

MAKE ME A SANCTUARY

An Exegesis of Exodus 25:8

The Directive to

Build the Wilderness Sanctuary

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PREFACE

It is reported that, while conversing with an erudite Catholic doctor, the English reformer William Tyndale said, “I will cause a boy that driveth the plow to know more of the scripture than you do.”¹ Tyndale later translated the New Testament scriptures from Greek to English, making it widely available to the common man of his era. In like manner, the Hebrew Old Testament was translated into English by scholars who followed Tyndale. Today, modern speakers of the English language have numerous translations of the Bible which they can contrast and compare to aid their understanding without having to read the scriptures in the language of their autographs.

Even so, due diligence applied in order to understand these languages may illuminate the portions of scripture that appear shadowy under outcrops of language barriers and made even darker by the inability of the English language to fully express the original intent of authors who wrote in these ancient tongues.

The method of presentation in this סֵפֶר (*sefer*) book is primarily intended to foster a better general understanding of the divine directive to build the wilderness sanctuary, and to encourage ministers of religion, students and teachers of theology, linguistics, philology, and grammar, to develop an approach to biblical studies that take into account the biblical languages. The author uses traditional exegetical methods employing morphological and lexical analysis. Generous use is also made of Bible commentary and other resources to aid the exegesis.

A unique feature of this סֵפֶר is that the עִבְרִי (*ibri*) Hebrew and Ελληνικός (*ellenikos*) Greek words in their basic forms are mingled with English words in sentences to express the ideas presented. It is desired by the author that the repetitive use of these words will foster and reinforce the development of biblical language vocabulary, and serve as a primer for studies in this area; hence, even a cursory reading should generate active interest in the languages.

Thérèse de Lisieux, known for her spiritual memoir, *L'histoire d'une âme* (*Story of a Soul*) religious best-seller of the 20th century, once said, “If I had been a priest I should

¹ Christopher Anderson, *Annals of the English Bible* (New York, NY: Robert Carter and Brothers, 1852), 19.

have made a thorough study of Hebrew and Greek so as to understand the thought of God as he has vouchsafed to express it in our own language.”²

The exegesis itself unearths some truths concealed in the archaic Hebrew and Greek languages about the *sanctuary*, *salvation*, and the *Savior*. The relationship between these terms are explored in a revelation that is fresh and stimulating and which makes it a useful supplementary book for students who are about to begin studies in biblical exegesis.

Elliger and Rudolph’s edition of Kittel’s *Biblia Hebraica Stuttgartensia (BHS)* provides the Hebrew text preserved for centuries by the Masoretic scribes. The Masoretic text based on the Babylonian recension³ of the Hebrew Bible is the source of some translations such as the KJV. The Greek text is provided by the Septuaginta Rahlfs which is a version of the Septuagint. The Septuagint is the 3rd century B.C. Greek translation of the Old Testament Alexandrian recension (source of the NIV) which became the common Bible of Greek speaking Jews and later Greek speaking Christians.⁴

The Septuagint differs from *Kittel’s Hebrew Old Testament* in a number of ways, including the order of the books. The Masoretic or received Hebrew text was accepted as the authoritative text by the 1st century rabbis. Comparative analysis of Hebrew and Septuagint versions of the text under consideration indicate differences in morphology and lexicology, adding flavor to the exegesis.

The disappointing decline in the study of Biblical languages may be attributed to the daunting challenge of the depth, breadth and consistency of study that is required. Language acquisition is not easy when the language being studied is no longer commonly spoken, or written to convey thoughts and ideas. Nevertheless, farmers who till soil zealously and sow seeds of expectation will eventually reap abundant and satisfying fruit; those who therefore endeavor to interpret the ancient writings must prepare themselves for arduous labor.

² Max Zerwick, *A Grammatical Analysis of the New Testament*, Translated Revised and Adapted by Mary Grosvenor (Rome: Editrice Pontificio Istituto Biblico Roma, 1996).

³ A critical revision of a text incorporating the most plausible elements found in varying sources.

⁴ Lawrence H. Schiffman, *From Text to Tradition: A History of Second Temple Rabbinic Judaism* (New Jersey: Ktav Publishing House, Inc. 1991), 133.

What has been written here is the first edition of a series that will explore Genesis 25:8. Each stage of the exploration will lead readers to becoming better exegetes and exponents of both the Hebrew and Greek texts of the Bible.

The appended glossary provides content clarification, and contains useful information for navigating the discourse.

The Hebrew and Greek paradigms illustrated in this edition are standard paradigms confined to the regular inflections of verbs. Students of the languages are expected to be conversant with these paradigms in order to enable them to recognize forms that do not appear in the lexicons.

THE TEXT

“Make me a sanctuary so that I can reside among them” – NJB (Exo 25:8).

In the Pentateuchal book of Exodus, the Israelite patriarch מֹשֶׁה (*mosheh*), describes a מִקְדָּשׁ (*miqdash*) sanctuary that was made according to the divine directive and plan of יְהוָה (*Yahweh*) – the God of יִשְׂרָאֵל (*yisrael*). This sanctuary was built while מֹשֶׁה, under the direction of יְהוָה, led the nation of יִשְׂרָאֵל out of slavery in Egypt to Canaan, a part of what is now Palestine, where they have settled for centuries. Modern Israelis are believed to be, in part, the descendants of this nation.

The מִקְדָּשׁ was the key to the יְשׁוּעָה (*yeshûâ*) salvation of יִשְׂרָאֵל. Known as the ἀγίασμα (*agiasma*) in the Septuagint, it was central to understanding the ministry of Ἰησοῦς Χριστός (Jesus Christ) on behalf of Χριστιανός (Christians) today. The book of עִבְרִיִּים (*ibrîm*) *Hebrews* in the New Testament is the key resource for clarity on this subject. The יְשׁוּעָה that Israel waited for was Ἰησοῦς (יְהוֹשֻׁעַ) and according to a later form, יְשׁוּעָה (*yeshûâ*) the promised seed. The O.T referred to Ἰησοῦς as the anointed one, or מָשִׁיחַ (*mashiach*) *Messiah*.

יְהוָה in his infinite wisdom revealed spiritual truth in a concrete and pictorial manner through sanctuary typology.⁵ It is not possible to fully understand the mission and position of Ἰησοῦς Χριστός without a clear comprehension of the מִקְדָּשׁ built by מֹשֶׁה in the wilderness. It was a shadow cast on earth to espouse heavenly things.⁶ Knowledge of the מִקְדָּשׁ will provide a background against which the work of יְשׁוּעָה may be visualized.

⁵ Richard M. Davidson, “Sanctuary Typology,” *Symposium on Revelation – Book 1*, ed. Frank Holbrook, (Hagerstown, Maryland: Review and Herald Publishing Association, 2000), 99.

⁶ Uriah Smith, *Looking Unto Jesus* (Battle Creek, Mich.: Review and Herald Pub. Co, 1989), 56.

A better understanding of this divine directive of Gen 25:8 may be realized by morphological and lexical analysis of the Hebrew text. Comparison of the Septuagint text may also aid a proper exegesis.

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם: (BHS)⁷

καὶ ποιήσεις μοι ἅγίασμα καὶ ὀφθήσομαι ἐν ὑμῖν (LXT).⁸

And thou shalt make me a sanctuary, and I will appear among you (LXE).⁹

And let them make me a sanctuary; that I may dwell among them (KJV).

I want the people of Israel to build me a sacred residence where I can live among them (NLT).

⁷ K. Elliger and W. Rudolph. *Biblia Hebraica Stuttgartensia BHS: Hebrew Bible, Masoretic Text or Hebrew Old Testament*. 4th ed. (Stuttgart: German Bible Society Stuttgart, 1990).

⁸ Alfred Rahlfs, ed. *LXX Septuaginta: Old Greek Jewish Scriptures* (Stuttgart: German Bible Society, 1935).

⁹ Lancelot Brenton, *English Translation of the Septuagint version of the O.T.* (Samuel Bagster & Sons, 1988).

BACKGROUND TO THE TEXT

For a better understanding of this utterance, it is desirable that the event that it predicts be positioned at the pinnacle of a chronology of events that featured miraculous revelations of God to the people whom He freed from slavery. Summarily retracing the events, it will be seen that these expressions really began when God manifested His presence in “the burning bush,” calling Moses to lead the people of Israel. God then revealed himself through the rod of Moses, ten plagues, a pillar of cloud by day, a pillar of fire by night, the parting of the Red Sea, and the drowning of Pharaoh’s army.

