

The chart below reveals how the Exodus Passover was a detailed preview of what would occur fifteen hundred years later at Christ's crucifixion.

The Old Testament Passover	The Crucifixion of Jesus on Passover
A lamb was taken into the house on the tenth of Aviv.	Jesus entered the temple on the tenth of Aviv.
The lamb was a young male without blemish.	Pilate "found no fault [blemish]" in Christ.
The lamb was examined for four days.	Jesus was tested by leaders for four days.
The lamb was slaughtered on the fourteenth of Aviv.	Jesus was crucified on the fourteenth of Aviv.
The lamb was killed at 3:00 p.m. (between the evenings).	Jesus died at 3:00 p.m. (the ninth hour, Mark 15:25–38).
The lamb was tied to a wooden pole.	Jesus was crucified on a wooden cross.

Pentecost is identified as the time when Moses received the Law on Mount Sinai and Israel became married to God. The first Pentecost was a reflection of the future Day of Pentecost when the Holy Spirit came and the church was born in Jerusalem.

The Pentecost in Moses's Time (Exod. 19)	The Pentecost in Peter's Time (Acts 2)
God spoke in seventy languages so all could hear.	They spoke in the tongues of sixteen nations.
Moses was on Mount Sinai.	Believers were on Mount Zion.
God's voice issued forth as a flame of fire.	Tongues of fire descended upon them.
The mountain shook and quaked.	A sound came like a rushing mighty wind.
Three thousand were slain for worshipping an idol.	Three thousand were converted to the Messiah.

The Commandments in the Torah	The Same Commandments in the New Testament
Have no other gods.	Matthew 4:10
Do not make idols or images.	1 John 5:21

Do not take the name of the Lord in vain.	1 Timothy 6:1
Remember the Sabbath.	Acts 13:42
Honor your father and mother.	Ephesians 6:1–3
Do not kill.	Romans 13:9
Do not commit adultery.	Galatians 5:19–21
Do not steal.	Ephesians 4:28
Do not bear false witness.	Romans 13:9
Do not covet.	Colossians 3:5–6

BLESSINGS AND CONDITIONS

Scholars note that there are various agreements (covenants) that God established throughout the Old Testament. Below are several central to the Jewish people.

The Covenant Party	The Promise	Conditional/ Unconditional	The Sign of the Covenant
The covenant with Noah	The earth would never be destroyed by water again.	Unconditional	A rainbow in the sky
The covenant with Abraham	A new nation, new land, new people	Unconditional	Circumcision
The covenant with David	An everlasting kingdom in Israel	Unconditional	Jerusalem will endure.
The covenant of the Sabbath	Blessing for keeping the Sabbath	Conditional	The Sabbath day
The covenant with Israel	Blessing for keeping the commandments	Conditional	The commandments
The covenant of the presence	God's presence going before and dwelling with Israel	Conditional	The ark of the covenant

The original form of the Hebrew alphabet was actually word pictures.

HEBREW ALPHABET

Value	Name	Letter
1	Alef	א
2	Bet	ב
3	Gimel	ג
4	Dalet	ד
5	Hei	ה
6	Vav	ו
7	Zayin	ז
8	Chet	ח
9	Tet	ט
10	Yod	י
20	Kaf	כ ך
30	Lamed	ל
40	Mem	מ ם
50	Nun	נ ן
60	Samech	ס
70	Ayin	ע
80	Peh/Feh	פ ף ץ
90	Tzadi	צ ץ
100	Kuf	ק
200	Resh	ר
300	Shin/Sin	ש ם
400	Tav	ת

Each letter of the Hebrew alphabet has a symbol and a numerical value.

The older text, called the Proto-Canaanite script, consisted of twenty-two forms that represented common images. For example, the first Hebrew letter is *alef*, and the last (twenty-second letter) is *tav*. The word picture for *alef* is the head of an ox, and the word picture of the *tav* is a cross or a plus sign. These first and last letters of the Hebrew alphabet cryptically reveal an early imagery of the redemption plan, which began with animal sacrifices and concluded at the cross of Christ! In the New Testament, Jesus said, “I am the Alpha and the Omega” (Rev. 1:8), which are the first and last letters of the Greek alphabet. In Hebrew, He would have said, “I am the *alef* and the *tav*.”

