

Adventures of Artifice in Language Land

The Sophistry of Sacrifice

By Brother Gregory of HisHolyChurch.net

We have all heard the Bible stories and seen the pictures of altars of stones and burning pyres consuming animal sacrifices while devout men stand by gazing up to the heavens. Are these images truly the desire and intent of God or are they the product of misinformation, sophistry and superstitious delusions? It has been the contention of many students of the Bible that God never wanted the people to kill animals and burn them up on a pile of dead stones as some sort of religious practice or superstitious ritual. Could this be true?

Many people will attempt to hold that the translations of the ancient texts are clear and without flaw, but it is the authors meaning that is true revelation and not the translators opinion nor the thousands of contradictory interpretations, which we must seek.

The Adventures of Artifice in Language Land is not unlike Lewis Carrol's Alice in Wonderland and Through Looking Glass. There are strange sites in the journey down the rabbit hole and some examination of our own reflection. We are required to look at ourselves as we look at the strange things we encounter. We must look beyond what we see and learn to see what we have not seen. You will hear things that may not want to hear, things that may shake the foundations of what you believe. To get at the foundation of our delusions one must chop at the root of the tree of knowledge and expose all deceptions that have crept into our thinking. Like the taking of a splinter from an infected wound it may be very painful before relief comes. It is absolutely necessary to remove that splinter before true healing may take place. Many people will not like what they read in these pages and complain vehemently about what is said but like the line from Alice in Wonderland "*You should have said, 'It's extremely kind of you to tell me all this' ...*" Let us *follow the rabbit* in search of the truth.

Follow the Rabbit

The Essenes at the time of Christ prided themselves on their study of the ancient text but so did the Pharisees. They disagreed with each other. The Pharisees thought it was essential to kill animals and burn them up. They also considered sacrifice at the stone temple built by Herod the Great to be an essential part of their national faith and function. They even went so far as to compel the sacrifice of the people in order to fill the treasury from which they provided the benefits of the national government and of course their own salaries.

There were different groups of Essenes. In fact the word Essene has been so obscure that you will find dozens of opinions as to what it means. Just some of the interpretations are *expectant, Asian, pious ones, Fundamental*, even *king bee*, but my personal favorite is *healer*. They were not a homogeneous group and were often identified with different forms of the word *healer*.¹ They were constantly trying to heal or clean up the activities, life and practices of the nation, hence the ritual of washing or baptism.

They were not only healing the body and cleaning the wounds of the poor and injured, but they were trying to wash away the delusions and misconceptions that had muddied up the thinking of the people. There were many factions who had led the people down the road to bondage and tyranny, division and contention. Lies and half truths have taken the people on a path away from the kingdom of God and the ways of Abraham and Moses. Though they continued to profess the prophets they were actually at enmity with them. One of the common errors propagated by some of the many factions in Judea and the world, in the Essene opinion, was the need for animal blood sacrifice. They found it repulsive and abominable and simply incorrect. Yet, they based that belief on the same scriptures the

¹ Essene from *assaya*, which means doctor or healer.

Sadducee were using.

And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen [it], saith the LORD. Jeremiah 7:10,11

They did believe in free will sacrifice. They believed that regular sacrifice was an essential part of a health of a free nation. They were the kind of people who cared about their neighbor's rights as much as they care about their own. The godly citizens who had two coats would share with those who had none as John the Baptist clearly taught as he preached the kingdom of heaven at hand.² Herod the Great also sought converts to his version of the Kingdom of Heaven, but once you signed up you were compelled to give your offerings to support the social programs that his government set up.

The Essenes also understood the law of liberty required that all sacrifice was given by free choice and for the purpose of doing good to others.³ They received the sacrifices of the people, which they distributed to the needy of society in a national network of charity. They even had their own gate at the temple from which they worked. Although, most of them were spread out throughout the nation and beyond, serving the individual communities in a charitable network of service was essential to their ministry.

Even though the Essenes and their supporters were considered by some to be a political party they often held no office in government for two significant reasons. One, they would not take oaths, and two they would not exercise authority or compel the offerings of the people. They knew the Old Testament required that the offerings of the people for the general welfare of the nation was only to be by freewill choice. They knew that when the people called for a central leader they were rejecting God.⁴ They knew that Samuel told Saul that his kingdom would not last because he was foolish enough to force the offerings of the people.⁵

By the time Christ arrived the offerings of the people were forced through statutory regulations and a citizen could be arrested and imprisoned if they did not make the appropriate sacrifice to the central temple and its lucrative treasury. In 78 BC the Pharisees passed a statute that compelled the temple tax as a matter of law. This was enforced by *appointed civil magistrates* of Judea.⁶ These magistrates were called 'elohiyim מַלְאָכִים or word for *God* or *god* and was "applied as *deference to magistrates*"⁷ and "figuratively, a magistrate"⁸ in both Israel and Rome.

Man was created by God and was meant to be free under His authority. He was given free will and dominion over the earth. He was led to freedom under God by Abraham, Moses and Jesus, but man often returns to bondage where other men gain the power over him and are able to force his contributions. This is often lawfully done by offering benefits in exchange for the right to choose, i.e. Liberty. Through coveting these benefits of authoritarian benefactors men are often made merchandise, i.e. Human resources.

After the Judeans, who received the baptism of Christ's ministers, were cast out of the temple system

2 Luke 3:11 ...He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

3 And Kore the son of Imnah the Levite, the porter toward the east, [was] over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. 2 Chronicles 31:14

4 1 Samuel 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not **rejected** thee, but they have rejected me, that I should not reign over them. 1 Sa 10:19 And ye have this day **rejected** your God, ...

