



## Rebuilding the Temple

Monday, January 24<sup>th</sup>, 2011, Chaim Richman, Director of the International Department of the Temple Institute, [www.templeinstitute.org](http://www.templeinstitute.org), spoke at El Shaddai for two hours about plans to rebuild the Temple in

Jerusalem. One subject never broached directly was how to deal with the current geopolitical realities of the Temple Mount—the fact that it is Islam’s 3<sup>rd</sup> holiest site and contains both the Dome of the Rock and the Al Aqsa Mosque. But the main intent of his talk was to approach the subject of rebuilding the Temple indirectly. Our tendency in life is to *hope* for something new, but God wants us to *make* something new. And only when we show God that we are alive and interested in His plan, will He move with the miracles we need to see it happen.

To live a life making something new for God, we need to live with a Temple mentality, which is the opposite of a mall mentality. A Temple mentality is one which seeks redemption, change, and setting people free. Actually striving to rebuild the Temple is one way of doing this. A mall mentality is one of living in exile, without God, without purpose. Flashing sneakers is an example of this type of life without purpose.



**גולה vs. גאולה** There’s just one letter difference between **גולה** [golah](#) exile and **גאולה** [ge’ulah](#) redemption, the letter א *aleph*, the silent, first letter of the aleph-bet, symbolically meaning strength/leader/first and, in this context, God. **גולה** is our natural situation; **גאולה** is our responsibility. The root of **גאולה** is **גאל** *ga’al*, redeem. We make this journey from exile to redeem and redemption by bringing א into everything we do. These three words share the letters **גל** [gal](#) heap of stones, as in [Genesis 31.46](#), when Jacob makes a pile of stones which he calls a mound of testimony, or it can be a wave of water, as in [Psalm 89.9](#). Make it feminine by adding a ה: **גלה** [galah](#) uncover/remove, as in [Numbers 22.31](#), when the Angel opens Balaam’s eyes to see what his donkey has been trying to tell him. Instead of א add a י *yod* hand: **גיל** [giyl](#) rejoice, and make that feminine by adding a ה: **גילה** [gilah](#) rejoicing, also a popular girl’s name, Joy. What could a pile of stones, a wave of water, uncover, and rejoice have in common?

**Uncovering God** David writes in [Psalm 22.8](#), “He גלל *galal* trusted in יהוה *YHVH* the Lord...” but all the definitions of גלל involve rolling. The Young’s Literal Translation [reads](#), “Roll unto Jehovah...” The Amplified Bible [says](#), “He trusted and rolled himself on the Lord...” And the King James translator’s notes give a different idea when they [read](#), “He trusted...: Heb. He rolled himself on seeing...: or, if he delight in.” In fact, גלגל *galgal* wheel is derived from גלל. Chaim Richman says that in this verse גלל carries the idea of, “Go with it, like a wheel,” “Roll with the punches,” or “Go with the flow.” His application is that God made the world to operate according to fixed principles, but occasionally God demonstrates His ability to upend these principles, such as the plagues. We live in a world of concealment—reality is often hidden from us. How are a pile of stones and a wave of water connected? It’s whether or not we bring God into our world. When we bring א into גולה, we get גאולה and we גלל in יהוה. We uncover God at work in the world and find joy.



+ א =

**David vs. גלית** When גלית *Golyat* Goliath/splendor, *from the root* גלה, challenges the armies of ישראל *Yisra'el* Israel in [1 Samuel 17.33-37](#), David reasons that since יהוה saved him from the lion and the bear, יהוה will deliver גלית into his hands as well. David isn’t being arrogant. He accurately assesses God’s grace in his life and he’s ready to take on another challenge. In this he is humble like Moses. Many know the prophecies of [Ezekiel 36-37](#), return from exile, the dry bones becoming clothed with flesh, and the two sticks becoming one. Not so well known is that in verses 24-25 of the chapter 37, David becomes the shepherd of ישראל and their prince forever as they keep all God’s ordinances and statutes. With God’s Tabernacle in their midst, the charter of [Exodus 25.8](#) is finally fulfilled perfectly. God wants us to be shepherds like David, remembering what God has done for us, and we ready to bring א into גולה to make גאולה, redemption out of exile.

**A New Song** Mr. Richman says that there are nine feminine songs שִׁירָה *shirah* (the הֵ makes it feminine) in the Tenach, such as escaping through the Red Sea in [Exodus 15.1](#) and Moses' song in [Deuteronomy 31.22](#). But the 10<sup>th</sup> song, the שִׁיר חָדָשׁ *shir chadash* New Song, is always masculine: [Psalm 33.3](#), [Psalm 40.3](#), [Psalm 96.1](#), [Psalm 98.1](#), [Psalm 144.9](#), [Psalm 149.1](#), and [Isaiah 42.10](#). The first nine songs commemorate an event and are feminine since they follow the normal cycle of birth: travail, birth, rejoicing; repeat. The שִׁיר חָדָשׁ, in contrast, is masculine to emphasize something totally unexpected and different, like a man giving birth. [Peter's note: I don't know if it is masculine in Greek, but the ὁδὴν καινήν New Song of [Revelation 5.9](#) and [Revelation 14.3](#) is sung to the Lamb of God in the end times.] In Psalm 96, the whole earth sings this שִׁיר חָדָשׁ every day—the song never grows old. God wants us to sing this שִׁיר חָדָשׁ now. Instead of saying, “What can we do?” we should “Just do it!” גַּלְלֵה with יְהוָה and uncover a wave of water where others only see a pile of stones.



Mr. Richman says, “It’s a lie to repeat every Passover Seder, ‘Next year in Jerusalem!’ when it’s possible to be there now.” Just do it—and rejoice!

*Let’s roll!*

**Dedication** [Psalm 30](#) is about the dedication of the Temple, but after the first verse doesn’t mention the Temple again. That’s because the real struggle to dedicating the Temple is internal, to show God that we are alive, to be real with God, and not to buy flashing sneakers at the mall.

Glossary, in order of appearance:

|             |                     |  |
|-------------|---------------------|--|
| גולה        | <i>golah</i>        | exile  |
| גאולה       | <i>ge'ulah</i>      | redemption   |
| א           | <i>aleph</i>        | silent, first letter of the aleph-bet<br>strength/leader/first and God |
| גאל         | <i>ga'al</i>        | redeem   |
| גל          | <i>gal</i>          | heap of stones/wave of water   |
| גלה         | <i>galah</i>        | uncover/remove   |
| גיל         | <i>giyl</i>         | rejoice  |
| גילה        | <i>gilah</i>        | rejoicing/Joy  |
| גלל         | <i>galal</i>        | trust/roll/delight in  |
| גלגל        | <i>galgal</i>       | wheel  |
| גלית        | <i>Golyat</i>       | Goliath/splendor   |
| ישראל       | <i>Yisra'el</i>     | Israel   |
| שירה        | <i>shirah</i>       | song (feminine)  |
| שיר חדש     | <i>shir chadash</i> | New Song (masculine)   |
| ὦδὴν καινήν |                     | New Song   |