



Tabernacle Elohim Glossary

Below are a list of words that this Tabernacle uses often in its Sabbath convocations, and at times in general conversation. This list is being provided to you so that you may understand our vernacular and be edified in service. We also hope that this list will expand your theological vocabulary and understanding of the Bible, philosophy, theology and church history. Consult this list regularly as words will be added frequently and consult them when the lecturer refers to them in his or her presentations.

Index of Cultural Terms

- Abib** Abib means “father of greening.” When the barley in Israel is ripe, it is Abib אֲבִיב. This marks the beginning of the first month in the Biblical year. It is also the month that Israel fled from Egypt and officially inaugurates the Holy Day calendar beginning with The Feast of Unleavened Bread (Exodus 34:18).
- Ba’al** The word Ba’al בַּעַל is a title that can reference a pagan god or a lord (human being), a master. The plural form of Ba’al is Baalim (Hosea 2:14-17 RNEB)
- Churchanity** Churchanity is a term that is applicable to the unbiblical doctrines that the church promotes, which the people of the church practice, advocate and propagate as teachings from God and Christ. Teachings such as tithing needs to be paid to the church, love offerings, pastor offerings etc. This is a development from the church, not Christ, the apostles or even the patristics, but the church and its council. Other teachings such as having the Holy Spirit and speaking to God in tongues is not of the apostles, Christ or the patristics but of the church.
- Eve** The name derives from mankind’s first mother, Eve הַבַּיִת. Eve is used metonymically to represent all women (Gen. 3:20).
- Ham** Ham חָם is the progenitor of the Africans (Egyptians, Canaanites, Cushites, Libyans, Nubians, Ethiopians etc.). His named is used to refer to his progeny alone (Gen. 10:6).
- Helel** Helel הֵלֵל is the Hebrew name for Satan, the Devil (Isaiah 14:12). In Greek it is Ἑωσφóρος (Heōsphóros), from Ἑως (Héōs, “dawn”) and φέρω (phérō, “to bear, to carry”). In Latin it is Lucifer “Day Star.” Lucifer, Helel and Heōsphóros represent the planet Venus who is seen fleeting before the dominant star (sun) emerges. In Greco-Roman paganism the morning star (Venus) was often personified as a god. Isaiah uses it for one of the pagan kings, which symbolically represents Satan, the power behind the pagan kings. It is not his proper name but a symbolic designation of one’s authority or power as the *bright one*.



Jake	Jake is short for Jacob יַעֲקֹב which is a metonym for the Israelite people (Gen. 32:28; Is. 2:5).
Malak	A Malak מַלְאָךְ is an angel, messenger or worker. The term can represent spirits or people. The plural form of Malak is Malakim. Elohim uses Malakim to deliver His messages or to do his work (Genesis 24:40).
Mikvah	Mikvah מִקְוָה is a Hebraic term which means collection of water (Genesis 1:10). It is a term that was used in antiquity to signify a washing of pure water to cleanse one of impurities, uncleanness and transgressions. The modern term is Baptism (Numbers 8:21).
Moed	Moed מוֹעֵד is an appointed time for a meeting or event. Yah has given us specific instructions in the Torah which tells us when to meet for His appointed times (Exodus 23:15).
Naphesh	Naphesh נַפְשׁ is the breath of life that is given to us by Elohim (Genesis 2:7)
OJ	This is a designation for <i>Orthodox Jews</i> , viz., those who do not believe in the NT or the Messiah as well as those who continue to practice Jewish traditions known as <i>Halakha</i> (see index of words).
Rosh Kodesh	The New Moon is a Holyday that represents the first day of the month (Numbers 10:10). Rosh ראש means head or beginning. Khodesh חֹדֶשׁ means new moon, month, monthly. The New Moon we observe is the covered (dark) moon (Psalm 81:4). Therefore, all of our Holydays will be predicated upon the black moon and not the traditional sliver or crescent moon.
Shaliach	A shaliach שליח is an angel or person sent with the authority of Elohim. This term also applies to an individual sent in the authority of it's Principal (1 Samuel 25:5).
Yapheth	The name is the Hebrew pronunciation for Noah's youngest son Japheth יָפֶֿתֿ (Gen. 5:32; 10:2-5). He is the progenitor of the Gentiles (Indo-Euro-Asiatic peoples). Yapheth is commonly used metonymically to represent Caucasians or the Anglo Saxons (White people).

