

REPENTANCE..TESHUVAH (shuwb)

According to tradition, Teshuvah (usually August), is known as the month of answered prayer. It occurs prior to the Fall Feasts. Traditionally, it is known as a season of preparing oneself for getting Yah to answer your prayers. Teshuvah means turning back to Yah. Leaving our way, repenting, and turning back to His way. A time of self evaluation. This is a season of repentance. We are being called to turn back to Him. Teshuvah begins thirty days before Trumpets and ends on Yom Kippur. The forty days were the days of repentance that started just prior to Yom Truah and ended at Yom Kippur.

It is Jewish custom to have a forty day period in which they look inward and at their life to prepare for the fall feasts. Elul begins the forty day period. The forty day period includes the three fall feasts. This forty includes the ten days of awe. The tradition goes back to when Moses was at the top of the mountain talking with Yah. He went up two times. Moses explains. **Exod. 32:30** *On the next day Moses said to the people, "You yourselves have committed a great sin; and now I am going up to Adonai, perhaps I can make atonement for your sin."* At the time of the first Yom Kippur Yah made atonement for their sins through Moses. This took place immediately after the 3000 were killed for their rebellion. This was after the second **forty days** that Moses spent on the mount.



Tradition says Moshe went up on the first of Elul and returned on what would later be called the Feast of Atonement (Yom Kippur) Exod. 34:28, the 10th of Tishri. Orthodox Jews believe that on Yom Kippur Yah seals all the decisions He has made about individuals. The idea is simple, because we want to be in a good position with Yah, we begin to turn (shuv, as in yeshivah ..returning back to Yah, abandoning our way and doing things His way, coming back with remorse and a repentant heart) spiritually, back to Yah. That repentance also includes making things right with our fellow man, making amends. We want to be seen as good in His eyes prior to Atonement so He deals with us in a good manner by answering our prayers.

First we repent, then Atonement comes along and we humble ourselves before Yah. Then the latter rains come, representing the Holy Spirit, and we rejoice. That is why Tabernacles is also called the season to rejoice. This is the proper order of things. It is a time of intimacy, a time to enjoy, rejoice, an appointed time to have fellowship (commune) with Yah, and one another (Ps. 81:2).

In general, mankind is in a place, a time of Teshuvah, when we see the prophetic things of the last days becoming more substantial. The remnant are becoming more obvious and the division of them from the so-called christian system is more evident. Many are going back to His ways. It is called the Hebrew Roots movement.

Not only do we have this time of the year annually to celebrate the fall feasts, but in general mankind is at that point in time prophetically when we are preparing for the end of time and getting ready for Yeshua's return for His bride.

The Hebrew word for repent is "teshuvah". This word comes from the root word "shuwb", Strong's #07725, which means to return, turn back, to restore. Because Hebrew words have concrete, rather than abstract meanings like the Greek, we must understand that it means much more than what is commonly accepted as turn back, or turn 180 degrees, as it is often expressed as.

The Greek for repent is "metanoeo", Strong's #3340. It means to change one's mind, to repent. It also means to change one's mind for better, heartily to amend with abhorrence of one's past sins. This is only half of what repent actually means in Hebrew. The reality is, changing our mind, apologizing, asking forgiveness for, etc, is not restoring as it should be. Think about it for a moment; if we can change our mind and call it repentance, we can change our mind again? In other-wards, it's just a changing of our mind, not a

reconciliation for what we did. There is no doubt that part of repentance is changing your mind, but the other part is to make things right. In the abstract we see change your mind, but in the concrete Hebrew it includes "restoration".

The word teshuvah pictograph is an all consuming fire, that connects through the nail, the house. The Hebrew concrete understanding is that when you offend someone your house is broken, it's disconnected. It's like living in the same house with someone yet being totally disconnected. Until you reconnect, the house is out of order. The pictograph of the letter "vav" in "teshuvah" is that of a nail, a hook. Repenting is like using a nail (vav) to reconnect your house with a nail to someone else.

When you sin by doing something wrong to another person, you have stolen something from that person. You must give it back. You cannot just intellectually say: "I'm sorry". You owe something to that person. From a Greek concept we are taught to say to ourselves "I'm never going to do that again", and we may even give back what we stole, but in reality we end up doing it again.

Repentance is like a credit system. When you sin with someone it is like stealing from their bank. You must restore what you stole. You can't just say "I won't steal anymore". The torah says that when you steal you must repay sevenfold. Sevenfold neutralizes the sin that you have partaken of. Giving back what you stole does not necessarily make that person happy, because it is as if you broke something. It's like when you break someones heart. You can't just say "heres your heart back". It is as if you tore it out of their body. You stole their heart and then broke it. In order to restore that heart it is going to take time. The stitches used to repair the break take time to mend and heal.

Repentance costs you something, it's a difficult thing to do because it is the restoring of something. You can't cut down a fruit bearing apple tree and then say your sorry. It is going to take time and effort before a new apple tree can be planted, watered and weeded till it again bears fruit (restored).

