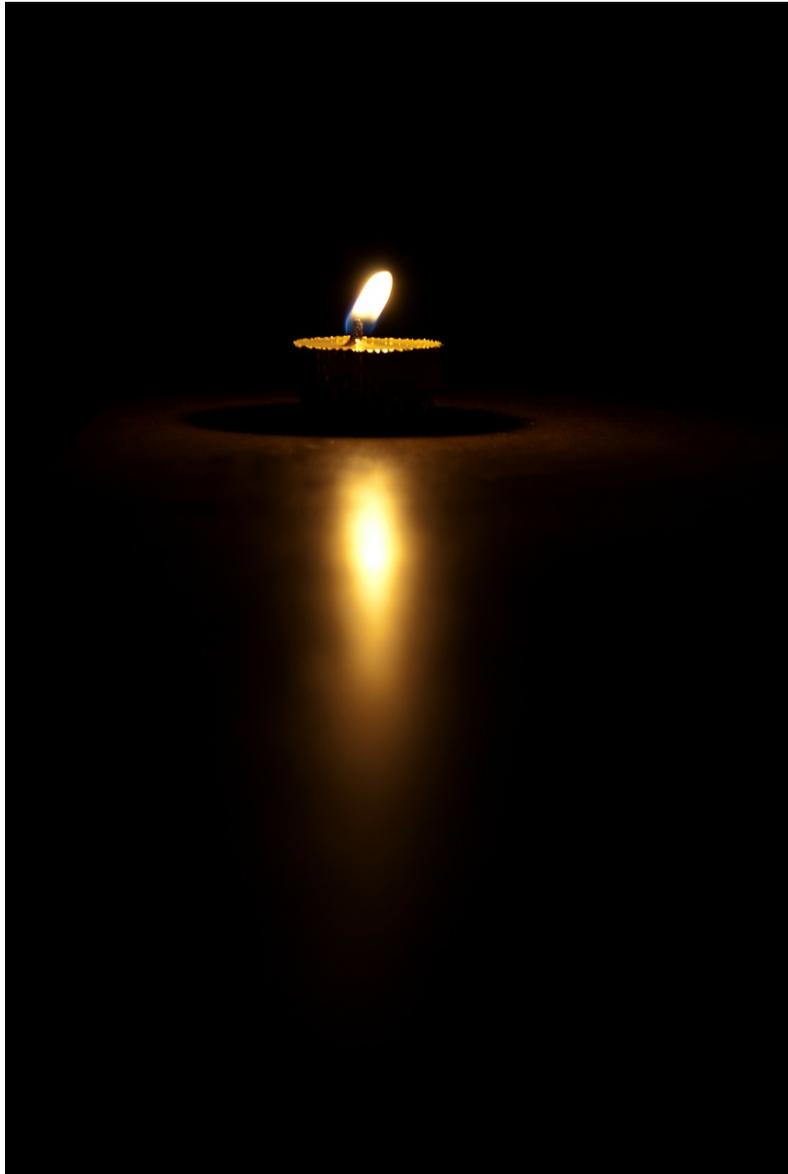


MEDITATIONS FOR KISLEV

For G-d, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of G-d in the face of Messiah.¹



B'ohrchah Nireh Ohr
In Your Light we see Light

For with You is the fountain of life; in Your light we see Light.²

¹ 2 Corinthians 4:6

² Psalm 36:9

"It's like a light going through a prism and being broken out into different colors. If it's coming through a holiday, a mitzvah, or lighting candles, it's the same light bouncing into the world and being refracted through a different means. We pick it up and experience it in different ways. But it's really all the same light."³

The following meditations are taken from Tsvi Sadan, *The Concealed Light - Names of Messiah in Jewish Studies*.⁴ As we move through the month of Kislev, may G-d's grace, love, and shalom be more fully poured over you in the name above every name - *Melech ha-Mashiach* - the King Messiah.