Index of Academic Words

Ante-Nicene	Represents patristics who wrote before the formation of the Nicene council AD 325. Some of the most renowned ante-Nicene patristics were Ignatius (AD 35 – 110), Polycarp (AD 69 – 155), Justin Martyr (AD 100 – 165); Irenaeus (AD 130 – 202), Clement (AD 150 – 215), Tertullian (AD 155 –
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220), Hippolytus of Rome (AD 170 – 235) and Origen (AD 185 – 254). Their writings were used to form the theology of the Nicene patristics who wrote after the Council of Nicaea (AD 325).

Some of the most renowned Nicene patristics are Eusebius (AD 263 – 339), Athanasius (AD 296 – 373), Epiphanius of Salamis (AD 320 – 403), Gregory of Nyssa (AD 330 – 395), Jerome (AD 347 – 420), Augustine of Hippo (AD 354 – 430), and Theodoret of Cyrus (AD 393 – 466). The Nicene patristics have been accredited with formalizing what today is known as modern Christian theology through various councils and creedal formulas. Modern Christianity is predicated upon the doctrinal ideologies of the ante-Nicene patristics who developed a new Christian perspective through biblical principlism and the abrogation of the Sinaitic law. The theology would be ratified at the council of Nicaea AD 325 and subsequent councils.

Apologetics	Derives from the Greek word <i>apologia</i> (ἀπολογία), which means “speaking in defense” (1Cor. 9:3). It is a strategic and methodological way of systematically arguing or defending one’s position. In theology, it is the way one proves their thesis through a series of systematic discourses that involves an exegetical analysis of text to validate their premise. Those who defend their religious or cultural views professionally are called apologists. Paul was an apologist (Acts 22:1) and so was Peter who commanded everyone to defend the faith (1 Pet. 3:15).
Apostolic	Originates from the Greek word <i>apóstolos</i> (ἀπόστολος), which means “one who is sent away” and serves as messenger and an ambassador of the sender (Matt. 10:2; Acts 1:8). It is a person who has been sent by commission to convey a message from their principal. Apostology is the study of the New Testament apostles, their mission, and their doctrine. Later the term (apostolic fathers) would be applied to second century patristics who had once interacted with the apostles of the Bible.
Biblicist	A Biblicist is a person who ascribes to the tenets of the Bible without adding to it or detracting from it (Deut. 4:2). They speak and live exegetically according to the context of the Bible and defend its veracity when actively engaged (Is. 8:16,20; Jer. 23:28). These are Bible believers in contrast to Bible bearers who merely hold the Bible but does not live according to its legislative tenets.
Christology	Originates from the Greek title <i>Christós</i> (Χριστός), and is Greek word for Christ, which means anointed. It is combined with the Greek word <i>logos</i> (λόγος) which means, “word, sayings, thought, logic, discourse, account, or reasoning,” and <i>logy</i> , which is “the study of”. Christology is the conversations and the study of the nature and person of Christ.
Christosis	Christosis is the act of transforming into the nature or character of Christ. It is displaying characteristics that are Christ like. Christ said take his



theology, doctrine or teaching and learn from him because his teachings are not burdensome (Matt. 11:27-30). They are light when compared to the teachings of the Pharisees (Matt. 23:4). His teachings transform the believer into a Christlike disposition and becomes the conduit to achieving theosis (1 Pet. 2:21; Eph. 4:19-32).

Church	Is an improper translation of the Greek word <i>ecclesia</i> used over 115 times in the New Testament for assembly. It is only used correctly in Acts 19:32, 39 and 41 for <i>assembly</i>). The word derives from the Greek word <i>kyriakon</i> (κυριακὸν) or <i>kyriakē</i> (κυριακῆ), which means “the lords” (1 Cor. 11:20; Rev. 1:10) from <i>kyrios</i> (κύριος) “ruler, lord”. The Germanic pronunciation of the Greek <i>kyriakē</i> became <i>kirche</i> and later <i>cirice</i> , <i>circe</i> (pronounced kee-ree-ke), and later evolved to “ <i>churche</i> ” (pronounced <i>kerke</i>), and then to “church” as it is used today. Etymologically, church is something that “pertains to, or belongs to, a lord.” The word is often associated with the Greek goddess Circe <i>Kirkē</i> (Κίρκη) pronounced <i>kirkee</i> daughter of the sun god Helios, which has led many to believe that the name was adopted to venerate her.
Cosmos	Cosmos is not only related to the universe, but it can also be used as a philosophical term that represents a system of self-inclusive thoughts. A person’s on worldview.
Ecclesiology	<i>Ekklesiā</i> (ἐκκλησιᾶ), (Latin <i>ecclesia</i>) is a Greek word, which means “congregation or assembly” (Acts. 7:38). It is formed from the Greek preposition <i>ek</i> (out from) and the verb <i>kaleo</i> (to call). It is a word that denotes a gathering of people <i>called out</i> from their homes into a public venue. It is combined with the Greek word <i>logos</i> (λόγος), which means, “word, sayings, thought, logic, discourse, account, or reasoning,” and <i>logy</i> , which is “the study of”. Ecclesiology is the study of the assembly or the study of the Church.
Eisegesis	Originates from the Greek preposition (εἰς) <i>eis-</i> (into) + <i>hēgeisthai</i> (to lead). It means to “lead into”. In literary works it means to read into a text or passage one’s own suppositions, thoughts, interpretations, ideas or feelings. Eisegesis is a process where one leads into study by reading a text based on pre-conceived ideas of its meanings. The act of reading out of the text is exegesis, the act of reading into the text is eisegesis. A practice that is very common.
Epistemology	Epistemology is the philosophical study of the nature, origin, and limits of human knowledge. It is the study of what one knows, how one knows it, and how one knows what they know. The word is a compound word from Greek <i>epistēmē</i> (“knowledge”) and <i>logos</i> (“reason”). Some may refer to this term and practice as the theory of knowledge.
Eschatology	Derives from the Greek word <i>eschatos</i> (ἔσχατος) is a Greek word that means “last” (1 Pet. 1:2). It is combined with the Greek word <i>logos</i>