5 1 Samuel 13:13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue:

6 Salome- Alexandra (about 78 BC), that the Pharisaical party, being then in power, had carried an enactment by which the Temple tribute was to be enforced at law. Alfred Edersheim's book *The Temple*.

7 From Strong's's Ælohiym ... occasionally applied by way of deference to magistrates;...

8 From Strong's's theos of uncertain affinity; a deity,... figuratively, a magistrate; by Hebraism, very:..

of Herod, they came together in a virtual and virtuous community living under the “perfect law of liberty”. With the refusal of temple treasury benefits offered by the Pharisees they were set free from the corresponding obligations of paying into that system. Those who learned to forgive and give according to the needs of the Christian community survived and thrived in hard times that were ahead. Other nations had followed the system of forced contributions and benefactors who “exercised authority” but since there was freedom of religion you could be a part of any legitimate system of social welfare.

Thousand followed the ways of Christ, choosing liberty, free will offerings, hope and brotherhood as we see in acts. Rome had made its position clear, Jesus was the Christ, the anointed King. His appointed ministers could receive the contributions of the people and only they could bring charges of failure to pay to their members, which was of course forbidden by Christ as he taught the ways of the kingdom. The Pharisees continued to try to trump up charges against the Christians but even their strongest supporters, like Saul, began to abandon their way and follow the way of Christ.

“The annual Temple-tribute was allowed to be transported to Jerusalem, and the alienation of these funds by the civil magistrates treated as sacrilege. As the Jews objected to bear arms, or march, on the Sabbath, they were freed from military service. On similar grounds, they were not obliged to appear in courts of law on their holy days.”⁹

Systems like that of Herod's and what Rome had also become were more common at this point in history and they were also faltering under corruption, over spending and ever expanding inflation¹⁰ and government cost. They even began to debase the coins by removing silver in order to stretch available funds but skyrocketing inflation was the end result. Although such systems were common enough amongst the gentile¹¹ nations they did not instill the necessary national virtue of giving and thanksgiving taught by the prophets of the kingdom.

Rome had once depended upon freewill offerings for not both its military and its welfare system. Like the Israelites in the days of *foolish* Saul,¹² and then Solomon and Rehoboam,¹³ they moved to systems of compelled contributions, eventually licensing, regulating and controlling their temples through civil statutes and authority. Instead of charity they fostered covetousness through the agency of governmental power. They redistribute wealth, forced the contributions of the people, establish welfare and social benefits in abundance. But, even in a time of abundance and affluence, those systems weaken the virtuous character of the people and eat away at the bonds of brotherhood and community.¹⁴

We see the Bible talking about free will offerings,¹⁵ sacrifices and condemning forced sacrifices.¹⁶ What are these sacrifices really all about? It was about separating those of vice from those of virtue, the

9 Life and Times of Jesus the Messiah Chapt. V

10 Temples and Churches <http://www.hisholychurch.net/pdffiles/Achurchbk.PDF>

11 Gentile as in ethnos, meaning other nations.

12 1 Samuel 13:13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

<http://www.hisholychurch.net/sermon/Romans13.html#A10>

13 1 Kings 12:14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father [also] chastised you with whips, but I will chastise you with scorpions.

14 Ezekiel 16:49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

15 Ezra 7:16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which [is] in Jerusalem:

16 1 Samuel 13:12 “Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced *myself therefore*, and offered a burnt offering.” The words myself therefore are added by the translator. What Saul did was forced the people to give him what he needed to fight the philistines. He imposed the first tax on the people. Samuels response was clear. 1 Samuel 13:13 “And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.”

The theme of of being a benefactor of the people but not exercising authority in the collection of their offerings is consistent throughout the Bible, especially with Gospel of the kingdom preached by John, Jesus and the early Apostles.

covetous from the charitable, the loving from the brute, the faithful from those who rejected God rule over their lives. One system made us in the image of God and the other made us in the image of the beast. One system was based on liberty and the other was based on bondage.

“Are men the property of the state? Or are they free souls under God?

This same battle continues throughout the world?”¹⁷

Two major groups at the time of Christ had extremely different opinions of the scripture. They both read from the Old Testament. They both studied the scriptures, understood Hebrew, and sought to follow the teachings and precepts of God. They both disagreed completely over what should be considered clear statements of truth in the Biblical text. One rejected Christ as a matter of public policy, considered him to be a false teacher and continued to do their animal sacrifices, force contributions, pray in Hebrew, wear their robes and practice their rites and rituals. The other group did the opposite. Both claimed the Old Testament was divine in its origins.

The Old Testament was so popular with Christ and Christ's followers, i.e. Christians, that He and they quoted from it constantly. Christ preached the kingdom at hand, was the king of that kingdom according to thousands of people and even some of the most powerful governments officials of the time. Christ appointed ambassadors¹⁸ to preach and minister that kingdom and to baptize more people into it. but His ways of liberty and freewill offerings were not the ways of the world of Herod and Pilate of Rome.

So, what does the Bible really say? Whose opinion is correct? Should we consult the Judeans who followed and accepted the ways and sayings of Christ as to what the words of the old text meant or should we ask those who rejected and still reject Him? Do we have the message right today or has the enemy crept with damnable heresies and strange doctrines that no longer seem strange to us? Have we too been misled by sophistry and lies, misconceptions and half truths? Is a strong delusion coming or is it already here? How do we find the truth? Must we go back to the basics? Should we go where few ministers have gone and even less want to go?

If we are to seek the kingdom and His righteousness there is no stone that should be left unturned. We must explore the source and look at all things anew. We must see with new and humble eyes and seek to understand that God is the same today as he was yesterday and that it is us who must repent and seek not only His kingdom but the righteousness that has never changed.

For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little: Isaiah 28:10

¹⁷ Cecil B. DeMille in “The Ten Commandments.”