Another significant picture is the twenty-first letter of the Hebrew alphabet, called the letter *shin*. From its earliest inception, its form is similar to our letter *w*, although it is an *s* or *sh* sound and not a *w* sound. In Moses’s time, the high priest was commanded to bless the people with what is called the priestly blessing and recorded in Numbers 6:25–27. Jewish tradition teaches that the priest recited the blessing placing both hands, palms outward, with

his thumbs touching and the four fingers of his hands split. His hands created the form of the letter *shin* and represented the name *Shaddai*, the name revealing God as the most powerful one (Gen. 17:1).¹¹

יב ביום אחד בכל־מדינות המלך אחשוורוש בשלושה עשר לחדש שנים־
 יג עשר הוא־חדש אדר: פתשגן הכתב להנתן דת בכל־מדינה ומדינה גלוי
 לְכָל־הָעַמִּים וְלַהֲיוֹת הַיְהוּדִים עַתּוּדִים [הַיְהוּדִים עֵתִידִים] לַיּוֹם
 יד הַזֶּה לְהַנָּקֵם מֵאֲיִבֵיהֶם: הַרְצִים רַכְבֵי הַרֶכֶשׁ הָאֲחַשְׁתַּרְנָיִם יֵצְאוּ מִבְּהֵלִים
 טו וּדְחוּפִים בְּדַבַּר הַמֶּלֶךְ וְהֵדֵת נִתְּנָה בְּשׁוֹשׁן הַבִּירָה: וּמְרַדְכֵי
 זָצֵא | מִלִּפְנֵי הַמֶּלֶךְ בְּלִבּוֹשׁ מַלְכוּת תִּבְלַת נְחוֹר וְעֵטְרַת זָהָב גְּדוּלָּה
 טז וְתַכְרִיךְ בּוּץ וְאַרְגָּמָן וְהַעִיר שׁוֹשׁן צְהֵלָה וְשִׁמְחָה: לַיְהוּדִים הֵיטָה אֲוֹרָה
 טז וְשִׁמְחָה וְשׁוֹשׁן וִיקָר: וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר מְקוֹם אֲשֶׁר
 דָּבַר הַמֶּלֶךְ וְנָתַן מִגִּיעַ שִׁמְחָה וְשׁוֹשׁן לַיְהוּדִים מִשְׁתָּה וַיּוֹם טוֹב וְרַבִּים
 א מַעֲמֵי הָאָרֶץ מִתִּיבָהִים כִּי־נִפְלַּ פְּחַד־הַיְהוּדִים עֲלֵיהֶם: וּבַשְּׁנַיִם עֶשֶׂר
 חֹדֶשׁ הוּא־חֹדֶשׁ אָדָר בְּשִׁלּוּשֵׁה עֶשֶׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דְּבַר־הַמֶּלֶךְ
 וְנָתַן לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר שָׁבְרוּ אֲיָבֵי הַיְהוּדִים לְשִׁלוֹט בָּהֶם וּנְהַפְּוֹךְ
 ב הוּא אֲשֶׁר יִשְׁלְטוּ הַיְהוּדִים הַמָּדָה בְּשִׁנְאֵיהֶם: נִקְהָלוּ הַיְהוּדִים בְּעָרֵיהֶם
 בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחַשְׁוֶרוֹשׁ לְשִׁלַּח יָד בְּמִבְקָשֵׁי רַעְתָּם וְאִישׁ לֹא־
 ג עָמַד לִפְנֵיהֶם כִּי־נִפְלַּ פְּחַדָּם עַל־כָּל־הָעַמִּים: וְכָל־שָׂרֵי הַמְּדִינֹת
 וְהָאֲחַשְׁתַּרְפָּנִים וְהַפְּחוֹת וְעֹשֵׂי הַמְּלָאכָה אֲשֶׁר לְמֶלֶךְ מִנְּשָׂאִים אֶת־
 ד הַיְהוּדִים כִּי־נִפְלַּ פְּחַד־מְרַדְכֵי עֲלֵיהֶם: כִּי־גְדוֹל מְרַדְכֵי בְּבֵית הַמֶּלֶךְ
 ה וְשָׁמְעוּ הוֹלֵךְ בְּכָל־הַמְּדִינֹת כִּי־הָאִישׁ מְרַדְכֵי הוֹלֵךְ וְנִגְדוֹל: וַיְכּוּ הַיְהוּדִים
 בְּכָל־אֲיִבֵיהֶם מִכַּת־חֶרֶב וְהָרַג וְאִבְדוֹן וַיַּעֲשׂוּ בְּשִׁנְאֵיהֶם כְּרַצּוֹנָם:
 וז ובשׁוֹשׁן הַבִּירָה הִרְגוּ הַיְהוּדִים וְאַבְדוּ חֲמֵשׁ מֵאוֹת אִישׁ: וְאֵת |

