

## *Lesson 3, Revelation 2 and 3* Appendix E

### **The Seven Churches expanded via the Menorah**

The authors of the Lost in Translation series, noted earlier in this study, say that the Hebraic way of looking at the book of Revelation would include a template of the master menorah. I do see that there are many, many “sevens” in the book of Revelation. So, as we look at each of these seven churches a little more *completely*, let’s keep these “sevens” going, and we will try to make some sense of the inclusion of the menorah as a template. Just maybe in our attempt to look at this this way, we will begin to understand more about the Hebraic mindset.

### **Lesson 3 Day 1 The Tabernacle and the Crafting of the Menorah**

When Moses went up to the top of the mountain to meet with God and receive the 10 Commandments, he received much more than just the two tablets of stone. Moses also received from God the plans for the Tent of Meeting or the Tabernacle, its building, its articles of furniture, and its priesthood and sacrificial system for the atonement of sin. God warned Moses, that he must make absolutely certain that everything was done to perfection, for without the perfection, God would reject their efforts and He would reject them. Why was this so important to God that the Israelites got everything exactly right? I am so glad you asked that question. Some of you may have never heard this before, and some of you may have never heard the explanation like this before, but here is the deal: Mankind is sinful. God is perfect. There is a great chasm between God and Man. The Tabernacle was to be a picture of the throne room of God in Heaven complete with God’s presence in the very innermost part. Everything that comes into God’s presence must be perfect. If it is not, God’s presence will consume the “unclean” thing. In Leviticus 10, when Aaron’s two sons were acting as priests to God, they did not offer the commanded incense in their officiating. They offered “strange” incense to God. Because it was not how God had carefully laid it out for them, He rejected their offering of incense and Aaron’s sons were killed. This is a huge lesson, isn’t it? Not one you could come back from. That just doesn’t seem fair. Again, here is the explanation: God is Who He says He is. He is perfect. Man is sinful. There is a great chasm between God and Man. God is righteous and Man is not. If it were not for Christ’s blood as the atonement for our sins, we would not be capable of righteousness. We who are in Christ have Christ’s righteousness imputed to us. We can be in God’s presence without fear of being consumed because we have been made perfect by the blood of the Lamb of God. God now sees us through “rosy tinted” or “blood-tinged” glasses: when He looks at us, He sees His Son’s blood as our covering and we are not consumed in His presence.

When Moses received the directions for the building of the Tabernacle’s article of the lampstand, God also provided Moses with a man that he had particularly empowered to build and fashion it. What was his name in Exodus 31:2?

Please read about Bezalel beginning in Exodus 31:2. See all with which God imbued Bezalel, Oholiab, and all the others in Exodus 31:2-11. “Why do you think, “gold” was used in the Tabernacle furniture in the Holy Place and the Holiest of Holies? Why not silver or bronze as you draw closer and closer to the pattern of the throne room (the Holiest of Holies)?

See the description (or pattern/shadow) Bezalel had to follow in order to make the golden lampstand in Exodus 25:31-40. Another description of the lampstand of pure gold is recorded for us in Exodus 37:17-24. This description is how Bezalel fashioned it. As a fun assignment, make yourself a sketch of what it would look like in the space below. You can be as detailed or as simple as you want in your drawing here. We are under no condemnation to make it exact as Bezalel was. Please understand Bezalel was gifted with understanding of these things. If you do try to put detail into your drawing, take note of how difficult this becomes. Also, take note of how different it might be if you interpreted just one of the descriptions of the pattern given to Moses on the mountain in another way.

## Day 2 The Holy Spirit and the Menorah of Zechariah 4, Isaiah 11, Psalm 119

Before we use the drawing of the menorah above to emphasize the sevens in the book of Revelation, let's take a look at a reference to the menorah in the Old Testament book of Zechariah. In Zechariah 3, Joshua, the high priest, represents sinful Israel. Beginning in verse 3:8, Joshua and his friends are told that God is going to bring in His servant, called the "Branch." Who do you think "*My Servant, the Branch*" is?

In chapter 4 of Zechariah, we will be introduced to this seven-branched lamp stand with seven bowls atop each of the branches. "*My Servant, the Branch*" will be the branch in the middle of the menorah, called the Shemash. Remember, from above "Who" this Branch represents. From this Branch all the other branches receive the precious olive oil that fuels the only light in the Tabernacle. On either side of the seven-branched lampstand, there are two olive trees. Who or what are these two olive trees? Read through Zechariah 3:8-4:14.