¹⁸ Apostle. apos tol ov apostolos , translated apostle and is the Greek word for Ambassador to a government.

The Invention and Convention of Language

Samuel Johnson, who authored the first English dictionaries, tells us that “Words are the signs of ideas.” And it is not the ideas and signs of the Pharisees which we are seeking, but the meaning of the author of the Bible. Part of the answer to this historic conundrum may be found in the language itself.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon. Ex. 20:25-26

The Hebrew word *rigmah* [h r̄ḡr̄] is translated into *council* but actually means literally “heap of stones”, or gathering of stones.¹⁹ It is from the Hebrew word *Regem* [Mḡr̄] which means *friend*²⁰ and is the same as *ragam* [Mḡr̄] meaning *stone*²¹. Both words have as a common origin [b ḡr̄] *regeb* clod (of earth). Why would the word for stoning and killing someone also mean friend? And why would a council of men be represented by the word for a gathering of stones. The idea that the term for stone might represent a man or that a gathering of stones might compose an altar of stone or a stone temple should be a readily acceptable metaphor.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:5

There are several chapters in the book *Thy Kingdom Comes* that deal with this matter of stone and earth altars. Even the ideas of *altars of earth* was simply a metaphor for each family being a living altar of earth. The word *earth* in the phrase “*altars of earth*” is from *adamah* which is also translated husbandman and husbandry. This *adamah* is the *red earth* from which Adam was made, and of course the sons of Adam are to be the husbandmen of the earth and all that is within it, given dominion and commanded by God to “*dress it and keep it*”.

We may describe the character of a friend by saying he is rock solid. Or someone else as being stubborn as a post. Or, if someones position or premise seems unfounded we might say they didn't have a leg to stand on to express that idea. In Hebrew the four letter word for *naked*, *aruwm*, [M v̄w̄e] is also translated *prudent*, *crafty*, *subtle*. So what does the word *aruwm* mean, *naked* or *prudent*? It is from the word ‘aram [M r̄e] which is translated *subtilty*, *crafty*, *prudent*, *beware*, *very*, and *craftiness*, but also is translated *gathered together* and *heap*.

How do we determine what these words mean if they may have so many different meanings? Is there a key to understanding the meaning of these words? Who can tell us? How can we know? Have we been left clues to assist us in unraveling the mysteries of language and words written thousands of years ago? Who should we ask? Who will reveal the truth that is written in the text?

We know the Pharisees did not understand the scriptures correctly, though they were fluent in Hebrew. Who wrote their dictionaries and defined the terms of their text? Translating ideas and concepts from one language to another is not like mathematics. The Hebrew language is full of symbols, metaphors and conceptual imagery. But all languages are simply ways of representing ideas with symbols or groups of symbols. Is there a clue in the symbols themselves?

Unlike the languages of the West, Hebrew letters have meaning and those meanings are used to produce the words themselves. This is not possible with any language based upon a phonetic alphabet. Alphabets are designed to represent sounds not ideas. But this is not true with the Hebrew language. Hebrew is a very unique language.

19 07277 h r̄ḡr̄ *rigmah* from the same as 07276; TWOT-2114a;council 1) heap (of stones) 1a) of crowd (fig)

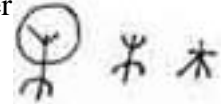
20 07276 Mḡr̄ *Regem* from stone; n pr m *Regem* = " friend"

21 07275 Mḡr̄ *ragam* a primitive root [compare 07263, 07321, 07551]; v, translated stone 15, certainly 1; 16 1) to stone, slay or kill by stoning 1a) to stone

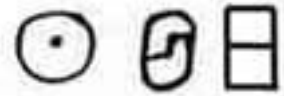
Unscrewing the Inscrutable

As an example, a Chinese logograph or "ideogram", is a single grapheme which represents a base word, which is a meaningful unit of language. While Chinese characters are often thought of as overly complex, in fact they are all derived from several hundred simple pictographs and ideographs in ways that are usually quite logical. Combinations of these ideographs are used to form more words and ideas.

The word *tree* evolved from a single grapheme of a tree to a simpler ideogram that has its origins in the original drawing but is far more abstract.



This same evolution can be seen with words like *sun*. The final line drawing of the sun was composed of straight lines because of the medium of writing and the economy and simplicity of lines.



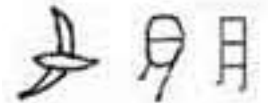
To write the word representing a *woods* you simply added another tree.



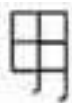
To express the idea of an entire *forest* was simply a matter of adding another tree to the ideogram.



To create new words with combinations of ideograms you can take the symbol for the *moon*:



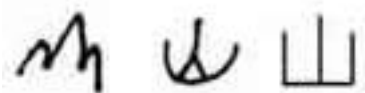
If you combine the word for *sun* and *moon* and produce a picture representing the concept for *brightness* or light.



The same process was performed to create other complex symbols from 400 basic graphemes. The symbol for a *bird* evolved into a simple abstract line drawing. Variations could represent different types of birds with little more than a stroke here or there



The line drawing for a *mountain* was much more abstract but it had its origins in a very simple and obvious drawing.



If you combined a bird with the symbol for a *mountain* and a *bird* you can produce an entirely new idea or concept. The abstraction and natural reason of the language becomes more obvious with new words like *island* which is represented by the combination of a mountain and the symbol for a bird.



This combining of ideas with symbols actually effects the think of the people who use these forms of writing. One consequence of this is that the pronunciation of the language is not tied to the writing. The words may change drastically over a period of time. Japanese and Chinese writing may be comprehensible to both cultures but their spoken language bears little or no commonality.

