

# Haverim update

OCT 2021

Tishri	Heshvan	Kislev	Tevet	Shevat	Adar	Nisan	Iyar	Sivan	Tammuz	Av	Elul
OCT	NOV	DEC	JAN	FEB	MARCH	APRIL	MAY	JUNE	JULY	AUG	SEPT



## Following Jesus With Luke

### The Life of God as a Child (4 of 9)

by Claire R. Pfann

Listen & Download at [jcstudies.com/haverim](http://jcstudies.com/haverim)

All three gospels describe John the Baptist by quoting from Isaiah 40. Luke takes that same passage but interestingly, goes further than Matthew and Mark. "The voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, *and all flesh shall see the salvation of God.*'" Luke uses the longer quote from Isaiah 40 here because from Simeon and Anna to John the Baptist, the way is being prepared for that wonderful unfolding of God's purposes for the entire world.

~ You'll find the October audio and transcript at [jcstudies.com/haverim](http://jcstudies.com/haverim)

## Grace! and Peace! to you Haverim,

Being faithful day in and day out is difficult. Knowing who God is—by his words and deeds—is the source from which the encouragement we all need flows. To that end, I have much to share with you in this newsletter. Here's an overview:

- *The Life of God as a Child* is Claire Pfann's dynamic teaching from Luke this month. This, and all three previous messages, are on [jcstudies.com/haverim](http://jcstudies.com/haverim).
- Our next Fourth Friday Fellowship online is Noon (EDT) on October 22nd: [crowdcast.io/e/fourth-friday-2021](https://crowdcast.io/e/fourth-friday-2021).
- Breaking News! Dr. Marv Wilson is guest teacher for our upcoming Haverim School of Discipleship, Nov 15-19, 2021.
- Watch a video of worship dance choreographed and presented by our young people during Church of the Messiah's Feast of Tabernacles celebration (see below).

## Sukkot Stories: The Mystery and Majesty of Joy

Two separate but related JC Studies' events took place during September, both in relation to the Feast of Tabernacles. First, over 140 haverim from all walks of life gathered in our new online space to practice reflecting, repenting, and rejoicing together during the ten days of awe.

*I am so thankful for Haverim for such a time to share the importance of and rejoicing in Yeshua, God's Word (Torah) become flesh. - Singapore*

*I was surprised how much I enjoyed the 10 days with the fellowship and the focus on Jesus. I was a bit sceptical at first, I'm not a fan of all this posting but somehow it was different with this group. - United Kingdom*

## Biblical Reflections on Marriage & Family



We finalized details for our next school of discipleship right before this newsletter went to print. Dr. Marv Wilson is our teacher and his subject is Biblical

Reflections on Marriage and the Family. Wow!

### *Is this class right for me?*

The biblical pictures of marriage and family convey profound truths that deeply impact how we view God, ourselves, and others, making this class relevant for every disciple at every stage of life. And, you have an opportunity to learn from and interact with an internationally respected scholar and sage, author of the perennial bestselling *Our Father Abraham: Jewish Roots of the Christian Faith*. I believe this class will minister to you and those you care for in Jesus' name.

### *How does the discipleship school work?*

No matter where you are in the world, you can participate through our blend of live and recorded sessions. Dr. Marv will present five live teachings over five days via our online classroom. At the end of each live session, he will take time to answer your questions. If you cannot attend a live session, you can watch the recording and still interact by submitting comments and questions. Your registration also includes ongoing access to the lectures after the class ends.

### *Where to get more information and reserve your space.*

Early bird registration for this priceless event/course is \$50 (no, that is not a typo!). Please join us for an adventure in seeking the heart of God. Find out more: [jcstudies.com/hsd](http://jcstudies.com/hsd).

Moments ago I met, for the first time, a brother-in-Jesus who's a plumber by vocation. Him and his tradesmen buddies purchased land and buildings from a now defunct government-funded career center. They transformed the facilities and dedicated them to kingdom purposes. With awe and thanksgiving they are now watching God's saving grace at work: bringing in the helpless, delivering from addiction, transforming hearts, and teaching each one a viable trade. Hallelujah.

His testimony reminds me of Israel's sages who said, "Let each have Torah and a trade." We are surrounded by these encouraging stories, they are who God is and who we are in him. So Paul exhorts us, "*Therefore, my beloved haverim, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.*" **Immanuel!**

James



Second, JC Studies' hosted a teaching event between Church of the Messiah's nightly Sukkot celebrations. (Audio teaching from this seminar is coming your way in the future.) For now, I want to share a simple yet profound video clip with you. We posted, on [jcstudies.com/haverim](http://jcstudies.com/haverim), a visual witness of how our Father is moving in the hearts of this upcoming generation. Get ready to shed tears of joy.



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For a people staying grounded in the entirety of Scripture to live for the glory of God.