Why the symbol of the olive trees? What do you think the olive trees signify? See a hint in **Exodus 27:20-21**.

Now take a look at a description of the Seven Spirits of God in **Revelation 4:5** and also in **Isaiah 11**.

In **Revelation 4:5** how are the Seven Spirits of God described? Can you make a menorah out of these Seven Spirits of God?

Are these the same as the seven golden lampstands that John saw Jesus in the midst of them according to **Revelation 1:12**?

In **Revelation 1:20** we are told that the seven lampstands are the seven churches. Who do these seven lampstands (menorahs) represent in each of these seven churches (Messianic Communities)?

What does God say He will do if the church of Ephesus does not repent of her deeds? See **Revelation 2:5**.

Turn to **Isaiah 11:1-3** for another look at these Seven Spirits of God. Here, we start out again with a “branch. “Amazing! “Then a shoot will spring from the stem of Jesse, and a **branch** from his roots will bear fruit. The Spirit of the LORD will rest on Him.” Who came to rest on Jesus when John the Baptist baptized Him in the Jordan River?

If the “Spirit of the LORD” is the center branch (called the Shemash), then what are the other six branches called, making a total of seven branches. Do you see a menorah once again? Add to the menorah you drew on p.27. Remember to call the center branch, the “Spirit of the LORD,” and name each branch from right to left as you go around the menorah. The Hebrew language reads from right to left. Be certain to add the two olive trees we saw in Zechariah to your drawing.

The first branch to the right is the called?

The second branch to the next left of the first branch is called?

The third branch to the next left of the second branch is called?

The fourth branch is in the center and is the Shemash and is already named for us above as the “**Spirit of the LORD.**”

The fifth branch, which is the first branch left of the Shemash is called?

The sixth branch, which is left of the fifth branch is called?

Finally, the seventh branch, which is left of the sixth branch is called?

In Leviticus, the High Priest took care of the seven-branched lampstand in the tabernacle. It was one of his duties to keep the wicks trimmed and the oil filled in the seven-branched menorah so that the light is continually fueled. Read **John 15:1-5** and then write your thoughts below. Remember, Jesus is our High Priest.

In **Psalm 119: 105**, we are told that God’s word is a lamp to our feet and a light to our path. Even though the Lampstand in the Tabernacle was made from one piece of solid gold, there were 66 parts to the Lampstand. How many books are in the Bible?

How was the Bible written?

Now that we have our drawing of the seven-branched lampstand, let’s take a look at the seven lampstands in Revelation 1:12, 13. Who is in the middle of the seven **golden** lampstands?

How is the One who is in the middle of the seven golden lampstands described in Revelation 1:13-16? I know that some of these questions are repeats from earlier questions, but just go with me here. There is purpose behind repetition.

What do the seven stars represent in Revelation 1:20?

What do the seven golden lampstands represent in the same verse as above?

In your drawing on page 27, take the first right branch and add another mini-menorah on top of it. The mini menorah will also have seven lamps. Do this for all seven branches of the master menorah, so that each branch has a mini-menorah on top. There is a shemash tube leading into each mini-menorah. This is the Messiah in the middle/midst of each of the church's menorah. Name each branch of the master menorah from right to left in the order with the names of the seven churches in Revelation. Remember, the Hebrew language is written from right to left. What or Who are you seeing in the midst of each of the seven churches?

Trinitarian theology says that the seven Spirits mentioned in 1:4 are one title and six characteristics of the one Holy Spirit found in Isaiah 11:2, and who is, also God. There are also those in the Messianic community who believe these seven Spirits are not the Holy Spirit but the seven archangels revealed in 1 Enoch: Michael, Gabriel, Raphael, Remiel, Raquel, Uriel, and Saraquel. Interestingly enough, as I read through the first of five volumes of church history my kids gave me one birthday, the Holy Spirit as God was not viewed as such until the 4<sup>th</sup> century, A.D. Between Constantine's sons, one who was the bishop of Rome and the other the bishop of Constantinople, there was a great schism over Jesus' and the Holy Spirit's inclusion into the Trinity. In other words, it was difficult for the church to accept the Holy Spirit's inclusion in the Godhead as well as Jesus' inclusion into the Godhead.