To repent is to turn and to turn is to reconnect. It is natural for us when we have been offended to have that person experience the pain we experienced. It's not that the person offended is not being validated, but that they are not receiving the teshuvah (the connection), that has been lost. The only way to have a connection again is to make it right. There is a difference between apologizing and making it right. You can apologize, hug, say your sorry all you want, but until you reconnect (with the nail..vav) it will never be right. When we offend we must not only apologize, but make it right. This is what it means in Hebrew. The following are a few examples of the word "repent" being used in the bible.

Matt. 3:2 *"Repent, for the kingdom of heaven is at hand."*

Luke 13:3 *I tell you, no, but unless you repent, you will all likewise perish.*

Acts 26:20 *but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should repent and turn to Adonai, performing deeds appropriate to repentance".* All of the above concrete meanings of the word repent are correct but most think in the abstract. These verses are revealing the Hebrew definition of repent, not the Greek. Here Luke is describing the Hebrew concept of repent as; "performing deeds of repentance". When you repent you are doing a work appropriate to repentance. You must make right the crime you committed according to torah. According to torah you must pay back what you stole, you must restore, not just apologize as many would have you think. The above verse is just another way of proving that the entire bible was written in Hebrew, regardless of what many have been lead to believe in the christian churches. The part of this verse **"performing deeds appropriate to repentance"** only makes sense from a Hebrew perspective.

Repenting is not an apology, it is a deed. People really don't care about the words: "I'm sorry", they want you to give back what you stole from them when you repent, from a concrete basis.

Let's look at love as an example for the difference between abstract (worldly..Hellenized, christian way of thinking) and the concrete Hebrew way of thinking. We hear many christians say how much they love God, yet do they love Him? According to scripture you love Him when you obey His commandments. You don't love Him when you say or sing out loud that you love Him, you love Him when your actions exemplify what your words mean from a concrete perspective. Love is DOING, KEEPING His commandments. Repentance is restoring what you have removed or stolen from the person you offended.

John 14:15 (written in red) *"If you love Me, you will keep My commandments* (relates to John 5:46-47)

1John 5:3 *"For this is the love of Yah, that we keep His commandments; and His commandments are not burdensome."*

1John 2:4-6 *"The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of Yahveh has truly been perfected. By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked."*

Many claim to love Him but this is only an abstract way of thinking. In Hebrew love is thought of exactly as written in John; **"love is keeping His commandments"**. Keeping His commandments is concrete, doing, keeping, following His Word, not merely saying you love Him. Love is biblically defined as "doing what the

authority asked you to do". Love responds not just with the doing, but also with the attitude of the heart and the spirit behind that attitude.

In the following verse we see how even at the end of time mankind will refuse to repent and love Him. **Rev. 16:9** *And men were scorched with fierce heat; and they blasphemed the name of Yahveh who has the power over these plagues; and **they did not repent**, so as to give Him glory". Even after mankind will be scorched with fierce heat they will not OBEY His commandments, they will not make teshuvah.*

Teshuvah tradition

The month of Elul is the time the Jews repent for the past year, their time of teshuvah. They deal with everyone they may have wronged and they make it right seven times over. The 29 th day of Elul is actually the end of the civil year. One day later is the new beginning, Trumpets, Tishri one.

Think about this for a moment. What if you knew that on Yom Kippur this year Yeshua was coming to judge you. What would you do to make sure His judgement was as good as possible? That's exactly how the Jewish people think. They make amends, they restore whatever has been broke, they return everything that has been borrowed, etc. etc. They make sure that their coming judgement is as favorable as possible.

One of the reasons we have a feast every seven days to to repent. Part of our sabbath celebration is going over the last week and repenting of anything we may have done wrong so that is restored. We wipe the slate clean every seven days so we are always ready for judgement.

Vav is a connection (nail), connecting our kingdom on earth (in us) to His righteous kingdom (Word) that guides us through life. Vav connects human beings together with His word. The vav is a hook, nail, which is used to build things.

Exod. 27:9-10 *"And you shall make the court of the tabernacle. On the south side there shall be hangings for the court of fine twisted linen one hundred cubits long for one side; 10 and its pillars shall be twenty, with their twenty sockets of bronze; the **hooks** of the pillars and their bands shall be of silver. These verses are a good example of where "hooks" (vav) are used in the building of the Tabernacle. The fence around the tabernacle used poles to attach the cloth material surrounding the tabernacle with. The cedar wood poles had brass supports on the bottom and silver hooks on the top. The brass represents judgement and the silver represents redemption, truth. This is a description of the fence around the tabernacle. **The torah is called a fence. The fence around the tabernacle looks just like a torah scroll rolled out.** The community of Believers and Followers of Yeshua the Word/Torah come in the flesh is surrounded by the torah (fence). As long as we stay within the confines of the instruction manual we are safe, we are blessed. When we actively sin and continue to sin we are "cut off" from the community, our brothers and sisters until we teshuvah.*



In conclusion, we should all remember the next time we are tempted to sin, that repenting for that sin involves a whole lot more than just apologizing.

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