KISLEV - 1 *Ohr* - Light

Light (*ohr*) to describe Messiah comes from the well-known verse, "And G-d saw the Light, that it *was* good" (Genesis 1:4). Puzzled by this good light that was created before the sun and moon, the sages were drawn to another unique light, which David talks about when he says, "In Your light we see light." (Psalm 36:9)

This light within a light, says one midrash, is the light created the first day, which David recognizes as King Messiah.

"The assembly of Israel said before the Holy One, blessed be he: 'Master of the world, in the future I will be delighted in your light because of the Torah that you gave me, which is called "fountain of life" (Psalm 36:10). What is the meaning of "in your light (*orh*) we see light"? For what light is Israel waiting?' This is the light of Messiah." (*Pesikta Rabbati*, 36)

KISLEV - 2 *Acher* - Different

Messiah as an altogether different being is first hinted at in the words of Eve when she named her third son Seth, "...for G-d has appointed another (*acher*) seed for me" (Genesis 4:25). Another way to translate this text is, "G-d has appointed me a seed of a different kind." ... "Rabbi Tanchuma says in the name of Rabbi Samuel, 'She looked at that seed and related that he came from another place. And who is he? He is King Messiah.'" (*Genesis Rabbah* 23:5)

KISLEV - 3 *Ehven* - Stone

Stone (*ehven*) as one of Messiah's names is found in Jacob's blessing of Joseph: "But his bow remained firm, and his arms were agile, from the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel)." (Genesis 49:24 NAS) [The Jewish sage] Rashbam concludes..."the blessing is about the Son of Joseph who will become 'the shepherd of the house of Israel.'" (Rashbam to Genesis 49:24).

³ Simon Apisdorf, *Get A Glow*, 12-19-2016 (speaking of the light of G-d)

⁴ Given in these meditations are just a morsel of 30 names / identities of Messiah Yeshua. For a more thorough discussion of 101 names / identities for Messiah please visit FFOZ to purchase *The Concealed Light - Names of Messiah in Jewish Studies*. Now in e-book: <https://ffoz.com/the-concealed-light-pdf-ebook.html>

KISLEV - 4 *Aryeh* - Lion

Lion (*aryeh*) as a name for Messiah is derived from the blessing Jacob gave to his son Judah: “Judah is a lion’s whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him?” (Genesis 49:9)

The blessing to Judah is best known for its messianic prophecy because of Shiloh, which Jewish tradition has identified as Messiah: “And when will this prophecy be fulfilled? When Shiloh comes; when Messiah comes.” (*Genesis Rabbah* 98:9)

KISLEV - 5 *Boker lo Avot* - Morning without Clouds

Morning Without Clouds (*boker lo avot*) is taken from David’s last words, which are charged with messianic meaning: “And he shall be like the בֹקֵר (boker) of the morning when the sun rises, a morning without clouds, like the tender grass springing out of the earth, clearly shining after rain.” (2 Samuel 23:4)

KISLEV - 6 *Gavoah* - High

High (*gavoah*) to describe Messiah comes from Isaiah’s description of the Servant of the LORD: “Behold My Servant shall deal prudently; He shall be exalted and extolled and be very high” (Isaiah 52:13).

In light of the fact that the “servant” here refers to Messiah the Sages wondered about the meaning of the phrase “be very high,” which literally is “raised [gavah] to great heights.” In line with his exaltation, his height was seen as symbolizing Messiahs’ proximity to G-d.

KISLEV - 7 *Helech* - Vagabond

Vagabond (*helech* - noun form of *mehalech*) may seem an unusual name for Messiah, but it has great significance. Proverbs 6:11 (NAS) states, “Your poverty will come in like a vagabond.” Though some translations prefer “prowler” or “bandit,” the Hebrew word comes from “walk,” hence “traveler” or “vagabond”; the latter indicates a kind of person no one pays attention to [one simply passing through].

This contradicts the widely-held view of Messiah as a mighty king who can overpower nations. Yet the Tanach’s portrayal of Messiah runs the gamut. He is the king, but he is also meek and lowly. He suffers yet rules; dies yet lives forever.