### **Day 3 Hebraic Approach to the Word of God - Four Depths of Meaning Behind the Seven Letters to the Seven Churches**

When the Greeks translated the Tanakh (The Old Testament) from the Hebrew into the Greek, their approach to the text was on one of two levels only. Either the text could be taken literally or the text was allegorical, but never both at the same time.<sup>1</sup> The literal approach is self-explanatory. The allegorical approach uses characters or events as symbols that stands for ideas about human life or politics or history. Definitely, we can understand their attempt at translating the Hebrew into the Greek this way because of the words that are used in the manuscript like "signify" and "as" and "like." But many have tried to see the entire Book of Revelation only as allegory and not as a mixture of literal and allegorical meaning. When people try to force the Book of Revelation into the allegorical meaning only, they can't explain how the rest of literal

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<sup>1</sup> Lost in Translation, John Klein and Adam Spears, Volume 1, p. 15, 2007

Scripture can fit with the rest of allegorical Scripture. The Book of Revelation definitely has allegory within its chapters, but some of it is literal, as well.

Why do I bring this up? Because the Jewish mind believes that there are four approaches to Scripture and in contrast to the Greeks above, they believe that all four approaches can operate simultaneously. The Hebrew word for these approaches is “Pardes” and it refers to (types of) approaches to biblical exegesis in rabbinic Judaism or to interpretation of text in Torah study. The Hebrew approaches to biblical exegesis are as follows:

- Peshat – this is the surface or straight or literal (direct) meaning. For example, look at **Revelation 3:20**. What is Jesus saying here: simply if you open the door of your heart, He will come in and bring salvation to your soul
- Remez – this is referencing the deeper or allegorical or hidden or symbolic meaning beyond just the literal sense. This approach is “hinting” at a deeper meaning. Looking at the same Scripture in the Remez sense, Jesus is “hinting” at a desire for a deeper relationship with you, wanting to start right now
- Derash – in the Hebrew this is the comparative approach, let’s start this relationship right now by sharing a meal together, representing both parties interacting in the relationship. For example, it was the practice of the two parties in a covenant relationship with each other to share a meal.
- Sod – this is the hidden, mysterious, mystical meaning. Using the same passage, Jesus is taking us to Himself as His Bride in the ultimate covenant of betrothal.<sup>23</sup>

Similarly, but not exactly, we can see the following four approaches in the seven letters to these seven churches:

- Local: these seven churches were actual churches with valid needs and also valid misconceptions of themselves
- Admonitory: “hear...churches...” all seven letters apply to all seven churches
- Homiletic: personal, “he that hath an ear...” It applies to you and me personally for we all have ears
- Prophetic: in the particular order the churches are in, is the lay out of the history of the church. The Book of Acts covered the first 30 years of church history and from that point on, the seven letters to the seven churches overlay the last 2000+ years of church history.

1. Ephesus	Apostolic Age	<100 A.D.
2. Smyrna	Age of Persecution	100-313 A.D.
3. Pergamum	Imperial Church	313-590 A.D.
4. Thyatira	Age of Papacy	590-1516 A.D.
5. Sardis	The Reformation	1517 -1729 A.D.
6. Philadelphia	Missionary Church	1730 - 1899 A.D.
7. Laodicea	Apostate Church	1900 A.D. – present

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<sup>2</sup> Lost in Translation, John Klein and Adam Spears, Vol. 1, p. 126, 2007

<sup>3</sup> <https://en.wikipedia.org/wiki/Pardes> (Jewish exegesis)

I realize that most of today has just been reading through this material, but knowing what you know from the above, I would like you now to look up each of the following chapters and write your thoughts down for each of the different churches and their counterpart in Church History as above. **THIS IS A REALLY LONG ASSIGNMENT AND IF YOU CHOOSE TO DO IT, THAT IS FINE. IF YOU CHOOSE NOT TO DO IT, THAT IS OKAY, TOO. BUT PLEASE READ MY THOUGHTS BELOW.**