Hebrew language uses only a few dozen basic symbols which construct three letter base words. Meanings may become more complex or changed by adding different letters in different locations with in the base word. The meaning of the letters become important to deciphering the meaning of the words and the language itself.

The Territory of Babylon

Modern alphabets construct and facilitate writing ideas in a much different way than Chinese or Japanese. Most languages use few dozen phonetic symbols or letters to represent sounds or a combination of sounds to record a previously spoken language. Languages like English and Greek may combine those words to form new words, but the letters themselves are only representing sounds. The letters have no meaning or relationship to the word itself.

Today's Hebrew is a spoken language that is based upon the old written Hebrew texts. That inspired text was composed as a written, not a spoken, language. Hebrew seems to be one of the few spoken language that is derived from a written language. Its letters have meanings which are combined to form root words with letters exchanged or added to form more complex concepts.

The unique nature of the Hebrew language allows us to refine our understanding of the Biblical text by comparing the concepts of the letters. Translators commonly translate a single word a dozen different ways. This produces hundreds of alternate translations in a single paragraph. Can flesh and blood reveal the truth to us? To truly understand the text one undoubtedly needs the rock of divine revelation. But understanding the meaning of the letters may give us reason to reexamine the preconceived notions handed down to us from the distant past. The Pharisees would not set aside their preconceived notions and failed to recognize the Messiah. Examining the letter and language of the text with a humble and unbiased heart and soul is critical to the discovery of the truth.

“When I use a word,” Humpty Dumpty said, in rather a scornful tone, “it means just what I choose it to mean -- neither more nor less.”

“The question is,” said Alice, “whether you can make words mean so many different things.”

“The question is: which is to be master - that's all.” from Alice in Wonderland.

What do Hebrew words really mean? Can we use the letters to decipher its true meaning?

As an example, *mizbeach* is the Hebrew word that is always translate into the single English word *altar*. It is a four letter word Mem Zayin Beit Chet מִזְבֵּחַ Mizbeach is from the three letter root word מִזְבַּח *zabach*, meaning *to sacrifice* or *offer*. It is composed of the three letters Zayin (ז) Beit (ב) Chet (ח), which are the first three letters of the word we translate into *altar*. What do they mean?

The letter *Zayin*, called by some to be *The Woman of Valor*, means *a tool, aid, handmaid, precious useful, or of value*. *Beit* means *Purpose*, God's purpose or house. The *Chet*, has been called *The Life Dynamic*, and is said to mean *to live and to give life, thanksgiving*.²² Other letters, like *Mem* have other meanings. *Mem* is the letter representing *Water*, and can symbolize a *fountain* or *flowing*. If the letter *Mem* is placed at the beginning of *zabach*, מִזְבַּח we get what is called today *Mizbeach* [we see it on the right because Hebrew is written from right to left, מִזְבֵּחַ].

Mizbeach, מִזְבֵּחַ includes the ideas of *value* going to the *house of God* in a *fountain* of freewill *sacrifices* of *thanksgiving*. To show how the meaning of letters continues in other words we may look at *Zayin Beit*, זב By itself, its meaning is *given* or *honor*. The letter *Daleth*, ד, is said to mean *Selflessness, Charity, a door or pathway*. Add *Daleth* to *Zayin Beit*, דבז and you get the words *to endow, bestow, gift*. Add a *Lamed*, לבז and you have the word *exalt*. Replace it with the letter *Nun*, רבז and you have *gain*..., with a *Yod* ך you get *pure*, other combinations produce words like *precious*, another *gold*. One word can be changed from *flow* to *cut off* simply by replacing a letter.

²² Eucharist, is the Greek word for thanksgiving. Thanksgiving and freewill offerings is essential in the kingdom of God.

Words with identical letters are often given different meanings by men a thousand years after Christ. We may be wrong in our interpretation because we have relied on the additions of men who may have been less than inspired. We continue to do this because we are often less than inspired ourselves.

Take the word for the number seven in Hebrew. The word for 7 in English is *seven*, in German *sieben*, in Sanskrit *sapta*, in Greek *hepta*, in Latin *septem*, and in ancient Saxon *sebums*. The Hebrew word is often represented as *Sheba*. But in fact there it consists of only three letters, Shin, Bet, Ayin. Letters from our modern phonetic Alphabet are added so that we may have assistance in pronouncing the word.

The word $\text{e b } \text{S}$ [Shin, Bet, Ayin] is identical to several other words which appear in Hebrew concordances and are represented as if they are different words. Here are several entries which are all composed of same three letters:

- 07646 saba` or saba⁴ [e b S] translated satisfy 47 times, fill 25, full 15, plenty twice, enough twice, satiate, sufficed, unsatiable, weary once each. It is said to mean “to be satisfied, be sated, be fulfilled, be surfeited” or “to have in excess,
- 07647 saba` [e b S] is translated plenty 4 times, plenteous 3, abundance once
- 07648 soba` [e b S] is translated full 5 times, fullness, sufficed, satisfying once each
- 07649 saba⁴ [e b S] translated full 8 times, satisfied twice
- 07650 shaba` [e b S] is translated swear 167 times, charge 8, oath 7, adjure 3, straitly twice. This last word is defined, “to swear, adjure... take an oath... to curse... to cause to take an oath.
- 07651 and 07652 sheba` [e b S] the number seven and the name Seven.

The word plenty, seven, swear and curse are distinctly different words. Yet, these words are all identical except for the vowels. The problem is there are no vowels in Hebrew. Where did these vowels come from and have people redefined the original text by the addition of the vowels? Over 700 years after Jesus was proclaimed king in Judea someone began to create the Masoretic version of the Old Testament. Vowel points were added to the text along with cantillation marks. The people who did this were obviously influenced by what they already believed were trope²³ and rhetorical schemes.²⁴

Although these individuals may have attempted to do a good job they came with their own agenda of preconceived notions, concepts and beliefs. Many of the Jews did not know Christ because they did not understand the Father or His Old Testament. That remains true today for Jew and Christian alike.