KISLEV - 8 *ו-Vav*

Vav (*vav*, ו) is the sixth letter of the Hebrew alphabet, and is also a name of Messiah. Because of the shape of the letter, *vav* means hook. In the Bible, this word appears only in the book of Exodus, in connection with fixtures that connected the covering veil in the Tabernacle...”You shall make a veil...shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver.” (Exodus 26:31-32)

Each of the Hebrew letters is significant...The letter *vav* is especially important since it is one of the three letters that make up the Tetragrammaton⁵ (*yod-hey-vav-hey*)...the sages noted that the *vav* is positioned between two *heys* (*hey-vav-hey*).

Since *hey* is also the name of G-d [symbolizing *HaShem*] the positioning of the *vav* between two *heys* (*bein hey - between G-d*) means a great deal because, due to the nature of the Hebrew language where the vowel letters are not always pronounced, *bein hey* can be easily read: *Ben Hey* (Son of G-d).

KISLEV - 9 *Chamor* - Donkey

To the modern ear, the name Donkey (*chamor*) for Messiah may sound like an insult. From a biblical perspective however, this name is a great compliment. Issachar, for example, was likened by his father to a “strong donkey.” (Genesis 49:14)

This blessing was understood later to be manifested in the unique prophetic gifting that characterized this tribe (1 Chronicles 12:33[32]). The legendary wisdom of the donkey was manifested brilliantly in the story of Balaam’s donkey.

...Donkey as a name for Messiah represents the remarkable humility that characterizes him. Though this small and placid animal is placed in the category of the “unclean,” it nevertheless had an indispensable role in the redemption of Israel from Egypt, since on donkeys Israel put their essential belongings (*Pesikta Zutrata*, Exodus 13), and it is this animal that reveals Messiah as King.

KISLEV - 10 *Yonah* - Dove

The name Dove (*yonah*) for Messiah comes from the name of the prophet Jonah (*Yonah*). Jewish sources are uncertain about the origin of this prophet, who was given a feminine name. Some say he was from the tribe of Zebulun. Others say his parents were converted Gentiles - that he was the son of the woman from Zarephath brought back to life by Elijah (1 Kings 17:15-24; *Ateret Paz*, vol. 1, *Even HaEzer* 9). In this case, Jonah was a prophet resurrected from the dead not only once but twice - as a boy, and later after being dead for three days in the belly of the fish.

KISLEV - 11 *Yinnon* - Yinnon

If one opens an English concordance, the word “yinnon” will not be there. Yet, though it appears only once in the Bible, based on “His name shall endure forever; his name shall continue [*Yinnon*] as long as the sun” (Psalm 72:17), Yinnon (*yinnon*) is seen as the name of Messiah: “There one finds the name of Messiah, in ‘His name shall continue’” (*Midrash Tanchuma B, Nasso* 19). This conclusion is based on the Hebrew that says, “His name shall endure forever; before the sun Yinnon is his name.”

⁵ The Hebrew name for G-d - *yod-hey-vav-hey* יהוה

KISLEV - 12 *Yatom* - Orphan

The name Orphan (*yatom*) for Messiah appears in '*Yeshu'ot Meshicho*' (*The Salvations of His Messiah*), a book written in 1498 by Rabbi Isaac Abravanel.

Abravanel, advisor to the king of Spain, was expelled with the rest of the Jews from Spain in 1492. The event created despair and caused many to become vulnerable to the immense pressure to convert. The book's purpose, accordingly, was to renew hope in the coming Messiah.

To enhance the significance of the Orphan Messiah, Abravanel brings the argument of a converted Jew who quotes a Jewish source to prove that Messiah has no father, i.e., he is an orphan, and the convert says, "We have become orphans without a father' (Lamentations 5:3 NAS). ... G-d said to Israel: 'You have said to me, "We have become orphans without a father"; therefore the redeemer I will bring from among you has no father, for it is said ... "Today I have begotten You"' (Psalm 2:7). The convert concluded from this that their Messiah ... has no human father" (*Sefer Yeshu'ot Meshicho*, part 2, 3:3.).