The marvelous revelations of יהוה continued as He miraculously made bitter waters sweet, provided food from heaven (manna), gushed water from a rock, and aided Israel in the defeat of the Amalekites. To cap these manifestations and to demonstrate His remarkable power and glory, He dramatically descended on Mt. Sinai enveloped in fire. The book of Exodus recounts that:

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. (Exo 19:16-18)

It was on Sinai that God gave the law of Ten Commandments, and it was there on Sinai that the directive to build the sanctuary was given. In yet another awesome manifestation according to the 2nd book of the Pentateuch, God made an impression:

And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. And the LORD spake unto Moses saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering... **And let them make me a sanctuary; that I may dwell among them** (Exo 24:17 - 25:2; 25:8).

God's design to dwell among them at this point must be seen as a climax to all the previous appearances; it may be viewed as a crowning act in a very literal sense. After all the miraculous manifestations of his presence, the greatest of them was to be fulfilled through this statement of purpose. His awesome presence would be right in their midst; He would attend to his subjects at all times, as a King of kings, immanently resident in His own domain.

God's revelations were congruent with His desire to be with His people, but unfortunately their mindset, forged from servitude and oppression in Egypt for about 400 years, could not grasp the quintessential privilege of *hosting* God as the chosen people. Hence, while Moses was receiving the instructions for building the sanctuary, they were apostatizing – worshipping a golden calf. According to Ellen White, **יִשְׂרָאֵל** forfeited this blessing of the divine presence of God in their midst, and for a time, the erection of the sanctuary was rendered impossible. After they were again taken into favour with **יְהוָה**, the patriarch, **נוֹשָׂה** proceeded to execute the divine command so God's design could be fulfilled¹⁰

¹⁰ Ellen G. White, *Patriarchs and Prophets* (Miami, Florida: Inter-American Division Publishing Association, 2002), 305.

STRUCTURE OF THE SENTENCE (SYNTAX)

Syntax deals with the rational principles of thought expression. It is a process of analyzing and classifying the modes of expression presented in a language.¹¹ This exegetical study of the text will begin with an analysis of the structure of the sentence, or its syntax.

The word syntax is from the Greek word συντάσσω (*suntassō*) which means arrangement. It is the picture of the orderly marshalling of words to express ideas, not a mere medley of words.¹² The minimal form of the sentence is subject and predicate. The subject is usually expressed by a noun and the predicate by a verb; and this verb may need a direct or indirect object. Often the predicate too may be a noun or its substitute.¹³

A sentence may contain one or more clauses. A clause is a group of related words that forms part of a sentence. Every clause has a subject and a predicate. There are two types of clauses: independent and dependent. An independent clause expresses a complete thought by making a complete statement, and can therefore stand alone as a complete sentence. On the other hand, the dependent clause depends for its meaning on an independent clause that either precedes or follows it. Dependent clauses are therefore said to be subordinate to independent clauses and cannot by themselves form a full sentence.¹⁴

For this syntactic analysis, the LXE translation will be used, but with modern English equivalents for the archaic words *thou shalt* and the omission of the first conjunction *And* at the beginning of the sentence, so that the sentence becomes “You will make me a sanctuary, and I will appear among you.” The sentence has two distinct clauses. The first clause is independent and may stand by itself, “They shall make me a sanctuary.” The second clause which is joined to the first clause by the coordinating conjunction *and*, may also be said to be independent, if the conjunction is coordinating.

¹¹ Dana and Mantey, *A Manual Grammar of the Greek New Testament*

¹² A.T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (Nashville, Tennessee: Broadman Press, 1934), 384.

¹³ Nigel Turner, *A Grammar of New Testament Greek J.H. Moulton Vol. 3: Syntax* (Edinburgh, Scotland: T&T Clark Ltd, 1998), 11.

¹⁴ Jo Ray McCuen and Anthony C. Winkler, *From Idea to Essay: A Rhetoric Reader and Handbook 10th ed.* (New York: Pearson Education, Inc., 2004), 602.

However a careful consideration of the Hebrew text will indicate that the ׀ (*vav*) conjunction may also mean *so* or *that*¹⁵ which then causes the second clause to be dependent on the first clause as the conjunction changes function from coordinating to subordinating, and the sentence will now read, “You will make me a sanctuary, so I will appear among you.

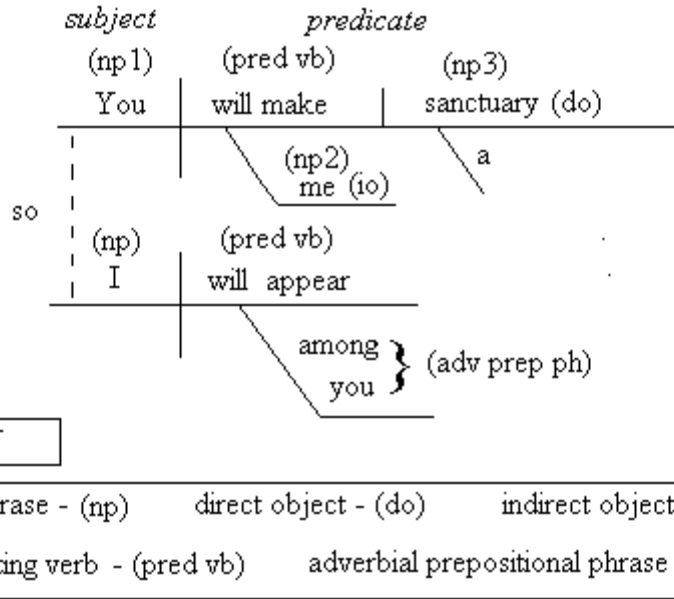
The main verbs *make* and *appear* are preceded by the modal auxiliary (helping verb) *will*. This auxiliary changes the tense of the complete verb to future.

Both clauses have subjects (made up of noun phrases) and predicates (consisting of verb phrases). Verb phrases may consist of a verb by itself (intransitive verb), or a verb (usually transitive), a direct object, and an indirect object. In this sentence, the first clause has: a subject, *you*; a predicating verb, *will make*; an indirect object, *me*; and a direct object, *sanctuary*.

The second clause has: a subject, *I*; a predicating verb, *will appear*; and an adverbial prepositional phrase, *among you*. In this clause the predicating verb is modified by a preposition, *among*, and an object, *you*, both parts of speech make up an adverbial prepositional phrase. If the clauses are pictured as a series of slots, the first slot is the subject and the second slot is the first slot in the predicate which is known as the predicating verb. The predicate may have other slots for direct and indirect objects. A simple diagram may thus be drawn for the sentence.¹⁶

¹⁵ Francis Brown, S. Driver and C. Briggs, *BDB Hebrew English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1996).

¹⁶ Martha Kolln and Robert Funk, *Understanding English Grammar 7th ed.* (New York: Pearson Education, 2006), 36.



The diagram for the adverbial prepositional phrase is a two-part framework with a slanted line for the preposition *among*, and a horizontal line for the object *you*.

וַעֲשׂוּ W^easū

Exodus 25:8 begins thus: וַעֲשׂוּ (w^easū) and they shall make. וַעֲשׂוּ is the qal perfect with vav conjunction 3rd person common plural of עָשָׂה (asâ) which connotes: *do, fashion, accomplish, perform or commit*.¹⁷

The qal *perfect* (state of action of the verb) prefixed with the ׀ (vav conjunction) will usually be translated in the future tense. The suffix ׀ is appended to make the verb 3rd person plural.¹⁸ On the other hand, the translators of the LXX Septuaginta Rahlfs (LXT)

¹⁷Francis Brown, S. Driver and C. Briggs, *BDB Hebrew English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1996).

¹⁸ Page Kelley, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids, Michigan: W.B. Eerdmans Publishing Co., 1992), 83.

used the future 2nd person singular of the verb ποιέω, which is suffixed with the morphemes σ (a tense formative) and εις (personal ending), to form ποιήσεις¹⁹ meaning, “And thou shalt” (LXT).

The noun מַעֲשֵׂה (maaseh) denoting *deed*, or *work* is another grammatical form of the verb עָשָׂה.