### The Church at Ephesus – Apostolic Church

#### **Acts 18-20**

So, Paul goes to Ephesus the first time and spends a short time there reasoning with the Jews in the synagogue. He returns to Ephesus the second time and he asks them if they received the Holy Spirit when they believed. They had been baptized with John's baptism of repentance. They remarked, "...we have not even heard whether there is a Holy Spirit." Remember earlier, I told you in Day 2, God the Son coming in the flesh and the Holy Spirit, both being God and part of the Trinity, were new concepts for them. Even until the 4<sup>th</sup> century in the church, there was much debate and death over this belief. Paul then baptized the Ephesians in the name of the Lord Jesus and when Paul laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. In the next 2 years, Paul was able to speak to all in Asia and they heard the Gospel. God was performing extraordinary miracles by the hand of Paul. Some in Ephesus, led by Demetrius came against Paul, because their businesses were suffering as their business was selling idols of their gods. These were made with their hands. These artisans promoted the goddess Artemis in their craftsmanship. Artemis was the goddess of the hunt and wilderness. Later on, the goddess Diana became Artemis' equivalent in the Roman Empire. Diana was the twin of Apollo. The gods of the Assyrians became the gods of the Babylonians, which became the gods of the Medo-Persians, then the gods of the Greeks, then the gods of the Romans. Whichever empire was in power took the gods of the earlier empire and just changed their names and some of their attributes, changing some of the stories. Little gods made with human hands had no power, but I want you to understand that these gods did have an effect on those who worshiped them. These gods were fallen angels and they did have some power over these people, but the idols did not. The gods were very much a part of these people's everyday lives. Paul does not go to Ephesus again but goes near Ephesus and calls the elders to himself. He tells them that they will not see him again, as he goes to Jerusalem and what awaits him there.

#### **Ephesians 3, 5**

In chapter 3 to the Ephesian church, Paul gives his testimony and gives his circumstances. He has done what he was called to do in preaching the Gospel to the Gentiles. In chapter 5, Paul gives instruction in walking in newness of life. Paul, whom they had known and heard the Gospel from, encouraged them to be imitators of God and to walk in love.

### The Church at Smyrna – Age of Persecution

#### **Acts 15**

Some of the Jews (who said they were Jews but were not) were preaching that the Gentiles had to be circumcised in order to be saved. Acts 15 is about the Jerusalem council that was convened to discern what the Gentiles churches must do to be saved. Did it involve circumcision like what

these Jews (who said they were Jews, but were not) were preaching? The council decided that only abstaining from meat sacrificed to idols, sexual immorality, the blood and from things strangled were what they would ask of the Gentile converts; they would not ask them to be circumcised. Both Gentiles and Jews made up the church in Smyrna. From the time of Nero to Constantine, the church was under heavy persecution. Smyrna was part of the wider metropolis of Ephesus. Smyrna was a trading center and very wealthy. The culture was very worldly and like most Gentile populated areas they worshiped idols. When the Christians stood apart from the culture of Smyrna, they were persecuted and they experienced economic sanctions, leaving them very poor.

### **The Church at Pergamos – Imperial Church**

The wrongs done concerning Balaam were eating foods sacrificed to idols and participating in sexual immorality. Oddly enough, this, too, was the teachings of the Nicolaitans.

### **Numbers 22-24, 33, concerning Balaam**

Balak was the king of Moab. Balaam was a prophet, not necessarily, was he a prophet of God, but he did hear from God. The Israelites “covered the surface of the land;” In other words, there were a lot of them! And they had just defeated the Amorites. Balak wanted Balaam to curse the Israelites. Three times Balak approached Balaam and three times Balaam met with God and God forbid him to curse the Israelites. Later on, Balaam tells Balak how the Moabites can defeat Israel by introducing the Israelite men to the women of Moab. In other words, immorality.

### **I Corinthians 6**

Paul speaks on immorality and how the joining of a man with a woman who is not his wife becomes one flesh with that woman and is wrong in the site of the LORD. The men who were Believers had the Holy Spirit living in them and they were not their own to do with their bodies what they wanted. Apparently, the church of Pergamum was very worldly and they gave into those wanting them to embrace the culture. Pergamum was where satan dwelled.

### **The Church at Thyatira – Age of Papacy**

The church at Thyatira tolerated the woman, Jezebel. God had this against them. Jezebel brought idol worship and child sacrifice into the northern kingdom. She worshiped Baal and his consort Ashteroth. The kings of Israel were not to marry the women of foreign nations who were idol worshipers because they would also end up worshiping their wives’ gods.