As we have seen in the original Hebrew new words could be constructed by adding or changing a letter. If you add the letter *Hey*, h , to the word Shin - Beit – Ayin, $\text{e b } \text{V}$, you get what some write as shib`ah but in the Hebrew there is still only the same four letters, $h \text{ e b } \text{V}$. This word maybe translated *seven* things or the *seventh* item, but with a different set of vowel points the word $h \text{ e b } \text{V}$, becomes the name *Sheba*, numbered 07652. With another set of points the translators make Shin - Bet – Ayin – Hey into the word sib`ah, numbered 07653, with the meaning *fullness* or *satisfaction*. It also appears as 07656, Shebah, or 07655, shib`ah, also translated '*seven*', '*seven times*', or as 07654 sob`ah it becomes *satisfy*, *enough*, *full*, or *sufficiently*, or as 07653, sib`ah again, becomes *fullness*.

While many of these translations may be similar the word *satisfaction* and *seven* are again distinctly different words coming from the same Hebrew source. There are many other words that are strikingly different in meaning coming from the same words and if improperly marked or translated they may alter the entire meaning of the text in the mind of the reader. This coupled with the preconceived notions of the student, a false impression or understanding of the meaning of the text may result.

23 Trope. A rhetorical figure of speech that consists of a play on words, i.e. using a word in a way other than what is considered its literal or normal form.

24 Schemes or elocutions are when a word or phrase departs from straightforward, literal language.

And now for something completely different

Languages are often full of metaphors and symbols of ideas and concepts. As you examine just a few phrases in the Biblical text note the alternate possibilities based on the variety of words available to choose from in the English. Note the extra words that are added to make sense of sentences. Note the meaning of the letters to the word itself.

The mathematical combination of possible translations becomes astronomical with these observed variations. The Hebrew language has been in the hands of Pharisees and other apostate religious groups for centuries. How will we verify the truth of its meaning?

“It ain't what you don't know that gets you into trouble.

It's what you know for sure that just ain't so.” Attributed to Mark Twain

Is the Leviticus instructions concerning blood sacrifice talking about livers or squeezing out kidney fat before burning up dead animals just to please God in heaven with the intoxicating aroma of burnt wool and hair or are the authors talking about something completely different?

If you change the definition of words you can change our understanding without changing the original text. Just shifting a definition of a word from *sacrifice* to *kill* can begin to alter the entire understanding of any ancient text. To change our vision of the historical context will also change our interpretation. To fail to understand the metaphor and symbolism of a language common to the authors can take us away from understanding their original intent. The very idea that the same word for liver also means *to honor, heavy, grievous, harden, glorious, sore, made heavy, chargeable, great many, and promote* should raise concern, if not immediate alarm.

If the word translated kidney is also translated *reins* how do we know what is being said? The kidney is an organ in the body while word reins is defined:

A means or an instrument by which power is exercised. Often used in the plural: *the reins of government.*²⁵

With our rudimentary knowledge of the language and any concordance we may begin to reexamine the words of the Bible. What you are about to see concerning the text may shatter the Humpty Dumpty mentality that words can mean what you choose them to mean. Or, you may disregard the possibility that you have been deceived and continue to believe the lie.

Alice thought the question was “*whether you can make words mean so many different things.*” But Humpty knew that the “*The question is: which is to be master - that's all.*”

The truth shall set you free.

We should look at all things anew. Search to see and understand what God wants us to know. Are these altars with burning animals a conjuring trick to invoke the Holy Spirit and the power of God or were they a practical system of giving and charity with a purpose and a plan which by its nature kept the people free souls under God? If we stray from the precepts of God, His Way, will we become bonded souls under the gods of authoritarian benefactors of the institutions of men? Will we become merchandise, human resources?

Thine eyes shall see the king... Thine heart shall meditate terror.. where is the receiver? ... Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive... that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down... Isaiah 33:17, 20.

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The Journey Continues.

The following two Old Testament verses deal with burnt offerings, altars and other items mentioned in the text like livers and kidneys. If we have the meaning of the words correct then they should be translated into the same English word with only slight variation. Instead we may see the same letter combinations translated dozens of different ways. Why is that and how do we know what is correct?

Have we been completely duped and deceived? Are we under a strong delusion? If evil fooled the Pharisees, would they also seek to deceive you? Would evil seek to deceive in much the same way? Who will search the script and their own minds and hearts to find the true meaning written by the Father and the Son through revelation? Who will seek out that which was hidden?

First verse Leviticus 9:10:

But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

But the fat ,

From the Hebrew word cheleb, ב ל ן, [Chet, Lamed, Beit] with the Strong's number 02459, from an unused root meaning to be fat; translated fat 79 times, fatness 4, best 5, finest 2, grease 1, marrow 1; meaning 1) fat... 1c) choicest, best part, abundance (of products of the land)

Some where between 700AD and 900AD the same three letters ב ל ן split and became what we see as Strong's 2460, the name Heleb, which was defined as " milk" and the word ב ל ן, numbered 02461 translated *milk* 42 times, *cheeses* and *sucking* once each.

To change a letter is to change the meaning. If you change one letter you get ד ל ן which is said to be several different word even though it is composed of the same letters. Number 02465 *age* 2, *world* 2, *time* 1, said to mean, "age, duration of life, the world", transient 2470 ה ל ן *chalah khaw-law*

The same word may be translated as *sick* 34 times, *besech* 6 times, *be weak* 4, *grievous* 4, *be diseased* 3, *wounded* 3, but also *pray* 3 times, *intreat* 3, *grief* 2, *grieved* 2, *sore* 2, and *pain, infirmity, intreated, laid, prayer, sorry, make suit, supplication, travail* once each.