Franz Rosenzweig uses commentary on *The Torah* by Plaut to reinforce the idea that the purpose of the Exodus was not freedom for freedom’s sake, but liberation from slavery in order to be free to worship and serve יהוה. “Let My people go that they may worship Me” (Exo. 10:3). For even as יהוה *made* the world so יִשְׂרָאֵל now *makes* the מִקְדָּשׁ in a new act of creation, and the same words used in the opening chapters of Genesis characterize the account of the creation of the Tabernacle.²⁰

Aside from the numerous occurrences in the O.T. of the meaning *do* or *make* in a general sense, עָשָׂה is often used with the sense of ethical obligation. The people of יִשְׂרָאֵל were frequently commanded to *do* all that יהוה had commanded (Exo 23:22; Lev. 19:37). The numerous contexts in which this concept occurs attest to the importance of an ethical response to יהוה which goes beyond mere mental abstraction and which is translatable into obedience which is evidenced in a demonstrable act.²¹

When used in the sense of *make*, the emphasis is on the fashioning of the object (Gen 8:6; Gen 33:17; Exo 25:10-11, 13, 17, etc.). When used of יהוה, the word frequently emphasizes God's acts in the sphere of history. These contexts stress one of the most basic concepts of OT theology, which is, that יהוה is not only transcendent, but he is also immanent in history, effecting his sovereign purpose. מַעֲשֵׂה could recall God's great acts in Egypt, reminding the people of all that יהוה *did* (Deut 29:1). That which יהוה has done to the nations is a testimony to His intervention in history (Josh 23:3). Solomon, in his dedicatory prayer, could beseech God to *act* (1Kings 8:39). The word עָשָׂה is often used of the signs and wonders performed by God in the course of history (Josh 24:17; Psa

¹⁹ J.W Wenham, *The Elements of New Testament Greek* (Cambridge, U.K: Cambridge University Press, 2001), 88.

²⁰ Howard Gorin, “The Torah” by Plaut adapted by Franz Rosenzweig in “Weekly Torah Reading” *Shalom, Africa* (Vol. 1, No. 22 11 Feb. 2005).

²¹ R. Laird Harris, Gleason L. Archer Jr. and Bruce K. Waltke, eds. *Theological Workbook of the O.T.* (Chicago: Moody Press, 1980).

98:1; Isa 25:1), demonstrating again the heavy emphasis in the OT on the immanence of God.²²

The word occurs with great frequency in the Genesis account of creation, which is the first great act of God in history. The significant interchange between the words **בָּרָא** *bara create, make* and **עָשָׂה** is of great interest. The word **בָּרָא** carries the thought of the initiation of the object involved. It always connotes what only **יְהוָה** can do and frequently emphasizes the absolute newness of the object created. The word **עָשָׂה** is much broader in scope, connoting primarily the fashioning of the object with little concern for special nuances.²³

The use of **בָּרָא** in the opening statement of the account of creation seems to carry the implication that the physical phenomena came into existence at that time and had no previous existence in the form in which they were created by divine fiat. The use of **עָשָׂה** may simply connote the act of fashioning the objects involved in the whole creative process. The word **עָשָׂה** is also used elsewhere in Scripture to describe aspects of the creative work of **יְהוָה** (Psa 86:9; Psa 95:5; Psa 96:5).²⁴

The building of the **מִקְדָּשׁ** was not only an act of obedience on the part of **יִשְׂרָאֵל** towards **יְהוָה**, but was an extrapolation of the exciting genesis of the **אֶרֶץ** (*eretz*) earth described in the 1st and 2nd chapters of Genesis which divinely incorporated **אָדָם** (*adam*) man as an agent in the process. Robert Harris articulates that this makes **אָדָם** a partner with God having the responsibility of creating a semblance of heaven on earth. God was inviting **אָדָם** to play a role in creation which he himself could have played, but which He chose to delegate to **אָדָם** through the appointment of Exo. 25:8 –

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

²² Ibid

²³ R. Laird Harris, Gleason L. Archer Jr. and Bruce K. Waltke, eds. *Theological Workbook of the O.T.* (Chicago: Moody Press, 1980).

²⁴ Ibid

Harris underscores this by alluding to recent biblical scholarship which points to the similarity in language and expression between the description of the Israelite erection of the מִקְדָּשׁ in the final chapters of Exodus, and God's creation of the universe at the beginning of Genesis. To further reinforce this, he highlights Franz Rosenzweig's postulation that the completion of the directives of יהוה in regards to the מִקְדָּשׁ, is a human replication of the divine act of creation, so that, (Exodus 39:32 and 40:33 reproduce Genesis 2:1 ff; and Exodus 39:43 reproduces Genesis 1:31 and 2:3).²⁵

Rosenzweig's exegesis pays close attention to the language of Scripture which makes the connection between the creation of the אֲרֶיץ and the building of the מִקְדָּשׁ. Just as the heavenly, angelic choir is said to be eternally praising God (Psa 148:2, Dan 7:10, Heb 12:22) so, too, יִשְׂרָאֵל was to be enjoined in worshipping יהוה continually. Making this מִקְדָּשׁ was a reminder to them of the great responsibility to יהוה.²⁶

Eric Henry corroborates the concept of unity and cooperation by espousing that the consensus of אֱלֹהִים (*Elohim*) the Godhead, "Let us make man in our image...let them have dominion..." Gen. 1:26, was an act that enjoined אֱלֹהִים to אָדָם (man received His breath and authority).²⁷ יהוה continued this sharing by inviting יִשְׂרָאֵל to create for Him a dwelling, reciprocating His own act of creating man's dwelling and extending the invitation to cooperate.

The LXX uses the word ποιήσεις *they shall make*, derived from ποιέω *to make, produce, create*. The word is used to refer to the act of building, the work of a smith, creating works of art, and composing or writing.²⁸ The building of the מִקְדָּשׁ would engage the services of skilled artisans, who would be gifted by יהוה specially for its creation. It was to be a work of art, divinely inspired, but built by אָדָם, an exemplar of cooperation in creation. The sanctuary at its completion was indeed a precise work of art that illustrated the power of obedience and cooperation.

²⁵ Robert J. Harris, "Commentary on Exodus 25:1–27:19," *JTS Torah Commentary* (March 4, 2006).

²⁶ Ibid

²⁷ Eric L. Henry, *Success: A Genesis Perspective* (Mandeville, Jamaica: NCU Press, 2006), 10-11.

²⁸ Liddell and Scott, *The Abridged Liddell-Scott Greek English Lexicon* (New York: Oxford University Press, 1977).

It may be also assumed that the utterance, “They shall make” is both a directive and a prophecy. It is a directive within the broad context of the entire discourse on Mount Horeb, where Moses was receiving divine commands and instructions, and a prophecy as dictated by the future tense of the verb phrase, and the omniscience of a God who knows the future.

לִי li

לִי is a combination of the preposition לְ which means *to, for, towards, belonging to, according to, or in*²⁹ and the pronominal suffix יְ *me*.³⁰ Morphologically, it is a particle preposition suffix 1st person singular. Used in this context, it simply means *to or for me*, as most translators seem to agree.

The LXX equivalent μοι, is the 1st person dative personal pronoun of ἐγώ, *I*, which is the indirect object of the sentence.³¹ A favourable translation could therefore read, “They shall make *for me*...” Thus the מִקְדָּשׁ, though it was to be built by יְשָׂרָאֵל, was God’s מִקְדָּשׁ; it was to be His place, it belonged to Him.

It therefore followed then that, in this place יהוה ordered his subjects to attend him with their homage and tribute. Thither they must come to consult his oracles, thither they must bring their sacrifices, and there all Israel must meet, to pay their joint respects to the God of יְשָׂרָאֵל.³²

²⁹ Francis Brown, S. Driver and C. Briggs, *BDB Hebrew English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1996).

³⁰ Page Kelley, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids, Michigan: W.B. Eerdmans Publishing Co., 1992), 68.

³¹ William D. Mounce, *Basics of Biblical Greek Grammar* (Grand Rapids, Mich: Zondervan, 2003), 91.

³² Matthew Henry, *Matthew Henry Commentary on the Entire Bible* (Peabody, Massachusetts: Hendrickson Publishers, 1991).

Additionally, Rashi's commentary informs that, לִי means לְשִׁמִּי *for my name*.³³

מִקְדָּשׁ Miq^edash

Archeological excavations in the Middle East and elsewhere indicate the existence of ancient temples. The Sumerians of southeastern Iraq, the Akkadians who ruled Mesopotamia, and the Babylonians had temples in which they kept images of Gods. These Gods needed the daily attention of the priests. Priestly responsibilities included bathing, clothing, and feeding the images. Food and drink were brought to the temple to appease the anger of the Gods and bring blessings to the people.³⁴

Temples were therefore the precincts of the Gods and the priests who stood between the Gods and the people. It was therefore not unusual in that dispensation for יְהוָה to request a sacred place for His abode in the midst of Israel where His presence would be manifested physically and His subjects could gather around to worship Him. The designation of such a place is reflected in its name, in Hebrew מִקְדָּשׁ .

