1John) 4:1** states: "*Beloved ones, don't believe every spirit, but prove the spirits whether they are of Elohim: because many false prophets have gone out into the world.*"

We have arrived at the time and place in history and prophesy, where knowledge has increased dramatically, and will increase further at an accelerated rate. It is important therefore, for us to realize, that as we search the Word of the Father, from the foundation (Torah) for His truths, we must be diligent in keeping our minds and hearts open to receive the truth from the very source of truth...the Father. Our eternal lives depend on it.

If people, who are born of water and Spirit, function under the guidelines set forth by the Spirit, then all truth will be revealed. If you believe that the Father, is the ruler of all things, and is knowledgeable of all things, then your prayer should be for the Father to teach you all the things associated with your life that will be beneficial in the world to come. After all, the Bible teaches us from these words, "*But when He comes, the Spirit of the Truth, He*



shall guide you into all the truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come.” - Yohanan (John) 16:13.

The World Wide Web (Internet) is a place where people can voice their thoughts and opinions, and in doing so, can also hide without disclosing who they really are. Web commentaries, (bloggers) write things that violate, aggravate, and blaspheme the Ruach ha'Qodesh. They slander the Father and in some cases, those who believe in the Father and His teachings. Because truth and knowledge has increased, there are many things men do not understand. *Yehudah (Jude)* says in *verse 10* that, "these people insult anything they do not understand." There are people of faith who are associated with the Hebrew Roots and Messianic era who are believers, just as there are in many of the faith movements. As the Father spoke through a donkey, He speaks through whoever will allow His Word to be heard, and therefore it is His Spirit.

When we label something or someone demonic, heretical, or cultish, let it be by a body of scriptural evidence supported by History, Scripture, and the Holy Spirit, lest one falls into a spirit of blaspheming the Holy Spirit.

Since our lives as believers are dependent upon the Father's truth, as a life-and-death matter, it is important for you and I not to trust in the dissertations of men, including any of the things you read here in this Handbook. We invite you to be directed by the Ruach ha'Qodesh (Holy Spirit), and in all your getting, get an understanding.

Finally, just because that's the way something has always been, does not mean that it's right. As the Father says through the Prophet *Yeshayahu (Isaiah) 55:8 & 9*, "*For My thoughts are not your thoughts, neither are your ways My ways,*" declares Yahweh. "*For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.*"



DIFFERENCES BETWEEN HEBRAIC ROOTS, MESSIANIC JUDAISM, & CHRISTIANITY



People ask what it means to be Hebraic, and how it differs from being Jewish, Messianic or Christian. While most of these believe that the Son of Elohim, is the Redeemer and Savior who came to this earth “in flesh”, was crucified, died, was buried, and resurrected back to the Father, where He makes intercession for His people, there are differences in how we live these truths out today.

Both Hebraic and Messianic believers confess Yahshua as the Messiah. This is his birth name given to him by his mother Mary as instructed by the Father. The name Yahshua, means “Yahweh is Salvation”, and contains within it other words such as saved or savior, which describes not only who He is, but what He does. Christians may be aware of this name, but more commonly use the name Jesus. This name however, was not used by the early followers of Messiah. There is no letter 'J' in the Hebrew aleph-beit (alphabet), nor in the Greek, so this could not have been the Savior's correct name. Historically, the letter 'J' came into existence sometime around the 16th century. It is also historically noted that the name Jesus evolved over time, but this name is not found in ancient manuscripts.

To be Hebraic is to adhere to all Scripture including the Torah, which some mistakenly call The Law. The Torah actually means “The Teachings” of the Father. If one understands that the Scriptures were originally written in Hebrew and for the Hebrew people, then it would be reasonable for them to grasp that study of the Scriptures must come from a Hebraic “mindset”. In our Western culture, we have been conditioned and raised to think more along the lines of Greek culture and mindsets. This type of linear thinking will be a stumbling block to us in understanding the Bible because there are many idioms that appear in the Bible that only someone knowing the Hebraic culture would understand. For example, in our culture, we could tell someone that we find ourselves “in a pickle”. We know that this has nothing to do with pickles, but simple means, we are in a bad situation. To someone who does not understand our Western culture, they would not understand what is being conveyed.



In the Torah and Gospel for example, it is said that one has “a good eye, or an evil eye” **Debarim (Deuteronomy) 15:9; Mattithyahu (Matthew) 6:22,23**. If you are not familiar with Hebraic sayings, you would never know that this actually meant that you were either generous or stingy. So, it is of utmost importance to study the Scriptures from a Hebraic point of reference. This will help one to apply the true intent of Scripture to oneself.

A major difference about being Hebraic is that there are no denominations since this is not from the Father. The Father never intended for there to be denominations, sects, or cults. The Apostle Shaul (Paul) gives a good description of what it is to be Hebraic and a true follower of the Messiah. In **Ma'aseh (Acts) 24:14 & 15**, he writes: “*And this I confess to you, that according to the Way which they call a sect**, so I worship the Elohim of my fathers, believing all that has been written in the Torah and in the Prophets, having an expectation in Elohim, which they themselves also wait for, that there is to be a resurrection of the dead, both of the righteous and the unrighteous.” Christianity contains many denominations while Hebraic believers associate themselves with “The Way” as did the first followers of Messiah.

Both Messianic Judaism and Hebraic Roots adhere to the commands in the Torah (called mitzvot in Hebrew). They also study and accept the writings of the Gospels and Epistles all the way through to the book of Revelation. They adhere to the dietary commands found in **Wayyiqra (Leviticus) Chapter 11**, and honor the Father's appointed times, also called Moyadim as stated in **Wayyiqra (Leviticus) Chapter 23**. In addition, they honor all ten of the Commandments given at Mt. Sinai by the Father to His chosen people, Yisra'el. This includes honoring the Sabbath and to keep it qodesh (holy). This is not a Mosaic principle, but a creation principle that was established in the beginning. There is no evidence in Scripture that this was ever changed by the Father or the Son, therefore, Sunday Sabbath is not Biblical. This change came later on and was sanctioned through the Church of Rome as part of the Romans' sun worship (Sunday). This can be verified through historical writings found on the Worldwide Web (Internet). It is therefore, “a tradition of men”, and also from pagan origin, which Yahshua, the Messiah warns us about.

(*Underline added)



As a general comparison, to be Hebraic is to return to the teachings of the Father and follow the Messiah just as the Apostles and first century believers, as described in the book of Acts. While there are some traditional prayers and the following of certain cultural practices of the Hebrews, such as learning the Hebrew language, and b'rakhah (blessing) and passing around of the Torah, the goal is not to be Judaic, but Hebraic. Many people coming into Hebraic study come from a "Christian" background and want to return to the truth of the Father's teachings because they recognize the pagan practices that are rooted in "Christianity".

They find that many of their questions cannot be answered and have great difficulty understanding the Bible. One of the reasons for this is because if one does not understand the Torah and the writings of the prophets, which is the foundation of Scripture, one cannot really understand the Renewed Covenant (Matthew-Revelation).

In Messianic Judaism, the focus is on helping the Jewish community to come to accept and confess that Yahshua is the promised Messiah, and that He is the One who was promised in the Scriptures. Messianic Judaism also keeps many of the traditions based on their culture so the services are very "Jewish" in nature. With regards to traditions, we must recognize that traditions in themselves are not sinful or wrong, they are part of the culture and way of doing things based on how one is raised. We all have some sort of tradition that we follow. This only becomes a problem, when a tradition is not supported by Scripture and one tries to make it so. We are not to "add to" or "take away from" Scripture. It is therefore reasonable to expect that different congregations and fellowships will conduct their services differently, but orderly. Throughout Torah we see that the Father gave a command or ordinance, but did not always give step by step instructions on how to carry out that command or ordinance, thus allowing freedom to walk in Torah.

Christianity is different from Hebraic and Messianic teachings because this theology teaches that Yahshua, who Christians call "Jesus" did away with the Torah (Law). They do not adhere to the foundation of Scripture and have in many cases unknowingly "laid another foundation"...something the Apostle Shaul (Paul) warned against (*Qorin'tijim I (I Corinthians) 3:11*).



Yahshua, who was the Word made flesh, is Himself the Living Word, or Living Torah. He would not and could not do away with Himself, nor could He speak against anything that His Father did not command. To do so, would cause Him to break “the Law” and disqualify Himself as the Messiah. It is well known that the Messiah was “without sin”. Because the Christian theology teaches that “Jesus” did away with the “Law”, they do not adhere to many of the commands in the Torah and have adopted pagan practices that were introduced into Christianity by the Greeks and Romans. For example, the teaching of the Trinity. This concept was adopted by “the church fathers” of Christianity about 300 years after the death of the Savior. It came through Platonic Greek philosophy that mixed the teachings of the early believers of Messiah with pagan Greek philosophy. In *Qolasim (Colossians) 2:8*, the Apostle Shaul (Paul) also warned of this. This trinitarian concept was previously practiced by the Egyptians and Babylonians. Wikipedia states: In Zoroastrianism, Mithra is a member of the trinity of ahuras, protectors of asha/arta, "truth" or "[that which is] right". Christianity focuses on teaching others about the love of Jesus and His sacrifice for their sins, and mistakenly teach that favor (grace) is a “New Testament” concept. Christian theology also teaches that following the Torah and especially the commandments given by Moses to be “legalistic” and not necessary.

Generally speaking, the more pronounced differences between Hebraic/Messianic and Christianity teachings are in the areas of circumcision, dietary commands, honoring the Sabbath, adhering to the observance of the Father's appointed times (Feasts, Fasts, Festivals, and Holy convocations), and observing Torah as a way of life. Although Hebraic and Messianic believers are taught through the Scriptures to follow these commands, most Christian theology does not, which is due to a lack of knowledge.

With careful study and an open heart, one can receive all truth through the Ruach ha'Qodesh (Holy Spirit) and He will lead us unto all truth. And after all, isn't this the goal of all true children of the Most High...to worship Him in Spirit and in Truth? Halleluyah.



Below is a chart showing some of the very basic differences and similarities:

| | BELIEVE IN THE SON AS THE MESSIAH | FOLLOW DIETARY COMMANDS | OBSERVE SABBATH & APPOINTED TIMES | USE OF ALL WRITINGS FROM GENESIS-REVELATION | ACCEPT THE TRINITY DOCTRINE |
|---------------------------|-----------------------------------|-------------------------|-----------------------------------|---|-----------------------------|
| Hebraic Roots | YES | YES | YES | YES | NO |
| Messianic Judaism | YES | YES | YES | YES | NO |
| Christianity/ Christendom | YES | NO* | NO* | YES | YES* |

**Majority Of Denominations/Sects*

Just as a side note, there are also differences between the major branches of Judaism; the Orthodox, Conservative, Reform, and Messianic. For the most part, these three branches do not recognize the Messianics as being Judaic, but “sell out” because they have come to accept Yahshua as the Messiah.

- **ORTHODOX:** This branch observes Torah, but also follows their own oral traditions, called the talmud. They believe that the talmud takes precedence over the Scriptures. They do not believe that the Messiah has come, but they do believe that the Scriptures tell of the Messiah. They do not observe or read the “New Testament”.
- **CONSERVATIVE:** This branch maintains the ideas in the Torah, but believes that the Torah should adapt to the culture while remaining true to “Judaic” values. They do not believe that the Messiah has come, but they do believe that the Scriptures tell of the Messiah. They do not observe or read the “New Testament”.
- **REFORM:** This is the most 'liberal' branch, and generally does not follow the whole Torah, but maintains a strong emphasis on social causes and doing good works. They also do not believe the Messiah has come, nor do they observe or follow the “New Testament”.

ABOUT PASTOR ROBERT B. HOLMAN JR.



Our Pastor, Robert B. Holman Jr. is a dynamic, gifted man sent to “the nations” to assist Yahweh’s people in their search for additional scriptural knowledge and a closer relationship with their Elohim. Pastor Holman spends countless hours researching Hebrew origins of words and phrases as he teaches about Yahweh’s unchanging mitzvot and right-rulings. He masterfully demonstrates methods of sharing:

- Yahweh’s Divine Word and attributes,
- Yahshua’s righteousness as a “way of life”,
- The power of the Ruach ha’Qodesh (Holy Spirit); and
- The admonitions of the Prophets

This is similar to the method used by an attorney who presents questions to a witness, already knowing the inevitable responses. Yahshua with all of His authority given to Him by our Father, used this same teaching approach when challenged by the Scribes and Pharisees of His day. Likewise, Pastor Holman constantly prepares us also to “make disciples of all the nations” and to teach them to guard the Torah and all that Yahshua taught to His followers from the Father (*Mattithyahu (Matthew) 28:18-20*).

So Pastor’s many lessons on walking in Yahweh’s righteousness is not to extol his own brilliant knowledge or delivery of sermons, even though you’ll never hear any message like his in pulpits or social media blogs across the country, i.e., void of paganism, Talmudic traditions of men and Greek polytheistic influences which were added to the B’rit Hadashah attempting to nullify Yahweh’s Torah. Pastor’s sole purpose for existing in his current role as Senior Pastor of First Tabernacle Fellowship is to:

1. Teach about Yahweh’s requirements for His chosen people to be perpetually obedient to all of His mitzvot and right-rulings;



2. Add knowledge to one's faith, and
3. Guide all individuals through the Torah as a "Way of Life", so they can uncover truth and experience unspeakable joy, fearlessness, fulfillment, peace, and spiritual wealth.