KISLEV - 13 *Kavod* - Glorious

In some English versions of Isaiah 4:2, the translators have capitalized the word "Branch." This tells the reader that the branch here is not literal but someone unique, namely Messiah. So we read, "In that day the Branch of the LORD shall be beautiful and glorious." The Hebrew allows for that and more. Since "shall be beautiful and glorious" can also mean "shall *become* beautiful and glorious" it is possible to capitalize these two words as well. In this way, one should read Beautiful and Glorious as the transformation of Messiah from the ordinary to the magnificent. Glorious, therefore, becomes yet another name for Messiah: The Branch is Glorious.

That Messiah is called Glorious (*kavod*) is no small thing since, in Jewish thought, glory is one of the attributes of G-d. In the language of theologians, Jews see glory as a divine attribute. One can see why this is so from verses such as, "And the glory of the Lord appeared to them" (Numbers 20:6). Accordingly, what appeared before the people of Israel was no mere cloud, but rather Glory personified [given substance].

KISLEV - 14 *Kochav* - Star

Messiah is identified as Star (*kochav*) in Balaam's vision of the initiation of the Messianic Age: "I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth" (Numbers 24:17 ESV).

This prophesy foresees a star that will come in the end of days which defeats "the sons of Sheth." The spelling "Sheth" (usually "Seth") appears only here in English translations. The Hebrew says "sons of Seth." Recalling that the sons of Seth are not known as a people, a tribe, or a nation, the reference is understood to include all humanity. "All the sons of Seth" - all the nations, since all came out of Seth, son of the first man." (Rashi to Numbers 24:17)

KISLEV - 15 *Tamar* - Date tree

Date tree (*tamar*) as one of Messiah's names is derived from "The righteous shall flourish like the palm tree" (Psalm 92:12). The generic species of "palm tree" in our English translation is actually "date tree" in Hebrew, and about this tree one commentary says: "Just as this date tree is beautiful to behold and all its fruit are sweet and good, so the Son of David is beautiful to behold and all his deeds are sweet and good before G-d" (*Midrash Tehillim*, Psalm 92).

KISLEV - 16 *Tinok* - Infant

Infant (*tinok*) is one of the more fascinating names of Messiah. The title is taken from "For he shall grow up before Him as a tender plant" (Isaiah 53:2). The Hebrew word for "tender plant" is *yonek*, from the same root (*yanak*) as *tinok* - a nursing infant. The description in Isaiah points to the fact that the Infant lacks pedigree; he has no father. In other words, he comes from nowhere - or better still, from above. A further hint concerning this Infant comes from: "Out of the mouth of babes and nursing infants You have ordained strength" (Psalm 8:2) - a verse which leaves one wondering about the might of such children who are able to give power to G-d himself. These two verse together with "Unto us a child is born..." (Isaiah 9:6), speak of a person who is simultaneously blameless and wiser than the sages.

KISLEV - 17 *Melech meyuchad* - Unique King

Unique King (*melech meyuchad*) comes from the well-known discussion about Messiah in the Babylonian Talmud, *Sanhedrin* 96b-99a: "Rabbi Eliezer says: The days of Messiah are forty years, since it says, 'For forty years I was grieved with that generation' (Psalm 95:10). Rabbi Elazar ben Azariah says seventy years, since it says, 'It shall come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king' (Isaiah 23:15). Who is this unique [one] King? This is King Messiah" (b.*Sanhedrin* 99a).

The discussion about the length of the reign of Messiah, according to Maharal, speaks about the time span between when Messiah reigns until he hands the kingship back to G-d (*Netzach Yisra'el* 46), a concept found also in 1 Corinthians 15:24-25.