### **1 Kings 16:1-4, 29-34, 1 Kings 21, concerning Jezebel, Naboth’s vineyard**

Ahab wanted the land that Naboth’s vineyard was on for a vegetable garden. He offered Naboth money or a better land in exchange. Naboth refused to give the land that was his inheritance in Israel to Ahab. Ahab went into depression and when asked by his wife why he was depressed, he told her that Naboth refused to give him his land. She said to Ahab, “Do you now reign over Israel? Arise, eat bread, and let your heart be joyful; I will give you the vineyard of Naboth the Jezreelite.” “So, she wrote letters in Ahab’s name and sealed them with his seal and sent letters to the elders and to the nobles who were living with Naboth in his city. Now she wrote in the letters, saying, ‘Proclaim a fast and seat Naboth at the head of the people; and seat two worthless men before him, and let them testify against him, saying, “You cursed God and the king.” Then take him out and stone him to death.’” So Naboth died and Ahab took his land. God tells Elijah to address Ahab and Elijah tells Ahab that the dogs will lick up his blood. In other words, he was

going to die and the dogs were going to lick up his blood. The same was to happen to Jezebel. The end of Jezebel may have been because she had Nabal killed.

### **2 Kings 9:36**

“Therefore, they returned and told him. And he said, ‘This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying “In the property of Jezreel the dogs shall eat the flesh of Jezebel;”’”

What God had against the Church of Thyatira was that they tolerated that woman, Jezebel. Jezebel brought Baal worship to the Northern Kingdom. Baal required child sacrifice and she led people into sexual immorality and consumption of idol-tainted food. The gentile followers of Jesus were instructed to avoid these very behaviors. See Acts 15:28-29. The immorality of Thyatira will result in sickness (a deadly plague) and it will affect everyone involved in the immorality. This will not just effect those who commit the immorality, but also their children. The sin here is most likely not treating Yeshua (Jesus) as the only God, but one who is merely a god among the other deities of the Greek-Roman culture.

### **The Church at Sardis – The Reformation**

Those from Sardis were wealthy. They put their trust for the future in their riches that they had accumulated. A great earthquake hit the city in the middle of the night during the time of the early church and the destruction left them afraid. They thought they were secure because their wealth was saved in a citadel in an acropolis atop a fortified hill. The city was known as “Sardis, the Impregnable.” They also thought they were safe from outside invaders. However, the Persians ransacked the city in 547 B.C. and the Syrians captured the city in 214 B.C. Both invasions by the Persians and the Syrians happened when they got lazy and complacent and failed to keep watch over their city. Some of the people in the church of Sardis honored Roman deities as well as the God of Israel. This is called practicing syncretism. Although, they had “a name” and they thought they were doing good things and Jesus did know of their good deeds, he found them lacking. They were to wake up and repent and complete their deeds or He would visit them like a thief to judge them. There were few who had not soiled or stained their garments and they were to be rewarded. There were two books for the Jews: the book of life and the book of deeds. The message to the church of Sardis: get your lives together; don’t worry about the security of your riches. Be glad your names are written in the book of Life. Supposedly, in the Jewish tradition, the records in heaven change depending on how one lives which includes his deeds, but it does not affect one’s eternal life with God. The message to us: one cannot rely on riches, must rely on the assurance of one’s salvation.

### **Galatians**

The Gospel of Grace was preached by Paul to the Galatians, but there arose opposition from those who embraced Christianity but still said that one must follow the law in some old covenant rites like circumcision. These were the Judaizers. Galatians was written to get the Galatian church back on the right footing.

### **Romans**

The Gospel of Grace that Paul preached was justification by faith alone, and this Gospel of Grace was under siege. Paul, like a lawyer, carefully made his case by calling the true Gospel to

the witness stand, and refuting the errors that were made by the Judaizers and the Antinomians. The Antinomians taught that you could be saved by grace and still live anyway you wanted. The Judaizers, of course, embraced Christianity but still said that one must follow the law in some old covenant rites like circumcision. Paul proves in Romans that the Gospel of Grace can save both Jew and Gentile.

### **The Church at Philadelphia – The Missionary Church**

Some preach that the Church at Philadelphia is a model for the church. Again, like the church at Sardis, an earthquake had the church at Philadelphia afraid of tomorrow. They were afraid of even stepping out of their homes because of rocks falling. Christ commended them on the one hand as courageous and on the other as powerless. Those in Philadelphia needed to look outside themselves for power. They had no power with mother earth, i.e., earthquakes, but God had the power to protect them.