(λόγος) which means, “word, sayings, thought, logic, discourse, account, or reasoning,” (Matt. 5:37; 7:24), and *logy*, which is “the study of”. Eschatology is the study of the last times (end times).

Exegesis	Is from the Greek word <i>exègeisthai</i> (ἐξήγησις), <i>ex-</i> (out) + <i>hègeisthai</i> (to lead) a word that means “to lead out” or in literary terms to read out, hence (to interpret). It is to interpret a text by performing a thorough analysis of its content to establish its proper context. People who perform these types of analysis are called exegetes who look at texts exegetically to determine its truest and purest meaning so they may offer a critical explanation of the authors intent. Hermeneutics and exegesis are often used in the same vein. The opposite of exegesis is eisegesis. See eisegesis.
Halakha	Is a term that is derived from the Hebrew word <i>halak</i> (הלך), which means “to walk, to go towards” (Gen. 5:22). It represents the collective body of Jewish religious laws derived from the Torah, rabbinic laws and oral laws bound in the Talmud. Often it is associated with <i>tradition</i> , law of the Jews or the Jews religion (Matt. 15:1-3; Acts 15:10; Gal. 1:13-14). These laws are called in Greek <i>dogma</i> : doctrine, decree, ordinance, of public decrees, of certain decrees of the apostles relative to right living, of Rulers (Acts 16:4; Col. 2:20; Eph. 2:15). They are different from God’s laws and commandments referred to in Greek as <i>dikaiōma</i> (Luke 1:6; Rom. 1:32; 2:26; 5:16,18; 1 Cor. 7:19; Rev. 15:4).
Hamartiology	Hamartia (ἁμαρτία) is the Greek word that means “missing the mark, fault, failure, error” (Rom. 6:14). It is combined with the Greek word <i>logos</i> (λόγος) which means, “word, sayings, thought, logic, discourse, account, or reasoning,” and <i>logy</i> , which is “the study of”. Hamartiology is the study of sin.
Hermeneutics	Origins is from the Greek word <i>hermeneuō</i> (ἑρμηνεύω), which means to “translate or to interpret” from <i>hermeneus</i> (ἑρμηνεύς), a “translator or interpreter”. It is a word that represents the science behind interpreting text(s). Exegesis is more concerned with the contextual interpretation of a text. Hermeneutics is concerned with the contextual interpretation of a text and seeks to discover it through a wide range of higher biblical criticisms (Literary criticism, Source criticism, Form criticism, Redaction criticism, Historical criticism and Tradition criticism). It is the science of finding ways to become biblically acculturated to determine the meaning of a text during the period it was written in. Exegetes use various types of hermeneutics to discover the meaning of a text.
Immanence	Immanence is a philosophical term that relates to one processing their world view intrinsically, from an inward perspective (self), opposed to that which is on the outside or superimposed, such as religion. It does not subject itself to transcendent ethics, but operates within an internal matrix, basing life on their personal opinions, beliefs, interpretations etc. Very little is absolute. Life is relative centered around self.