KISLEV - 18 *Ga'on* - Majesty

The name Majesty (*ga'on*) for Messiah is gleaned from: "Enter into the rock, and hide in the dust, from the terror of the LORD and the glory of His majesty (Isaiah 2:10). From the Hebrew and also in the translation, it is possible to see that the syntax of the sentence can be understood to speak of two distinct entities: "The LORD" and "His Majesty." The majesty of G-d that is personified here is so awesome that it struck terror in the hearts of those who confronted it. In light of the prophecy itself that deals with the last days (v.2), it is obvious also that Messiah is in mind, and that is why it is understood that the one who will "judge between the nations" is King Messiah." (Radak to Isaiah 2:4)

KISLEV - 19 *Nes Ammim* - Banner to the Nations

Banner to the Peoples (*nes ammim*), better translated Banner to the Nations, is taken from: “And in that day there shall be a Root of Jesse, who shall stand as a banner to the peoples; for the Gentiles shall seek him, and his resting place shall be glorious” (Isaiah 11:10). In Hebrew, “banner (*nes*) is also the word for “miracle”.

KISLEV - 20 *Ner* - Lamp

Messiah as Lamp (*ner*) is found in: “There I will make the horn of David grow; I will prepare a lamp for My Anointed” (Psalm 132:17). About this verse Radak says:

“**Horn** means strength and kingdom. This is learned from ‘I will cause the **horn** of the house of Israel to spring forth’ (Ezekiel 29:21) and from ‘[He will give strength to His king,] and exalt the **horn** of His anointed’ (Samuel 2:10). And he spoke this verse about the future Messiah, which is why he said, ‘I will make.’ In other words although he withered, I will make it grow ...’I will prepare a lamp for My Anointed,’ like he said, ‘that My servant David may always have a lamp before Me’ (1 Kings 11:36), because the king is like a lamp that lights for the people.” (Radak to Psalm 132:17)

KISLEV - 21 *Nasi* - Prince

The name Prince (*nasi*) for Messiah comes from Ezekiel 34. In this chapter, which speaks about the wicked shepherds of Israel, the prophet predicts that there will come a time when G-d will save his flock, “and they shall no longer be a prey.” At that time He will “establish one shepherd over them, and he shall feed them - My servant David ... a prince among them.” (Ezekiel 34:22-23)

KISLEV - 22 *Paz* - Gold

The image of Gold (*paz*) to describe Messiah appears in: “You meet him with the blessings of goodness; You set a crown of pure gold upon his head” (Psalm 21:3). About this unique crowning ceremony it is said that “The Holy One, blessed be He, gave crowns to King Messiah.” (*Midrash Tanchuma B, Bayera 7*)

...Referring to Messiah as Gold speaks of the one “mortal” who is the true reflection of G-d. This is why it is told that “G-d elevates him to heaven and covers him with the light of His glory” (*Yalkut Shim'oni*, Isaiah, par. 509). Gold therefore describes Messiah, who shines with the glory of G-d.

KISLEV - 23 *Tzefa* - Adder

At first glance, Adder (*tzefa*) - a poisonous serpent - as one of the names of Messiah sounds unlikely, perhaps even offensive. Careful reading of what is considered to be the first messianic prophecy in the Bible - “He shall bruise (*shuf*) your head, and you shall bruise (*shuf*) his heel” (Genesis 3:15) - gives a different perspective, however.

The Hebrew word for “bruise” is better translated as “hiss,” the sound the viper makes before it bites. Surprisingly, the verse claims that both the serpent and the Seed of Eve make the same sound. According to this verse, the serpent and the Seed are both venomous. The difference between them lies in the place where they strike; the serpent bites the Seed’s heel, while the Seed bites the serpent’s head. This interesting picture may hint at the resurrection of the Seed from the dead, since after all, snakebites can kill. However, as opposed to a bite on the heel that leaves some hope of survival, biting the head signifies a complete defeat.

