

Word Study of *Tikkun*, as in “*Tikkun olam b'malkhut Shaddai*”

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Introduction

I reference this phrase a lot and rely heavily on its concept and I dub it my mission statement. It is from this that I would claim the authority to take my talents from the public welfare system and put it into the private.

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New Testament verses with these Strong's #s G600, G4982 G605, G2676 G1357

Mar 9:12, Mar 10:52, Act 3:21, 2Co 13:9, Heb 9:10 (OJB version)

Mar 9:12 And Rebbe, Melech HaMoshiach said to them, Eliyahu Hanavi indeed does come rishonah and brings **restoreth**^{G600} (restoration) to all things. And yet how is it written of the Ben HaAdam [Moshiach] that he must suffer many things and be NIVZEH VACHADAL (despised and rejected YESHAYAH 53:3)?

Mar 10:52 And Rebbe, Melech HaMoshiach said to him, Go. Your emunah has brought you tikkun (restored you) **whole**.^{G4982} And ofen ort (immediately) he regained his sight and he began following Rebbe, Melech HaMoshiach baderech (on the road).

Act 3:21 "Whom it is necessary for Shomayim to receive until the times of the Tikkun (KJV of restitution^{G605}) of all things of which Hashem spoke long ago through the mouth of his Nevi'im hakedoshim."

2Co 13:9 For we have lev same'ach when we are megareia (weakened) and you are strong, for this also we daven (pray), that is, for your shelemut (perfection), your tikkun (restoration repair) (KJV perfection.^{G2676}).

Heb 9:10 Als (since) they deal only with okhel and mashkeh (drink) and different tevilot, external regulations being imposed until the time of the Tikkun (Restoration) (KJV reformation.^{G1357}).

KJV Translation

Mar 9:11-12 KJV And they asked him, saying, Why say the scribes that Elijah must first come? ¹² And he answered and told them, **Elijah verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.**

Mar 10:51-52 KJV And Jesus answered and said unto him, **What wilt thou that I should do unto thee?** The blind man said unto him, Lord, that I might receive my sight. ⁵² And Jesus said unto him, **Go thy way; thy faith hath made thee whole.** And immediately he received his sight, and followed Jesus in the way.

Act 3:19-26 KJV Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; ²⁰ And he shall send Jesus Christ, which before was preached unto you: ²¹ Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ²² For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. ²³ And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. ²⁴ Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. ²⁵ Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. ²⁶ Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Jer 3:20-4:2 – And the Nations shall be Blessed

²⁰ Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith YHVH. ²¹ A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten YHVH their God. ²² Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* YHVH our God. ²³ Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in YHVH our God *is* the salvation of Israel. ²⁴ For shame^a hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. ²⁵ We lie down in our shame, and our confusion^b covereth us: for we have sinned against YHVH our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of YHVH our God. ^{4:1} If thou wilt return, O Israel, saith YHVH, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove^c. ² And thou shalt swear, YHVH liveth, in truth, in judgment, and in righteousness; and **the nations shall bless themselves in him, and in him shall they glory.**^d

Commentary

This is why we, as priests to the nations, should do the mission statement “*Tikkun Olam bMalkut Shaddai*”, so the nations will be blessed and will know where the blessings come from. The context of Jer 4:1, is the previous chapter where the House of Israel is given a Bill of Divorce. It is only after this problem is resolved (through the blood of Yeshua) can the Kingdom be united and allowed to effectively fulfill her mission statement and destiny.

^a בִּשְׁת *bosheth* H1322 From [H954](#); *shame* (the feeling and the condition, as well as its cause); by implication (specifically) an *idol*: - ashamed, confusion, + greatly, (put to) shame (-ful thing). LXX G152 *aischune*; KJC :29

^b כְּלִמָּה *kel-im-maw'* H3639 From [H3637](#); *disgrace*: - confusion, dishonour, reproach, shame. KJC 30

^c KJV “...then shalt thou not remove.” → LEB “...and you do not wander.”

^d Jer 4:2 LEB and you swear, ‘*As Yahweh lives*,’ [*Literally “life of Yahweh”*] in truth, in justice, and in righteousness, then nations will be blessed by him, and in him they will boast.”

Wikipedia [Tikkun Olam](#)

References: [Mishnah](#); [Aleinu](#) (a prayer found in the Jewish [Siddur](#))