This Hebrew word מִקְדָּשׁ (*miq^edash*), means *sanctuary* or *sacred place*.³⁵ Other grammatical categories or syntactic classes (see glossary) of the noun מִקְדָּשׁ are:

- the verb קָדַשׁ (*qadash*) which in the *Qal* connotes the state of that which belongs to the sphere of the sacred. Thus it is distinct from the common or profane.³⁶
- the adjective קָדֹשׁ (*qodesh*) which denotes apartness, holiness, and sacredness.³⁷

³³ Abraham ben Isaiah and Benjamin Sharfman, *The Pentateuch and Rashi's Commentary: A Linear Translation into English – Exodus Book II* (Brooklyn, N.Y.: S.S. & R. Publishing Company, Inc. 1977), 291.

³⁴ Paul Z. Gregor et al. *Toward Understanding God*. Mandeville, Jamaica: NCU Press, 2006), 5-8.

³⁵ Francis Brown, S. Driver and C. Briggs, *BDB Hebrew English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1996).

³⁶ R. Laird Harris, Gleason L. Archer Jr. and Bruce K. Waltke, eds. *Theological Workbook of the O.T.* (Chicago: Moody Press, 1980).

Similarly, the Greek word ἁγίασμα (*agiasma*) *sanctuary*, with its lexical cognates, the abstract noun ἁγιασμός (*agiasmos*) *sanctification/consecration*, and the verb ἁγιάζω (*agiadzo*) or ἁγίζω *to hallow/to dedicate*, reinforces the concept of the sacredness of this place that יהוה decrees to be built.

He orders a royal palace to be set up among them for himself, here called *a sanctuary*, or *holy place*, or *habitation*, of which it is said in Jer. 17:12 “A glorious high throne from the beginning *is* the place of our sanctuary.”³⁸

It may be derived from scripture that there were מִזְבְּחֹת *mizb^echot* (altars), plural for מִזְבֵּחַ *mizbeach*, used for religious worship before this – as in Gen. 8:20 (Noah), Gen. 12:7 (Abram), and Gen 26:25 (Isaac) – yet there was never a house, or temple, built for sacred uses in יִשְׂרָאֵל before this מִקְדָּשׁ was erected by מֹשֶׁה.

In his commentary, Rashi uses the expression בֵּית קֹדֶשׁ *house of holiness*³⁹ to denunciate the sanctity of the divine residence.

וְשָׁכַנְתִּי w^eshakan^eti

The verb שָׁכַן means *to dwell*. It occurs here as וְשָׁכַנְתִּי w^eshakan^eti (qal vav conjunction perfect 1st person common singular),⁴⁰ corresponding in morphology to וְעָשִׂי (w^easū) excepting for number (singular). The meaning thus conveyed by this form is, *so I shall dwell* or *and I shall dwell* (future tense).

³⁷ Ibid

³⁸ Matthew Henry, *Matthew Henry Commentary on the Entire Bible* (Peabody, Massachusetts: Hendrickson Publishers, 1991).

³⁹ Abraham ben Isaiah and Benjamin Sharfman, *The Pentateuch and Rashi's Commentary: A Linear Translation into English – Exodus Book II* (Brooklyn, N.Y.: S.S. & R. Publishing Company, Inc. 1977), 291.

⁴⁰ Francis Brown, S. Driver and C. Briggs, *BDB Hebrew English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1996).

The root of this verb **וַיִּשְׁכַּנְתִּי** is **שִׁכַּן** shin-khaf-nun. It is the same root from which Shekhinah, the Rabbinic term for the Divine Presence, is derived.⁴¹

It is interesting that the Septuagint reads, “and I will appear among you,” favoring the word **ὀφθήσομαι** *ophthesomai* (indicative future passive 1st person singular) which means *to appear* or *manifest* rather than *dwell* which is implied by the Hebrew translation of **שָׁכַן**. This **מִקְדָּשׁ** is to be considered the place where he would *appear* and his glory be made *manifest*⁴² (concurring with the LXT rendering **ὀφθήσομαι** - *to appear*).

יהוה kept His court in this tabernacle as Israel's King. There he *manifested* his presence among them, and it was intended for a sign or token of his presence, that, while they had that in the midst of them, they might never again ask, “Is the Lord among us or not?” And, because in the wilderness they dwelt in tents, even this royal palace was ordered to be a tent too, that it might move with them.

On the other hand, the Hebrew verb **שָׁכַן** is used 129 times in the OT, and **יהוה** is the designated subject of the verb 43 times. He may dwell on Mount Zion (Psa 74:2). He will dwell in Jerusalem (Zech 8:3). It is Jerusalem in which God has chosen to cause his "name" to dwell (Deut 12:11, etc.). On several occasions some symbolic representation of the divine presence dwells among the people: the glory (of God) is to dwell in the land: Exo 24:16; Psa 85:9.⁴³

This verb is translated most often in the LXX by **κατα-σκηνώω**, *cata-skenó-ō* *to settle*, rather than simply **σκηνώω** *to tent* on approximately a two-to-one ratio. One suggestion is that the longer form of the verb reinforces and lays further stress on the idea of a longer or permanent stay rather than an overnight stop.⁴⁴

⁴¹ Howard Gorin, “Weekly Torah Reading” *Shalom, Africa* (Vol. 1, No. 22 11 Feb. 2005).

⁴² Matthew Henry, *Matthew Henry Commentary on the Entire Bible* (Peabody, Massachusetts: Hendrickson Publishers, 1991).

⁴³ R. Laird Harris, Gleason L. Archer Jr. and Bruce K. Waltke, eds. *Theological Workbook of the O.T.* (Chicago: Moody Press, 1980).

⁴⁴ Ibid

There is another verb in Hebrew that also means *to inhabit or dwell*" and it is יָשַׁב *yashab*. When יָשַׁב is used in connection with God's dwelling, it is his heavenly abode that is alluded to. "He that sits (*yasheb*) in the heavens shall laugh" (Psa 2:4). The word is suggestive then of majesty and regality. שָׁכַן, on the other hand, underscores the idea not of loftiness, but of nearness and closeness.⁴⁵

בְּתוֹכָם b^etokam

בְּתוֹכָם (noun common masculine singular construct suffix) is derived from the word תוֹךְ (*tawek*) an adjective which means *midst* or *middle of*. It is prefixed by the preposition בְּ which means *in, at, by, with, or among*.⁴⁶ The plural pronominal suffix ם (am), *of them* or *their*, is descriptive attributive genitive and qualifies the adjective *midst* very sharply.^{47,48}

תוֹךְ can signify *middle, whether of a space or place, a number of people or things, or of a line*. It sometimes carries the connotation *in the very heart and midst of, among* (not necessarily of the actual *middle*), *between or dwelling in the midst*.⁴⁹ יְהוָה designed to dwell *among* the people of יִשְׂרָאֵל; He has chosen them to be a peculiar people to Himself (above all people), among whom divine revelation, and a religion according to it, should be lodged and established: He Himself would be their King.⁵⁰

⁴⁵ Ibid

⁴⁶ R. Laird Harris, Gleason L. Archer Jr. and Bruce K. Waltke, eds. *Theological Workbook of the O.T.* (Chicago: Moody Press, 1980).

⁴⁷ Page Kelley, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids, Michigan: W.B. Eerdmans Publishing Co., 1992), 71.

⁴⁸ A.T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (Nashville, Tennessee: Broadman Press, 1934), 496.

⁴⁹ Francis Brown, S. Driver and C. Briggs, *BDB Hebrew English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1996).

⁵⁰ Matthew Henry, *Matthew Henry Commentary on the Entire Bible* (Peabody, Massachusetts: Hendrickson Publishers, 1991).

As their King, יהוה had already given them laws for the government of themselves, and their dealings one with another, with some general rules for religious worship, according to the light of reason and the law of nature, in the Ten Commandments and the following comments upon them. But this was not thought sufficient to distinguish them from other nations, or to answer to the extent of that covenant which יהוה would make with them to be *their God*; and therefore His design was now to dwell בתוכם.