Many other words are given the similar variations.

and the kidneys

The word kilyah, ה ץ ק [kaf, Lamed, Yod, Hei], numbered 03629, is translated kidney 18 times but also it is translated reins 13 times. The "reins" and the "heart" are often mentioned together, as denoting the whole moral constitution of man. If we say someone has a lot of heart we know that we are referring to his capacity to love not the ability to pump blood.

The word *kilyah* is from *kily*, ץ ק, translated *vessel* 166 times, *instrument* 39, and *weapon* 21 times, but also *jewel* 21 times, *stuff* 14, *thing* 11, *armour* 10, *furniture* 7, *carriage* 3, *bag* 2 twice with 13 other miscellaneous translations. It is also from the word *kalah*, ה ל ק, translated *consume* 57 times, *end* 44, but also, *finish* 20 times, *fail* 18, *accomplish* 12, *done* 9, *spend* 8, *ended* 7, *determined* 4, *away* 3, *fulfil* 3, *fainteth, destroy, left, waste* twice each, again with with 13 other miscellaneous translations.

Other words formed from these letters are *kol*, ל ק, said mean "all" or *koll*, ל ל ק, defined as "perfect". Remember that Hebrew letters had meanings from the beginning and words were composed based on these original concepts. If you replace the letter Hei in reins with an Alef the word becomes imprison. The word kilyah, ה ץ ק, has to do with *reins*, the power of choice or control.

The words:

and the caul

Is translated from *yatharth*, trty [Yod, Tav, Reish, Tav] numbered 3508 in Strong's and has the meaning *appendage, overhang, protrusion*. It is from the word *yathar*, rty numbered 3498 and translated *leave 52 times, remain 23, rest 12, remainder 4, remnant 4, reserved 3, residue 3*, but also *plenteous twice, behind, excel, much, preserve once each*. The same three letters of the Hebrew rty has Strong's number 3499 and is also translated *rest 63 times, remnant 14, residue 8*, but also *leave 4 times, excellency 3, withs 3, cord, exceeding, excellent, more, plentifully, and string once each*; And it is the same as the three letter word rty numbered 3500 and translated as the name *Jethro* said to mean *abundance*.

The word *caul* appears to be the leftover from the *Liver* which is yet to be discussed and may have nothing to do with the *liver* of an animal but actually the *honor* or *substance* of the offering.

The word above :

Appears in several different forms Nm , ym [Mem, Nun or Mem, Nun, Yod]

These letter combinations are translated as among, with, from, that not, since, after, at, by, whether; as well as the word *of 31 times, from 29 times, part 6 times, and even I 4 times, me 3, before 3, after, because, Therefore, out, for, than, and partly twice each, but also stringed instrument, whereby and 19 miscellaneous other words*.

The words the liver :

Is from *kabed*, dbk , [Kaf, Beit, Dalet] identified with the Strong's number 03516, is translated *liver 14 times* but when it is from the same word *kabad*, dbk , numbered 03513 it is translated *honour 34 times, glorify 14, honourable 14, heavy 13, harden 7, glorious 5, sore 3, made heavy 3, chargeable, great, many, heavier, promote twice each, with 10 other miscellaneous translations* but given the meaning *1) to be heavy, be weighty, be grievous, be hard, be rich, be honourable, be glorious, be burdensome, be honoured*.

The word dbk *kabad* is the same word for honor we see in Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Kabed and *Kabad* are actually both the same exact Hebrew letters.

dbk *Kaf Beit Delath*

Kaf -The Power to Actualize Potential

Beit-God's Dwelling Place

Dalet-Selflessness – Charity

The same three letters word dbk is given the Strong's number 03514 and are translated *heavy twice and grievousness or great number once each*. It is defined as “weight, heaviness, mass, great... mass, abundance...”

The same exact three letters word dbk we see as *liver* appears as Strong's number 03515 letters word dbk *kabed* and translated *great 8 times, grievous 8, heavy 8, sore 4, hard 2, much 2, slow 2, and hardened, heavier, laden, thick once each*. It is defined with the meanings “heavy, great, massive, abundant, numerous, dull, hard, difficult, burdensome, very oppressive, numerous, rich.”

How is it that the same three letter word can be translated so many different ways?

How can the same word that means *liver* also mean *heavy, hardened, honour, glorious, chargeable, sore, grievous, slow or thick, etc.*? Let us trudge on through Artifice and Language Land.

of the sin offering:

Comes from Strong's 02403 and is said to appear as both $h\ \text{aj}\ \times$ and $t\ \text{aj}\ \times$ [Chet, Tet, Alef, Hei and Chet, Tet, Alef, Tav] and is translated *sin* 182 times, *sin offering* 116, *punishment* 3, *purification for sin* 2, and *purifying, sinful, sinner* once each. These words are from 02398 $aj\ \times$ Which is translated *sin* 188 times, but *purify* 11 times, *cleanse* 8 times, *sinner* 8, *committed* 6, *offended* 4, *blame* 2, *done* 2, *fault, harm, loss, miss, offender, purge, reconciliation, sinful, trespass* once each.

The original two words end in the letter Hei or the letter Tav. These should create different words with at least slightly different meanings.

HEI, h , is a letter that includes the idea or concept of Expression--Thought, Speech, Action Giving the seeds of thought and life in action.

