

Hebrew for the Goyim

Higbir - הגביר

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These are the Days of Elijah? If as the song goes and many believe, “These are The Days of Elijah,” then in the not-too-distant future believers will shout, “Behold He comes! Riding on the clouds! Shining like the sun! At the Trumpet call! Lift your voice! It’s the year of Jubilee! And out of Zion’s hill **Salvation** (yeshua - ישועה) comes.” No one knows the day or hour (Mark 14:32), but we can know when it is near. How can one know if the return of our Messiah and Savior is near? A huge clue is found in the word **higbir** (הגביר) in (Daniel 9:27). But first we will review Messiah’s **first** appearance.

Luke, Chapter 2. Right *before* Jesus came to earth the first time, there was a just and devout Jewish man named Simeon “waiting for the consolation of Israel” and the Spirit of the Holy One was upon him. God revealed to this very devout Jew that he, Simeon, would not die until he had seen the LORD’s Messiah. Imagine that. For tens of thousands of years faithful men and women had waited, hoped, prayed and watched, all the while spending hours pouring over the Hebrew Scriptures searching for clues to understanding. Just so faithful Simeon faithfully waited, hoped, prayed and watched.

Today is the Day. Then one day which started out like any other, the Spirit of God impressed Simeon, “Go to the Temple. Go Now!” At that *very same time* on that *very same day*, Mary and Joseph were bringing Jesus to the Temple in Jerusalem to do for him according to the customs of the Jewish laws. *These laws were very specific.*

- Jesus was to be circumcised on the 8th day. That had already occurred.
- Mary was to count off those 8 days plus 33 more (total of 41 days – see Leviticus 12). Modern guidelines to wait 6 weeks after delivering (or miscarrying) a baby to resume intimate re-



lations come from this Biblical instruction. (If the baby was a girl, the wait was 14 days plus 36, or a total of 50). At the end of these days of “purifying,” the Law of Moses instructed the parents to present the child to the LORD in Jerusalem.

- As a first born male, Jesus would have been taken to the Temple and sanctified (presented holy to God) with a pair of turtle-doves (or two young pigeons) offered in sacrifice.
- When Simeon saw Jesus that day, he took him in his arms, blessed God and said, “LORD, let your servant depart in peace, according to your word, for my eyes have seen your Yeshua (ישועה). He then prophesied that God had prepared Yeshua before the face of **all** people...that Yeshua was *The Light* to lighten the nations (promised to Abraham – Genesis 12), and the glory of “your people Israel.” After blessing Mary and Joseph, Simeon prophesied this child was set for the fall and rising again of many in Israel and for a sign which shall be spoken against.
- Also there that day was Anna, an elderly Jewish prophetess who never left the Temple but served God with many fasts and much prayer day and night. Anna saw Yeshua, gave thanks to God and announced to everyone this was The One they were looking for to redeem Israel.

Now back to higbir (הגביר) and even further back to where it is found in the book of Daniel. Why did Simeon and Anna stay at the Temple, day and night looking for the Messiah? The answer is found in the *only* place in the Bible where a time table for the appearance of the Messiah (משיח - anointed one) was prophesied – in Daniel 9.

“Seventy weeks (70 “7s”, or 490 years) are determined upon thy people and upon the holy city, to finish the transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up the vision and prophecy and anoint the Most Holy.

Know and understand – *from the going forth of the commandment to restore and to build Jerusalem unto the Messiah (משיח) the Nagid (נגיד) governor, prince, ruler, noble one, shall be seven (7) “sevens” (or 49 years) plus threescore and two “sevens” (69 “sevens” or 483 years).“*

Here is how many scholars explain these time periods:

- There are 70 “sevens” (שבועים) in this prophecy, or 70 periods of 7 years.
- It **began** when Artaxerxes sent Nehemiah to restore and rebuild Jerusalem (445 B.C).
- Messiah (anointed one) comes, and is cut off after 69 of the weeks.
- An undetermined length of time occurs between week 69 and 70, already about 2000 years.
- The final week or final “seven” (7 year period) begins

with the confirmation of **a covenant**.