Our Pastor constitutes the third generation of pastors in his family. His grandfather, the late District Elder Thomas Holman was the founder of the Christ Temple Apostolic Church, here in Sacramento, while his father, the late District Elder Robert B. Holman Sr. succeeded pastor's grandfather. Robert Holman Jr., our beloved Pastor, learned from all of his real life experiences, under the mentorship of both these great men of faith and willingly shares his "lessons learned".

Our Pastor is a native Sacramentan, graduating from Sacramento High School and attended the University of Nevada, Reno, on a track scholarship. He was blessed to wed his former high school sweetheart and devoted wife of more than 50 years. They raised five very talented children, all possessing "gifts of music" given to them by Elohim. Pastor Holman also influenced his children's gifts of song since he too is an inspired musician. He served at his father's congregation as Minister of Music and was later called to function for six years as the worldwide Minister of Music for the Pentecostal Assemblies of the World. Our pastor has also worked for the State of California as an analyst and has since retired.

Pastor was called to shepherd the congregants of First Tabernacle Fellowship since its inception in September of 1994. During January of 2006, twelve years after the start of this ministry and under the direction of the Ruach ha'Qodesh, he experienced an insatiable quest for more knowledge about Yahweh. During one of his State of California assignments, he visited his longtime friend in the East Bay area, Robert D. Young, who planted seeds which led him to study the history of the Hebrews' El Elyon. Our Pastor was led by the Ruach to return to the mitzvot (commandments) and teachings of Yahweh, by honoring the Sabbath, observing and following the Father's 'Appointed Times' (Wayyiqra (Leviticus) 23) and adhering to the Hebraic roots of Scripture.



Pastor Holman believes that “truth matters” and teaches the congregation to adhere to all of the Father’s right rulings in the same order as did the “Teacher of Righteousness” Yahshuah HaMashiach, who is the Way, the Truth, and The Life (*Yohanan (John) 14:6*).

We invite you to get to know our Pastor and benefit from his Yahweh-given gifts as a teacher, a compassionate listener and counselor. We know that you will grow to love, trust and respect him as his congregants do. Pastor is not searching for greedy gain of your money, but desires to witness your prosperous growth in Yahweh as one who is “grafted in” as a citizen of Yahweh’s Yisra’el.



PREPARING FOR THE SHABBAT (SABBATH)

(Begins Sunset 6th day of the week Yom Shi Shi (Friday) to
Sunset Yom Shabbat (Saturday))



We are commanded by the Father to keep the Shabbat holy. It is a celebration of His completed work of creation. It is also the seal that sets us apart (sanctifies). During Shabbat, we are to do no servile work, do our own thing, or have our own conversations; it is a day of complete rest. Yahweh is most attentive to His people on Shabbat.

And Yahweh spoke to Mosheh, saying, “And you, speak to the children of Yisra’el, saying, ‘My Sabbaths you are to guard, by all means, for it is a sign between Me and you throughout your generations, to know that I, Yahweh, am setting you apart. – Shemoth (Exodus) 31:12 & 13.

In the eyes of the Father, it is the Shabbat observance which is a sign between the Father and His people that “sets us apart”, which is another way of saying that He makes us “qodesh” (holy). By honoring this “appointed day” chosen by YAHWEH, we are choosing to walk in the qodeshah (holiness) the Father has provided to us. Attending the Shabbat Service with like-minded believers is a way of honoring His Sabbath, making the Sabbath a delight and complying with His Torah.

The Emissary (Apostle) Shaul (Paul) tells us in *Eph’siyim (Ephesians) 4:23 & 24* that we are to put on the “new nature” and be renewed in the spirit of our minds, because it is that “new nature” that expresses itself in the righteousness and qodeshah (holiness) that flow from the truth.

As we awaken to start the new day and begin preparation for Shabbat service, we can take these words of the Emissary (Apostle) Sha’ul to heart. We can begin with examining ourselves and meditating upon what it means to honor the Shabbat and to keep it qodesh.



How each of us honors and walks in the Shabbat is between us and the Father. Let us review in our minds what we will and will not do on this day. Since the Shabbat itself began the previous sundown, we should already be in this mindset...Amein?

Something that we cannot overlook is that qodeshah (holiness) is not just for the individual, but also for the “community” as a whole. In studying Torah, we can see that when there was a matter that affected the qodeshah (holiness) of the nation of Yisra’el collectively, it was dealt with so as not to infect the community further. The command was to put the violator outside the camp and in some instances they would be “cut off” from the nation of Yisra’el. In other words, we need to be aware and careful of those things we bring with us into the Shabbat service.

This time is all about praise and worship of the Creator. If we all come prepared by first cleansing ourselves, examining ourselves, and readying ourselves to meet Him collectively, we can expect that the Father will respond. If we all come together in oneness aligning ourselves with His Ruach (Spirit), elevating ourselves in qodeshah (holiness), how much greater will our praise and worship be? This would certainly be a cause to make the Father smile and His heart glad.

As a people of Yahweh, we are accountable to each other, to encourage one another, and to help elevate each other to that level of qodeshah (holiness) that will usher in the strong presence of the Ruach ha’Qodesh (Holy Spirit). Everything we do will be dependent on this...from the way we dress to the way we conduct ourselves before and during our service. Let us enter His gates with thanksgiving and into His courts with praise.

“If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath ‘a delight,’ the set-apart day of Yahweh “esteemed,’ and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in Yahweh. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya’aqob your father. For the mouth of Yahweh has spoken!” – Yeshayahu (Isaiah) 58:13 & 14



Here are some suggestions to help us prepare for the Shabbat:

- Avoid conversations that are controversial.
- Pursue peace, don't start arguments.
- Purpose in our hearts not to engage in business conversations.
- Dress appropriately and modestly in a way that will show honor in the presentation of ourselves to the Creator.
- Examine our hearts through meditation and prayer.
- Allow sufficient time to eat breakfast and get ready...don't rush.
- Prepare as much as you can before the Shabbat (food, clothing, last minute errands).
- Remove ourselves from the things of the world and everyday chores and activities.
- Rest physically, rest our minds, and ask for His shalom (peace) to surround us.
- Enjoy the fellowship and company of like-minded worshipers.
- Give Him this time to “direct our day”... have no other agendas, but His.

Just as the Father rested from His created work, so should we. – (see *Bereshith (Genesis) 2:1-3*)

We pray that these suggestions are helpful to encourage additional considerations and thoughts that will enable you to prepare for this time.

And the Elohim of peace Himself set you completely apart, and your entire spirit, and being, and body – be preserved blameless at the coming of our Master Yahshua Messiah! – Tas'loniqim Aleph (1 Thessalonians) 5:23





ABOUT OUR SHABBAT SERVICE
(Service Begins At The Sound Of The Shofar)

As you attend various congregations you will find differences in how services are conducted. The important thing is that they adhere to the Father's way, which is always in an orderly manner. At First Tabernacle Fellowship, there are a number of Scriptorial references and prayers that are recited. We also sing songs that honor the Father showing praise, worship and adoration to our Creator.

A. THE SH'MA – (*Debarim (Deuteronomy) 6:4-6*)



The SH'MA is an affirmation and declaration of faith in our Elohim. He alone is the Creator of all. The passages recited at the beginning of our service appear in *Debarim (Deuteronomy) 6:4-6*. We are reminded that we must listen and know that the Father is One, and we are to love Him and keep His commandments on our hearts. Reciting the SH'MA reminds us of this.

Hebrew:

*Sh'ma, Yisra'el! Yahweh Eloheinu, Yahweh Echad
Ve'ahavta et-Yahweh Eloheicha bekol-^lvavcha
u^lkol-nafsh^hcha u^lkol-m^oodehcha
V^haiyu had^varim ha^elel ash^r anochi m^tsav^vcha hayom al-^lva^vvehcha.*

English:

[Hear, Isra'el! Yahweh our Elohim, Yahweh is one];
And you are to love Yahweh your Elohim with
All your heart, with all your being and with all your resources.
These words, which I am ordering you today, Are to be on your heart;

The SH'MA deals with the acceptance of divine rule. This is an affirmation of belief in Elohim's unity, sovereignty over the world, and unconditional love of Elohim, and a commitment to the study of His teachings. It emphasizes our duty to love Elohim, teach Torah to our children, and talk of Torah at every possible time.



The SH'MA continues through the end of **Chapter 6**. Other Scriptures that supports the Sh'ma can be found in *Debarim (Deuteronomy) 11:13-31*; and *Bemidbar (Numbers) 15:37-41*.

Yahshua was asked by one of the Torah teachers, "Which is the first Command of all?" and Yahshua answered:

And Yahshua answered him, "The first of all the commands is, 'Hear, O Yisra'el, Yahweh our Elohim, Yahweh is one. And you shall love Yahweh your Elohim with all your heart, and with all your being, and with all your mind, and with all your strength.' This is the first command. – Marqos (Mark) 12:29-30.

B. PRAISE & WORSHIP

Many people think that singing songs in a congregation is praise and worship, but it is more than that. It is a condition of our heart. It is a willingness to exalt Yahweh and yield to His will. Worship is an expression of love and awe to Yahweh. Whether you express your worship by singing, playing music, dancing, or other expressions, remember that Yahweh is worthy of all our worship and devotion.



It is how we live out each day. Our lives should be Worship to Him.

a. What is Praise?

- Praise is the act of making a positive statement to esteem and to speak well of the Father.



*I praise You, O Yahweh, with all my heart;
I declare all Your wonders.
I rejoice and exult in You;
I sing praise to Your Name,
O Most High. – Tehillim (Psalms) 9:1 & 2*

*I give thanks to Yahweh according to His
Righteousness, and praise the Name of Yahweh
Most High. - Tehillim (Psalms) 7:17*

b. What is Worship?

- Worship means to bow in reverence, to honor and hold the Father in the highest regard.



*Come, let us bow down and bend low,
Let us kneel before Yahweh our Maker.
For He is our Elohim, and we are the people
Of His pasture, and the sheep of His hand.
Tehillim (Psalms) 95:6 & 7*

*“But the hour is coming, and now is,
when true worshippers shall worship
the Father in spirit and truth,
for the Father also does
seek such to worship Him.*

*“Elohim is Spirit, and those who worship Him
need to worship in spirit and truth.”
Yochanan (John) 4:23 & 24*



We, the congregants of First Tabernacle Fellowship believe in singing songs of praise and offering worship to Yahweh; for He is the one who gives us life. Praise and worship is more than coming together on the Sabbath, it is a lifestyle. So, when you come to visit and participate in our service, expect to begin by offering adoration and blessings through praise and worship. When you have properly prepared yourself to come before Elohim and offer Him Praise and Worship, you find it is impossible to focus on any troubles.

C. THE PRESENTATION OF THE TORAH - (Congregation stands)



Why is the presentation of the Torah significant? During Sabbath services the presentation of the Torah is made. We know that the WORD, which is the Torah, was made flesh and dwelt among us (Yochanan (John) 1:14). Because we have such great regard for the teachings of the Torah of Elohim, and to

show reverence and honor for our Redeemer, we pass the Torah throughout the congregation (see *Bemidbar (Numbers) 10:35*). Congregants give honor by bowing, kissing, or touching the Torah as it passes in front of them.

Just as one will never turn their back to a King, we never turn our back to the Torah, which represents the King, Yahshua the Messiah. At the end of the service, the Torah is returned to the “ark” (resting place) (see *Bemidbar (Numbers) 10:36*).

BEMIDBAR (NUMBERS) 10:35

Vai'hi bin'soa ha'Aaron vaiyomer Moshe kumah Yahweh
v'yafu tsu oy'veicha v'ya nusu mesan'eicha mipaneicha

It would be that when the Ark would journey Moshe would say: Arise Yahweh and let scattered be Your foes, Let those who hate You flee from before You.

BEMIDBAR (NUMBERS) 10:36

Uv'nucho yomar shuvah Yahweh riv'vot alfei Yisra'el.

And when it rested he would say: Return, Yahweh to the myriad thousands of Yisra'el.

D. THE BLESSING OF THE TORAH

Beracot HaTorah



Bar'ku et Yahweh ha'mevorach
Barukh Yahweh hame'vorach le'olam vaed.
Barukh atah Yahweh Eloheynu Melech haolam, Asher
bachar banu mikōl haammim, venatan lanu et Torato.
Barukh atah Yahweh noten haTorah.

Bless Yahweh, the blessed One.
Blessed is Yahweh, the blessed One, for all eternity.
Blessed are You, Yahweh, our Elohim,
King of the Universe,
Who selected us from all the peoples and gave us His Torah.
Blessed are You, Yahweh, giver of the Torah.
Amein.