The use of the dative expression ἐν ὑμῖν in the LXT which usually means *in you*, yet oftentimes *among you* or *with you*,⁵¹ may indicate intimacy and permanence. יהוה made impressions on the people of ישראל at various times so that they felt his presence. He parted the Red Sea, He made bitter water sweet at Marah, and he caused water to spring from a rock at Meribah; but now, He was about to abide with them, constantly present, as a king in his court, so they could converse and consult with Him.

ἐν ὑμῖν suggests also that the design and function of the מִקְדָּשׁ was to concretize the reality of the indwelling of the divine Presence, God's immanence, in ישראל, a presence to which the people may direct their hearts and minds.⁵²

Umberto Cassuto (see glossary) posits that an explanation for this מִקְדָּשׁ is probably the fact that after ישראל had been privileged to witness the revelation of יהוה on Mount Sinai, they would have become very conscious of God's nearness; but, once they set out on their journey, it seemed to them as though the connection had been severed. There was need for a tangible symbol of God's presence with them. It was the function of the Tabernacle to serve as such a symbol.⁵³

Gorin relates that a Midrash tells of a king who gave his only daughter in marriage to a prince from another country. He told his daughter, "I cannot prevent you from moving away with your husband, but it grieves me to have you leave. Do this for me, then. Wherever you live, build an apartment for me so that I can come and visit you." Thus

⁵¹ Liddell and Scott, *Liddell-Scott Greek English Lexicon* (New York: Oxford Univ. Press, 1977).

⁵² Howard Gorin, "Weekly Torah Reading" *Shalom, Africa* (Vol. 1, No. 22 11 Feb. 2005).

⁵³ Howard Gorin, from Umberto Cassuto in "Weekly Torah Reading" *Shalom, Africa* (Vol. 1, No. 22 11 Feb. 2005).

God says to Israel, “Wherever you travel, build a shrine for Me that I may dwell among you.”⁵⁴

⁵⁴ Ibid

CONTEMPORARY APPLICATION

Embodied in this directive *to build* from God, is His deep desire to be with His creation. Our understanding of His revelation leads us to believe that He created us for His own glory. Thus, when we go to the House of the Lord, we go to worship and honor our Creator. The ancient sanctuary was referred to as the אֹהֶל מוֹעֵד (*ohel moed*) ent of meeting (Exo 40:34, Lev 1:3, Num 3:7, 1 Chron 6:17).

The concept of the Christian church representing a place where God is present, and consequently a place where He is worshipped, has its roots in the sanctuary that was built by the divine directive. Hence, “let them make me a sanctuary that I may dwell among them” has been the theme of missiology for ages. It is a *call* that evangelists and missionaries respond to as the patriarch Moses did almost 3500 years ago. Oftentimes, the fulfillment of this *call* – to erect a place of worship – is the fruit of labor that indicates the success of an evangelical campaign. Church is where God meets with His people publicly; it is where His subjects meet with Him collectively.

The shepherd king David underscores the purpose of the sanctuary: Lift up your hands in the sanctuary and bless the Lord (Psa 134:2); Praise the Lord! Praise God in His Sanctuary...! (Psa 150:1); ... in His temple everyone says, "Glory!" (Psa 29:9).

God's purpose of having his Sanctuary among His people is to set them apart. God is holy and He imparts holiness by his presence. Ezekiel confirms this: The heathen will know that I the Lord do sanctify Israel when My Sanctuary is in the midst of them forever more (Eze 37:28).

The contemporary reality is that people will never fulfill their roles as true disciples of Christ unless they are ushered into and function within a congregation of disciples where their manifold and diverse gifts can be combined into effective evangelism. This makes it imperative – as was the directive to Moses – for churches to be constructed that will

focus energies during construction and facilitate the process of discipleship on completion by helping in its effective organization. C. Peter Wagner insists that as evangelism *nets* disciples, the number of churches must increase.⁵⁵

Over two billion people worldwide are without an evangelizing church in their culture. They will not be able to accept Jesus Christ as Lord and Savior unless someone brings the gospel into their society through missionary work and the planting of churches. The multiplication of disciples will be directly proportional to the increase in the number of churches.

Church planting remains a highly effective means of evangelism today. Lyle Schaller, one of the most respected analysts of church life states that "church planting is the closest thing to a guaranteed method of outreach.

On the other hand, יהוה really desires to dwell in the לֵבָב *lebab* heart of his creatures. The making of a physical dwelling place for יהוה on earth was a visible sign of his presence that served to remind יִשְׂרָאֵל that he was not imaginary, but existent, physically manifesting His presence בְּתוֹכָם.

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ (*Paulos apostollos Christou Yesou*) Paul, an apostle of Ἰησοῦς Χριστός, addressing the New Testament church at Ephesus, wished that θεός, the Father of Jesus Christ, “would grant them, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; That Christ may dwell in their καρδίαις (*cardiais*) hearts by faith” (Eph. 3:16,17).

⁵⁵ C. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Ventura, CA: Regal, 1990), 11.

ONTOLOGICAL IMPLICATIONS

Solomon once said: But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? (1 Kings 8:27).

Ontology is the branch of philosophy that deals with being.⁵⁶ It is the study of the nature of existence or reality in general. The word *ontology* has its origin in a combination of two Greek words, ὄντος (the genitive participle of εἶμι – *I am*), and λόγος - *message, teaching; declaration, statement, assertion; discourse, speech, teaching, conversation.*⁵⁷

Ontology deals with questions concerning what entities exist or can be said to exist, and how such entities can be grouped, related within a hierarchy, and subdivided according to similarities and differences.⁵⁸

God's omnipresence is a feature of his being that stretches the borders of ontology. He cannot be confined to any space, and this presents a problem for the human concept of existence. Despite inquisition and speculation, the existence of God cannot be perceived without abstraction. Mankind's efforts to define God are limited to the realities or boundaries of their own existence and the extent of their knowledge at any given time. Thus the sciences of ontology and epistemology⁵⁹ impact theology.

Throughout recorded history, God has chosen to reveal Himself to human beings in ways that they best understand. This is because of the great divide between God's intellect and the intellect of human beings. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts (Isa 55:9).

⁵⁶ William Morris, "Ontology" *The American Heritage Dictionary* (New York: Houghton Mifflin Company, 1991), 869.

⁵⁷ Liddell and Scott, *Liddell-Scott Greek English Lexicon* (New York: Oxford Univ. Press, 1977).

⁵⁸ Wikipedia.com

⁵⁹ The division of philosophy that investigates the nature and origin of knowledge (*American Heritage Dictionary*)

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? ²² *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in (Isa 40:21-22).

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all (John 3:31).

Israel's golden calf experience was an indication that even though God had manifested Himself to them in their miraculous delivery from slavery and preservation through adversity, their concept of Him was closer to an abstraction, and they needed a corporeal revelation. God's answer to the ontological problem was, "I will live among you." Hence, no longer was He a God in the heavens, transcendent – beyond ordinary perception – and aloof, but a God who lived within their physical reality; a God who was immanent to their world. God was providing empirical evidence of His existence to satisfy the cognitive limitations of His subjects.

Nonetheless, God must not be confined to space and time. This revelation of Himself was the concept of Him that Israel needed at that moment in time to lead them towards the reality of salvation through the ministry of Christ, foreshadowed by the sanctuary and its services.

Rabbi Riskin elucidates this by suggesting that Israel's faith was matriculated in the concept of a non-corporeal universal Deity who could not be contained, but the sin of the golden calf demonstrated that they had not yet reached the spiritual and conceptual level to enable them to relate to the Almighty without the inspiration of a physical Sanctuary.⁶⁰

The use of symbolic concepts enriches human experience and thought, and enhances communication.⁶¹ This sanctuary was God's plan of salvation in operation. Its services brought the people to a confrontation of sin and an application of its remedy. By prayerful and careful study, Christians today may derive a very good understanding of God's plan of salvation vividly illustrated in symbols by this ancient sanctuary and its furnishings, and then actualized by the life, death, resurrection, ascension, and intercession of Jesus Christ in every detail of its services and ministration.

⁶⁰ Shlomo Riskin, *The Israel Report* "It takes a nation to build a sanctuary" (Jerusalem, Israel: The Jerusalem Post, March 01 2001), www.jpost.com

⁶¹ Jerome Kagan, Julius Segal and Earnest Havemann, *Psychology: An Introduction* 9th ed. Rev. Don Baucum and Carolyn D. Smith (Belmont, CA: Wadsworth/Thompson Learning, 2004), 237

Religious experience cannot be explained by psychology. Psychological explanations imply that it is only through the psyche that we can establish that God acts on us.⁶² The act of residing materially with men was a sublime, ultimate, climactic act of God that was and still is an ontological paradigm that continues to span the divide of the psyche and religious experience.