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## Goats in Matthew 25 and Leviticus 16 by Doug Ward

3 min 52 sec reading time

Many English expressions are based on biblical passages. For example, we speak of “separating the sheep from the goats” when we want to distinguish between superior and inferior members of a group. This expression comes from Mt 25:31-46, where Jesus describes the final judgment as one of separating sheep and goats. Those that help the needy are the sheep who will receive an eternal reward, while those that do not are the goats who will receive eternal punishment.

*The negative portrayal of goats in Matthew 25 has puzzled scholars. Generally, goats are associated with sheep, not contrasted with them in the Bible. And both are viewed positively (e.g., Dt 32:14; Isa 11:6).*

Both were sacrificial animals (Ex 12:5), and their flocks were a sign of wealth (Ge 32:14; 1 Sa 25:2). The hair and skins of goats were valued materials used in the Israelite tabernacle in the wilderness (Ex 25:4-5). One might honor a guest by serving a young goat as the main course (Jdg 13:15).

There is one notable exception to the otherwise positive depiction of goats in the Hebrew Scriptures. The Israelite high priest conducted a ritual in the days of the tabernacle and temple each year on the Day of Atonement (Yom Kippur). First, he laid his hands on the head of a goat selected by lot from two candidates and confessed over it the sin of the people. Next, the goat was led away into a remote area, symbolizing the removal of those sins from Israel (Lev 16:21-22).

*The goat, of course, was not to blame for the people's sins.* Bible translator William Tyndale (1494-1536) coined the English word “scapegoat” (meaning “goat that escapes”) for this goat. Since then, the term has come to be used for someone who is blamed for the wrongdoings of another.

Over time, even though this goat was innocent, it became identified with the sins that it carried. During the Second Temple period in Jerusalem, people would spit on the goat or pull on its hair as it was led out of the city. Some would shout, “Bear our sins and be gone!” Indeed, the Temple authorities took specific measures to ensure the goat did not come back and, with it, their sins. They took the goat to “the wilderness,” a location five Sabbath days’ journey from the city. There it was pushed backward over a cliff and fell to its death in a ravine below.<sup>(1)</sup>

There are intriguing parallels between Leviticus 16 and Matthew 25. In both the ancient ritual and the future judgment scene, goats associated with sin are cursed and sent away from the presence of God. Moreover, both involve two lots or options. In Mt 25, the Son of Man places sheep on his right hand and goats on his left (v. 33). In Lev 16, there are two goats, one sacrificed for the sins of the people and the other carrying those sins away. Jewish traditions associate the sacrificed goat with the high priest’s right hand and the scapegoat with his left.<sup>(2)</sup>

In Matthew 25, one of the options is positive, the other one negative. The sheep inherit the kingdom of God (v. 34), while the goats go “into the eternal fire prepared for the devil and his angels” (v. 41). On the Day of Atonement, one lot for the sacrificed goat was designated “for the Lord,” and the other “for Azazel” (Lev 16:8).

The only time the Bible uses the Hebrew word Azazel is in Lev 16. In the ancient world, the word was often interpreted as a proper name denoting an entity contrasted with God. In this reading, Azazel is a name of the devil or a demon. By having the scapegoat “sent away into the wilderness to Azazel” (v. 10), *the ritual assigned Azazel with ultimate responsibility for the sin that he brought into the world.*

A prominent fallen angel named Azazel appears in the apocalyptic literature of the Second Temple period. 1 Enoch 55:4 has God announcing to the kings of the earth, “Ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates [...].” This passage parallels Mt 25, where the Son of Man “will sit on his glorious throne” (v. 31) and judge the goats.

The people in Mt 25 are separated into two groups, sheep and goats. Similarly, ancient interpreters associated the two lots of Lev 16 with two groups of people. For example, Philo of Alexandria, a Jewish contemporary of Jesus, related people who seek heavenly wisdom with the lot of the sacrificed goat and people who seek carnal things with the lot of the scapegoat.<sup>(3)</sup>

*The parallels between Leviticus and Matthew suggest that the goats of Lev 16 lie behind the goat imagery in Mt 25.*

The ritual of Lev 16 accomplished the cleansing of the tabernacle or temple. Thus the connection with Mt 25 implies that the judgment portrayed in Mt 25:31-46 describes a kind of cleansing of the cosmos.

The festivals of Israel foreshadow key milestones in salvation history. Passover is a prophecy of “Christ our Passover lamb” (1 Co 5:7), while Pentecost points to the first fruits in a harvest of salvation (1 Th 2:13; Jas 1:18; Rev 14:4). The Feast of Trumpets anticipates the second coming of Jesus, announced by the sound of a trumpet (Mt 24:30-31; 1 Th 4:16-17).

Based on the goat imagery of Mt 25, one event prefigured and predicted by the Day of Atonement is the final judgment and cleansing that will follow the return of the King.

(1) These traditions are described in the Mishnah in tractate Yoma, chapter 6.

(2) See Hans M. Moscicke, "The Final Judgement as Ritual Purgation of the Cosmos: The Influence of Scapegoat Traditions on Matt 25:31-46," New Testament Studies 67 (2021), pp. 241-259.

(3) Moscicke, p. 253.