E. THE AARONIC BLESSING



In *Bemidbar (Numbers) 6:22-27*, Yahweh commands the Aaronic Priests to bless the people by invoking His Name upon them. He further gives to the priests the beautiful and poetic words by which they would convey His blessing upon the congregation of Yisra'el. The beautiful benediction which Elohim gives the priests to bless the people teaches us that we are blessed by knowing

Him---understanding His character, trusting in His covenant promises, and finding our deepest friendship with Him as we walk in His ways.

The context of the Aaronic Blessing concludes with *Bemidbar (Numbers) 6:27*, “*Thus they shall put My Name on the children of Yisra'el, and I Myself shall bless them.*” The blessing may be summed up as the honor of carrying the Name of Elohim, that is, living in a way that speaks forth the attributes contained in His Name. Elohim is willing to bless us by keeping and guarding us, by making His presence known to us as a constant demonstration of His favor, and by smiling upon us as we enjoy His friendship. The next time you hear the Aaronic Blessing solemnly pronounced upon you, may it have renewed significance for your walk with the Almighty!

BEMIDBAR (NUMBERS) 6:24-26

*Y'varehkha Yahweh v'yishm^orekha.
Ya'er Yahweh panaiv eleikha vichunehka.
Yissa Yahweh panaiv aleikha v'yasam l'kah shalom.*

*May Yahweh bless you and keep you.
May Yahweh make his face to shine on you and show you his favor.
May Yahweh lift up his face toward you and give you peace.*

FIRST TABERNACLE FELLOWSHIP OUTREACH AND ORGANIZATION MODEL

ABOUT OUR ORGANIZATION



First Tabernacle Fellowship is a non-profit 501c (3) organization. We are not connected to, or part of any other religious entity. We are simply of The Way as shown in Ma'asei (Acts 24:14), and have grafted ourselves into the commonwealth of Yisra'el, the Father's chosen people. We are part of "the body" of Yahshua, the Messiah. We must understand that the Father, and Creator never instituted religion, but gave us a way of life through His Word. We are born-again of the Ruach HaQodesh (Holy Spirit) and follow Yahshua, just as the Apostles did. We believe in all that Yahshua taught and we desire to walk according to His commandments as outlined in the Scriptures.

We have come out from among Babylon, and are being cleansed of all idolatry, false worship, and paganistic practices; thereby, seeking to worship, our Father and Creator, Yahweh as He desires...in Spirit and in Truth. **Hazon (Revelation) 18:4** tells us in respects to Babylon: *And I heard another voice from heaven saying, Come out from within her, my people, so that you do not partake in her sins, so that you do not receive of her plagues.*

Our goal is the Messiah...who is the Word (Torah) made flesh, and who dwelt among mankind to show us how to return to the Father's Teachings and Right-Rulings (Torah). **Z'kharyah (Zechariah) 1:3** shows us this prophetic word. We read: *Therefore say you unto them, Thus says YAHWEH Tzava'ot: Return unto Me, says YAHWEH Tzava'ot, and I will return unto you, says YAHWEH Tzava'ot.* Our desire is to do just that.

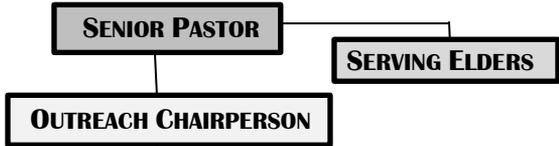
On the next page you will find a chart that shows our organization and outreach information. As you can see, we have a Senior Pastor who oversees and teaches the congregation services each week. He is an "under shepherd" to the Good Shepherd, Yahshua in caring for His flock.

We also have serving Elders, who teach educational courses and assist the Pastor with administration and ministering to the congregants. We also have an Outreach Chairperson, who works in developing, facilitating, and administrating the outreach activities for the congregation.

We also have Ministry Coordinators who report to the Outreach Chairperson in regards to their respective areas. The Ministry Coordinators work with the volunteer facilitators and our faithful volunteers to reach up, reach in, and reach out. Reaching up to our Creator, Reaching in to other believers, and Reaching out to the lost sheep of Yisra'el.

If you would like to become part of our Outreach Ministry, we welcome your willingness to share your time, talents, and resources for the Kingdom of Yah. There is a place for everyone to serve. Contact the Outreach Chairperson, or respective Outreach Coordinator(s), or call (916) 444-1908 for more information.

FTF OUTREACH AND ORGANIZATION MODEL



| MEDIA COORDINATOR | PERSONAL EVANGELISM COORDINATOR | EDUCATION COORDINATOR | HOSPITALITY COORDINATOR | COMMUNITY CONGREGATIONAL OUTREACH COORDINATOR |
|--|--|---|--|---|
| <u>FTF WEBSITE</u> Facilitator-Volunteers | <u>MEN OF THE WAY</u> Facilitator-Volunteers | <u>HEBREW CLASS</u> Facilitator-Volunteers | <u>ONEGS/POTLUCKS</u> Facilitator-Volunteers | <u>E-COMMERCE (HEBRAIC PRODUCT)</u> Facilitator-Volunteers |
| <u>FTF NEWSLETTER</u> Facilitator-Volunteers | <u>WOMEN OF THE WAY</u> Facilitator-Volunteers | <u>HA YESOD CLASS</u> Facilitator-Volunteers | <u>MOADIYM/FEASTS</u> Facilitator-Volunteers | <u>MISSIONS</u> Facilitator-Volunteers |
| <u>RCCTV</u> Facilitator-Volunteers | <u>CHILDREN OF THE WAY</u> Facilitator-Volunteers | <u>BOOKS/BOOKLETS</u> Facilitator-Volunteers | <u>VISITOR FOLLOW-UP</u> Facilitator-Volunteers | <u>CONFERENCES</u> Facilitator-Volunteers |
| <u>VIDEOGRAPHY</u> Facilitator-Volunteers | | <u>PAMPHLETS</u> Facilitator-Volunteers | | <u>COMMUNITY EVENTS</u> Facilitator-Volunteers |
| <u>CD/DVD PRODUCTION</u> Facilitator-Volunteers | | | | |
| <u>MUSIC/WORSHIP</u> Facilitator-Volunteers | | | | |



SECTION II

THE WAY

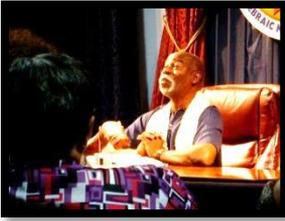
WHAT IS THE TORAH?



The Torah is the original name written in the Hebrew Scriptures that properly identifies Scripture. It is the first 5 books of the Bible referred to by Greeks as the Pentateuch or the Septuagint in which the Greeks translated as The Law or Nomos. It is the pillar of all wisdom as referred to by the Scripture in *Mishle (Proverbs) 9:1 (CJB)* -“Wisdom has built herself a house; she has carved her seven pillars.” The number Seven in the text refers to the original 7 books of the Torah, which are the Pillars of Wisdom:

| PILLAR OF WISDOM SCRIPTURE | |
|----------------------------|--|
| 1 | BERESHITH (<i>Genesis</i>) |
| 2 | SHEMOTH (<i>Exodus</i>) |
| 3 | WAYYIQRA (<i>Leviticus</i>) |
| 4 | BEMIDBAR (<i>Numbers</i>) 1 – 10:34 |
| 5 | BEMIDBAR (<i>Numbers</i>) 10:35 & 36 |
| 6 | BEMIDBAR (<i>Numbers</i>) 11 to the end |
| 7 | DEBARIM (<i>Deuteronomy</i>) |

| WISDOM | SCRIPTURE |
|---|---|
| It is the teachings of Yahweh as set forth in | <i>Tehillim (Psalms) 119:2</i> |
| It is the instructions in righteousness | <i>Debarim (Deuteronomy) 6:25</i> |
| It is the covenant between Yahweh & His people | <i>Shemoth (Exodus) 19:5;</i> <i>Yirmeyahu (Jeremiah) 31:33</i> |
| Through the Torah you will prosper and succeed | <i>Yehoshua (Joshua) 1:8</i> |
| It is restoration for the inner person | <i>Tehillim (Psalms) 19:7</i> |
| It is pure, enlightening the eyes | <i>Tehillim (Psalms) 19:8</i> |
| It is Truth | <i>Tehillim (Psalms) 119:142</i> |
| It provides peace; nothing makes one stumble | <i>Tehillim (Psalms) 119:165</i> |
| The Torah is light | <i>Mishle (Proverbs) 6:23</i> |
| It keeps you happy | <i>Mishlei (Proverbs) 29:18 (CJB)</i> |
| It is great and glorious | <i>Yesha'yahu (Isaiah) 42:21</i> |
| It is written on the hearts of Yahweh's people | <i>Yirmeyahu (Jeremiah) 31:32;</i> <i>Ib'rim (Hebrews) 8:10; 10:16</i> |
| The goal at which the Torah aims is righteousness through the Messiah | <i>Romiyim (Romans) 10:4 (CJB)</i> |
| The Torah of Yahweh is perfect. | <i>Tehillim (Psalms) 19:7</i> |
| The Torah is good | <i>Timotiyos Aleph (1 Timothy) 1:8</i> |



FREQUENTLY ASKED QUESTIONS

1. WHAT DOES YAHSHUA HAMASHIACH MEAN?

Yahshua is the Hebraic name of the Savior. Yahshua means “Yah is salvation” or “to save” and is first seen in *Sh'mot (Exodus) 14:13* in the Hebraic language which translates as Yahshua. HaMashiach means The Messiah.

2. WHY DO HEBRAIC AND MESSIANIC CONGREGANTS REFER TO JESUS CHRIST AS YAHSHUA HAMASHIACH?

He is a Hebrew of the tribe of Yahudah and is a Yahudi by virtue of His natural heritage. He is not Greek nor any other nationality. All scripture is Hebraic, referring from *B'resheet (Genesis)* to *Mal'aki (Malachi)* and is the source from which Yahshua and all the people of His time referenced. The Father gave Him a name that identifies Him with His people, His land, and Scripture. This name is above every name, that at the name which the Father gave His Son, every knee shall bow and every language shall confess. *Pilipiyim (Philippians) 2:9-11 (CJB)*

3. WHAT DOES HEBRAIC STUDY MEAN ?

It means that the study and or reference of all scripture is based on Hebraic text and understanding, called the foundation. *Timotiyos Bet (2 Timothy) 3:16* All Scripture is breathed by Elohim. This Scripture speaks to the only known scripture of Yahshua, Sha'ul or any of the Emissaries' time, *B'resheet* to *Mal'aki*. We need to remember the Scriptures were written in Hebrew to the Hebrew people that encompassed all twelve tribes of the Nation of Yisra'el. For example, not all Hebrews are Jews, but all Jews are Hebrews or not all Hebrews are Levites, but all Levites are Hebrews. We therefore, study the Scriptures from a Hebraic perspective based upon their culture, idioms, language and traditions.



4. IS THE TORAH STILL IN EFFECT FOR OUR DAY & CULTURE?

Yes. It is the reference which Sha'ul makes in *Tímotiyos Bet (2 Timothy) 3:16*; the TORAH, the Writings & the Prophets were the only known Scriptures of Yahshua and Sha'ul's day.

- a. For the whole of the TORAH is summed up in this one sentence: "Love Your neighbor as yourself" *Galatíyím (Galatians) 5:14 (CJB)*. (Note: this rendering of text is omitted from some biblical sources)
- b. We know that the TORAH is good, provided one uses it in the way the TORAH itself intends – *Tímotiyos Aleph (1 Timothy) 1:8 (CJB)*.

5. IS THE TORAH IMPORTANT TO MY FAITH?

Yes. It embodies the foundation of our faith in that the Father of our faith Avraham walked in the instructions, commandments, statutes, and teachings of Yahweh. - *Bereshíth (Genesis) 26:5*.

6. BY BEING TORAH COMPLIANT, DOES THAT MEAN WE HAVE TO BECOME JEWISH?

No, the TORAH is not about being Jewish. It is solely about the knowledge of Elohim, His teachings in righteousness, and a proper understanding of holiness as Yahweh defines holiness. It directs our attention to Yahshua the Messiah, and defines conduct and a proper way of life as Yahweh sees it according to The Father's standards. – *Wayyíqra (Leviticus) 23; Bemídbar (Numbers) 15:15-16*.

7. ISN'T TORAH JUST LAW?

No, The Torah has been mistakenly translated as Law. Torah actually means "The Teachings" of the Father. Every statement recorded in the Writings, the Prophets, Yahshua, the Emissaires, and Sha'ul are supported by and come from the understanding of the TORAH, it is the foundation of all Scripture. *Qorintiyím Aleph (1 Corinthians) 3:11*. Yahshua is the embodiment of the TORAH. He is The Torah who was made flesh and dwelt among us.



8. ISN'T OBEYING THE LAW BEING LEGALISTIC?

Understand there were two laws in existence in the days of Yahshua and Sha'ul, and continues today in many Judaic Synagogues. The Law referred to as the *Law of Yahweh**, the written Law is the TORAH, and the oral law commonly known as the Talmud was written by the Scribes, Pharisees, and the Sadducees. Obedience to the Talmud is legalistic and not from Yahweh. *Marqos (Mark) 7:6-9; Mattithyahu (Matthew) 15:6-9, Yohanan (John) 7:19.*

9. DOESN'T THE BIBLE TEACH THAT YAHSHUA FULFILLED THE LAW, SO THEREFORE I AM NOT UNDER THE LAW?

Mattithyahu (Matthew) 5:17 teaches that Yahshua did not annul the Torah. It teaches us that He made it complete; full of meaning. The Word complete as used in the text does not mean finished or done away with.

