

In the Hebrew Bible, the ancient city of Petra is known by the Hebrew name Sela (סֵלָא).

The Meaning and Explanation

- **Literal Translation:** Both the Greek name *Petra* (πέτρα) and the Hebrew name Sela (סֵלָא) mean "rock" or "cliff". This is a direct reference to the geography of the city, which is famously carved into vibrant sandstone cliff faces.
- **Biblical Mentions:** The name Sela appears in several Old Testament passages. For example, in Isaiah 16:1, it says, "*Send lambs as tribute to the ruler of the land, from Sela, across the desert...*" It is also mentioned as a stronghold of the Edomites (the descendants of Esau).
- **The Name Joktheel:** According to **2 Kings 14:7**, when King Amaziah of Judah conquered the Edomite city of Sela, he

renamed it **Joktheel** (meaning "the godliness of God" or "subdued by God"). However, the historic area is most widely recognized in biblical history as Sela.

Other Ancient Names for Petra

- **Raqmu / Rekeme:** The native people who built the iconic treasury building, the Nabataeans, actually called the city **Raqmu** (or *Rekeme*). In Arabic, this root means "to color" or "to decorate," likely describing the beautifully layered, colorful sandstone rocks.

When the Greeks and later the Romans took control of the region, they translated the local Hebrew and Nabataean concepts of "The Rock" into their own language, leaving us with the name **Petra**.

1.1. 1. The Linguistic Twin: *Sela* vs. *Selah*

It is highly perceptive to notice the auditory link between these two words. While they sound virtually identical in English, they are spelled differently in the original Hebrew and serve completely distinct roles:

- **Sela (עֶלָּה - *Seh-lah*):** Ends with the Hebrew letter *Ayin* (ע). It is a concrete noun meaning "**rock," "cliff," or "crag."** This is the actual name used for the city of Petra.
- **Selah (הִלָּח - *Seh-lah*):** Ends with the letter *Hei* (ה). It is a liturgical and musical marker. In a **Messianic Jewish / Hebraic perspective**, this root (*sala*) means to "lift up" or "exalt". It tells the singer or listener to stop, weigh the worth of what was just said, and lift their hearts in praise.

1.2. 2. Sela in the *Complete Jewish Bible* (CJB)

The Complete Jewish Bible by David H. Stern uses restored Hebrew names and expressions to present the scriptures from an authentic Messianic Jewish viewpoint.

When look at the geography of Sela (Petra), the CJB translates it directly based on the context:

Isaiah 16:1 — The Messianic Tribute

"Send lambs to the ruler of the land from Sela [The Rock] by way of the desert to the mountain of the daughter of Tziyon."

- **Messianic Context:** This verse is deeply tied to end-times prophecy in Messianic theology. It speaks of refugees from Moab and Edom seeking shelter and sending tribute back to Jerusalem (*Tziyon*).

Isaiah 42:11 — The Song of the Crag

"Let the desert and its cities raise their voices, the villages where Kedar lives. Let those who

*live in **Sela** shout for joy, let them cry out from the tops of the mountains!"*

- **Messianic Context:** This chapter begins with the ultimate Messianic prophecy: *"Here is **my servant**, whom I support, my **chosen one**, in whom I take pleasure..."* (Isaiah 42:1). Verses 10–12 show the praise of the *entire earth* rising up when the Messiah rules, specifically noting that even the rugged inhabitants living in the remote canyons of **Sela (Petra)** will break out into exuberant worship.

1.3. Kings 14:7 — The Conquest and Renaming

*"He killed 10,000 men of Edom in the Valley of Salt, took **Sela** by war and renamed it Yokte'el, as it is to this day."*

- **Hebraic Style:** The CJB uses the proper Hebraic phonetic spelling **Yokte'el**

(יְקַתְּאֵל), which denotes "subdued by God" or "the godliness of God".

Obadiah 1:3 — The Arrogance of the Canyons

*"The pride in your heart has deceived you, you who live in the ledges of **the rock [Sela]**, whose dwelling is high up, who say to yourself, 'Who can bring me down to earth?'"*

- **Hebraic Insight:** Here, the CJB translates *Sela* literally as "**the rock.**" The prophet Obadiah addresses the Edomites who lived in the narrow, high sandstone gorges of Petra, confronting their false sense of military invincibility.