Modernism	Modernism introduced new approaches to enlightenment and knowledge in opposition to its predecessor, premodernism. The first approach in this epistemology was called empiricism (knowing through the senses). This approach gradually progressed into scientific empiricism, which some may refer to as modern science accompanied with the development of modernist methodology. Modernism is the epistemological approach that uses reason, science, rationale or logic to create its world view. Science and reason are working in conjunction with one another to establish knowledge and truth. The source(s) of authority are generally scholars, academicians, and intellectuals who will incorporate some theological tenets when it suits their arguments, but theology no longer holds power or sway in the decision matrix of what is and what is not true.
Modernity	Modernity is a period of modernization that began in the 1800's, and is still developing. It is a period of time that uses modern methodologies to express a continual change in life. It represents something new in all facets of life versus its classic predecessor.
Nomology	Derives from <i>nomos</i> (νόμος). It is the Greek word for law (Rom. 2:13). It is combined with the Greek word <i>logos</i> (λόγος) which means, “word, sayings, thought, logic, discourse, account, or reasoning,” and <i>logy</i> , which is “the study of”. Nomology is a conversation about, and the study of the law. In biblical terms, it is the discourse and study of theocratic, ecclesiastical and civil laws.
Patristic	Patristic comes from the Greek word <i>pātār</i> (πατήρ), which means father (Matt. 2:22). It is a term that is applied to the church fathers or their writings covering a period from (AD 100 – 450). The study of patristics is <i>patrology</i> , which is the study of Christian writers who are designated as the Church Fathers. They are the founders and propagators of neo-Christianity.
Patristianity	Derives from the Greek word <i>pātār</i> (πατήρ), which means father (Matt. 2:22). It is a term that is applied to the doctrine of the patristics after their doctrinal and theological divestment from the first century primitive church led by the apostles (AD 33 – 99). The followers of patristical theology are termed <i>patristians</i> because they practice and propagate the theological tenets of the <i>patristics</i> (John 8:41-44) in opposition to the doctrine of the primitive Church established by the apostles (Acts 2:42; 2 Thess. 2:15).
Postmodernism	Postmodernism is a very unique form of epistemology. This philosophy cultivated an ideology that focused upon questioning the previous approaches (premodernism and modernism) to knowing and ascertaining truth. Postmodernism does not rely on one approach to knowing, they advocate for an epistemological pluralism that utilizes various ways of acquiring knowledge. This philosophy will often include premodernism



(revelation) and modernism (science and reason), in association with many other avenues to advance one's knowledge that are typically relative, such as intuition, relational, and spiritual. Postmodernists forms their world view through an immanent frame.

Premodernism	The premodern era was predicated upon knowledge through revelation from sources that were considered to be authoritative. In premodern times it was believed that Absolute and Ultimate Truth could be recognized, and the way to this knowledge is through direct revelation. This direct revelation was commonly presumed to originate from Elohim or a god. The source(s) of authority were generally considered to be the church or the clergy as it was assumed they had direct access to Elohim via revelation and were the articulators of His will.
Principlism	Is the term used to find universal principles in the Old Testament law and apply these principles to believers today. It is a term that is designed to demonstrate that the Mosaic law is no longer applicable to one's religious or moral perspectives because it has been nullified by Christ. However, the principals of these laws are still binding, not the law itself. It is a way of saying that the Christian is under the law but not under law.
Proselytes	Originates from the Greek word <i>proselytos</i> , (προσήλυτος) from the Greek word <i>proserchomai</i> (προσέρχομαι), which means to approach or draw near. It is used as a term for those who have (come near or approached the Judaism), hence those who have converted to Judaism and apostolic theology (Matt. 23:15; Acts 6:5).
Restorationist	Are a part of a movement called Restorationism, which is a call to return to Christian Primitivism. It is the belief that modern Christian practice, thought and religion are not in harmony with the belief structure of the apostolic faith of the New Testament. The ideology attempts to erect faiths that mirrors the first century church. Such faiths claiming this initiative are Church of God in Christ, Jehovah Witnesses, Messianic Judaism and Seventh Day Adventist. These are just a few organizations who are defined as Restorationist seeking to promote and practice the purity of primitive Christianity.
Secularism	Secularism is a philosophical belief system that rejects religion. Secularism believes that religion should not be a part of, neither influence government or education, and thus, civil or academic matters. Separation of state and church, and a scholastic program void of religion are examples of secularism.
Sinaitic	Derives its origin from the Hebrew word for <i>Sēnahē</i> סיני (Sinai), the mount where Moses received the name and laws of God (Ex. 3:14; 31:8). It is the idea that one's theological and cultural views are seen through the lenses of Sinaitic laws unimpeded by Jewish or ecclesiastical traditions established by Moses or any member of the Jewish and apostolic clergy.