When it is said of Yahshua that He was obedient unto death, it means that He was Torah compliant unto death on the stake (cross). This in no way means that through His death He satisfied it by doing away with the Written Law of Yahweh called the TORAH. Even if we believe that Yahshua had done away with it, and He has not, the Prophets *Yeshayahu (Isaiah) 2:3*; and *Yirmeyahu (Jeremiah) 31:33* foretell of its return, and the time of its return to the hearts of Yahweh's people, which is NOW.

10. DID SHA'UL TEACH THAT ONE DOES NOT HAVE TO FOLLOW THE LAW?

Listen to what Sha'ul is saying in *Galatiyim (Galatians) 2:18-19 (CJB)* "Indeed, if I build up again the legalistic bondage which I destroyed, I really do make myself a transgressor. For it was through letting the TORAH speak for itself that I died to its traditional legalistic misinterpretation, so that I might live in direct relationship with Yahweh." The legalistic misinterpretation is called the perversion of the Torah.

*Also known as the Law of Moshe.



What Sha'ul does, is tear down the oral law, the Talmud, not the Written Law of Moshe given to Moshe for every believer (see **Bemíðbar (Numbers) 15:15**). After all, Sha'ul was trained in Rabbinic Law, which he counts as loss. His testimony in **Ma'aseí (Acts)24:14** also shows that he upheld the Torah.

Remember the Greeks translate the Hebrew word Torah as Law and in many places where Law should be capitalized to show Supreme Authority they reduce Law to lower case (law) therefore destroying its meaning and what Sha'ul is saying. (Note): *The problem with many biblical translations is that they co-mingle the word law in the text, and do not distinguish it by capitalizing it to show that it refers to the Law of Moshe. The Amplified and the New American Standard translations keep the meaning of the law more clear.*

11. DIDN'T SHA'UL TEACH THAT WE ARE NOT UNDER THE LAW BUT GRACE?

This is how the NKJV (New King James Version) quotes Sha'ul in **Romíyím (Romans) 6:15** “*What then? Shall we sin because we are not under law but under grace?*” The CJB (Complete Jewish Bible) quotes Sha'ul's text in this light, “*Therefore, what conclusion should we reach?*” *Let's go on sinning, because we're not under legalism but under grace?*” *Heaven forbid!* Here the Greek NKJV of text and the Hebraic CJB text agree. By expressing the word law in lower case it refers to the Talmud which was a legalistic document of Judaic obedience. The CJB text refers to this law, as “*We're not under legalism,*” referring to the Talmud. When we look at Sha'ul's statement in **Romíyím (Romans) 7:12** HE SAYS, “*So the TORAH or Law is holy; that is, the commandment is holy, just and good.*” So when Sha'ul makes the statement of not being under the law he is referring to the oral law of the Talmud. It is this law, the Talmud, that we are not under.

12. ISN'T THE SHABBAT ONLY FOR THE JEWISH PEOPLE?

No. Yahweh ordained the Shabbat in **Bereshíth (Genesis) 2** and proclaimed it as being a Holy day. At that time, there were no Jews. The fourth commandment **Shemoth (Exodus) 20:6; Shemoth (Exodus) 31:12-17; Bemíðbar (Numbers) 15:15** make the Shabbat inclusive of all believers.



13. WHY IS KEEPING THE SHABBAT (SABBATH) SO IMPORTANT?

Shemoth (Exodus) 31:13 states "Tell the people of Yisra'el, 'You are to observe my Shabbats; for this is a sign between me and you through all your generations; so that you will know that I am YAHWEH, who sets you apart for me.'" Scriptures say, "The people of Yisra'el are to keep the Shabbat, to observe Shabbat through all their generations as a perpetual covenant. It is a sign between Me and the people of Yisra'el forever; for in six days Yahweh made heaven and earth, but on the seventh day he stopped working & rested.'" - *Shemoth (Exodus) 31:16-17*

You may not consider yourself included with the children of Yisra'el; however, Scripture supports that every born again believer identifies with Yisra'el. Yisra'el means "*whom Yahweh rules; to strive with El; to overcome with El; to rule with El*". If you believe that you are under Yahshua's rule, then you are a part of Yisra'el and the Kingdom of Elohim *Romiyim (Romans) 11:17-19; Bereshith (Genesis) 17:3-7*. Honoring the Shabbat is one of Yahweh's requirements. Throughout the Scriptures, the Father has declared that He is the Elohim of Avraham, Yitz'chak, and Ya'akov/Yisra'el. Therefore, Yisra'el honors the Shabbat *Shemoth (Exodus) 3:6, 15; Mattiyahu (Matthew) 17:3-7*.

It is the fourth command of Yahweh, *Shemoth (Exodus) 20:8*. It is an important portion of the commandments of which *Yochanan Aleph (I John) 2:3* says, "The way we can be sure we know Him is if we are obeying His commands." Yahshua Himself says, "If you love Me you will keep My commandments." What commandments are Yochanan or Yahshua referring to? They are referring to all of them including those stated in *Shemoth (Exodus) 20*. Yahshua upheld all of the commandments as stated in *Mattiyahu (Matthew) 5:17-19* "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete." "For truly, I say to you, till the heaven and the earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done." "Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens."



Most importantly the Shabbat teaches us about the rest man receives from Yahshua. He is our rest. In honoring the Shabbat as commanded, we honor Yahweh and His Son. *Ib'rim (Hebrews) chapters 3, 4* support the importance of keeping the Shabbat. To deny the Shabbat is to deny the Son, as He is the rest referred to in the book of *Ib'rim (Hebrews)*. Because *Marqos (Mark) 2:27-28* says, "And He said to them, "The Sabbath was made for man, and not man for the Sabbath. "So the Son of Adam is also Master of the Sabbath"

It is a very important part of obedience for those who live in the Kingdom of Yahweh. Every time one keeps the Shabbat, he rests in Yahshua. He is our rest. - *Ib'rim (Hebrews) 4:9-11*

14. WHY IS IT THAT SOME CHRISTIAN COMMUNITIES DO NOT HONOR OR KEEP THE SHABBAT?

Because Christian communities operate after the order of the Father of Christianity, Constantine, and the Fathers of the Catholic church who changed the 7th day worship to the first day of the week, Sunday after the sun god/goddess. This is chronicled in their history and the origin of the Christian church, and in the Canons of the Catholic Church. (see *Section III for Recommended Readings, pg. 51*)

15. WHAT DOES IT MEAN TO BE RIGHTEOUS?

Being in right relationship with Yahweh, available to us simply through our faith in Yahshua.



THE TRADITIONS OF MEN

Much is said about the “traditions of men” from various pulpits, sermons, and teachings, but what do the Scriptures say about it. What exactly are the traditions of men? The traditions of men are simply this: taking something originated by someone other than Yahweh, the Creator, and saying it is a command from Yahweh, when it is not, or holding onto that tradition as taking precedence over the teachings of the Father.



Let's look at a couple of examples. In *Marqos (Mark) 7:5-13*, we see Yahshua taking issue that the Pharisees were questioning the disciples for not washing their hands before eating, according to the tradition of the elders. You might say, well, what's wrong with that! Shouldn't one wash their hands before eating? After all, that's good hygiene. We do it, don't we? The problem arose because the Pharisees “found fault” in that they saw it as a violation to their oral “religious” tradition. Since the disciples did not violate Torah (the Teachings of the Creator) they were fine, but the Pharisees held that their oral tradition, the “tradition of the elders” was something to be held onto and more important, even if it meant putting aside the commands of the Father. To this, Yahshua said that they worshiped in vain, teaching as teachings the commands of men. That they were willing to put aside the commands of Elohim in order to guard human traditions. This caused them to pass judgment using human standards.

Another example of the “traditions of men” that we can see practiced today is leaving the true seventh day Sabbath (fourth commandment), for the first day, or “Sunday” sabbath. The first mention of the seventh day rest appears in *Bereshith (Genesis) 2:2,3*. In fact, this is the first time the word Qodesh (set-apart/holy) appears in Scripture.

This commandment is again given to the Father's chosen people as part of the Ten Commandments in *Shemoth (Exodus) 20: 8-11*, where He specifically links it to the time of creation and to sanctification. Later on in *Shemoth (Exodus) 31:13*, the Father reiterates the command and goes on to say that



it is a sign, that through the Shabbat (Sabbath) He makes them Qodesh (set-apart). Throughout Scripture we see that whenever the Sabbath was forsaken, the anger of the Father flared up.

Many people say that there is no longer a need to honor the seventh day as commanded by the Creator; however, nowhere in Scripture do we find that this command has been revoked, replaced, or done away with. Some contend that the seventh day Sabbath has been replaced by the first day of the week, or "Sunday Sabbath". This is a tradition of men that is not found in the Scriptures. Closer study of the origination of the Sunday Sabbath, will reveal that this practice was not part of the first believers way of life. You will also find that its roots are pagan and its purpose is to blend "sun worship" with worship of the One true Elohim, thereby "mixing" or contaminating the command of the Creator. Once again, this causes one to put aside the command of Elohim in order to guard a human tradition. The problem for humankind arises when we say, "well that's not why I'm doing it", when the Father simply says, "don't do it". Our tendency is to do what seems right to us, rather than what is right in the Creator's mind. He has given us the seventh day Sabbath as a covenant between Him and those who are His, so that we will know that it is He who makes us Qodesh (holy) as stated in *Shemoth (Exodus) 31:12,13*.

Traditions are not, in themselves, inherently good, bad, right or wrong. To say "*I am opposed to (or in favor of) tradition*" is like saying, "*I am opposed to (or in favor of) teachings and practices.*"

Some people mistakenly think traditions/practices are acceptable or should be defended on the grounds a congregation has practiced it that way for years. The fact that "we have done it that way for years" is not, of itself, proof for or against a tradition or practice.

The underlying question is not how long we have practiced something. The question is: Does it fit what the Father's Word says? If the Father's Word requires it, then we dare not leave it off. If it fits His Word, but is not required, then we should not oppose, misjudge or bind it. If it is forbidden in the Father's Word or causes one to violate His Word, then we must oppose it regardless of how long it has been practiced. The question we must ask ourselves is, am I following His Word, or a tradition that does not line up with His Word?

THE TORAH – (Pentateuch)

The Father's Teachings & Right Rulings



“And many peoples shall come and say, “Come, and let us go up to the mountain of Yahweh, to the House of the Elohim of Ya’aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of Yahweh from Yerushalayim.”– Yesha’yahu (Isaiah) 2:3

The Torah consists of the first five books of the Bible sometimes called the Pentateuch or the Five Books of Moshe (Moses).

1. BERESHITH (GENESIS) – “IN THE BEGINNING”

BERESHITH (*Genesis*) contains the creation narratives, the story of the Flood and the historic dispersion of the nations (*Bereshith 1:1–11:32*), the story of the world’s beginnings and the genealogy up to Avraham (Abraham). This is followed by the story of the three patriarchs Avraham (Abraham) *Bereshith 12:1–25:18*, Yitz’chak (Isaac) (*Bereshith 25:19–28:9*) and Ya’akov (Jacob) (*Bereshith 28:10–35:27*), and finally with the story of Yosef (Joseph) (*Bereshith 37:1–50:26*) and the four matriarchs, Sarai (Sarah), Rivkah (Rebekah), Leah and Rachel. Yahweh gives to the patriarchs a promise of the land of Canaan, but at the end of Bereshith the sons of Ya’akov (Jacob) end up leaving Canaan for Egypt due to a regional famine, and to satisfy Yahweh’s prophetic word to father Avraham regarding his descendants.



2. SHEMOTH (EXODUS) – “NAMES”

SHEMOTH tells of The Father delivering the Yisra’elites from slavery (*Shemoth 1:1– 7:13*) of the ten plagues, (*Shemoth 7:14–12:51*), of the exodus from Egypt through the Yam Suf (Sea of Reeds) (*Shemoth 13:1– 15:27*) into the Sinai Desert, (*Shemoth 19:1 & 2*) and of Yahweh, appearing on Mount Sinai, giving the Ten Words and other Mitzvot (*Shemoth 19:3–24:18*). From there follows Yahweh’s instructions to Moshe as to how the tabernacle was to be constructed (*Shemoth 25:1– 31:18*). This is interrupted by the apostasy of the people through making the golden calf (*Shemoth 32:1–35*). Afterwards, the tabernacle is constructed and dedicated (*Shemoth 33:1–38:31*), and the system of cohanim (priests) is set up (*Shemoth 39:1–40:38*).

3. WAYYIQRA (LEVITICUS) – “AND HE CALLED”

WAYYIQRA begins with instructions to the Yisra’elites on how to use the Tabernacle, which they had just built (*Wayyiqra 1–10*). This is followed by rules of clean and unclean (*Wayyiqra 11–15*), which includes the laws of slaughter and animals permissible to eat, the Day of Atonement (*Wayyiqra 16*), and various moral and ceremonial laws. It also encompasses the Father’s Appointed Times (*Wayyiqra 17–26*).