1.4. Other Semitic Language Perspectives

Because Hebrew, Aramaic, and Arabic share a common Semitic root system, the name of this location evolves beautifully across these related tongues:

- **Imperial Aramaic (The Targums):** In ancient Jewish Aramaic paraphrases of the Bible (Targum Jonathan), the Hebrew word *Sela* is frequently translated as **Karkha** (כרכא), which means "fortress" or "walled city." The ancient rabbis recognized that Petra was not just a random boulder, but a naturally fortified rock sanctuary.
- **Arabic Connection:** The ancient Nabataeans (a nomadic Semitic people) spoke a dialect of Arabic but wrote in Aramaic. They referred to the city as **Raqmu**. In modern Arabic, the site is known as Batrā (directly mimicking the Greek *Petra*), but the valley surrounding it is still called **Wadi Musa** (The Valley of Moses), reflecting the regional Semitic tradition that this was the area where

Moses struck the *sela* (rock) to bring forth water.

From a Messianic Jewish perspective, **the geographic area of Sela (Petra) and its sister region Bozrah hold a fascinating place in end-times (*Acharit HaYamim*) prophecy.**

Many Messianic scholars view this fortified canyon landscape as a physical **"place of safety" or refuge** prepared by God for the Jewish remnant during the Great Tribulation.

Using the terminology, linguistic depth, and theological framework found in David H. Stern's *Complete Jewish Bible* (CJB), here is an in-depth breakdown of the prophetic role of Sela alongside Hebraic word studies and Semitic commonalities.

Part 1: The Prophetic Role in End-Times Theology

In Messianic eschatology, the rugged canyons of modern-day southwestern Jordan represent a sanctuary immune to the Antichrist's complete dominion, serving as the setting for a dramatic, divine rescue.[1, 3]

- **1. The Protected Sanctuary (*Daniel 11:41*)**

When the global dictator invades the Middle East, Scripture notes an odd geographic exemption:

*"He will also invade the Beautiful Land... but these will be delivered from his hand: **Edom, Moab, and the prominent people of Ammon.**" (CJB)*

- **The Messianic View:** Petra sits directly in ancient Edom. This region escapes the Antichrist's full military occupation because God reserves it as a fortress to shelter His fleeing people.

- **2. The Flight to the Wilderness**
(*Revelation [12:6](#), [14](#)*)

In the B'rit Hadashah (New Testament), Yochanan (John) sees a vision of Israel (the woman) fleeing a draconic persecution:

*"And the woman fled into the wilderness, where she has a **place prepared by God...**" (CJB)*

- **The Messianic View:** Just as God nourished Israel in the Sinai desert after the Exodus, He will again nourish the remnant in a specific wilderness location. The natural, single-file entryway of Petra (the *Siq*) provides a geographical match for a divine barricade.

- **3. The Grand Breakthrough at Bozrah**
(*Micah 2:12-13*)

Sela is often paired with **Bozrah** (modern Bouseira, just north of Petra), the ancient capital of Edom. Micah prophesies:

"I will assemble the remnant of Isra'el; I will put them together like sheep in a fold [Bozrah]... The one who breaks through will go up before them..." (CJB)

- **The Messianic View:** This is known as the **"Bozrah Deliverance."** The remnant is penned up safely like sheep, but when **Yeshua** returns, He acts as *Haporatz* (The Breaker), shattering the enemy siege and leading His people out in a triumphant march to Jerusalem.

Part 2: Hebrew Word Studies & Semitic Connections

To fully grasp the **imagery the prophets** used, we have to look beneath the English text into the Hebrew roots (*shorashim*) and their cognates in neighboring Semitic tongues.