KISLEV - 24 *Kodkod* - Brow

Messiah as Brow (*kodkod*) is taken from Jacob’s blessing to Joseph, in which he says, “The blessings of your Father are mighty beyond the blessings of my parents, up to the bounties of the everlasting hills. May they be on the head of Joseph and on the brow [*kodkod*] of him who was set apart from his brothers.” (Genesis 49:26 ESV)

KISLEV - 25 *Keren* - Horn

To call Messiah Horn (*Keren*) is supported by “There I will make a horn to sprout for David; I have prepared a lamp for My anointed” (Psalm 132:17 ESV). This Horn sprouting out of David is the horn Hannah speaks of when she proclaims, “The LORD shall judge the ends of the earth; and He shall give strength unto His king and exalt the horn of His anointed” (1 Samuel 2:10 KJ). This link is quite obvious in Hebrew, since the phrase “horn of his anointed” literally means “horn/strength of His Messiah.”

KISLEV - 26 *Ro’eh* - Shepherd

It is Ezekiel who hears G-d speak of Messiah as the Shepherd (*ro’eh*): I will establish one shepherd over them, and he shall feed them - My servant David. He shall feed them and be their shepherd” (Ezekiel 34:23).

...the Shepherd of Israel will do what generations of shepherds could not do: namely, he will gather the sheep from the nations to Israel. Then he “will compel them to do justice and righteousness and then he will become their shepherd, meaning that they will accept his reign and will learn from him until they willingly receive him as their shepherd” (Malbim to Ezekiel 34:23).

KISLEV - 27 *Shofet* - Judge

Here the Hebrew word for judge is *shofet*. Obviously G-d is the supreme judge whose “judgements are in all the earth” (Psalm 105:7). And yet Judge is also the name of Messiah.

In a most interesting comment on the obscure verse, “Now gather yourself in troops, O daughter of troops; He has laid siege against us; they will strike the judge of Israel with a rod on the cheek” (Micah 5:1), Ibn Ezra identifies “the judge of Israel” as Messiah.

...the biblical picture is that Messiah as Judge has an uncompromising approach to truth, since the slightest deviation from it would disqualify him from begin the judge of Israel. Accordingly, the conclusion is that “great is the judgement where the Messianic Kingdom stands, as it says, ‘The king who judges the poor with truth, his throne will be established forever’ (Proverbs 29:14).” (*Mishnat Rabbi Eliezer* 317).

KISLEV - 28 *Shemen* - Oil

Messiah as Oil (*shemen*) comes from the list of materials that constituted the Tabernacle. Among other things, G-d says to Moses, “Speak to the children of Israel, that they bring Me an offering...oil for the light” (Exodus 252, 6).

‘Oil for the light’ - this is King Messiah, who is also called ‘Green Olive Tree, Lovely and of Good Fruit’ (Jeremiah 11:16). [He is also called] ‘pure oil of pressed olives’ (Exodus 27:20), since out of the darkness he will be a light for Israel, as it says: ‘That You may say to the prisoners, go forth’ (Isaiah 49:9), and it is also written, ‘The Gentiles shall come to your light’ (Isaiah 60:3)” (*Otzar Midrashim*, 138)

KISLEV - 29 *Go’el* - Redeemer

Generally speaking, Redeemer (*go’el*) is a name reserved for G-d. Scripture expresses clearly more than once that “the LORD has redeemed Jacob” (Jeremiah 31:11) ‘Redeemer’ used to describe Messiah is found in such verses as: “The redeemer will come to Zion, and to those who turn from transgression in Jacob, says the LORD” (Isaiah 59:20). Put simply, G-d seems to say here that he will send the “redeemer” to those who are willing to repent.

KISLEV - 30 *Y-H-V-H Tzidkenu* - The LORD our Righteousness

The LORD our Righteousness (*y-h-v-h tzidkenu*) presents one of those rare occasions where the name of Messiah is explicitly pronounced: “Behold, the days are coming, says the LORD, that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgement and righteousness in the earth. In his days Judah will be saved, and Israel will dwell safely; now this is his name by which he will be called: The LORD Our Righteousness” (Jeremiah 23:5-6). Accordingly, say Radak, “He will be called “The Lord our Righteousness” - Israel will call Messiah by this name” (Radak to Jeremiah 23:6).