4. BEMIDBAR (NUMBERS) - “IN THE WILDERNESS”

BEMIDBAR tells how Yahweh positioned the tribes according to their roles and responsibilities (*Bemidbar 1–9*). Yisra’el then set out from Sinai to move towards Canaan where they spied out the land (*Bemidbar 10–13*). Because of unbelief at various points, but especially at Kadesh Barnea (*Bemidbar 14*), the Yisra’elites were condemned to wander for forty years in the desert in the vicinity of Kadesh instead of immediately entering the Promised Land. Even Moshe (Moses) sins and is told he would not live to enter the land (*Bemidbar 20*). Yahweh instructed Moshe to commission some of his authority to Y’hoshua (Joshua) in the sight of the entire community (*Bemidbar 27:23*). At the end of *Bemidbar 27–35* Yisra’el moves from Kadesh to the plains of Moab opposite Jericho, ready to enter the Promised Land.



5. DEBARIM (DEUTERONOMY) – “WORDS”

DEBARIM is a series of instructions and review of Yahweh’s Commands by Moshe (Moses) on the plains of Moab opposite Jericho. Moshe (Moses) proclaims the Father’s Teachings (*Debarim 12–26*), gives instructions concerning covenant renewal at Shechem (*Debarim 27–28*) and gives Yisra’el admonitions concerning the previous 40 years of history (*Debarim 1–30*). Knowing that he is nearing the end of his life, Moshe appoints Y’hoshua (Joshua) his successor, bequeathing to him the mantle of leadership (*Debarim 31*). Moshe is allowed to see the Promised Land from a mountain and was never seen again (*Debarim 34*). *Debarim* concludes with a cautionary poem and blessings for the twelve tribes (*Debarim 31–34*). The Torah ends with the death of Moshe.



APPOINTED TIMES

Feasts, Festivals & Fast Days



Wayyiqra (Leviticus) 23:1 & 2 - And Yahweh spoke to Mosheh (Moses) saying, "Speak to the children of Yisra'el and say to them, The Appointed Times of Yahweh, which you are to proclaim as qodesh (holy) gatherings, My Appointed Times are these:..."

Chapter 23 of *Wayyiqra (Leviticus)* outlines the Father's Appointed Times. These are times and observances that Yahweh our Elohim selected as events throughout the year that we are to honor and observe....forever, throughout our generations. The Father placed great importance on these observances, and they are repeated in other parts of the Tanakh (referred to by some as the Old Testament).

Besides the weekly seventh day Shabbat, and Rosh Chodesh, there are seven other Feast, Festival & Fast observances which begin on the first month of the year, which is Abib (see *Shemoth [Exodus] 12:2; 13:4; 23:15*). These observances are: PESACH (*Passover*), FESTIVAL OF MATZOT (*Unleavened Bread*), BIKKURIM (*First Fruits*), SHAVUOT (*Feast of Weeks*), YOM TERUAH (*Feast of Trumpets*), YOM KIPPUR (*Day of Atonement*), and finally SUKKOT (*Festival of Tabernacles*). The last three occur during the fall season.

The Father specifically instructs the men (males) regarding three of these festivals. As the leaders of the households, they were to appear before Yahweh with an offering. We see this in *Shemoth (Exodus) 23:14-17*: "Three times in the year you are to celebrate a Festival to Me: Guard the FESTIVAL OF MATZOT. Seven days you eat unleavened bread, as I commanded you, at the time appointed in the month of Abib-for in it you came out of Misrayim (Egypt)-and do not appear before me empty-handed; and the FESTIVAL OF THE HARVEST, the first-fruits of your labours which you have sown in the field; and the FESTIVAL OF INGATHERING (Sukkot) at the outgoing of the year, when you have gathered in the fruit of your labours from the field. Three times in the year all your males are to appear before the Master Yahweh." For most of us, we do not make our living growing crops; therefore, our offerings will be something other than grain or fruit...whatever the fruit of your labours are. In most cases it will be money.

Why are these so important? While they are all remembrances of what the Father Elohim did for His people Yisra'el, they also point forward to, and are linked with His only begotten Son, Yahshua. In any event, we are instructed by Yahweh Himself to walk in obedience to His commands. When Yahshua walked this earth, He too reiterated this message. The Apostle John writes for us in *Yochanan (John) 14:15*, that Yahshua said, "If you love Me, you shall guard My Commands". Yahshua Himself tells us in *Mattithyahu (Matthew) 4:17 & 18* – "Do not think that I came to destroy the Torah (Word) or the Nebim (Prophets). I did not come to destroy, but to complete. For truly, I say to you, till the shamayim (heavens) and earth pass away, one yod or one tittle shall by no means pass from the Torah till all be done". Since we are awaiting His return, and we are still awaiting the new heavens and the new earth, not all has been done; therefore, if the Father directs us to observe them, then we must...that is, if we want to stay obedient to His commands. If we love Him, we will Sh'ma (hear) and obey to the best of our ability.

What follows is a brief explanation of these Appointed Times.

1. **SHABBAT – (7TH DAY)** - (Begins sunset 6th day of the week Yom Shi Shi (Friday) to Sunset Yom Shabbat (Saturday))



We are commanded by the Father to keep the SHABBAT holy. It is a celebration of His completed work of creation. It is also the seal that sets us apart (sanctifies). During SHABBAT, we are to do no servile work, do our own thing, or have our own conversations; it is a day of complete rest. Yahweh is most attentive to His people on SHABBAT. (*Shemoth [Exodus] 20:8*)

2. **ROSH-CHODESH - (HEAD OF THE MONTH)** - (Begins at the sighting of the new moon)



ROSH-CHODESH is the beginning of the months based on the sighting of the moon. It is greeted with the blast of the shofar and thankfulness that Yah has allowed us another month of life, health and prosperity. ROSH-CHODESH can be 28, 29 or 30 days. That's why we have to watch starting several days prior to the onset of the New Moon. - (*Tehillim [Psalms] 81:3 & 4*)

3. PESACH – (PASSOVER)



The PESACH was commanded by Yahweh in *Shemoth (Exodus) 12:1–14*, it commemorated the death of the first born in the land of Mitzraim (Egypt). It was the final judgment before Yisra'el made their Exodus from captivity.

4. THE FESTIVAL OF MATZOT - (UNLEAVENED BREAD)



The FEAST OF UNLEAVENED BREAD is to remember the haste with which Yisra'el left Egypt at the Exodus; no time to leaven the bread they took with them. In *Shemoth (Exodus) 12:15-20* we are instructed to rid our houses of all leavening agents, as only unleavened goods are to be eaten during this time.

5. BIKKURIM – (FIRST FRUITS OF HARVEST)



The FIRST FRUITS HARVEST is when the counting of the Omer begins. The Omer is represented by a sheaf of barley. Here we begin to count the days (a total of 50) from the time the omer is presented as a wave offering until the next feast, which is Shavuot (see below).

We find the command for this observance in *Wayyiqra (Leviticus) 23:9-14*. The Father instructs the nation of Yisra'el to begin observing this Appointed Time when they get into the promised land and begin to reap the harvests to come. They would wave the first sheaf as an offering to Yahweh. This would be to thank Him for the rest of the harvest and acknowledge that it is He that provides it. Once they did this, they were able to eat of the rest of the grain harvested.

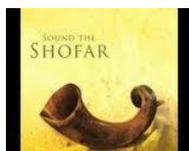
6. SHAVUOT – (FEAST OF WEEKS) – (Wayyiqra (Leviticus) 23:6-8)



The FEAST OF WEEKS, not only commemorates the harvesting of the wheat crop, but it is during this time that the Father gave the written Torah to the children of Yisra'el through Moshe (Moses). In *Shemoth (Exodus) 19:1-11*, the children of Yisra'el are offered something no other group of people has ever been offered...betrothal to Elohim. The Torah outlined the terms of the marriage covenant. During Shavuot another wave offering of bread was given, once again to acknowledge Elohim Yahweh for

His provision and deliverance. This is outlined in *Wayyiqra (Leviticus) 23:15-21*. Shavuot occurs 50 days after Bikkurim. In the book of *Ma'aseh (Acts) 2:1* shows us that this is what the Apostles were celebrating when the Ruach haQodesh came upon them. This day is also translated from the Greek as Pentecost, which means fifty.

7. YOM TERUAH - (FEAST OF TRUMPETS)



YOM TERUAH is the day of sounding or blasting the Shofar. This sounding of the Shofar is to awaken us, as it begins the season of teshuvah (repentance). For those looking forward to the resurrection as recorded in *Qorintiyim Aleph (1 Corinthians) 15:52 (CJB)* – this day will occur with the sound of the Shofar "it will take but a moment, the blink of an eye, at the final shofar. For the shofar will sound, and the dead will be raised to live forever, and we too will be changed" When it occurs, this will be the most important day in the life of humanity and particularly the bride of Yahshuah. We celebrate it in preparation for that day.

8. YOM KIPPUR – (DAY OF ATONEMENT)



Unlike the other Appointed Times, this is a day of complete fasting. In *Vayikra (Leviticus) 16:29-31 (CJB)* "It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you. For on this day, atonement will be made for you to purify you; you will be clean before Yahweh from all your sins. It is a Shabbat of complete rest for you, and you are to deny yourselves. It is a permanent regulation."

9. FEAST OF SUKKOT – (FESTIVAL OF TABERNACLES)



The FEAST OF SUKKOT completes the Father's Appointed Times of the Biblical Year. This feast was in remembrance of the time the Israelites lived in tents/booths while in the wilderness. *Vayikra (Leviticus) 23:34-36 (CJB)* "Tell the people of Isra'el, 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to Yahweh. On the first day there is to be a holy convocation; do not do any kind of ordinary work. For seven days you are to bring an offering made by fire to Yahweh; on

the eighth day you are to have a holy convocation and bring an offering made by fire to Yahweh; it is a day of public assembly; do not do any kind of ordinary work." Sukkot completes the sacred festivals of the seventh month.

This ends the Father's Appointed Times. We should keep in mind that the word holy convocation is mentioned throughout these observances, which indicates that they are a time for gathering and rehearsal in order to be prepared to receive our King. The Father chose these and has instructed us that they are perpetual...everlasting observances throughout our generations. Each of the 7 observances are related and connected to the first and second coming of the Messiah Yahshua. There are many teachings about the *Father's Appointed Times* that will give you an additional depth of information. We do recommend as one of these sources a book written by *Edward Chumney* entitled "**The Seven Festivals of the Messiah**".

CHANUKAH - (FEAST OF DEDICATION)



Although not one of the Biblical Feasts commanded by Yahweh, this is mentioned, in *Yochanan (John), 10:22 (CJB)*: "*Then came Chanukah in Yerushalayim. It was winter and Yahshuah was walking around inside the Temple area, in Shlomo's Colonnade.*" Also known as The Festival of Lights, Chanukah is observed for eight days by the lighting of the Chanukah Menorah.

The Chanukah Menorah has a place for nine candles instead of the seven places like the Temple Menorah. The center candle holder is called "the servant candle" which lights the others. Each night, one candle is lit and added to the others until all the candles are lit. This holiday is observed for the rededication of the Altar of the Temple along with the celebration of the victory by a group of Hebrews, led by Yehudah Maccabee, against the hellenizing and defiling of the Holy Temple by the Greek ruler Antiochus IV, one of the four generals of Alexander the Great – *I Maccabees 4**. It is fitting that Yochanan (John) would choose to mention this feast during the time that the 'Light' walked the earth.

**(N.E.T.S. – New English Translation Septuagint)*



SECTION III

HEBRAIC RESOURCES



EDUCATIONAL TEACHINGS

It is the desire and goal of First Tabernacle Fellowship (FTF) to ensure that both foundational and advanced teachings are made available to all who are willing to learn. We hope that you find that the instruction provided at FTF will spark your desire to add to your faith knowledge. Here is a listing of courses that will strengthen your walk with our Father Yahweh. Please check with FTF for course dates and times.



HA YESOD - This is a foundational course relating to the Torah, which will give you a deeper understanding of how to be Torah compliant. It will be helpful to you as we go through the Torah cycle during the Shabbat (Sabbath) services each week.

WAYYIQRA - (LEVITICUS) - This course outlines the book of Wayyiqra, which provides instruction of the levitical statutes and ordinances with regards to sacrifice, dietary requirements, and mo'adiym (appointed times). It will bring understanding of the fasts, feasts, and festivals and their importance in our time. This course will bring understanding of what qodeshah (holiness) means to the Father. It is said that in ancient times, Wayyiqra was the first portion of Torah that was taught to the children in their yeshivas or schools. Yeshiva literally means "to sit". This was a place of sitting and learning.