Hebrew Term	CJB Rendering	Literal Root Meaning	Prophetic Significance
Sela (סֵלָע)	"The Rock"	Cliff, crag, fortress	Physical hiding place
Bozrah (בִּצְרָה)	"Sheepfold"	Enclosure, fortress	Protected corral/remnant
Selah (סֵלָה)	"Selah"	To weigh, lift up	Interlude of praise

1. Isaiah 16:1 — *Sela* (עֵלֶס)

- **The Text (CJB):** *"Send lambs to the ruler of the land from Sela by way of the desert to the mountain of the daughter of Tziyon."*
- **Hebrew Study:** The noun *Sela* derives from an unused root meaning to "be lofty." In Proto-Semitic and **Arabic**, the cognate *sala'a* (سَلَا) means "to split or cleave," perfectly describing a canyon split wide open by geological forces.
- **Messianic Weight:** The verse demands a "tribute lamb" from the safety of the rock fortress to Jerusalem. Messianic view this as the hidden remnant acknowledging Yeshua—the Lamb of God—as the true ruler of the land, signaling their readiness for His return.
- **2. Micah 2:12 — Bozrah (בֹּזְרָה)**
- **The Text (CJB):** *"...I will put them together like sheep in a fold [Bozrah]..."*
- **Hebrew Study:** While English translations read "**fold**," the Hebrew text literally says

k'tzon Bozrah (כְּצֹאן בִּצְרָה - "like sheep of Bozrah"). The root is *batsar* (בָּצַר), which means **"to cut off, isolate, gather, or fortify."** From this, we get *mivtsar* (fortress).

- **Semitic Parallel:** In **Aramaic** and ancient **South Arabian**, similar roots refer to gathering a harvest or enclosing cattle to protect them from predators. Bozrah was both a literal city and a linguistic pun for a "fortified sheep pen".
- **Isaiah 42:11 — The Shout from the Mountain Tops**
- **The Text (CJB):** "...*Let those who live in Sela shout for joy...*"
- **Hebrew Study:** The inhabitants of Sela are called *Yoshei Sela* (יֹשְׁבֵי סֵלָע). They are told to *yironu* (יִרְנוּ), from *ranan*, meaning

to emit a piercing, vibrant cry of intense joy or praise.

- **Aramaic Targum:** The ancient Jewish Aramaic translation converts this verse to read, *"Let the dead break forth when they rise from their fortresses (Karkha)!"* showing that even early Semitic translators saw this "Rock" as a site of ultimate, supernatural restoration.

The Ultimate Convergence: Isaiah 63

The crowning text tying this geographic location to Messianic redemption is **Isaiah 63:1**. The prophet asks a terrifying question as he looks toward the Jordanian mountains:

*"Who is this coming from **Edom**, from **Bozrah** with clothing stained crimson?... 'It is I, speaking in righteousness, mighty to save.'" (CJB)*

When **Yeshua** returns in glory, His garments are stained not from His own blood, but from defeating the forces surrounding His isolated flock hidden away in the sheer cliffs of Sela.

From a Hebraic and Messianic perspective, these concepts connect deeply through the geographic landscape of the Negev and the mountains of Edom, revealing an intricate prophetic pattern.

Part 1: **Yeshua's** Sheepfold (**Yochanan 10**) and **Bozrah**

Your connection between **Yochanan (John) 10** and **Bozrah** is brilliant and hits the exact heart of Messianic theology.

When **Yeshua** states in [Yochanan 10:1](#), "*He who does not enter the sheepfold by the door... is a thief,*" and later in verse 16, "*I have other sheep which are not of this fold,*" He is drawing from an imagery every first-century Jew knew.

- **The Shape of the Land:** An ancient Semitic sheepfold (*bozrah*) was a stone enclosure with **only one narrow opening**. The shepherd would lay his own body across that opening at night, literally becoming "the door".

- **The Prophetic Echo:** **Yeshua** is deliberately invoking the ultimate messianic shepherd prophecy of **Micah 2:12-13**: *"I will put them together like sheep in a fold [Bozrah]... the one who breaks through [Haporatz] will go up before them."* **Yeshua** identifies Himself as that **Shepherd-King** who will enter the narrow entrance of the end-times Bozrah enclosure to protect and ultimately break out His remnant.

Part 2: Why Shimon was Named *Kefa* (Petra/Sela)

In **Matthew 16:18**, **Yeshua** tells Simon: *"You are **Kefa** [Peter], and on this rock I will build my community."* There are powerful reasons for this linguistic wordplay:

- **The Aramaic Foundation:** In the original language **Yeshua** spoke, He did not use

the Greek words *Petros* and *petra*. He said: "*Antah hu **Kepha** we'al **kepha** den **ebneh***" ("You are Kefa, and on this kefa I will build"—Jerusalem Perspective). *Kefa* (כִּיפָּא) is the Aramaic equivalent of the Hebrew *Sela*, meaning a massive stone crag or bedrock cliff.