Jewish prayer – *Aleinu*.^e

The phrase *tikkun olam* is included in the *Aleinu*, a Jewish prayer that is traditionally recited three times daily. The *Aleinu*, said to have been written by the prophet Joshua, praises God for allowing the Jewish people to serve God, and expresses hope that the whole world one day will recognize God and abandon idolatry. The phrase *tikkun olam* is used in the longer expression *l'takken olam b'malkhut Shaddai*, "**to perfect the world under God's sovereignty**." In other words, when all the people of the world abandon false gods and recognize God, the world will have been perfected. Alternatively, being that we share a partnership with God, humanity is instructed to take the steps towards improving the state of the world and helping others, which simultaneously brings more honor to God's sovereignty.^[citation needed] Some scholars, however, argue that the phrase in the *Aleinu* prayer is actually not a valid source for the concept of *tikkun olam*, and that the confusion arises because of the homonym "*l'takken*" (spelled differently, לתכן) meaning "**to establish**" rather than "**to fix**" or "to repair." There are many sources where the reading of לתכן survives today. This section of *Aleinu* is fundamentally a prayer for the establishment of God's kingdom and therefore the reading of לתכן fits much better and makes much more sense. If so, the meaning of the phrase is something like, "to establish God's sovereignty over the world." However, these scholars are careful to note that, even if the *Aleinu* prayer is not a valid source for the concept, there are certainly other valid sources in the corpus of rabbinic literature.^[1 f] This does not mean that social justice and "repairing the world" are less important in Judaism. While many people feel that *tikkun olam*'s roots in *Aleinu* is controversial and question the translation, there are still other prayers in the Jewish tradition that do capture the essence and spirit of *tikkun olam*. For instance, in the American Conservative movement's prayer book, *Siddur Sim Shalom*, published the Rabbinical Assembly and the United Synagogue of Conservative Judaism, "A Prayer for Our Country" includes the verses, "May citizens of all races and creeds forge a common bond in true harmony to banish all hatred and bigotry" and "uniting all people in peace and freedom and helping them to fulfill the vision of your prophet: 'Nation shall not lift up sword against nation, neither shall they experience war anymore.'" Both lines express wholeheartedly the idea of universal equality, freedom, and peace for all. There is also *Mi Sheberach* which blesses all of those who are ill and are in need of healing. There truly is no lack of prayers referring to repairing the world. For example, in the 1975 New Union, American Reform movement's prayer book, Gates of Prayer, "You [Lord] have taught us to uphold the falling, to heal the sick, to free the captive, to comfort all who suffer pain"⁽³⁸³⁾. This is just a short list of prayers and blessings that reference the Jewish value of fixing/repairing the world. While the phrase *tikkun olam* may not be directly mentioned, the belief and meaning is still there whether one is praying for the whole world or another individual.

ToDo – add my commentary

This is a good entry by Wikipedia. I would like to explore 1) the claim that Joshua wrote this prayer (see above Jer 3:20-4:2), 2) it this "to fix" or (just) "establish"...my inclining is "to fix" at it has more power.

^e Source: https://en.wikipedia.org/wiki/Tikkun_olam#In_Jewish_prayer

^f [1] First, Mitchell. "[Aleinu: Obligation to Fix the World or the Text?](#)" (PDF). Hakirah. Hakirah. Retrieved 2012-10-22.

Word Study

Greek words Reconstitute Restitution

G600 *apokathistemi* reconstitute

ἀποκαθίστημι

From [G575](#) and [G2525](#); to *reconstitute* (in health, home or organization): - restore (again).

LXX related word(s)

H622 asaph ni.	H2280 chavash	H3322 yatsag hi.	H3427 yashav qal,hi
H7725 shuv qal,pil,hi	H7999 shalam pi.	H8254 shaqal	H8551 tamakh

G605 *apokatastasis* restitution

ἀποκατάστασις

From [G600](#); *reconstitution*: - restitution.

G2525 *kathistemi* place down, designate, constitute, convoy, appoint

καθίστημι

From [G2596](#) and [G2476](#); to *place down* (permanently), that is, (figuratively) to *designate, constitute, convoy*: - appoint, be, conduct, make, ordain, set.

LXX related word(s)

H622 asaph	H935 bo qal,hi	H2388 chazaq	H3320 yatsav hithp.	H3559 kun ni.
H4427 malakh hi.	H4487 manah pi,pu	H4886 mashach	H4911 mashal hi.	H4950 mishqa
H5117 nuach hi.	H5258 nasakh	H5324 natsav ni.	H5414 natan	H5975 amad qal,hi
H6485 paqad qal,ni,hi,ho	H6680 tsavah pi.	H6750 tsalal	H6965 qum qal,hi,aph	H7725 shuv qal,hi
H7760 sum	H7896 shit	H7981 shelet aph.		

G2676 *katartisis* perfection (2Co 13:9)

κατάρτισις

From G2675; *thorough equipment* (subjectively): - perfection.

G2675

καταρτιζω katartizō *kat-ar-tid'-zo*

From G2596 and a derivative of G739; to *complete thoroughly*, that is, *repair* (literally or figuratively) or *adjust*: - fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

LXX related word(s)

H2342 chul pil.	H3245 yasad pi.	H3559 kun ni,pil,hi	H3635 kelal schaph.	H3661 kanan
H6466 paal	H7737 shavah pi.	H8356 shat	H8551 tamakh	

G1357 *diorthosis* straighten, rectification, Messianic Restoration (Heb 9:10)

διόρθωσις

From a compound of G1223 and a derivative of G3717, meaning to *straighten thoroughly; rectification*, that is, (specifically) the Messianic restoration: - reformation.