ADD TO YOUR FAITH KNOWLEDGE - The signature verse for this teaching is found in *Kepha Bet (2 Peter) 1:5-8*. Here the Apostle Kepha admonishes us to keep increasing in our faith so that we will not be ineffective or without fruit in the knowledge of Yahshua Ha Mashiach. "Add to Your Faith Knowledge" will help bring an understanding of truth associated with the Scriptures and the Brit Hadashah (Renewed Testament). This teaching provides the evidence of truth that points out error in teachings and statements handed down for many years that are associated with Christian theology and traditions. This teaching covers Law vs. Torah, the traditions of men, legalism, what the Apostle Sha'ul (Paul) meant by saying that Yahshua redeemed us from the curse of the law, and what it means to be Hebraic. The Father wants mankind to return to truth, because truth matters.



GALATIYIM (GALATIANS) - This teaching covers what the Apostle Sha'ul (Paul) was conveying to the congregation in Galatia. This teaching will address the controversy over circumcision and why Sha'ul called the Galatians foolish. Many people like to quote his writings, but do not really understand who he was or what he really said. It has been said that he is a “Hellenistic” teacher to the Gentiles; however, this study will show that Sha'ul would never teach against the Torah or the teachings of the Father. From this study, we will show that Sha'ul is consistent in thought and understanding always upholding the Torah.

FROM HEBREW TO GREEK - In this course, you will discover how the Greeks play such a dominant role in the history of the Hebrew people, how the Greek culture has influenced the world and its theology, what Hellenism means, how changing Hebrew names has impacted the world theologically, whether the Jesus of the Christians is the same as the Yahshua of the Hebrew people and, finally, the origin of Christianity and its purpose. You will learn what the working plan of Alexander the Great was, with an introduction to Hellenism, and how the Greeks under the leadership of Antiochus IV Epiphanes caused the Hebrew people to forsake the Torah and their culture. This teaching explains from a biblical point of view how everything about the Father and His people, can be verified by two or three witnesses.

YOCHANAN (JOHN) - This teaching covers the writings of the Apostle Yochanan, and his understanding of who Yahshua was. He describes Yahshua as the Word who was made flesh. This teaching explores what that meant, the role of Ha Machiach (The Messiah) with the Samaritans, and his encounter with the woman at the well. Journey through the life of Yahshua and see things from a Hebraic perspective, finding deeper meaning as to why Yahshua came as our Kinsman Redeemer, and watch the Father's plan for his people unfold. He has risen and has given us the opportunity to be grafted into the commonwealth of Yisra'el.



THE HEBREW ALEPH-BET & VOWEL MARKINGS

Handy Hebrew Alphabet

Sephardic Pronunciation

| | Book Print | | Block | Script | |
|------------------------------|------------|--------|-------|--------|-----|
| Silent letter | א | Aleph | א | א | 1 |
| B as in Bo y | ב | Bet | ב | ב | 2 |
| V as in Vi ne | ב | | ב | ב | |
| G as in Gi rl | ג | Gimmel | ג | ג | 3 |
| D as in Do or | ד | Dalet | ד | ד | 4 |
| H as in Ho use | ה | Hey | ה | ה | 5 |
| V as in Vi ne | ו | Vav | ו | ו | 6 |
| Z as in Ze bra | ז | Zayin | ז | ז | 7 |
| CH as in BaCH | ח | Chet | ח | ח | 8 |
| T as in Ta ll | ט | Tet | ט | ט | 9 |
| Y as in Ye s | י | Yod | י | י | 10 |
| K as in Ki tty | כ | Kaf | כ | כ | 20 |
| CH as in BaCH | כ | | כ | כ | |
| L as in Lo ok | ל | Lamed | ל | ל | 30 |
| M as in Mo on | מ | Mem | מ | מ | 40 |
| N as in No w | נ | Nun | נ | נ | 50 |
| S as in Su n | ס | Samech | ס | ס | 60 |
| Silent letter | ע | Ayin | ע | ע | 70 |
| P as in Pa rk | פ | Pey | פ | פ | 80 |
| F as in Fo od | פ | | פ | פ | |
| TS as in NuTS | צ | Tsade | צ | צ | 90 |
| K as in Ki tty | ק | Kof | ק | ק | 100 |
| R as in Ro bin | ר | Resh | ר | ר | 200 |
| SH as in SH e | ש | Shin | ש | ש | 300 |
| S as in Su n | ש | | ש | ש | |
| T as in Ta ll | ת | Tav | ת | ת | 400 |

| Vowels |
|-----------------------------|
| Ɑ a as in yacht פתיח |
| Ɑ a as in yacht קפיץ |
| Ɑ ee as in bee תיק |
| Ɑ ay as in hay צרי |
| Ɑ e as in bed סגול |
| Ɑ or Ɑ o as in row חולם |
| Ɑ oo as in pool קבוצ |
| Ɑ oo as in pool שורק |
| Ɑ o as in row תפוח קבוצ |
| Ɑ silent/short sound שנא |

EKS Publishing Co.
322 Castro St.
Oakland, CA 94607

Phone: 877-7-HEBREW
877-743-2739
Fax: 510-251-9102
Email: orders@ekspublishing.com

EB324 © 2010 EKS Publishing Co.

HEBREW INTO ENGLISH CALENDAR MONTHS & DAYS OF THE WEEK

MODERN HEBREW CALENDAR MONTHS

| HEBREW | ENGLISH | NUMBER | LENGTH (DAYS) | CIVIL EQUIVALENT |
|------------------|--|--------------------------|---------------|-------------------|
| ניסן | Nissan (Aviv/Abib*) | 1 | 30 | March-April |
| אייר | Iyar (Ziv) | 2 | 29 | April-May |
| סיון | Sivan | 3 | 30 | May-June |
| תמוז | Tammuz | 4 | 29 | June-July |
| אב | Av | 5 | 30 | July-August |
| אלול | Elul | 6 | 29 | August-September |
| תשרי | Tishri (Ethanim) | 7 | 30 | September-October |
| חשוון | Cheshvan (Bul) | 8 | 29 or 30 | October-November |
| כסלו | Kislev | 9 | 30 or 29 | November-December |
| טבת | Tevet | 10 | 29 | December-January |
| שבט | Shevat | 11 | 30 | January-February |
| אדר א' | Adar I (leap years only) | 12 | 30 | February-March |
| אדר ב' אדר א' | Adar (called Adar Beit in leap years) | 12 (13 in leap years) | 29 | March-April |

*Original Hebrew name given in Torah

Note: All other names are of Phoenician/Canaanite or Babylonian origin.

Additional month added during Leap Years. About every 3rd year. There are 7 leap years in a 19 year cycle.



DAYS OF THE WEEK

| HEBREW | TRANSLITERATION | ENGLISH |
|-----------|-----------------|---------------------------|
| יום ראשון | Yom Rishon | First Day (Sunday) |
| יום שני | Yom Sheini | Second Day (Monday) |
| יום שלישי | Yom Shlishi | Third Day (Tuesday) |
| יום רביעי | Yom R'vi'i | Fourth Day (Wednesday) |
| יום חמישי | Yom Chamishi | Fifth Day (Thursday) |
| יום שישי | Yom Shishi | Sixth Day (Friday) |
| יום שבת | Yom Shabbat | Seventh Day (Saturday) |

Note: The Father's day begins at sundown to sundown. In addition, the days of the week as shown on the gregorian calendar (Sunday-Saturday) are associated with idolatry and false dieties; therefore, we avoid their use. Shemoth (Exodus) 23:13 tells us to pay attention to everything the Father says, and do not invoke the names of other gods or even let them be heard crossing our lips.



RECOMMENDED READINGS

Books, Bibles, Web Sites, E-mail Addresses,
Newsletters & Other Torah Media



BOOKS:

1. "Come Out of Her My People" – C. J. Koster
2. "Too Long in the Sun" – Richard M. Rives
3. "The Great Falling Away" - Don Esposito
4. "The Chosen People" - Don Esposito
5. "Who Is The Messiah Of Israel?" - Don Esposito
6. "Seven Festivals of The Messiah" - Eddie Chumney (Out of print book but one can still download this title)
7. "Yeshua" – Eddie Chumney (Copies of this book can be purchased for individual or group study by emailing Eddie Chumney at chumney@hebroots.org)
8. "Messianic Torah Devotional" – Kevin Geoffrey
9. "Pagan Christianity?" – Frank Viola and George Barna



BIBLES:

1. The Scriptures –The Institute for Scripture Research
2. Complete Jewish Bible (CJB) – An English Version by David Stern
3. Halleluyah Scriptures - (a Restored Paleo Hebrew Name Scriptures) web address: www.halleluyahscriptures.com (to order a free copy)





WEB SITES:

1. www.FirstTab.org – *First Tabernacle Fellowship*
2. www.ustream.TV/channel/ftf_tabernacle (*Ustream live FTF Sabbath teachings broadcast*)
3. www.Yah-tube.com - Rico Cortes
4. www.wisdomintorah.com – Rico Cortes
5. www.Godslearningchannel.com
6. www.coyhwh.com - *Congregation of YHWH in Jerusalem*
7. www.hebroots.com - *Hebraic Heritage Ministries Int'l*
8. www.toolonginthesun.com – Richard M. Rives
9. www.hebraicrootstelevision.com - *Hebraic Roots Network*

EMAIL ADDRESSES:

1. FTF@FirstTab.org - *First Tabernacle Fellowship's email* – Contact Pastor Holman
2. wisdomintorah@yahoo.com - Rico Cortes
3. chumney@hebroots.org - Eddie Chumney



OTHER TORAH OR HEBRAIC MESSIANIC-INSPIRED SOCIAL MEDIA CONTRIBUTORS, NEWSLETTERS & DVD AUTHORS/TEACHERS:



1. “From Genesis to Revelation” – Eddie Chumney (*This is a 6 DVD set*)
2. “Time is the Ally of Deceit” – Richard M. Rives (*DVD*)
3. “Hath God Said?”- Richard M. Rives (*DVD*)
4. “First Tabernacle Fellowship Newsletter” – Dr. Marsha Gilliam



GLOSSARY OF HEBREW TERMS
from the
COMPLETE JEWISH BIBLE (CJB)

| | |
|----------------------------|--|
| Abba | An affectionate way to say “Father” |
| Acharei Mot | “ <u>AFTER DEATH</u> ” - (Parashah 29 – <i>Vayikra (Leviticus)</i> 16:1 - 18:30) |
| Acharit-hayamim | Literally, “the end of days”, the End Times or “latter days” |
| Adamah (Adam) | The first man; the word means “man” or “human” generically; from Hebrew root a-d-m, “red”. |
| Aharon | Aaron – Moshe’s brother |
| Alef | 1 st letter of the Hebrew alphabet |
| Amein | “It is true”, “So be it” (not pronounced as “amen”) |
| Amen | The name of a false diety, merging of gods Amen and Ra which produced sun god, Amen-Ra. |
| ‘amha’aretz | literally, “people of the Land” |
| Aser (Ashur) | 8 th son of Ya’akov. (Mother: <i>Zilpah</i>) |
| Avi-‘Ad | Eternal Father |
| Avinu | Our Father. |
| Avraham | Abraham, 1 st of the 3 Patriarchs of the Hebrew people |
| ‘Ayin | 16 th letter of the Hebrew alphabet |
| ‘Azah | Gaza |
| Balak | “ <u>BALAK, THE SON OF TZIPPOR</u> ” - (Parashah 40 – <i>B’midbar (Numbers)</i> 22:2 - 25:9) |
| bar | Son “Bar-” before a name means “son of” or “descendant of,” |
| bat | daughter, “Bat-“ before a name means “daughter of”. |
| B’chukkotai | “ <u>BY MY REGULATIONS</u> ”- (Parashah 33 – <i>Vayikra (Leviticus)</i> 26:3 - 27:34) |
| B’ha’alotkha | “ <u>WHEN YOU SET UP</u> ” - (Parashah 36 – <i>B’midbar (Numbers)</i> 8:1-12:16) |
| Bet (Vet) | 2 nd letter of the Hebrew alphabet |
| B’har | “ <u>ON MOUNT</u> ” - (Parashah 32 – <i>Vayikra (Leviticus)</i> 25:1 - 26:2) |
| B’liya’al (Belial) | Another name for Satan, the Adversary. The Hebrew means “without profit, worthless.” |
| Binyamin (Benjamin) | 12 th son of Ya’akov. (Mother: <i>Rachel</i>). |
| B’midbar | “ <u>IN THE DESERT</u> ” – (Parashah 34 – <i>B’midbar (Numbers)</i> 1:1 - 4:20) |
| Bo | “ <u>GO</u> ”- (Parashah 15 – <i>Sh’mot (Exodus)</i> 10:1-13:16) |