### **1, 2 Thessalonians**

The Thessalonians patterned themselves after Paul, Silvanus and Timothy. Now, they were an example to all the believers in Macedonia and in Achaia. Timothy brought to Paul, word of the Church at Thessalonica that they were remaining true to the LORD. There was no need to say anything to them. They were not to fear or worry about those who had fallen asleep before them for they would go to heaven first before those who were still alive.

### **The Church of Laodicea – The Apostate Church**

Laodicea was very close in proximity to Colossae (12 miles). Paul mentions Laodicea in chapter 2. Neither had personal visits from Paul.

The church at Laodicea was wealthy and they lacked nothing. Yet John is told to tell them that they are poor, blind, and naked. The city was known for its wool to make clothes and its hospital with medicine for the eyes and the ears. The water system came from two sources and mixed before going into the city and there it was lukewarm. John is told to tell the church of Laodicea that they must stand for something, not have one foot in Christianity and the other in the world. If they remain lukewarm and do not repent, Jesus will spit them out of His mouth because they make Him sick to His stomach.

### **Colossians**

Colossae was the adopted home of Oriental mysticism. It was on a major trade route. New ideas and doctrines from the East were discussed and considered by the mixture of people who came to Colossae to trade. With all the ungodly influences in Colossae, the Believers there were on Paul's mind. Paul was in chains in Rome and he only could communicate with them through a letter; they had never seen his face because he had never been there. In chapter 2 of Colossae, Paul calls God's mystery, Christ Himself. He told them to "see to it that no one takes you captive through philosophy and empty deception. This is the mystery: for "in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is head over all rule and authority." Paul requested that when they read the letter in Colossae, that they read the letter in Laodicea, also.

## **Day 4 The Seven Letters to the Seven Churches – Revelation 2, 3**

**Appendix E** is in the back of this workbook and is located on my website for you to print off. I would like you to fill in the blanks with the corresponding answers for the seven churches. Note Well: there are seven columns for each church. For each church there is a description of Christ already given to us in Revelation 1 and a report card of sorts with commendations, reproof, instructions and warnings, the rewards for overcoming, and a message for that church. The message for each of the individual churches of Revelation is for all of the seven churches of Revelation, as well. Each one of the seven churches in Revelation received all seven letters, not just the one that was specifically addressed to them. Notice the plural of “church(es): “He who has an ear let him hear what the Spirit says to the church(es).” This also can imply that all seven messages are meant for all the churches globally, both then and throughout the ages, as well. Can this mean that all of the seven messages are meant for each one of us personally, too (we who are the individual members of the Body of Christ today)? Do we all have ears? It seems that these churches were unaware of their conditions. By the end of the first century, heresies had already surfaced in the church bodies. You can either fill this chart in now or as we go along with each of the seven churches.

In all of the Pauline epistles in the New Testament, Paul introduces himself as the writer of the letter to the Messianic Communities. We see Jesus introducing Himself as the writer of these seven letters to the seven Messianic Communities. Note well the different descriptions of Himself that He uses for each of the seven. Is there a reason for each of the seven introductions being different? Have you seen these descriptions of Christ somewhere else in this book already? (Big hint: chapter 1).

## **Day 5 The Sins of the Seven Churches and Heptadic Structure of Epistles of NT**

When I talk with God in the morning, I ask Him for forgiveness for those sins which I have committed against Him, against others, and against myself. My understanding of what my sin is maybe somewhat different from that of the Hebrew mindset. I always ask for forgiveness for all “trespasses,” all “transgressions,” all “iniquity,” all “sin,” and all “missing of the mark.” Let’s take a closer look at what some of these terms mean and also how the Jewish people breakdown “sin.” These five words the Jewish people use for sin are asham (trespass), awon (iniquity), cheetah (transgression), torah (missing of the mark), and peshah (sin). These and their definitions are included below for you. Please do some research on the five words we use for sin: trespass, iniquity, transgression, missing of the mark, and sin and record your findings below. I have tried to order these from the least offensive to the greatest.

### **Trespass: Matthew 6:14-15 ‘Asham (against another) (against God)**

“To pass over, to go beyond one's right in place or act; to injure another; to do that which annoys or inconveniences another; any violation of law, civil or moral; it may relate to a person, a community, or the state, or to offenses against God.

The Hebrew 'asham ("sin"), is used very frequently in the Old Testament when the trespass is a violation of law of which God is the author.”