⁶² C.G. Jung, *Collected Works*, vol 11 (London: Routledge & Kegan Paul, 1979), 9,10.

SUMMARY

Exegetical insights lead to a more thorough understanding of the divine directive of Gen 25:8. Morphological and lexical analysis of the Hebrew text helps to reveal what has been determined thence as the true motive of God in issuing the directive to make a sanctuary. The writer of Exodus, מֹשֶׁה, uses the verbs, עָשָׂה and שָׁכַן, the noun, מִקְדָּשׁ, the adjective תָּוֵךְ combined with two vav conjunctions וְ, one preposition בְּ, and a pronominal suffix ׀, in one utterance to emphatically communicate God's desire to be with His people יִשְׂרָאֵל. This assurance of his personal presence was the initial stage in the strategic plan of יְשׁוּעָה through יְהוֹשֻׁעַ (salvation through Jesus).

Comparative insights can also be gained from similar linguistic analysis of the Greek translation of the text composed by the Septuagint translators.

Discussion of the contemporary relevance of the directive adds depth to the subject, the immanence of God. Extrapolation of the idea encompasses church planting, the key to successful evangelism.

Deductions have definitive implications for the science of ontology. A window into the psyche and religion in light of a corporeal God was briefly opened.

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GLOSSARY

ABBREVIATIONS

BHS	Biblia Hebraica Stuttgartensia
KJV	King James Version
NJB	New Jerusalem Bible
LXX	Septuagint
NT	New Testament
OT	Old Testament
NIV	New International Version
NLT	New Living Translation
Gen	Genesis
Exo	Exodus
Lev	Leviticus
Num	Numbers
Deut	Deuteronomy
Josh	Joshua
Chron	Chronicles
Psa	Psalms
Isa	Isaiah

Eze	Ezekiel
Eph	Ephesians
Heb	Hebrews
Rev	Revelation

HEBREW LETTERS OF THE ALPHABET

Consonants⁶³

English Name of Letter	Form	Final Form	English Equivalent	Pronunciation
ālēf	א		’	Silent letter
bêt	ב		b	b as in bar
	ב		v	V as in vial
gîmel	ג		g	G as in get
	ג		g	G as in get
dalet	ד		d	D as in dart
	ד		d	D as in dart
he	ה		h	H as in hall
vav	ו		v	V as in vial
zayin	ז		z	Z as in zion
het	ח		kh	CH as in BaCH

⁶³ Page Kelley, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids, Michigan:

W.B. Eerdmans Publishing Co., 1992), 1.

tet	ט		t	T as in <i>Tell</i>
yod	י		y	Y as in <i>You</i>
kaf	כ	ך	k kh	K as in <i>Key</i> CH as in <i>BaCH</i>
lamed	ל		l	
mem	מ	ם	m	M as in <i>Mat</i>
nun	נ	ן	n	N as in <i>Not</i>
samekh	ס		s	S as in <i>Sit</i>
ayin	ע		‘	Silent letter
pe	פ	ף	p f	P as in <i>Pit</i> F as in <i>Fan</i>
sade	צ	ץ	s	TS as in <i>neTS</i>
qof	ק		q	K as in <i>Keep</i>
res	ר		r	R as in <i>Ring</i>
sin	ש		s	S as in <i>Sit</i>
shin	שׁ		š	SH as in <i>SHip</i>
tav	ת		t	T as in <i>Tar</i>
	תׁ		t	T as in <i>Tar</i>

Full Vowels⁶⁴

Name	Sign	Position with Consonant	Sound	Illustration
Qames	◌ָ	אָ	ā as in <i>car</i>	אָב father
Patah	◌ַ	אַ	ă as in <i>car</i>	בַּת daughter
Sere	◌ֵ	אֵ	ē as in <i>they</i>	אֵל God
Sere yod	◌ֵי	אֵי	ê as in <i>they</i>	בֵּית house of
Segol	◌ֶ	אֶ	ě as in <i>met</i>	שֶׁקֶל shekel
Hireq-yod	◌ִי	אִי	î as in <i>marine</i>	הִיא she
Hireq	◌ִ	אִ	ĩ as in <i>sit</i>	עִם with
Holem	◌ֹ	אֹ	ō as in <i>row</i>	לֹא not
Holem-vav	◌ֹו	אֹו	ô as in <i>row</i>	אוֹר light
Qames-hatuf	◌ֻ	אֻ	õ as in <i>cost</i>	כֻּל all of
Sureq	◌ֹוּ	אֹוּ	û as in <i>rule</i>	הוּא he
Qibbus	◌ֹוּ	אֹוּ	ũ as in <i>pull</i>	שֻׁלְחָן table

⁶⁴ Page Kelley, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids, Michigan:

W.B. Eerdmans Publishing Co., 1992), 6.

Half Vowels⁶⁵

In addition to the full vowels Hebrew makes use of semi-vowels or half-vowels. They represent full vowels that have been abbreviated for phonetical purposes. To understand half-vowels it is necessary to be knowledgeable about the שְׁוָי (š^evā) or *sheva*. There are two classes of sheva, the *vocal sheva* and the *silent sheva*. The vocal sheva is written like a modern colon, except that it is placed below the line.

The vocal sheva is usually represented in transliteration by a small “e” superscripted (raised above the line). It has a short abbreviated sound, as in the Hebrew word for *covenant*, בְּרִית (b^erit); it is pronounced “breet”.

The simple vocal sheva may also be combined with three short vowels to form compound shevas. Compound shevas arose out of the difficulty of pronouncing the guttural letters (א, ה, ח, ע, and sometimes ו) with simple vocal shevas. The three short vowels are pătāh, s^egôl, and qāmēs-hătûf.

Name	Sign	Position with Consonant	Sound	Illustration
š ^e vā	:	שְׁ	Short abbreviated sound	פְּרִי fruit
hătěf-pătāh	ֿ	שְֿׁ	Hurried pătāh	אֲנִי I
hătěf-s ^e gôl	ֿ׃	שְֿׁ׃	Hurried s ^e gôl	אֲנוֹשׁ mankind
hătěf-qāmēs	ֿ׃׃	שְֿׁ׃׃	Hurried qāmēs-hătûf	חֲוָי sickness

The ׃ (hătěf-qāmēs) always represents a half-vowel of the “o” class and never of the “a” class.

⁶⁵ Ibid, 9.

GREEK LETTERS OF THE ALPHABET⁶⁶

English Name of Letter	Greek Name of Letter	Upper Case Letters (Capitals)	Lower Case Letters	English Equivalent	Pronunciation
Alpha	αλφα	Α	α	a	<i>a</i> as in <i>hat</i>
Beta	βητα	Β	β	b	<i>b</i> as in <i>big</i>
Gamma	γαμμα	Γ	γ	g	<i>g</i> as in <i>get</i>
Delta	δελτα	Δ	δ	d	<i>d</i> as in <i>dig</i>
Epsilon	εψιλον	Ε	ε	e	<i>e</i> as in <i>set</i>
Zeta	ζετα	Ζ	ζ	z	<i>dz</i> as in <i>adze</i> or <i>z</i> as in <i>zoo</i>
Eta	ητα	Η	η	ē	<i>ê</i> as in <i>fête</i>
Thēta	θητα	Θ	θ	th	<i>th</i> as in <i>thick</i>
Iota	ιωτα	Ι	ι	i	<i>i</i> as in <i>fit</i>
Kappa	καππα	Κ	κ	k	<i>k</i> as in <i>keep</i>
Lambda	λαμβδα	Λ	λ	l	<i>l</i> as in <i>long</i>
Mu	μυ	Μ	μ	m	<i>m</i> as in <i>man</i>
Nu	νυ	Ν	ν	n	<i>n</i> as in <i>not</i>

⁶⁶ J.W Wenham, *The Elements of New Testament Greek* (Cambridge, U.K: Cambridge University Press, 2001), 18.