| | |
|--------------------------------------|--|
| B'rakhah khot | Blessing(s), benediction(s). The word comes from berekh (knee) and shows the connection between worship and kneeling. To “make a B'rakhah” is to say a blessing, to bless. |
| B'resheet | “ <u>IN THE BEGINNING</u> ” – (Parashah 1 – B'resheet (Genesis) 1:1 - 6:8) |
| B'rit | Covenant, contract. |
| B'rit Hadashah | Renewed Covenant (New Testament) |
| B'rit Milah | Literally, “covenant of circumcision”. |
| B'shallach | “ <u>AFTER HE HAD LET GO</u> ” – (Parashah 16 - Sh'mot (Exodus) 13:17 - 17:16) |
| Chasiyd | All Merciful Elohim. |
| Cohen | (pl. cohanim) – Priest |
| Cohen ha gadol | The high priest |
| Dalet | 4 th letter of the Hebrew alphabet |
| Dan | 5 th son of Ya'akov. (Mother: Bilhah) |
| Davning | Praying |
| D'varim | “ <u>WORDS</u> ” – (Parashah 44 – D'varim (Deuteronomy) 1:1 - 3:22) |
| Echad | One, unity |
| Ephah (Eifah) | Bushel dry-measure |
| 'Ekev | “ <u>BECAUSE</u> ” – (Parashah 46 - D'varim (Deuteronomy) 7:12 - 11:25) |
| El 'Elyon | Elohim Most High |
| El Gibbor | Mighty Elohim |
| El Ro'i | You, Elohim see me |
| El Shaddai | Elohim Almighty |
| Eliyah, -yahu (Elijah, Elias) | Tanakh prophet and miracle worker who did not die but was taken up into heaven. |
| Eloheinu | Our Yahweh – Elohim |
| Elohim | Yahweh (The Creator) |
| 'Elyon | Most High |
| Emissaries | Apostles |
| Emor | “ <u>SPEAK</u> ” – (Parashah 31 –Vayikra (Leviticus) 21:1 - 24:23) |
| Eretz | Earth, land |
| Eretz Yisra'el | The Land of Yisra'el. |
| Esav (Esau) | Brother of Ya'akov. |
| Gad | 7 th son of Ya'akov. (Mother: Zilpah) |
| Gimel | 3 rd letter of the Hebrew alphabet |
| Goy, pl. Goyim | Variously rendered “Gentile”, “nation”, “pagan”. |
| Goyishe | Gentile |

| | |
|------------------------------|---|
| Ha'azinu | " <u>HEAR</u> " – (Parashah 53 – <i>D'varim (Deuteronomy) 32:1-52</i>) |
| Ha'Elyon | The Most High |
| Ha 'Eretz | The Land (Yisra'el) |
| Haftarah | Weekly reading portion from the prophets. |
| Haggar (Agar) | Sarai's (Sarah) Egyptian handmaiden |
| Halakhah | Jewish law. |
| Halleluyah! | A command in the plural, "Praise Yah" |
| Hallel | Literally, "praise". |
| Hallah (Challah) | Loaf or cake. The modern popular meaning is the special bread eaten on <i>Shabbat</i> . |
| Hametz (Chametz) | Leavened dough, either cooked or not. |
| HaMashiach | The Messiah |
| HaM'vorakh | " <i>The Blessed One</i> " a euphemism for Yud-Heh-Vav-Heh. |
| Hanukkah (Chanukah) | " <u>The Feast of Dedication</u> " Not one of the Biblical Feasts commanded by Yahweh, but it is mentioned in <i>Yochanan (John) 10:22</i> . |
| HaShamayim | The Heavens |
| HaShem | " <i>The Name</i> ", i.e. Yud-Heh-Vav-Heh |
| Hayyei-Sarah | " <u>SARAH'S LIFE</u> " – (Parashah 5 – <i>B'resheet (Genesis) 23:1 - 25:18</i>) |
| Havah (Eve) | The first woman. |
| Heh | 5 th letter of the Hebrew alphabet |
| HeKal | Temple, palace |
| Het | 8 th letter of the Hebrew alphabet |
| Hevel (Abel) | Adamah (Adam) and Havah's (Eve) 2 nd son, killed by Kayin (Cain) |
| Hukkat | " <u>REGULATION</u> " – (Parashah 39 – <i>B'midbar (Numbers) 19:1 - 22:1</i>) |
| Hutzpah | Boldness, audacity, insolence, nerve, gall or a combination thereof. |
| 'Immanu El (Immanuel) | " <i>Yahweh with us</i> " or " <i>Yahweh is with us</i> ". Name to be given to the child of the ' <i>almah</i> (young woman, virgin) in <i>Yasha'yahu (Isaiah) 7:14</i> and applied by Mattityahu to Yahshua. |
| ish | Man |
| ishah | Woman |
| Iyov | Job (<i>see You</i>) |
| Kaf | 11 th letter of the Hebrew alphabet |
| Kapparah | Atonement, expiation, propitiation; more loosely: forgiveness, pardon |
| Kav la-kav | Line by line |
| | |

| | |
|------------------------------------|---|
| Kayin (Cain) | Adamah (Adam) and Havah's (Eve) first son, who killed Hevel (Abel). |
| Kefa (Peter) | Name given by Yahshua to Shim'on Bar-Yochanan. |
| Kena'an (Canaan) | Ancient name for the Land of Yisra'el. In Acts 13:19, Sha'ul points out that Elohim gave Kena'an to the people of Yisra'el as an inheritance. |
| Keruv/K'ruvim | Cherub(s), Heavenly creatures (angels) |
| Ki Tavo | " <u>WHEN YOU COME</u> " - (Parashah 50 – D'varim (Deuteronomy) 26:1 - 29:8) |
| Ki Tetze | " <u>WHEN YOU GO OUT</u> " - (Parashah 49 – D'varim (Deuteronomy) 21:10 - 25:19) |
| Ki Tissa | " <u>WHEN YOU TAKE</u> " - (Parashah 21- Sh'mot (Exodus) 30:11 - 34:35) |
| K'doshim | " <u>HOLY PEOPLE</u> " - (Parashah 30 – Vayikra (Leviticus) 19:1 - 20:27) |
| Korach | " <u>KORAH</u> " – (Parashah 38 – B'midbar (Numbers) 16:1 - 18:32) |
| Korah (Korach) | Levite who led rebellion against Moshe in the desert; Elohim punished him by having the earth swallow him alive. |
| K'tuvim | " <u>Writings</u> ", the third of the three parts of the Tanakh |
| Kuf (Qoph) | 19 th letter of the Hebrew alphabet |
| Lamed (Lamedh) | 12 th letter of the Hebrew alphabet |
| Lekh L'kha | " <u>GET YOURSELF OUT</u> " - (Parashah 3 – B'reshheet (Genesis) 12:1 - 17:27) |
| Levi | 3 rd son of Ya'akov. (Mother: Leah) |
| Levite (Levi) - pl. L'vi'im | Temple worker. The Torah prescribes that the descendents of Levi would be priests & Levites. |
| Maftir | Last few verses of Torah portion. (Weekly portion) |
| Malkenu | Our King. |
| Man (Manna) | Bread Yahweh gave the people of Yisra'el as they wandered 40 years in the desert. |
| Maneh – pl. manim | Sum of money 100 denarii |
| Marana, ta! (Maranatha!) | "Our Master, come!" |
| Maror | Bitter herbs, set for the seder at Pesach (Passover). |
| Masa 'ei | " <u>STAGES</u> " - (Parashah 43 – B'midbar (Numbers) 33:1-36:13) |
| Mashiach | Messiah – literally, "anointed one" |
| Maskil | An instructional poem |
| Mattityah, yahu (Matthew) | One of Yahshua's twelve talmidim |
| | |

| | |
|-----------------------------------|---|
| Mattot | “ <u>TRIBES</u> ” - (Parashah 42 – B’midbar (Numbers) 30:2(1) - 32:42) |
| Matzah - pl. Matzot | Unleavened bread. |
| Mem | 13 th letter of the Hebrew alphabet |
| Menorah | Lamp, the one in the temple had 7 branches |
| Mentsh | A good reliable person |
| Meshugga | Crazy. Meshugga'im – Crazy people. |
| Messiah | The anointed one. A Savior or liberator of a people. |
| Messianic | Of or relating to a Messiah; messianic hopes. |
| Messianic Community | Believers in Messiah grafted as wild olive branches into a Hebrew cultivated olive tree some of whose branches fell off but will one day be grafted back into their own olive tree so that in the end, “ <i>all Yisra’el will be saved</i> ”. Romiyim (Romans) 11 |
| Messianic Jew | A Jew (from the tribe of Y'hudah) who honors Yahshua as the Messiah. |
| Mezuzah | A parchment inscribed with specified Hebrew verses from the Torah, often contained in a decorative case and attached to the doorpost of a house as a sign of faith. – <i>D'varim (Deuteronomy) 6:9</i> |
| Midrash | Interpreter, the hearer is expected to understand that the maker of the <i>midrash</i> is not expounding the plain meaning of the text but introducing his own ideas. |
| Mikhtam | Poem |
| Mikketz | “ <u>AT THE END</u> ” - (Parashah 10 – B’resheet (Genesis) 41:1 - 44:17) |
| Mishpatim | “ <u>RULINGS</u> ” - (Parashah 18 – Sh’mot (Exodus) 21:1-24:18) |
| Mitzrayim (Mizraim) | Egypt |
| Mitzvah - pl. Mitzvot | Commandment, general principle for living. |
| Moshe (Moses) | Led Yisra’el from Mitzrayim (Egypt). Agent through whom Yisra’el received the Torah. |
| Motza’ei-Shabbat | Literally, the “ <i>going-out of the Sabbath</i> ”, i.e. Yom Shabbat (Saturday) night. By biblical and Hebraic reckoning days begin at sunset. |
| Moyadim | The Father’s Appointed Times. |
| M’tzora | “ <u>PERSON AFFLICTED WITH TZARA’AT</u> ” - (Parashah 28 – Vayikra (Leviticus) 14:1 - 15:33) |
| Naftali (Naphtali/Niphtal) | 6 th son of Ya’akov. (Mother: Bilhah). |
| Naso | “ <u>TAKE</u> ” – (Parashah 35 – B’midbar (Numbers) 4:21-7:89) |

| | |
|-----------------------------|---|
| Natzeret (Nazareth) | Town in the Galil where Yahshua grew up and lived most of his life. |
| Nephesh | Soul |
| Nevi'im | " <i>Prophets</i> ", the second of the three parts of the <i>Tanakh</i> . |
| Nitzavim | " <u>STANDING</u> " - (Parashah 51- <i>D'varim (Deuteronomy)</i> 29:9(10) - 30:20) |
| Noach (Noah) | Builder of the Ark, survivor of the Flood and ancestor of all mankind. |
| Noach | " <u>NOAH</u> " – (Parashah 2 – <i>B'reshet (Genesis)</i> 6:9 – 11:32) |
| Nudnik | 1) A bore; 2) a pest; 3) both. |
| Nun | 14 th letter of the Hebrew alphabet |
| 'Olah | Burnt offering, that which goes up. |
| 'Olam habba | The world to come, the age to come. |
| 'Olam hazeh | This world, this age. |
| 'Omer | Two-quart dry measure. |
| Parashah | Torah " <i>portion</i> " readings. (<i>Weekly readings</i>) |
| Pesach | " <i>Passover</i> ". The feast which celebrates the Exodus of the Nation of Yisra'el from Mitzrayim (Egypt) under the leadership of Moshe. |
| Peh (Pe) | 17 th letter of the Hebrew alphabet. |
| Phinehas (Pinchas) | The son of El'azar; the son of Aharon the <i>cohen</i> , who deflected Elohim's anger from the people of Yisra'el by being zealous like Elohim. |
| Pinchas | " <u>PHINEHAS</u> " - (Parashah 41 – <i>B'midbar (Numbers)</i> 25:10 - 30:1(29:40) |
| P'kudei | " <u>ACCOUNTS</u> " - (Parashah 23 – <i>Sh'mot (Exodus)</i> 38:21 - 40:38) |
| P'leshet | Palestine |
| P'lishti -tim | Philistines |
| P'rushim (Pharisees) | One of the main components of the religious establishment in Yahshua's time. |
| Purim | Festival decreed by Mordekhai in the book of Ester to celebrate the victory of the Jews of Shushan over Haman's evil plot. |
| Rabbi | Literally " <i>my great one</i> ", hence a teacher. |
| Rachel | Wife of Ya'akov. |
| Re'eh | " <u>SEE</u> " - (Parashah 47 – <i>D'varim (Deuteronomy)</i> 11:26 - 16:17) |
| Resh | 20 th letter of the Hebrew alphabet. |
| Re'uven (Reuben) | The 1 st son of Ya'akov. (<i>Mother: Leah</i>) |
| Rivkah (Rebecca) | Wife of Yitz'chak. |
| | |