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- וז ובשׁוֹשׁן הַבִּירָה הִרְגוּ הַיְהוּדִים וְאַבְדוּ חֲמֵשׁ מֵאוֹת אִישׁ: וְאֵת |
- פרשנהא ←
- דלפון
- ח אספתא: וְאֵת |
- פורתא
- אדליא
- ט ארידתא: וְאֵת |
- פרמשתא ←
- אריסי
- ארדי
- ויתא: ←
- עשרת

בני המן בן־הַמְּדִתָּא צָרַר הַיְהוּדִים הִרְגוּ וּבְכַזָּה לֹא שָׁלְחוּ אֶת־יָדָם:
 ביום ההוא בא מספר ההרוגים בשׁוֹשׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ: וַיֹּאמֶר
 הַמֶּלֶךְ לְאַסְתֵּר הַמְּלִכָּה בְּשׁוֹשׁן הַבִּירָה הִרְגוּ הַיְהוּדִים וְאַבְדוּ חֲמֵשׁ מֵאוֹת
 אִישׁ וְאֵת עֶשְׂרֵת בְּנֵי־הַמֶּן בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ מִה עָשׂוּ וּמֵה־שָׂאֲלָתָךְ

In the Hebrew text, notice the three smaller letters in the names of Haman's sons.

The Compound Names	The Meaning of the Names	The Scripture Reference
Jehovah Elohim	The eternal creator	Genesis 2:4–25
Adonai Jehovah	The Lord our master	Genesis 15:2
Jehovah Jireh	The Lord the provider	Genesis 22:8–14
Jehovah Nissi	The Lord our banner	Exodus 17:15
Jehovah Ropheka	The Lord our healer	Exodus 15:26
Jehovah Shalom	The Lord our peace	Judges 6:24
Jehovah Tsidkeenu	The Lord our righteousness	Jeremiah 23:6
Jehovah Mekaddishkem	The Lord our sanctifier	Exodus 31:13
Jehovah Sabaoth	The Lord of hosts	1 Samuel 1:11
Jehovah Shammah	The Lord is Present	Ezekiel 48:35
Jehovah Elyon	The Lord Most High	Psalms 7:17
Jehovah Rohi	The Lord my shepherd	Psalms 23:1
Jehovah Hoseenu	The Lord our maker	Psalms 95:6
Jehovah Eloheenu	The Lord our God	Psalms 99:5
Jehovah Eloheka	The Lord thy God	Exodus 20:2
Jehovah Elohay	The Lord my God	Zechariah 14:5

I am using the English transliteration of God's sacred name for the purposes of our English readers. The actual Hebrew name for Jehovah is Yahweh or Yehovah.

Ancient Hebrews would often approach God saying, "In the name of the God of Abraham, Isaac, and Jacob" (Exod. 3:6, 15–16). Christians approach the heavenly throne through the name of Christ, as the New Testament says: "Whatever you ask the Father in My name He will give you" (John 16:23). "Therefore God also has highly exalted Him and given Him the name which is above every name" (Phil. 2:9).

The English Name	The Hebrew Name	The Jewish Time of Celebration
Passover	<i>Pesach</i>	First month, fourteenth day
Unleavened Bread	<i>Hag HaMatzah</i>	First month, fifteenth to twenty-first days
First Fruits	<i>Bikkurim</i>	First month, day after the Sabbath of Unleavened Bread
Pentecost	<i>Shavuot</i>	Fifty days from First Fruits
Trumpets	<i>Yom Teruah</i>	Seventh month, first day
Atonement	<i>Yom Kippur</i>	Seventh month, tenth day
Tabernacles	<i>Sukkot</i>	Seventh month, fifteenth to twenty-first days

In addition to the feasts listed above, a special celebration called *Rejoicing in the Torah* is held in the seventh month, twenty-second day (or the eighth day of Tabernacles).

The Feast	The Past or Future Prophetic Fulfillment
Passover	Christ was crucified the evening before Passover.
Unleavened Bread	Christ, the sinless sacrifice (without leaven), was in the tomb.
First Fruits	Christ was alive and seen as the first fruits of the resurrection of the dead.
Pentecost	The birth of the Christian church occurred in Jerusalem on Pentecost.
Trumpets	This feast carries the imagery of the return of Christ and the first resurrection.
Atonement	This yearly event is a picture of the coming judgments of God, called the tribulation.
Tabernacles	This feast is a picture of the future reign of Messiah in Jerusalem.