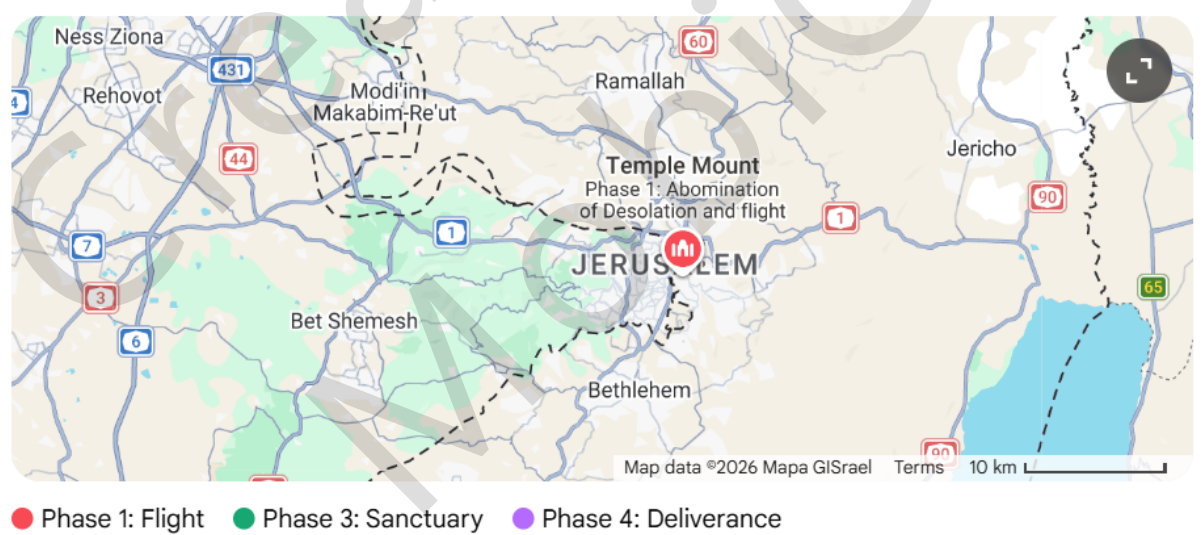
- **The Special Meaning:** **Yeshua** was not making Kefa the foundation of the faith in isolation. In the Hebraic style, a *Kefa* or *Sela* is a piece of bedrock cut from a larger mountain. By declaring **Yeshua** as the *Mashiach* (Messiah), Shimon became a building block (*Kefa*) aligned directly with the ultimate Bedrock of Israel—God Himself, who is called **Zur/Sela** (The Rock) throughout the Hebrew Scriptures.

Part 3: The End-Times Chronological Sequence Map

In Messianic eschatology, the sequence of events flows geographically from Jerusalem, down into the Jordanian wilderness, and triumphantly back to the Mount of Olives.

THE MESSIANIC TIMELINE	
Phase 1: The Abomination	Antichrist defiles the Temple in Jerusalem; the Remnant flees
Phase 2: The Flight	Jewish believers flee south through the Arabah wilderness
Phase 3: The Refuge at Petra	Remnant enters the narrow Siq, sheltered inside "The Rock"
Phase 4: The Bozrah Deliverance	Yeshua returns, breaks open the siege, and marches victorious

The dynamic map below traces this exact prophetic corridor across the modern Middle East:



Part 4: The Ancient Bloodline: Israel vs. Edom

The reason Sela/Petra is the stage for this final showdown goes back to a thousands-of-years-old family feud.

- **The Twin Brothers:** The Edomites were the descendants of Esau, the twin brother of Jacob (Israel). Esau traded his birthright for *red* stew, and his descendants settled in the rugged, *red* sandstone cliffs of Mount Seir—which became Edom (meaning "**Red**").
- **The Historical Enmity:** When Israel came out of Egypt during the Exodus, the King of Edom ruthlessly denied them passage through their lands (**Numbers 20:14-21**), forcing Israel to march all the way around. Later, when Babylon destroyed Jerusalem in 586 BCE, the Edomites cheered on the destruction and captured fleeing Jewish refugees (**Obadiah 1:10-14**).