Xi	ξι	Ξ	ξ	x	<i>x as in axe</i>
Omicron	ομιχρον	Ο	ο	o	<i>o as in pot</i>
Pi	πι	Π	π	p	<i>p as in pin</i>
Rhō	ρω	Ρ	ρ	r	<i>r as in row</i>
Sigma	σιγμα	Σ	σ, ς	s	<i>s as in sit</i>
Tau	ταυ	Τ	τ	t	<i>t as in top</i>
Upsilon	υψιλον	Υ	ψ	u	<i>u as in put</i>
Phi	φι	Φ	φ	ph	<i>ph as in phone</i>
Chi	χι	Χ	χ	ch	<i>ch as in loch</i>
Psi	ψι	Ψ	ψ	ps	<i>ps as in tips</i>
Ōmega	ωμεγα	Ω	ω	ō	<i>o as in lone</i>

COMPARISON OF HEBREW AND GREEK WORDS

HEBREW WORDS ⁶⁷		GREEK WORDS ⁶⁸	
וַעֲשׂוּ	and they shall make	ποιήσεις	You (singular) shall make
וְ	they (plural pronominal suffix)	-ουσι	they (plural pronominal suffix)
לִי	to me	μοι	to me
מִקְדָּשׁ	Sanctuary	ἀγίασμα	sanctuary
וַשְׁכַּנְתִּי	and I shall swell	ὀφθῆσομαι	I shall appear
בְּתוֹכָם	in the midst of them	ἐν ὑμῖν	in you (plural)
מִזְבְּחֹת	Altars	θυσιαστήρια	altars
מִזְבֵּחַ	Altar	θυσιαστήριον	altar

⁶⁷ Francis Brown, S. Driver and C. Briggs, *BDB Hebrew English Lexicon* (Peabody, Massachusetts: Hendrickson Publishers, 1996).

⁶⁸ Liddell and Scott, *The Abridged Liddell-Scott Greek English Lexicon* (New York: Oxford University Press, 1977).

יָשַׁב	he dwells	κατα-σκηνώ	I dwell
יהוה	Yahweh	θεός	God
לֵבָב	heart, inner man, understanding	καρδία	heart, inner self, mind, will, desire
אָדָם	man, Adam	ἄνθρωπος	man
מִצְרַיִם	Mizraim, Egypt	Αἴγυπτος	Egypt
בָּרָא	he makes, creates	ποιέω	I make, create
עָשָׂה	he makes	συντελέω	I complete, make
וְ	and, so, that (prefix)	καί	And , even, so
אֲדָם	their, of them	ὑμῶν	their, of them
יְשׁוּעָה	Salvation	σωτηρία	salvation
יְהֵשׁוּעַ	Jesus	Ἰησοῦς	Jesus
מֹשֶׁה	Moses	Μωσῆς	Moses
קָדַשׁ	be set apart	ἀγιάζω	to hallow, to dedicate
תָּוֶךְ	midst, middle	μέσος	midst
קָדַשׁ	Holy	ἅγιος	holy
יִשְׂרָאֵל	Israel	Ἰσραήλ	Israel
מְשִׁיחַ	anointed one	Χριστός,	Christ
אָרֶץ	Earth	γῆ	earth, land
שָׁכַן	he dwells	σκηνώ	I dwell

LINGUISTIC SYMBOLS AND TERMINOLOGY ⁶⁹	
syllable	A unit of spoken language consisting of a single uninterrupted sound formed by a vowel or diphthong alone, of a syllabic consonant alone, or of either with one or more consonants. ⁷⁰
The superscripted “e” (e̥) or “ə”	The proper symbol is “ə”, known as the <i>schwa</i> . It is used in English to represent vowels in unstressed syllables and is used for the Hebrew sheva “ֿ” in this discourse. ⁷¹
Morphology	The study of the structure of words
Morpheme	Smallest unit of linguistic meaning or function
lexicon	Knowledge of morphemes and words
Semantics	The study of the linguistic meaning of morphemes, words, phrases, and sentences
Lexical semantics	The study of the meaning of words and the meaning of relationships between words
lexeme	Meaningful speech form that is a vocabulary item of a language
Lexical	Of or relating to the vocabulary, words, or morphemes of a language

⁶⁹ Victoria Fromkin, Robert Rodman, Nina Hyams, *An Introduction to Language* 7th ed, (Boston, Massachusetts: Heinle, Thompson Corp.,2003), glossary.

⁷⁰ William Morris, “Syllable” *The American Heritage Dictionary* (New York: Houghton Mifflin Company, 1991), 1230.

⁷¹ Ibid, 238

Syntax	knowledge of the structure of phrases and sentences
Grammar	Knowledge about language including phonology, morphology, syntax, semantics, and lexicon
Grammatical category or syntactic class	Categories or classes of words are nouns, pronouns, verbs, adverbs, prepositions, conjunctions etc.

HEBREW STRONG VERB PARADIGM

The Strong Verb										
Stem	Qal	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael	Stative Qal		
Perf	3ms	קָטַל	נִקְטַל	קִטַּל	קִטַּל	הִקְטִיל	הִקְטַל	הִתְקַטַּל	כָּבַד	קָטַן
	3fs	קָטְלָהּ	נִקְטְלָהּ	קִטְלָהּ	קִטְלָהּ	הִקְטִילָהּ	הִקְטַלָּהּ	הִתְקַטְּלָהּ	כָּבְדָהּ	קָטְנָהּ
	2ms	קָטַלְתָּ	נִקְטַלְתָּ	קִטַּלְתָּ	קִטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ	כָּבַדְתָּ	קָטַנְתָּ
	2fs	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קִטַּלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ	כָּבַדְתְּ	קָטַנְתְּ
	1cs	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קִטַּלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי	כָּבַדְתִּי	טָנַנְתִּי
	3cp	קָטְלוּ	נִקְטְלוּ	קִטְלוּ	קִטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ	כָּבְדוּ	קָטְנוּ
	2mp	קָטַלְתֶּם	נִקְטַלְתֶּם	קִטַּלְתֶּם	קִטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם	כָּבַדְתֶּם	טָנַנְתֶּם
	2fp	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קִטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן	כָּבַדְתֶּן	טָנַנְתֶּן
1cp	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קִטַּלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	
Impf	3ms	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל	יִכָּבַד	יִקְטַן
	3fs	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	תִּכָּבַד	
	2ms	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ	תִּכָּבַדְתָּ	
	2fs	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ	תִּכָּבַדְתְּ	

	1cs	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטִיל	אֶקְטֹל	אֶתְקַטֵּל	אֶכְבֹּד	
	3m p	יִקְטֹלוּ	יִקְטֹלוּ	יִקְטֹלוּ	יִקְטֹלוּ	יִקְטִילוּ	יִקְטֹלוּ	יִתְקַטְּלוּ	יִכְבְּדוּ	
	3fp	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה	תְּקַטְּלֶנָה	כְּבֹדְנָה	
	2m p	תִּקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	תִּקְטִילוּ	תִּקְטֹלוּ	תִּתְקַטְּלוּ	תִּכְבְּדוּ	
	Stem	Qal	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael	Stative Qal	
	Stem	Qal	Niphal	Piel	Pual	Hiphil	Hophal	Hithpael	Stative Qal	
Impf	2fp	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה	תְּקַטְּלֶנָה	כְּבֹדְנָה	
	1cp	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטִיל	נִקְטֹל	נִתְקַטֵּל	נִכְבֹּד	
Impt v	2ms	קְטֹל	הִקְטֹל	קְטֹל		הִקְטֹל		הִתְקַטֵּל	כְּבֹד	
	2fs	קְטֹלִי	הִקְטֹלִי	קְטֹלִי		הִקְטֹלִי		הִתְקַטֵּלִי	כְּבֹדִי	
	2m p	קְטֹלוּ	הִקְטֹלוּ	קְטֹלוּ		הִקְטֹלוּ		הִתְקַטֵּלוּ	כְּבֹדוּ	
	2fp	קְטֹלְנָה	קְטֹלְנָה	קְטֹלְנָה		קְטֹלְנָה		תְּקַטְּלֶנָה	כְּבֹדְנָה	
Inf	Abs	קְטוּל	הִקְטֹל	קְטֹל	קְטֹל	הִקְטֹל	הִקְטֹל	הִתְקַטֵּל	כְּבוּד	
			נִקְטֹל	קְטֹל						
	Cs	קְטֹל	הִקְטֹל	קְטֹל		הִקְטֹל	הִקְטֹל	הִתְקַטֵּל	כְּבֹד	
Ptc	Act	קְטֹל		מִקְטֹל		מִקְטֹל		מִתְקַטֵּל	כְּבֹד	קָטֹן
	Pas s	קְטוּל	נִקְטָל		מִקְטָל		מִקְטָל			
Imp w cns		וַיִּקְטֹל	וַיִּקְטֹל	וַיִּקְטֹל	וַיִּקְטֹל	וַיִּקְטֹל	וַיִּקְטֹל	וַיִּתְקַטֵּל	וַיִּכְבֹּד	
Perf w cns		וַיִּקְטֹלְתָּ	וַיִּקְטֹלְתָּ	וַיִּקְטֹלְתָּ		וַיִּקְטֹלְתָּ				
Jussive		יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִתְקַטֵּל	יִכְבֹּד	
Cohortative		קְטֹלְהָ	קְטֹלְהָ	קְטֹלְהָ		קְטֹלְהָ		תְּקַטְּלֶהָ	כְּבֹדְהָ	