“In the Old Testament an offering was demanded when the offense was against God: a female lamb; in other cases, according to the magnitude of the wrong, a ram or a goat; the offering was to be preceded by a confession by the one committing the trespass. If the trespass was against a human being, the wrongdoer must make it right with the person.” “If a person's property has been injured, then the trespasser shall add a fifth to the value of the property injured and give that to the injured party.” “Zaccheus, wanting to make full restitution, went beyond the demands of the Law (**Luke 19:1-9**).”

The New Testament teaching on the subject is, first to be reconciled to the brother and then offer, or worship (Matthew 5:23,24). In all cases, also, the offended party must forgive if the offender shall say, "I repent" (**Matthew 6:14; Ephesians 4:32**)<sup>45</sup>

### **Iniquity/ Awon: Psalm 141:3-4**

“*Awon* (ah-vone) is the Hebrew word for iniquity. **Iniquity is the weakness or tendency to fall under temptation in specific areas.** However, *awon* (*avon*) is not sin in the generally understood sense. **It manifests itself in various ways by bringing thoughts and emotions into our lives that we know are evil. But it does not involve taking action in a condoning way, based on those thoughts.**”<sup>6</sup>

**"To err," "go astray"; `awon is derived from the latter, and consequently expresses the idea of error, deviation from the right path, rather than that of perversion.**

### **Transgressions / Chatah (Cheetah)**

““*Chatah*” or “*Cheetah*” is the Hebrew word for transgression. Transgression is more than the weakness of iniquity; it is the **action of violating God’s principles.** Thus, *chatah* carries with it the **idea of making a mistake, of violating God’s principles then picking yourself up, repenting, seeking God, and trying to restore covenant with Him.** In contrast to *avon*, *chatah* involves **taking action on what we thought or felt, but we still don’t identify with it.** When we commit a transgression of the *chatah* type, then correct ourselves and repent, God applauds us. “To fight the good fight is honorable.”<sup>7</sup>

The “original sin” that most commentators assign to Adam would probably best be described as a combination of *awon* and *cheetah*. Adam embraced iniquity (*avon*) and became a transgressor (*cheetah*) against both God and all the future generations of man. But as far as we know he didn’t take the final step, reject God altogether, and enter into rebellion (*peshah*).

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<sup>4</sup> International Bible Standard Encyclopedia “trespass,” David Roberts Dungan

<sup>5</sup> A King James Dictionary

<sup>6</sup> Lost in Translation, Volume 2, p. 77

<sup>7</sup> Lost in Translation, Vol. 2, pp. 77-78.

## Sin or Offense/ Cheetah

Sin *Chatah* or (*chaTTath*) – This term is used almost 300 times and is most often translated as “sin” or “offense”. It carries the implication of that which is deserving of punishment<sup>8</sup>

## Missing of the Mark/ Torah

Missing of the Mark *Torah* – Adam did not go over to the other side. Adam did not give up trying to hit the mark. To vacillate, that is, reel or stray (literally or figuratively); also causatively of both – cause to go astray, deceive, dissemble, (cause to, make to) err, pant, seduce, (make to) stagger, (cause to) wander, be out of the way.<sup>9</sup>

## Sin/ Peshah

“*Peshah*” is the Hebrew word for sin. Peshah means, literally, ‘to defect; to go over to the other side.’ In other words as we would put it, it means ‘to enter into counter-covenant with evil.’ Peshah is **deliberate sin, consciously choosing to violate God’s principles and identifying with the principles of evil.** It is a clear act of **rebellion.** When you are ‘in peshah’ you are no longer struggling against your sin as you do in transgression (*chatah*).”<sup>10</sup> In other words, you are “all in” with your sin. Was this the sin of the Israelites and the Moabite women referred to in the Church of Pergamum? How might this have been representative of the Imperial Church age?

## The Epistles (Letters) in the New Testament – Heptadic structure “sevens”

Name the Epistles in the New Testament and who wrote each of the letters – here are 28 that I see, but even if we only consider 14 of the Pauline epistles (Hebrews being attributed to Paul) we still have a multiple of seven. There are at least 860 direct references to the number 7 throughout the entire Bible and 54 times occur in the Book of Revelation alone.

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<sup>8</sup> Strong’s 2403

<sup>9</sup> Strong’s 8582

<sup>10</sup> Lost in Translation, Vol. 2, p. 78.

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