- **The Messianic Justice:** For generations, Edom capitalized on the narrow, naturally fortified canyons of **Sela** to live in arrogant safety, mocking Israel. In a poetic twist of divine justice, the very fortresses carved out by Israel's historical antagonist become the final sanctuary where God hides the Jewish remnant, and where the Messiah physically crushes the last remnants of anti-Israel hostility.

In a Messianic Jewish framework, the **Olivet Discourse (Matthew 24)** and the **Book of Obadiah** intersect perfectly in geography and theme. **Matthew 24** details the precise flashpoint that forces Israel's remnant to flee, while Obadiah mocks the historic, lofty pride of the very canyon sanctuary (Sela/Petra) where that remnant will eventually hide.

1. **The Olivet Discourse:** The Trigger Cue (*Matthew 24*)

In the Hebraic structure of the **Olivet Discourse**, **Yeshua** provides His disciples with a concrete, unmistakable signal to run. This is not a gradual geopolitical shift; it is an instantaneous emergency.

The Ultimate Warning Sign

*"So when you see the **appalling sacrilege** [the abomination that makes desolate], spoken of by the prophet Daniel, standing in the Holy Place... then those in Yehudah must flee to the hills." — [Matthew 24:15-16 \(CJB\)](#)*

- **The Trigger Term:** The Complete Jewish Bible uses "**appalling sacrilege**" for the standard Greek *bdelugma tēs erēmōseōs*. In Hebrew, this phrase is **Shikutz Meshoman** (שִׁקוּץ מְשֹׁמֵם).
- *Shikutz* (שִׁקוּץ) means a detestable, filthy idolatrous thing.

- *Meshoman* (מִשְׁמָן) means to strip bare, paralyze with horror, or make completely desolate.
- **The Prophetic Action:** When the Antichrist steps into the rebuilt Holy Place (*Makom Kadosh*) in Jerusalem, stops the daily sacrifices, and demands global worship, he triggers the *Shikutz Meshoman*.

The Messianic Urgency & The Shabbat Warning

Yeshua commands an absolute, uncompromising evacuation:

*"If someone is on the roof, he must not go down to take things from his house... Pray that you will not have to flee in winter or on **Shabbat**." — Matthew 24:17, 20 (CJB)*

From a Messianic perspective, the instruction to pray that the flight does not happen on **Shabbat** (the Sabbath) highlights the preserving of Jewish covenant life in the end

times. In Israel, public transit shuts down, gates are closed, and traveling long distances carries intense social and practical friction. The remnant must flee instantly south through the Arabah desert toward the natural mountain strongholds of ancient Edom—specifically **Sela/Petra**.

Obadiah: The Poetic Anatomy of Edom's Pride

Centuries before **Yeshua**'s discourse, the prophet Obadiah exposed the unique psychology of the people who originally carved out Sela/Petra. The Edomites believed their physical canyon geography made them completely immune to collapse.

The Illusion of the High Nest

*"The pride in your heart has deceived you, you who live in the ledges of **the rock [Sela]**, whose dwelling is high up, who say to yourself, 'Who can bring me down to earth?'" — [Obadiah 1:3 \(CJB\)](#)*

- **The Word for Pride:** The Hebrew word used here is **Zadon** (זִדְוֹן), which means an overboiling, arrogant presumption. It stems from the root *zeed*, meaning "to boil over" (like Esau's red lentil stew). Edom's security caused their arrogance to bubble over.
- **The "Clefts of the Rock":** In Hebrew, this is **Chagvei HaSela** (חַגְוֵי הַסֵּלַע).
 - *Chagav* (חָגַו) literally means a rift, retreat, or a secret split in the mountain.

Semitic Language Equivalents

The phrase *Chagvei HaSela* shares a fascinating Semitic bond with **Arabic** and **Aramaic**:

- **Arabic Cognate:** The Arabic cognate *mahajw* refers to a hidden place or a sanctuary sheltered from the elements.