The final week: Daniel writes “desolations will continue unto the end,” leading to the final “seven,” a 7 year period at the end of days.

- The **7 year period begins** with a “confirmation” (הגביר) of a covenant.
- Halfway through the 7 year period (**3 ½ years later**), the covenant will be broken and a time of tribulation will begin, unlike any ever experienced in all history. If it were not “cut short” all humanity would die (Matthew 24:21ff).
- At the **end of the 7 year period**, just when it appears all is lost, “Immediately after the distress of those days...at that time the sign of the Son of Man will appear in the sky and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. And he will send his angels with a loud trumpet call and they will gather his elect from the four winds, from one end of the heavens to the other...no one knows the day or hour...therefore keep watch.” Messiah Jesus returns, defeats Israel’s enemies, ends the conflict and establishes a whole new world, a millennium of peace and godliness.

Strengthens, not Makes. Many people have thought the 7 year period begins when a world leader **makes** a covenant between Israel and her enemies. The hifil verb *higbir* (הגביר) is very clear. It indicates he “causes” a covenant to be *strong* (גבר). He strengthens it. The covenant could be in existence already or made at the time of the confirmation, but *not* by the leader. No doubt this covenant will be made between Israel and some, many (or all) of her enemies. The great world leader will then *strengthen* the covenant, *higbir* it. Therefore:

- Watch for a great world leader who “strengthens” a covenant.
- Watch to see if this covenant is **broken 3 ½ years later** (*not necessarily by the one who strengthened it*).
- If this is the covenant spoken of by Daniel, it will end with Messiah’s return. If that does not occur, Daniel’s covenant prophecy is still for a future time.
- Meanwhile, however, like Simeon and Anna, all believers should pour over the Holy Scriptures, look out so we are not deceived (Matthew 24:4), fast, watch, wait, hope and pray. Our Redemption is closer than it has ever been! Each day brings it nearer!

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Today, the Day of Atonement is spent in the Synagogue, in repentance, fasting and prayer – asking to be written in the Book of Life for one more year.

In modern Israel, nothing moves on Yom Kippur. One can walk down the center of highways without fear of being hit by a car, because there are no cars. It is an awesome day. This day, or any day, is a good time to approach the Lord with the fear and awe He deserves, to repent of our sins and to thank Him for His Son’s sacrifice that brings us into continual “at-one-ment” with our Maker and allows our names to be recorded forever in the Lamb’s Book of Life.

FEAST of TABERNACLES or BOOTHS (“Sukkot”)

Date in Hebrew calendar: 15th – 21st of Tishrei (Sept.-Oct).

Scriptural references: Leviticus 23:33-44; Deuteronomy 16:13-15; Zechariah 14:16-19; John 7:2-52

The Feast of Tabernacles was the last of the seven Biblically mandated celebrations. It was also the happiest; in fact it was the only one in which the Israelites were commanded by God to rejoice (Deuteronomy 16:14)! It celebrated the final harvest of the year, and God’s great provision for His people.

During this feast, the Israelites were required to leave the comfort of their homes and live in tabernacles or booths – three-sided temporary structures with leafy roofs through which the stars could be seen. In this way they would remember how their ancestors had lived in booths or tents when they came out of slavery in Egypt.

In New Testament times Succot was a major celebration, often referred to simply as “The Feast.” It incorporated great ceremonies using water and light. When Yeshua (Jesus) made



His proclamation in the temple during Succot: “In the last day, that great day of the feast, Jesus stood and cried, saying, ‘If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water’”. (John 7:37-38) He was challenging the system in a very relevant and pointed way.

In modern Israel, many families start building and decorating their “succah” right after Yom Kippur, in their yards or on their balconies. They spend as much time there as possible, almost always taking the evening meal together under the leafy roof and the stars of God’s glorious creation.

Zechariah says that, in the Millennium, all nations will come up to Jerusalem for the Feast of Tabernacles, or incur God’s wrath (Zechariah 14:16-19)

The ultimate fulfillment of this feast will come after the return of the Lord, when God will once again dwell, or “tabernacle”, with His people.

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