Sinaiticism is the theological practice of this belief, which is often associated with Messianic Judaism because practitioners affirm their belief in Christ, yet reject orthodox and reform Messianic Jewish practices due to its attenuated theocratic construct. A single practitioner of this faith is called a Sinaite.

Soteriology	<p>Sōtēria (σωτηρία) is a Greek word, and it means salvation (Luke 1:69). It comes from the Greek word <i>sōtēr</i> (σωτήρ) which means “savior, preserver” (Luke 2:11). It is combined with the Greek word <i>logos</i> (λόγος) which means, “word, sayings, thought, logic, discourse, account, or reasoning,” (Matt. 5:37; 7:24), and <i>logy</i>, which is “the study of”. It is the study of the doctrines of salvation.</p>
Supersessionism	<p>Is derived from two Latin words: “<i>super</i> (on or upon) and <i>sedere</i> (to sit). It is the act of placing one thing on top of another. In this case the term is used to denote the sitting of a theological doctrine on top of another. Hence Christianity on top of Judaism, which is termed replacement theology.</p>
Talmud	<p>The term is derived from the Hebrew word <i>talmid</i> (תלמיד) which means student or scholar (1 Chr. 25:8). The Talmud has two components: the <i>Mishnah</i>, which are the laws it contains and the <i>Gemara</i>, which are the commentaries to the laws.</p>
Tanach	<p>Tanach or Tanak is the vocalization of the Hebrew acronym TNK, תנ"ך which means <i>Torah</i> (first five books of the Bible), <i>Naveem</i> (Prophets) and <i>Ketuvim</i> (the writings). The acronym represents the entire OT Bible.</p>
Theology	<p>Originates from the title <i>Theos</i> (Θεός), which is Greek for “God,” (Matt. 3:9) and “logia” (λογία) is Greek for “utterances, sayings, or oracles”. It is a word that is closely related to the Greek word <i>logos</i> (λόγος), which means, “word, sayings, thought, logic, discourse, account, or reasoning,” (Matt. 5:37; 7:24), and <i>logy</i>, which is “the study of”. In Latin, it became <i>theologia</i>, French as <i>théologie</i> and English theology. It means conversations about God or academically, the systematic study of God.</p>
Theonomy	<p>Derives from the Greek words <i>Theos</i> (Θεός), “God,” (Matt. 3:9) and <i>nomos</i> (νόμος) “law” (Rom. 2:13). It is the idea that the laws of the Torah regulate one’s religious, social and civil perspectives, and should be applied to all modern societies. Theonomists reject the traditional Christian doctrine that the Mosaic Law are no longer applicable in this dispensation.</p>
Theosis	<p>Θεώσις, is a term that denotes one’s transformation into God. Yah commanded believers to be holy because He is holy and to walk in all His ways. If one does this then they shall experience theosis (Lev. 11:44; Deut. 10:12). Yet, only Yah or God (<i>Theos</i>, <i>Elohim</i>) possesses full deity and divinity in and of Himself. These attributes cannot be captured in</p>



theosis. No man can ever attain true divinity in the sense of deity represented by the following attributes; omnipotence, omnipresence, omnibenevolence, and omniscience. There is only one God, and although humanity was created in His image we do not possess His power or authority, neither can it be captured (Phil. 2:6). However, Yahoshua (Messiah, Christ) obtained divinity through theosis by walking in Yah's commandments perfectly. Thus, he is theotic (John 14:9; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 2:22; 1 John 3:5) and was exalted as divine and given divine prerogatives by Yah (Phil. 2:9; Matt. 28:18; 1 Cor. 15:27-28). The believer displays or bares within himself the presence of God in his life through works, words and deeds. Thus, those who undergo theosis are theotic, meaning they are godly (god like) and has achieved what not only Yah commanded (to be holy as He is holy) but to be perfect as Yahoshua commanded because Yah is perfect (Matt. 5:48; Eph. 5:1).

Torah

Means instruction or teaching (תּוֹרָה). It represents the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) where God gave His instructions to Adam, and later the Israelites on how to live holy, righteous and blameless before Him. The term chumash is also applied to the five books that are bound in a form that corresponds to the division into weekly readings. The word "chumash" comes from the Hebrew word meaning five, and refers to the five books of the Torah. The Greek term for these books is Pentateuch from *pentáteuchos* (*pente* "five" and *teukhos* "implement, vessel") in late Greek the term means five books or five scrolls. The books were to be mastered by the Israelites and taught to the nations of how to live holy, and meet God's expectations in one's civil, business, social, religious and personal life.