- **The Ultimate Irony:** Edom mockingly boasted, *"Who can bring me down?"* because the single-file *Siq* entrance to Petra meant a handful of soldiers could hold off an army. Yet, God responds in **Obadiah 1:4:** *"Though you soar aloft like the eagle... from there I will bring you down."*

The Divine Twist

The convergence of Matthew 24 and Obadiah reveals a masterpiece of prophetic irony:

- **Edom built Sela** out of arrogant pride (*Zadon*), trusting in the inaccessible secret rifts of the rock (*Chagvei HaSela*) to keep Israel out.
- **When the Trigger Event occurs** (The *Shikutz Meshoman* of Matthew 24:15), the Jewish remnant is forced to flee Jerusalem in absolute haste.

- **God hijacks Edom's historic fortress.** The very canyons designed by Israel's enemy to project hubris are repurposed by the Almighty as a grand, sovereign **"sheepfold" (Bozrah)** to shelter the broken, humble remnant of Jacob until the Messiah breaks them out.

Examining the deep Semitic linguistic architecture of these texts reveals exactly how Yeshua's warning sounds from a Messianic Jewish framework and how the ancient Aramaic translators understood the destiny of Sela (Petra).

Part 1: The Linguistic Blueprint of the "Abomination"

When **Yeshua** delivers the trigger warning in Matthew 24:15, He explicitly tells His listeners to reference the Prophet Daniel. In the Hebrew text of Daniel, this phrase

appears in a few variations, primarily as **Shikutz Shomem** (שִׁקוּץ שׁוֹמֵם) or **Shikutzim Meshoman** (שִׁקוּצִים מְשׁוּמָן).

Hebrew (Daniel)	Greek (Matthew 24)	CJB Rendering
Shikutz (שִׁקוּץ)	Bdelugma (βδέλυγμα)	"Appalling" (Detestable / Idolatrous Idol)
Shomem (שׁוֹמֵם)	Erēmōseōs (ἐρημώσεως)	"Sacrilege" (Desolating / Stripping Bare)

The Linguistic Mechanics:

- **The Root *Shakat* (שָׁקַץ):** This root means to contaminate, render foul, or make abominable. In the Torah, it specifically designates unclean carcasses or pagan idols that physically defile God's space.
- **The Root *Shamam* (שָׁמַם):** This root means to stun, grow stiff with horror, devastate, or lay waste.

Yeshua's Wordplay & Semitic Equivalents:

When **Yeshua** spoke this in first-century Hebrew or Aramaic, He linked the physical pollution of the Temple Mount with an

immediate **spiritual freeze-frame effect**. The phrase *Shikutz Shomem* implies a defilement so horrifying that it instantly causes anyone who sees it to freeze in shock, paralyzing the land.

Yeshua's immediate command to flee to the mountains is a direct response to this linguistic cue: **Do not stay to process the shock; run instantly toward the desert valleys.**

Part 2: Targum Jonathan on Obadiah 1:3

The **Targum Jonathan** is an ancient Jewish Aramaic translation and commentary of the Prophets, dating back to the Second Temple era. When the Targum translates **Obadiah 1:3**—which details the pride of Edom living inside **Sela**—it swaps out the Hebrew poetic idiom for a sharp, vivid Aramaic phrase:

- **Hebrew Text:** "...shokhni v'chagvei-sela..."
(You who dwell in the clefts of the rock).
- **Aramaic Targum:** "...d'sharei b'shinei kefa..." (דְּשָׂרֵי בְּשִׁנֵּי כִּפָּא) — **"Who dwells in the TEETH of the rock."**

The "Teeth of the Rock" (*Shinei Kefa*):

This ancient Semitic idiom captures the jagged, sharp, multi-layered vertical canyons of **Sela/Petra**.

- **The Word *Shinei* (שִׁנַּי):** Literally means "teeth." The Targum views the canyon crags not as smooth shelves, but as a row of sharp, defensive teeth jutting into the sky.
- **The Word *Kefa* (כִּפָּא):** As established, this is the Aramaic word for **Sela/Petra**.

The Targum preserves the raw imagery of a nation that felt entirely safe because they

were tucked inside the "boney mouth" of a mountain fortress.