God required all men over twenty years of age to make a pilgrimage to Jerusalem during three festivals: Passover, Pentecost, and Tabernacles (Exod. 23:14–17). Remembering and honoring all seven festivals meant exemption from work.

The Celebration	The Reference	Freedom From Work
Passover, Unleavened Bread	Leviticus 23:5	You shall do no work.
First Fruits	Leviticus 23:8	You shall do not work on the seventh day.
Pentecost	Leviticus 23:16–21	You shall do no work.
Trumpets	Leviticus 23:24–25	You shall do no servile work.
Atonement	Leviticus 23:27–28	You shall do no work.
Tabernacles	Leviticus 23:34–35	You shall do no servile work.

EIGHT STAGES OF GROWTH

There are eight different Hebrew words found in Scripture used to depict a new stage of life.⁴

The Hebrew Word	Scripture Reference	The Growth Level
1. Yeled	Exodus 2:3, 6, 8	A newborn
2. Yanaq	Isaiah 11:8	A suckling

The Hebrew Word	Scripture Reference	The Growth Level
3. `Owlel	Lamentations 4:4	Asks for bread and not milk
4. Gamul	Isaiah 28:9	Weaned one (the end of 2 years)
5. Taph	Ezekiel 9:6	Clings to its mother
6. Elem (almah)	Isaiah 7:14	Becoming strong and firm
7. Na'ar	Isaiah 40:30	Shaking himself free
8. Bachur	Isaiah 31:8	Ripened and growing (a warrior)

In the Mishnah (Aboth. v. 21), Rabbi Yehuda, the son of Tema, lists the cycles of life beginning at age five up to age one hundred:⁵

The Life Cycle	The Emphasis of Each Life Cycle
Age 5	Read the Bible
Age 10	Begin studying the Mishnah
Age 13	Bound to the commandments
Age 15	Begin studying the Talmud
Age 18	The age of marriage
Age 20	The pursuit of trade and business
Age 30	Full of vigor
Age 40	Maturity of reason
Age 50	A counselor
Age 60	The commencement of age
Age 70	The gray age
Age 80	Advanced old age
Age 90	Bowed down
Age 100	As he were dead and gone

THE DUELING BABY MAKERS

Jacob had two wives, Rachel and Leah. Rachel was unable to conceive. However, Leah was quite fertile. When Leah wasn't birthing children, her handmaids and Rachel's handmaids filled in the gap! It was like a baby-making contest to see which wife could tally the most children's births. The process concluded with twelve sons, all given specific names that identified them personally and prophetically.

THE SONS OF JACOB

The Birth Order and Name	Meaning of the Name	Statement From the Mother	Reference
The first sons of Leah			
1. Reuben	Behold a son	My husband will love me.	Genesis 29:32
2. Simeon	Hearing	God has heard me again.	Genesis 29:33
3. Levi	Joined	My husband will be joined to me.	Genesis 29:34
4. Judah	Praised	I will praise the Lord.	Genesis 29:35
Rachel's sons through her handmaiden Bilhah			
5. Dan	Judge	God has judged me and heard.	Genesis 30:6
6. Naphtali	Wrestlings	With great wrestling I prayed.	Genesis 30:8
Leah's sons through her handmaiden Zilpah			
7. Gad	A troop	A troop comes.	Genesis 30:11
8. Asher	Happy	The women will call me blessed.	Genesis 30:13
Leah's other sons she birthed			
9. Issachar	Hire	I gave my maiden to my husband.	Genesis 30:18
10. Zebulun	Dwelling	Now will my husband dwell with me.	Genesis 30:20
Rachel's sons she birthed			
11. Joseph	Increase	God take away my reproach.	Genesis 30:24
12. Benoni or Benjamin	Sorrow	She was dying in Ephrath.	Genesis 35:18
	Son of my right hand	Name given by Jacob.	