TAV, t , is a letter that includes the idea or concept of Impression - The Seal of Creation, the mark of God placed in the forehead of the loyal followers of God, faith.²⁶

the burnt

Is from the Hebrew word *qatar*, $rj\ \text{q}$ [Kuf, Tet, Reish] given the Strong's number 06999 and translated *incense* 59 times, and *burn* 49 times, but also translated *offer* 3 times, *kindle*, and *offering* once each, with 4 other miscellaneous translations. It is said to be a primitive root but is identical with Strong's number 07000, *qatar*, $rj\ \text{q}$ and other Strong's numbers 07001 and 07002 which is translated *doubts* twice, *joints* once, *incense* once, and *joined* once, and given the definitions of *to shut in, enclose, join, knot, joint*, and even *problem*.

Another word for burnt offering is olah , 05930, $h\ l\ e$, which is translated the *burnt offering* 264 times, *burnt sacrifice* 21, but translated *ascent, go up*. The same word $h\ l\ e$ is also numbered 05929 but translated leaf and branch. The same word $h\ l\ e$ is again numbered 05927 and is translated *up* 676 times, *offer* 67, *come* 22, *bring* 18, *ascend* 15, *go* 12, *chew* 9, *offering* 8, *light* 6, *increase* 4, *burn* 3, *depart* 3, *put* 3, *spring, raised, arose, break, exalted* twice each and another 33 other miscellaneous ways.

The words upon the altar;

Is from the Hebrew word *mizbeach* $\text{x}\ \text{z}$ [Mem, Zayin, Beit, Chet] given the Strong's number 04196 and is always translated altar. It is from *zabach*, $\text{x}\ \text{z}$ [Zayin, Beit, Chet] Strong's number 02076 and translated *sacrifice* 85 times, *offer* 39, *kill* 5, *slay* 5, but as Strong's 02077 $\text{x}\ \text{z}$ is said to mean *sacrifice* and is translated *sacrifice* 155 times, *offerings* 6, *offer* once. Also appears as the name Zebah said to mean "deprived of protection".

Again the same word is given several meanings, *offering, kill, sacrifice* or even *slay* and are given different Strong's numbers. We could say that one is used as a verb and the other a noun but the word *sacrifice* can be both verb and noun but *slay* and *kill* are only verbs.

If the word *zabach* can mean *sacrifice* all the time and the word *qatar* can mean *offer* rather than burnt then sacrifice may not always or ever be set on fire or killed, but simply something given as an offering. Is there more purpose and precept to these things than a valueless religious ritual that turn offerings into piles of ashes which are supposed to some how please God by the stinking smoke rising to the heavens?

as the LORD

Is the famous word translated LORD or Yaweh from the Hebrew letters Yod Hei Vav Hei, $h\ \text{v}\ \text{y}$ YHVH said to mean "the existing One from". It is said to come from the Hebrew word *hayah*, $h\ \text{y}$,

²⁶ Ezekiel 9:4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

with the Strong's number 01961, translated *was, come to pass, came, has been, were happened, become, pertained, and better for thee*, etc.

commanded

From the Hebrew tsavah, חָצַו [Tzadik, Vav, Hei] with the Strong's number 06680, translated *command* 514 times, *charge* 39, *commandment* 9, but, *appoint* 5 times, *bade* 3, *order* 3, *commander* once with 4 miscellaneous translations.

Moses.

Even Moses has the meaning of water. Jesus called himself a well of living water from which we would not thirst.

Obviously the translators took a great deal of license in composing a translation for us to read. Are they wrong or are we misled. By giving a strict meaning to words like burn, slay, kill we may lose a more specific meaning that is taking our thoughts toward different defined precepts. We could blame this error on the translator or look into our hearts for the righteousness of God and the Justice and mercy which he desires to rule over the choice of our sacrifices and offerings.

The next verse we see a similar pattern of numerous different words coming from a single Hebrew word and words in brackets that never existed in the original text. As you see a vast choice of words you could use to produce a translation make a mental note of just how a phrase or sentence or chapter might be altered or directed by using these alternate choices. There are actually more options than we readily see, which we will reveal and examine later.

Looking at Leviticus 9:19:

And the fat of the bullock and of the ram, the rump, and that which covereth [the inwards], and the kidneys, and the caul [above] the liver:

Leviticus 9:19

And the fat

Same as above.

of the bullock :

Is from the Hebrew word *showr*, שׁוּׁר [shin, vav, reish], which is given the Strong's number 07794. It is said to be from the Strong's word *shuwr* which is numbered 07788 but consists of the same three Hebrew letters שׁוּׁר and translated *went* and *sing* once each but is said to mean "to travel, journey, go.

In fact the same three letters in Hebrew are also given several other Strong's numbers, from 07786 to 07794. These words are translated as we see in 07794 as *showr* into *ox* 62 times, *bullock* 12, *cow* 2, *bull*, *wall* once each, but as 07790, *shuwr* שׁוּׁר, is said to mean *enemy*, or 07791 and 07792 it is again translated *wall*, while 07789 which is said to be a verb is translated *behold* 5 times, *see* 4, *look* 2, *observe* 2, *lay wait*, *regard*, *perceive* once each. Strong's 07787 is said to mean *cut* while Strong's 07786 still consisting of the same three Hebrew letters [shin, vav, reish] שׁוּׁר is said to mean "to be or act as prince, rule, contend, have power, prevail over" and is translated *reign*, *have power*, *made prince* once each.

Can we see the depth of this rabbit hole we are traveling down? What power the translators and clerics have over what we believe the text is saying?

and of the ram:

The Hebrew word *ayil* אַיִל [Aleph, Yod, Lamed] has the Strong's number 0352 and is translated *ram* 156 times but *post* 21 times, *mighty (men)* 4 times, *trees* twice, *lintel* and *oaks* once each. It is identical to 0353 and 0354 which are translated *strength* and *hart* as in a hart deer.