| | |
|--|---|
| Rosh-Hodesh | The New Moon. A festival, observed according to Scripture, celebrating the beginning of each lunar month. |
| Ruach ha'Qodesh | The Holy Spirit |
| Samekh | 15 th letter of the Hebrew alphabet |
| Sanhedrin | Religious court of Yisra'el. |
| Seder | The ceremonial evening meal with which <i>Pesach</i> (Passover) begins. |
| Sekhel | Intelligence, common sense, “smarts”. |
| Selah | Pause and think about it. |
| Shabbat (Sabbath) – pl. Shabbatot | Begins sunset 6 th day of the week Yom Shi Shi (Friday) to Sunset Yom Shabbat (Saturday) |
| Shaddai | “See <i>El Shaddai</i> ” |
| Shalom | Peace, tranquility, safety, well-being, welfare, health, contentment, success, comfort, wholeness and integrity. “ <i>Shalom!</i> ” is a common greeting. |
| Shalom aleikhem | “Peace be upon you!” (plural) - A common greeting. |
| Shalom rav! | “Abundant peace!” - A greeting. |
| Sha'ul (Saul) | Also known as Paul. |
| Shavu'ot | “ <i>The Feast of Weeks</i> ”, since it comes seven weeks after Passover; also called Pentecost, since one counts 50 days after Passover. |
| Shekel | A weight variously from 3 to 6/10 th of an ounce. |
| Shim'on | 2 nd son of Ya'akov. (Mother: Leah) |
| Shim'on Kefa (Simon Peter) | One of the twelve emissaries of Yahshua. |
| Shin | 21 st letter of the Hebrew Alphabet |
| Shiv'ah | Literally, “seven”. After the burial of a father, mother, brother, sister, son, daughter or spouse a Jewish mourner remains at home for seven days, this custom is called “sitting <i>shiv'ah</i> ” |
| Sh'khinah | Divine Presence, the manifest glory of Elohim present with men. |
| Shlach L'kha | “ <u>SEND ON YOUR BEHALF</u> ” - (Parashah 37 – B'midbar (Numbers) 13:1 - 5:41) |
| Shlomo (Solomon) | King of Yisra'el. Son of David and Bathsheba. |
| Sh'mini | “ <u>EIGHTH</u> ” - (Parashah 26 –Vayikra (Leviticus) 9:1 - 11:47) |
| Shmoose | Engage in friendly gossipy chit-chat. It is derived from shmu'ot, “things heard, rumors”. |
| Sh'mot | “ <u>NAMES</u> ” - (Parashah 13 – Sh'mot (Exodus) 1:1 - 6:1) |
| Sh'mu'el (Samuel) | Prophet in the days of Kings Sha'ul & David |

| | |
|------------------------------------|---|
| Shofar | Ram's horn; often rendered as "trumpet". |
| Shof'tim | "JUDGES" - (Parashah 48 – D'uarim (Deuteronomy) 16:18 - 21:9) |
| Sh'ol (Hades, hell) (Sheol) | The place of the dead, according to the Scriptures. |
| Shomron (Samaria) | Region of Eretz-Yisra'el in the hill country north of Yerushalayim & south of Galil. |
| Shomronim | Samaritans |
| Sinai | Mountain in the desert between Mitzrayim & Eretz-Yisra'el where Yisra'el received the <i>Torah</i> from Elohim through Moshe. |
| S'mikhah | Laying on of hands, hence ordination, grant of authority. |
| Sukkot (Succoth) | " <u>The Feast of Booths (Tabernacles)</u> ", celebrating the forty years when the people of Yisra'el lived in sukkot (booths, tents, shacks; singular sukkah) in the desert between Mitzrayim & Eretz-Yisra'el. |
| Taddai (Thaddeus) | One of the twelve emissaries of Yahshua. |
| Talent | A weight variously between 60 & 100 pounds. |
| Talmidim (Talmid) | Disciples (Disciple) |
| Tanakh | Acronym formed from the first letters of the three parts of the Hebrew Bible: <i>Torah</i> , <i>Nevi'im</i> and <i>K'tuvim</i> . – Hence the Old Testament. Rendered "scripture" or "it is written" in most translations of the New Testament. The reason the NT writers cite the <i>Tanakh</i> so frequently is that they understand it is Elohim's authoritative Word to mankind. |
| Tarshish | Ships seaworthy enough to sail to Tarshish. |
| Tav | Last - 22 nd letter of the Hebrew alphabet. |
| Tazria | " <u>SHE CONCEIVES</u> " - (Parashah 27 – Vayikra (Leviticus) 12:1 - 13:49) |
| Teshuvah | Repentance |
| Tet (Teth) | 9 th letter of the Hebrew alphabet. |
| Tetzaveh | " <u>YOU ARE TO ORDER</u> " - (Parashah 20 – Sh'mot (Exodus) 27:20 - 30:10) |
| Tol'dot | " <u>HISTORY</u> " - (Parashah 6 – B'reshet (Genesis) 25:19 - 28:9) |
| T'oma (Thomas) | One of the twelve emissaries of Yahshua. |
| Torah | Literally, "teaching". The Five Books of Moshe, The Pentateuch (<i>Genesis, Exodus, Leviticus, Numbers & Deuteronomy</i>) called the <i>Written Torah</i> . |
| T'rumah | " <u>CONTRIBUTION</u> " - (Parashah 19 – Sh'mot (Exodus) 25:1 - 27:19) |
| Tseh'dek | Righteousness |

| | |
|-----------------------------------|---|
| Tsuris | Troubles |
| Tzaddik – pl. Tzaddikim | Righteous person. |
| Tzadeh (Tsadhe) | 18 th letter of the Hebrew alphabet. |
| Tzara’at | Leprosy |
| Tzav | “ <u>GIVE AN ORDER</u> ” - (Parashah 25 – Vayikra (Leviticus) 6:1(8) - 8:36) |
| Tzav la tzav | Precept by precept. |
| Tz’dukim | Sadducees, one of the two main components of the religious establishment in Yahshua’s time, the other being the P’rushim. |
| Tzedakah | Literally “righteousness”. |
| Tzedekyah | Zedekiah |
| Tzi tzi – pl. tzi tzi yot | Specially made fringes worn on the four corners of a man’s tallit, fulfilling the mitzvah in B’midbar (Numbers) 15:37-41. In ancient times, including the first century, the tallit was a cloak or robe included in normal male attire. After clothes stopped being made with corners, Judaism created the modern tallit (prayer shawl) so that the mitzvah could be performed. |
| Tziyon (Zion) | Mount Tziyon was originally the City of David. |
| Tzva’ot | Armies, hosts. |
| V’era | “ <u>I APPEARED</u> ” - (Parashah 14 – Sh’mot (Exodus) 6:2 - 9:35) |
| Va’etchanan | “ <u>I PLEADED</u> ” - (Parashah 45 – D’varim (Deuteronomy) 3:23 - 7:11) |
| Vav (Waw – ancient Hebrew) | 6 th letter of the Hebrew alphabet. |
| Vayak’hel | “ <u>HE ASSEMBLED</u> ” - (Parashah 22 – Sh’mot (Exodus) 35:1 - 38:20) |
| Vayechi | “ <u>HE LIVED</u> ” - (Parashah 12 – B’resheet (Genesis) 47:28 - 50:26) |
| Vayelekh | “ <u>HE WENT</u> ” - (Parashah 52 – D’varim (Deuteronomy) 31:1 - 30) |
| Vayera | “ <u>HE APPEARED</u> ” - (Parashah 4 – B’resheet (Genesis) 18:1 - 22:24) |
| Vayeshev | “ <u>HE CONTINUED LIVING</u> ” - (Parashah 9 – B’resheet (Genesis) 37:1 - 40:23) |
| Vayetze | “ <u>HE WENT OUT</u> ” - (Parashah 7 – B’resheet (Genesis) 28:10-32:3(2)) |
| Vayigash | “ <u>HE APPROACHED</u> ” - (Parashah 11 – B’resheet (Genesis) 44:18 - 47:27) |
| | |

| | |
|---|--|
| Vayikra | “ <u>HE CALLED</u> ” - (Parashah 24 – <i>Vayikra (Leviticus) 1:1 - 5:26(6,7)</i>) |
| Vayishlach | “ <u>HE SENT</u> ” - (Parashah 8 – <i>B’resheet (Genesis) 32:4 - 36:43</i>) |
| V’Zot HaBrachah | “ <u>THIS IS THE BLESSING</u> ” - (Parashah 54 – <i>D’varim (Deuteronomy) 33:1 - 34:12</i>) |
| Ya’akov (Jacob) | Name changed to Yisra’el. (see <i>Yisra’el</i>) |
| Yahshua | Our Savior (Yah is Salvation). |
| Yah | A name of Elohim. Shortened form of Yahweh. |
| Yarden | Jordan river flowing from Mount Hermon in the north to Lake Kinneret and into the Dead Sea. |
| Yechezk’el (Yehezqel) | Ezekiel |
| Yericho (Jericho) | One of the world’s oldest cities. |
| Yerushalayim (Jerusalem) | Capital of <i>Eretz’Yisra’el</i> since the days of King David. |
| Yesha’yah, -yahu | Isaiah, <i>Tanakh</i> prophet. |
| Y’hoshafat (Jehoshaphat) | King of Y’udah. |
| Y’hoshua (Joshua) | Leader of the people of Yisra’el who led the conquest of <i>Eretz-Yisra’el</i> after Moshe’s death. The name means “ <i>Y-H-V-H saves, Y-H-V-H delivers</i> ”. |
| Y’hudah (Judah) | 4 th son of Ya’akov. (Mother: <i>Leah</i>) |
| Y’hudah (Judea) | The portion of <i>Eretz-Yisra’el</i> allotted to the tribe of Y’udah. Yerushalayim was at its northern border, and it extended southward past Hevron (Hebron). |
| Y’hudah of K’riot (Judas Iscariot) | Yahshua’s betrayer. |
| Yirmeyah, -yahu (Jeremiah) | <i>Tanakh</i> prophet. |
| Yishma’el (Ishmael) | Avraham’s son (Mother: <i>Haggar</i>) |
| Yisra’el | 3 rd of the three Patriarchs of the Hebrew People. Name changed from Ya’akov. |
| Yissakhar (Issachar) | 9 th son of Ya’akov. (Mother: <i>Leah</i>). |
| Yitro (Jethro) | The priest of Midyan, Moshe’s father-in-law. |
| Yitro | “ <u>JETHRO</u> ” - (Parashah 17 – <i>Sh’mot (Exodus) 18:1 - 20:23(26)</i>) |
| Yitz’chak (Isaac) | 2 nd of the three Patriarchs of the Hebrew People. |
| Yochanan (John) | <i>Talmid</i> of Yahshua. |
| | |
| | |

LIST OF PARASHAH READINGS

| DATE READ | NO. | HEBREW NAME | ENGLISH TRANSLATION | READING |
|-----------------------------|-----|--------------|--------------------------------|-------------------------|
| BERESHITH (GENESIS) | | | | |
| | 1 | B'reshet | In The Beginning | Bereshith 1:1-6:8 |
| | 2 | Noach | Noah | Bereshith 6:9-11:32 |
| | 3 | Lekh L'kha | Get Yourself Out | Bereshith 12:1-17:27 |
| | 4 | Vayera | He Appeared | Bereshith 18:1-22:24 |
| | 5 | Hayyei-Sarah | Sarah's Life | Bereshith 23:1-25:18 |
| | 6 | Tol'dot | History | Bereshith 25:19-28:9 |
| | 7 | Vayetze | He Went Out | Bereshith 28:10-32:3(2) |
| | 8 | Vayishlach | He Sent | Bereshith 32:4-36:43 |
| | 9 | Vayeshev | He Continued Living | Bereshith 37:1-40:23 |
| | 10 | Mikketz | At The End | Bereshith 41:1-44:17 |
| | 11 | Vayigash | He Approached | Bereshith 44:18-47:27 |
| | 12 | Vayechi | He Lived | Bereshith 47:28-50:26 |
| SHEMOTH (EXODUS) | | | | |
| | 13 | Sh'mot | Names | Shemoth 1:1-6:1 |
| | 14 | V'era | I Appeared | Shemoth 6:2-9:35 |
| | 15 | Bo | Go | Shemoth 10:1-13:16 |
| | 16 | B'shallach | After He Had Let Go | Shemoth 13:17-17:16 |
| | 17 | Yitro | Jethro | Shemoth 18:1-20:23(26) |
| | 18 | Mishpatim | Rulings | Shemoth 21:1-24:18 |
| | 19 | T'rumah | Contribution | Shemoth 25:1-27:19 |
| | 20 | Tetzaveh | You Are To Order | Shemoth 27:20-30:10 |
| | 21 | Ki Tissa | When You Take | Shemoth 30:11-34:35 |
| | 22 | Vayak'hel | He Assembled | Shemoth 35:1-38:20 |
| | 23 | P'kudei | Accounts | Shemoth 38:21-40:38 |
| WAYYIQRA (LEVITICUS) | | | | |
| | 24 | Vayikra | He Called | Wayyiqra 1:1-5:26(6:7) |
| | 25 | Tzav | Give An Order | Wayyiqra 6:1(8)-8:36 |
| | 26 | Sh'mini | Eighth | Wayyiqra 9:1-11:47 |
| | 27 | Tazria | She Conceives | Wayyiqra 12:1-13:49 |
| | 28 | M'tzora | Person Afflicted With Tzara'at | Wayyiqra 14:1-15:33 |
| | 29 | Acharei Mot | After Death | Wayyiqra 16:1-18:30 |
| | 30 | K'doshim | Holy People | Wayyiqra 19:1-20:27 |
| | 31 | Emor | Speak | Wayyiqra 21:1-24:23 |
| | 32 | B'har | On Mount | Wayyiqra 25:1-26:2 |
| | 33 | B'chukkotai | By My Regulations | Wayyiqra 26:3-27:34 |