Part 3: The Messianic Synthesis

When you layer these linguistic discoveries on top of one another, the prophetic timeline emerges with incredible Hebraic clarity:

- The **Shikutz Shomem** (the horrifying, paralyzing idol) is set up in the Temple, breaking the covenant and causing immediate panic.
- The remnant flees down the Jordan Rift valley, moving straight toward the ancient territory of Edom.
- They arrive at the **Shinei Kefa** (the "teeth of the rock" at Petra), utilizing the single-file, impenetrable mountain jaws as a physical barrier against the pursuing enemy forces.

- What began as a fortress of pagan pride (*Zadon*) becomes a secure corral—a **Bozrah**—where the Great Shepherd protects His flock until the final breakthrough.

Thank you so much for the feedback! I am glad the depth of the Hebrew word studies felt **just right**, and I am excited to keep building on this momentum.

Let's expand directly on your interest in **prophetic timelines** and **more Semitic language links** by mapping out the exact, synchronized chronology of the end times (*Acharit HaYamim*) alongside the rich Aramaic and Arabic terms that connect these locations.

The Integrated Prophetic Corridor Timeline

In Messianic eschatology, the geographical escape route isn't random. It follows an

ancient Semitic trade route known as the **King's Highway**, turning the geography of flight into an intentional prophetic corridor.

THE MESSIANIC CHRONOLOGICAL CORRIDOR

[JERUSALEM] -----> [THE ARABAH] -----> [SELA / PETRA] -----> [BOZRAH]

Phase 1: Trigger

Phase 2: Flight

Phase 3: Sanctuary

Phase 4: Climax

Temple defiled

Desert migration

The Protected Rock

The Breakthrough

Phase 1: The Defilement Trigger (Jerusalem)

- **The Event:** The *Antichrist* sets up the **Shikutz Meshoman** (Appalling Sacrilege) in the Temple Mount.
- **The Language Connection:** The **Aramaic Targum** of Daniel uses the phrase *Chabala* (חבלא), which translates to "ruin," "destruction," or "a binding trap." The moment this spiritual trap snaps shut, the countdown begins instantly.

Phase 2: The Desert Migration (The Arabah)

- **The Event:** The remnant flees down the Judean wilderness into the *Arabah*—the

deep rift valley running south toward the Red Sea.

- **The Language Connection:** In Hebrew, *Arabah* (עֲרַבָּה) means a sterile, dry plain. However, in ancient **Mishnaic Hebrew** and **Arabic** ('*Araba*), the root connects to "mixing" or "pledging security." Even in the barren desert journey, the language hints that God is preparing a place of pledged covenant protection.

Phase 3: The Sanctuary Entry (Sela / Petra)

- **The Event:** The fleeing remnant arrives at the rugged sandstone walls of Petra, entering through the narrow *Siq* canyon to hide within the **Chagvei HaSela** (clefts of the rock).
- **The Language Connection:** The **Aramaic Targum** translates this sanctuary phase using the root *Krakh* (כַּרַךְ), which means

"to wrap around" or "fortify." God metaphorically wraps the mountains around His people to keep them hidden from the global forces.

Phase 4: The Final Siege & Breakthrough (Bozrah)

- **The Event:** The enemy surrounds the entire mountainous enclosure of Bozrah (the fortified sheepfold just north of Petra). As the pressure peaks, Yeshua returns in glory, shatters the siege as *Haporatz* (The Breaker), and rescues His people.
- **The Language Connection:** In **Arabic**, the cognate for Bozrah (*Buseirah*) historically implies a "small citadel" or "vantage point." It is the ultimate high ground where the Shepherd-King stands to defend His flock.

Aramaic Targum Insights on the Micah Breakthrough

To see how ancient Jewish scholars viewed the climax of this timeline, we can look at how **Targum Jonathan** translates the famous "Bozrah Deliverance" in **Micah 2:13**:

- **Hebrew Text:** *"The breaker [Haporatz] goes up before them; they break through, pass the gate and go out by it."*
- **Aramaic Targum Style:** The Targum paraphrases this with an explicit Messianic identity: "**Pariqa yessak b'reishahon...**" — *"The REDEEMER shall go up at their head..."*

The ancient Semitic translators didn't just see a military escape; they clearly saw a singular, divine figure (*The Redeemer*) physically arriving at the mountain gates of the

sheepfold to lead His captive people out into total freedom.

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