INDICATIVE MOOD REGULAR VERB PARADIGMS

λύω, <i>I loose</i> , stem λυ-			
Principal Parts: λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην			
Present Active Indicative of λύω			
S	1	λύω	I loose (am loosing)
	2	λύεις	you loose (are loosing)
	3	λύει	he looses (is loosing)
PI	1	λύομεν	we loose (are loosing)
	2	λύετε	you loose (are loosing)
	3	λύουσι (ν)	they loose (are loosing)
Imperfect Active Indicative of λύω			
S	1	ἔλυον	I was loosing
	2	ἔλυες	you were loosing
	3	ἔλυε(ν)	he was loosing
PI	1	ἐλύομεν	we were loosing
	2	ἐλύετε	you were loosing
	3	ἔλυον	they were loosing
Present Middle/Passive Indicative of λύω			
S	1	λύομαι	I loose (am loosing) for myself
	2	λύῃ	I am being loosed you loose (are loosing) for yourself
	3	λύεται	you are being loosed he looses (is loosing) for himself
PI	1	λύομεθα	he is being loosed we loose (are loosing) for ourselves
	2	λύεσθε	we are being loosed you loose (am loosing) for yourselves
	3	λύονται	you are being loosed they loose (are loosing) for themselves they are being loosed

Imperfect Middle/Passive Indicative of λύω			
S	1	ἐλύόμην	I was loosing for myself
	2	ἐλύου	I was being loosed you were loosing for yourself
	3	ἐλύετο	you were being loosed hw was loosing for himself
PI	1	ἐλύόμεθα	he was being loosed we were loosing for ourselves
	2	ἐλύεσθε	we were being loosed you were loosing for yourselves
	3	ἐλύοντο	you were being loosed they were loosing for themselves they were being loosed
Future Middle Indicative of λύω			
S	1	λύσομαι	I shall loose for myself
	2	λύση	you will loose for yourself
	3	λύσεται	he will loose for himself
PI	1	λυσόμεθα	we shall loose for ourselves
	2	λύσεσθε	you will loose for yourselves
	3	λύσονται	they will loose for themselves
Aorist Active Indicative of λύω			
S	1	ἔλυσα	I loosed
	2	ἔλυσας	you loosed
	3	ἔλυσε(ν)	he loosed
PI	1	ἐλύσαμεν	we loosed
	2	ἐλύσατε	you loosed
	3	ἔλυσαν	they loosed
Aorist Middle Indicative of λύω			
S	1	ἐλυσάμην	I loosed for myself
	2	ἐλύσω	you loosed for yourself
	3	ἐλύσατο	he loosed for himself
PI	1	ἐλυσάμεθα	we loosed for ourselves
	2	ἐλύσασθε	you loosed for yourselves
	3	ἐλύσαντο	we loosed for ourselves

Perfect Active Indicative of λύω			
S	1	λέλυκα	I have loosed
	2	λέλυκας	you have loosed
	3	λέλυκε(ν)	he has loosed
Pl	1	λελύκαμεν	we have loosed
	2	λελύκατε	you have loosed
	3	λελύκασι(ν), λέλυκαν	they have loosed
Pluperfect Active Indicative of λύω			
S	1	(έ)λελύκειν	I had loosed
	2	(έ)λελύκεις	you had loosed
	3	(έ)λελύκει	he had loosed
Pl	1	(έ)λελύκειμεν	we had loosed
	2	(έ)λελύκειτε	you had loosed
	3	(έ)λελύκεισαν	they had loosed
Perfect Middle/Passive Indicative of λύω			
S	1	λέλυμαι	I have loosed for myself
	2	λέλυσαι	I have been loosed
			you have loosed for yourself
3	λέλυται	you have been loosed he has loosed for himself	
Pl	1	λελύμεθα	he has been loosed we have loosed for ourselves
	2	λέλυσθε	we have been loosed
			you have loosed for yourselves
3	λέλυνται	you have been loosed they have loosed for themselves	
they have been loosed			
Aorist Passive Indicative of λύω			
S	1	ἐλύθην	I was loosed
	2	ἐλύθης	you were loosed
	3	ἐλύθη	he was loosed
Pl	1	ἐλύθημεν	we were loosed
	2	ἐλύθητε	you were loosed

	3	ἐλύθησαν	they were loosed
Future Passive Indicative of λύω			
S	1	λυθήσομαι	I shall be loosed
	2	λυθήση	you shall be loosed
	3	λυθήσεται	he shall be loosed
Pl	1	λυθησόμεθα	we shall be loosed
	2	λυθήσεσθε	you shall be loosed
	3	λυθήσονται	they shall be loosed

RABBINICAL COMMENTARY ⁷²	
Umberto Cassuto (also known as Moshe David Cassuto 1883-1951)	Born in Florence, Italy He studied there at the university and the rabbinical college. After getting a degree and rabbinic ordination, he taught in both institutions. From 1914 to 1925, he was chief rabbi of Florence. In 1925 he became professor of Hebrew and literature in the University of Florence and then took the chair of Hebrew language at the University of Rome. When the 1938 anti-Semitic laws forced him from this position, he moved to the Hebrew University in Jerusalem.
Franz Rosenzweig (1886-1929)	Influential German Jewish theologian and existential thinker. He studied at various universities and eventually resolved to convert to Christianity. However, after attending an orthodox High Holy Day service in Berlin, he affirmed his commitment to the Jewish faith. Subsequently he served in the German army and wrote <i>The Star of Redemption</i> while in hospital. On his return home, he established an institution for Jewish studies. In 1921 he became partially paralyzed, but continued to write. Together with Martin Buber, he translated the Hebrew Bible into German
Midrash (<i>Hebrew, exposition</i>)	Midrash refers to the way the Talmudic rabbis interpreted the Bible. The interpretative approach known as <i>Midrash Halakha</i> seeks to define the full meaning of biblical law. <i>Midrash Aggadah</i> , on the other hand, aims to derive a moral principle, lesson or theological concept from the biblical text. Rabbinic scholars formulated various rules to deduce hidden or new meanings.

RASHI

RASHI (1040-1105), is an acronym for Rabbi Shlomo ben Yitzchak. Born in France and educated in Germany, he was a commentator *par excellence* on the Written and Oral Law.

Rashi's commentary on the Talmud is lucidly clear. His genius is even more evident in his exposition of the Chumash (the Five Books of Moses, or the Written Law). He resourcefully blends Midrashim, the comments of his own teachers, and his own profound insights in a manner which sheds light on the meaning, of the text.

⁷² Howard Gorin, "Weekly Torah Reading" *Shalom, Africa* (Vol. 1, No. 22 11 Feb. 2005, Terumah Union of American Hebrew Congregations).

Rashi's commentary on the Bible was unique in that every word in the text which needed explanation was commented on with the least amount of words possible in his commentaries.

Besides explaining individual words, Rashi also made use of the the Midrash. Instead of just quoting the early rabbis, he applied the stories specifically to the Bible text; often abridging them. He emphasized the relevance of the Midrash to the Tanakh.

Drawing on the breadth of Midrashic, Talmudic and Haggadic literature (including literature that is no longer extant), as well as his knowledge of grammar and Halakah, Rashi clarifies the text in simple language.²

Rashi wrote the first comprehensive commentary on the Talmud. His commentary, seeks to provide a full explanation of the words and of the logical structure of each Talmudic passage. His commentary on the Talmud continues to be a key basis for contemporary rabbinic scholarship and interpretation.

Rashi's commentary on the Tanakh and especially the Chumash is the essential companion for any study at any level.

Shneur Zalman of Liadi wrote that "Rashi's commentary on Torah is the 'wine of Torah'. It opens the heart and uncovers one's essential love and fear of God."

Teachers and the Torah masters of the last nine hundred years, have assigned a pride of place to Rashi's commentary and made it a point of departure for all other commentaries.³