The Original Name (meaning)	The New Name (meaning)
Abram—many	Abraham—father of many
Sarai—contentious	Sarah—lady or princess
Oshea—salvation	Joshua—God is salvation
Simon—he has heard	Peter—a little stone
Saul—asked for	Paul—small; humble



BIBLICAL NAMES FOR BOYS

Hebrew/Biblical Name	Scripture Reference	Meaning
Adam	Genesis 2:19	Man, mankind
Aaron	Exodus 4:14	Exalted one
Abraham	Genesis 17:5	Exalted father
Asher	Genesis 30:13	Happy, blessed
Barak	Judges 4:6	Lightning
Barnabas	Acts 13:43	Son of exhortation
Benjamin	Genesis 35:18	Son of the right hand
Boaz	Ruth 2:1	Swiftness
Dan	Genesis 30:6	God is judge
Daniel	Daniel 1:6	God is my judge
David	Ruth 4:22	Beloved
Eleazar	Exodus 6:25	My God has helped
Elijah	1 Kings 17:1	My God is God
Elisha	1 Kings 19:16	My God is salvation
Enoch	Genesis 5:21	Dedicated
Ephraim	Genesis 41:52	Fruitful
Ezekiel	Ezekiel 1:3	God strengthens
Gabriel	Daniel 8:16	God is my strength
Gideon	Judges 6:11	Feller or hewer

Hebrew/Biblical Name	Scripture Reference	Meaning
Isaac	Genesis 17:19	Laughter
Isaiah	2 Kings 19:2	God is salvation
Jacob	Genesis 25:26	Holder of the heel
Japheth	Genesis 5:32	Enlarged
Jeremiah	Jeremiah 1:1	God has uplifted
Jethro	Exodus 3:1	Abundance
Joel	Joel 1:1	God is God
John	Matthew 3:1	God is gracious
Jonathan	Judges 18:30	God has given
Joseph	Genesis 30:24	He (God) will add
Joshua	Deuteronomy 1:38	God is salvation
Judah	Genesis 29:35	Praised
Levi	Genesis 29:34	Connected, attached
Matthew	Matthew 9:9	Gift of God
Michael	Daniel 12:1	Who is like God
Nathan	2 Samuel 5:14	Gift, giver
Nehemiah	Nehemiah 1:1	Comforted by God
Noah	Genesis 5:29	Rest, comfort
Obadiah	1 Kings 18:3	Servant of God
Philemon	Philemon 1	Affectionate
Philip	Acts 6:5	Friend of horses
Reuben	Genesis 29:32	Behold a son
Samuel	1 Samuel 1:20	God has heard
Seth	Genesis 4:25	Place, appointed
Simeon	Genesis 29:33	He (God) has heard

Hebrew/Biblical Name	Scripture Reference	Meaning
Solomon	1 Kings 1:30	Peace
Stephen	Acts 6:5	Crown
Thomas	John 20:27	Twin
Timothy	1 Timothy 1:2	To honor
Zechariah	Zechariah 1:1	Remembering God

BIBLICAL NAMES FOR GIRLS

Hebrew/Biblical Name	Scripture Reference	Meaning
Abigail	1 Samuel 25:3	My father is joy
Anna	Luke 2:36	Grace
Bernice	Acts 25:13	Bearer of victory
Bethany	Matthew 21:17	House of figs
Beulah	Isaiah 62:4	Married
Deborah	Judges 4:4	Bee
Elizabeth	Luke 1:41	My God is an oath, abundance
Esther	Esther 2:7	Possibly meaning star (Persian)
Eunice	2 Timothy 1:5	Good victory
Eve	Genesis 3:20	To breathe, or to live
Hadassah	Esther 2:7	Myrtle tree
Hannah	1 Samuel 1:2	Gracious, full of mercy
Jemimah	Job 42:14	Dove
Joanna	Luke 8:3	God is gracious
Judith	Genesis 26:34	Jewess
Keturah	Genesis 25:1	Incense
Lydia	Acts 16:14	From Lydia

Hebrew/Biblical Name	Scripture Reference	Meaning
Martha	Luke 10:38	Mistress of the house
Mary	Matthew 1:20	My beloved, my love
Miriam	Exodus 15:20	A form of Mary (above)
Moriah	Genesis 22:2	Seen by God
Naamah	1 Kings 14:31	Pleasant
Naomi	Ruth 1:2	Pleasantness
Ophrah	1 Chronicles 4:14	A fawn
Priscilla	Acts 18:2	Ancient
Rachel	Genesis 29:6	Ewe, the daughter
Rhoda	Acts 12:13	Rose
Rizpah	2 Samuel 3:7	Coal, hot stone
Ruth	Ruth 1:4	Friend
Salome	Mark 16:1	Peace
Sapphira	Acts 5:1	Sapphire
Sarah	Genesis 17:15	Princess, noble
Sharon	Song of Solomon 2:1	A fertile plain
Sheba	1 Kings 10:1	An oath
Shua	1 Chronicles 7:32	Wealth
Susanna	Luke 8:3	A lily, a rose
Tabitha	Acts 9:36–43	Gazelle
Tamar	Genesis 38:6	Palm tree
Zipporah	Exodus 2:21	Bird