It is said to be the same as 0193, [Alef, Vav, Lamed] | ~~v~~ and defined *prominence*, 1a) body, belly (contemptuous), 1b) nobles, wealthy men, and is translated mighty and strength once each.

the rump,

Is from 'alyah h y a [Alef, Lamed, Yod, Hei] and numbered 0451. It is said to be from 0422 'alah h l a [Alef, Lamed, Hei] and is changed by the addition of an Yod in the middle. The word 'alah Is said to mean to swear and is translated *swear* 4 times, *curse* and *adjure* once each.

The word 'alyah h y a [Alef, Lamed, Yod, Hei] is consistently translated *rump* 5 times but it is identical to the word 0452 which is the name of Elijah and is supposed to mean “my God is Jehovah” or “Yah(u) is God”. Because of the meaning of the letters it is reasonable to conceptualize the word to mean strength or power of something.

Already we see that **bullock** may mean rein over the offering or the power to decide, **ram** may mean that the minister has the authority over the offering and since that is confirmed that the offering is given up entirely this all remains consistent. Did the word swear become *rump* with the addition of an *Yod*? Knowing the meaning of the *Yod* that would be highly unlikely. Does the word we see as *rump* actually mean “my God is Jehovah”, who would, of course, be the beneficiary of the sacrifice.

Is there more options or possibilities? Let us continue...

We see the phrase **and that which covereth [the inwards]** coming from a single word Mcacceh, h c k m numbered 04374 and translated *that which covers* twice, *cover* or *clothing* once each. It is said to be from 03680 *kacah* meaning *to cover, conceal, hide* and is identical to 04372 and 04373 which is said to mean *covering* and *valuation* or *worth*.

We do not have time to go into this with detail. But it may be enough to say that since the Garden we have had a problem with covering. Even the Levite who was the minister of the sacrifice were supposed to have the people make their underwear. They were also not to go up by steps less the people see their nakedness. Nakedness has to do with a lack of authority and cover has to do with coverture. Making underwear had nothing to do with fruit of the looms. But again, let us continue.

and the kidneys,

We have already done this above. It is the word *kilyah*, h y k [kaf, Lamed, Yod, Hei], which is translated *kidney* 18 times but also it is translated *reins* 13 times. The "reins" denoting a part of the moral constitution of man and has some connection to the right to choose.

and the caul

Is described above and has to do with remainder, plentifully or surplus abundance of the sacrifice.

[above]

Not in the text

the liver:

Again, the letters and word liver means not so much an organ of a dead animal but the honor, weight or substance of the sacrifice.

As we have seen, the word liver, d b k *Kaf Beit Delath*, comes from the letters meaning “God's charitable house actualized” and the word may be translated honor or liver just as the word heart today can mean an organ or an individuals capacity for compassion?

This division of the same word, into more than one word and the addition of numerous alternative words to translate that single word into, has left the text open to a great deal of conjecture and speculation by men who are not always inspired as the original authors.

Why are we so dependent upon these Jewish Pharisees to tell us what the Hebrew words meant and

mean. They clearly got it wrong about what God wanted and who His obedient Son was.

Men who say they know the truth and can interpret the “word” for you have far too great an influence over our thinking and perception. Pride and vanity bind us, to preconceived and often false notions of the truth. Notions conceived in the hearts and minds of other men who know not the Father, men who rule over our flesh by ruling over our minds and thoughts with sophistry and lies.

Each of us must develop eyes to see and ears to hear, working out our own salvation with fear and trembling, striving to know and do the will of God. There is a standard, it is the Holy Spirit. It is our comforter and guide by which we may see and hear the truth of the scriptures and the words of God the Father.

Large numbers of people knew at different times in history that there was no call by God for burning up dead animals and that the altars and temple were to be made of living earth and living stones. They knew that justice and mercy freely given with charity and hope is what God has been calling for from the beginning. They knew that men should not covet their neighbors goods or the wealth of those free families, nor the lives and labor of their sons and daughters through the agencies and institutions they devise for themselves.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:5

Men have used the sophistry of language, the complexity of vocabulary to spin delusion, and lead men from the simple truths of God's ways. The authors may have been inspired but the translators leave much to be desired, and are often lacking in inspiration and understanding. Languages do not translate like the numbers of mathematics. A heart may represent an organ or the capacity for virtues like courage and compassion. A kidney may be an organ or the *power of choice* and authority given a man. And a liver may be an organ or the honor over which the minister is to exercise that power of choice.

A stone may be a chosen friend who is to minister this free will offering and a gathering of stones may be a council or network of friends to assist in that national and social necessities and welfare of a free society. A burnt offering may be something simply given up freely and entirely through that network of serving public ministers. This is the kingdom of God. It is where the choice of contribution remains with the people and coveting your neighbors goods through the agency of government is against the Law. The people are bound by faith, hope and charity and everyone lives by the perfect law of liberty as free souls under God.

This is not what the world is today. The world today and the nations that are a part of that world are in greater bondage than that bondage of Egypt. They have returned to the mire because false pastors have deceived the people and failed to teach the precept upon precept given by the prophets of Old and by the Christ himself.

They do not take care of the daily ministrations seen in Acts 6. They instead send the people to Benefactors who exercise authority one over the other in opposition to Christ's directive in Luke 22:25 through 29 when he appointed the kingdom. Jesus told us to live in the world but not of it but modern ministers send you to the world for the benefits they should be providing. Instead of keeping the people free they have delivered them into bondage while they built their temples of stone, and brick, glass and wood.

Where are those who seek the kingdom in Spirit and Truth? Where are the men who will labor night and day for love of the ways of the God who made us?