The Violation	The Wisdom Principle	The Biblical Consequence
Being immoral with a woman	Proverbs 5:3–10	You lose your honor, and others will get your wealth.
Too much time sleeping	Proverbs 6:10–11	You will live in poverty, always wanting.
Getting money by doing evil	Proverbs 10:2–3	You eventually lose your substance.
Cosigning a note	Proverbs 11:15	It will come back to bite you.
Having a stingy attitude	Proverbs 11:24	It will tend to lead to poverty.
Provoking family to anger	Proverbs 11:29	You will inherit the wind (a storm in the home).
Getting money without labor	Proverbs 13:11	Your finances will slowly deteriorate.
Not listening to reproof	Proverbs 13:18	You will receive poverty and shame.
Taking too much	Proverbs 14:23	It will make you impoverished or in need.
Being too slothful	Proverbs 19:15	You will suffer hunger.
Rejecting the cry of the poor	Proverbs 21:13	He will cry himself and not be heard.
Loving pleasure	Proverbs 21:17	He will not be successful or rich.
Drunkenness and overeating	Proverbs 23:21	You will have poverty, become drowsy, and live in rags.
Trying to get rich quick	Proverbs 28:22	It's an evil inclination that actually creates poverty.

Appendix

MEANINGS OF IMPORTANT JEWISH TERMS AND WORDS

Abraham — the patriarch and father of the Hebrews who lived 1700 to 2000 B.C.

Ashkenazi Jews — descendants from the medieval Jewish communities from the land on both sides of the Rhine in Germany

bar (or bat) mitzvah — a Hebrew word meaning a religious ceremony for a Jewish boy and girl reaching age thirteen

bar — a Hebrew word meaning, “a son of”

bat — a Hebrew word meaning, “a daughter of”

b’rit — Hebrew word for *covenant*, the relationship and agreement between God and His people

brit milah — the Hebrew term for the Jewish ritual of circumcising a male child on the eighth day after his birth

Canaan Land — the ancient name of Israel prior to Abraham’s descendants possessing the land and naming it Israel

cantor — from Latin, meaning, “one who sings”; a chanter/singer of the liturgical materials in a synagogue

Chumash — a word describing the five books of Moses (Torah) bound in a book and not in a scroll

Days of Awe — ten days from Feast of Trumpets to the Day of Atonement

dreidel — the four-sided top that is used to play a game during Hanukkah

gadol — a Hebrew word meaning, “large or great”; often used referring to a Torah scholar of a certain prominence

Gemara — applied to the Babylonian Talmud and the work of generations in completing the *Mishna* to produce the Talmud

Gentiles — a term used to refer to non-Jews, also called *goy*

Hadassah — the Jewish name for Esther, mentioned in the Book of Esther

Haftorah — a selection from the Book of the Prophets (*Nevi'im*), recited after the Torah portion on the Sabbath or on festivals

Hashem — a word meaning, “The Name”

Israel — a name given to Jacob that later identified the sons of Jacob and was given to the land where they lived

Jew — traditionally a person with a Jewish lineage or one who adheres to Judaism

Judaism — the religion of devout Jews who follow the philosophy and traditions of the Torah, with cultural roots in Israel

kaddish — a classical Jewish prayer recited at the end of each major section of each liturgical service

kevah — a fixed time, fixed words, or prayers

kippah — a Jewish head covering worn for worship, when studying the Torah, or at other times

Kohen (or Cohen) — an Israelite priest from the tribe of Levi who ministered in the tabernacle and the temple in Jerusalem

kosher — meaning, “fit or ritually correct”; Jewish dietary laws based upon the Torah

Luchot — meaning “tables” or “tablets,” referring to the Ten Commandments

matzah — Jewish unleavened bread used during Passover

menorah — the seven-branched golden candelabra used in the temple; a nine-branched menorah is used during Hanukkah.

Midrash — the Jewish commentaries written to interpret the Hebrew Scriptures in a thorough manner

mishpat — law from the Torah that can be rationalized