G3717 *orthos*

ὀρθός

Probably from the base of G3735; *right* (as *rising*), that is, (perpendicularly) *erect* (figuratively *honest*), or (horizontally) *level* or *direct*: - straight, upright.

LXX related word(s)

H995 bin ni.	H3476 yosher	H3477 yashar	H5227 lenokhach
H6424 palas	H7054 qamah	H7317 romah	

The Hebrew letters that make up Tikkun Olam

תיקון עולם

Tav Koof Noon – Ayin Lamed Noon

This is what the “Etymological Dictionary of Biblical Hebrew” on pg 288 says about this root.

ready complete

e/c (explanation commentary): 1 repairing straightening (Ecc 1:15/sp ... also Exo 5:8, Num 18:12^g; Deu 14:22)

cm (cognate meaning): complete [pc=phonetic cognates (D12: Tav Koof Noon, sump up; dalet gimel noon; stack grain; dalet yood noon sentence]

Cognates in [linguistics](#) are words that have a common [etymological](#) origin (see [Wikipedia](#)).

Ecc 1:15 KJV *That which is* crooked cannot be made straight:^{H8626} and that which is wanting cannot be numbered.

lit-Kon; be made straight לתקון yu-Chal cannot יוכל lo- not לא me-uv-Vat [That which is] crooked מעוות
le him-ma-Not. be : להמנות yu-Chal cannot יוכל lo- not לא ve-ches-Ron and that which is wanting וחסרון
numbered

Exo 5:8 KJV And the tale^{H4971-mathkoneth} of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

^g I don't know why Num 18:12 & Deu 14:22 are mentioned, I don't see how they relate to repairing and strengthening. Regard less, here they are.

Num 18:12 KJV All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

Deu 14:22 KJV Thou shalt truly tithe **Aleph Tav** all the increase of thy seed, that the field bringeth forth year by year.

Roots of Tav Kav Nun

H4971 mathkôneth / mathkûneth

מתכנת

From **H8505** in the transferred sense of *measuring; proportion* (in size, number or ingredients): - composition, measure, state, tale.

LXX related word(s) : [G2470](#) isos; [G4714](#) stasis

Total KJV Occurrences: 5

composition, 2: [Exo_30:32](#), [Exo_30:37](#)

measure, 1: [Eze_45:11](#)

state, 1: [2Ch_24:13](#)

tale, 1: [Exo_5:8](#)

H8505 tâkan

תכן

Total KJV Occurrences: 18

equal, 7: [Eze_18:24-25](#) (3), [Eze_18:29](#) (2), [Eze_33:17](#) (2), [Eze_33:20](#)

pondereth, 2: [Pro_21:2](#), [Pro_24:12](#)

unequal, 2: [Eze_18:25](#), [Eze_18:29](#)

weigheth, 2: [Job_28:25](#), [Pro_16:2](#)

bear, 1: [Psa_75:2-3](#) (2)

directed, 1: [Isa_40:13](#)

meted, 1: [Isa_40:12](#)

told, 1: [2Ki_12:11](#)

weighed, 1: [1Sa_2:3](#)

Roots of Tav Koof Nun

H8627 *tek-an*

תקן

(Chaldee), corresponding to [H8626](#); to *straighten* up, that is, *confirm*: - establish.

LXX related word(s) : [G2901](#) krataioo; [G2902](#) kratio

KJC Occurrences: established, 1; [Dan 4:36](#)

H8626 *taw-kan'*

תקן

A primitive root; to *equalize*, that is, *straighten* (intransitively or transitively); figuratively to *compose*: - set in order, make straight.

LXX related word(s) : [G2887](#) kosmios, [G2885](#) kosmeo

KJC Occurrences: 3; straight, 2 [Ecc 1:15](#), [Ecc 7:13](#); order, 1 [Ecc 12:9](#)

LXX Related Words

G2901 κραταίωω krataiōō

Total KJV Occurrences: 6

strong, 3 [Luk 1:80](#), [Luk 2:40](#), [1Co 16:13](#); waxed, 2: [Luk 1:80](#), [Luk 2:40](#); strengthened, 1: [Eph 3:16](#)

G2902 κρατέω kratioō

Total KJV Occurrences: 49

hold, 19: [Mat 12:11](#), [Mat 14:3](#), [Mat 26:48](#), [Mat 26:55](#), [Mat 26:57](#), [Mar 3:21](#), [Mar 6:17](#), [Mar 7:4](#), [Mar 7:8](#), [Mar 12:12](#), [Mar 14:51](#), [2Th 2:15](#), [Heb 4:14](#), [Heb 6:18](#), [Rev 2:14-15](#) (2), [Rev 2:25](#), [Rev 3:11](#), [Rev 20:2](#)

took, 11: [Mat 9:25](#), [Mat 18:28](#), [Mat 22:6](#), [Mat 26:50](#), [Mar 1:31](#), [Mar 5:41](#), [Mar 9:27](#), [Mar 14:46](#), [Mar 14:49](#), [Luk 8:54](#), [Act 24:6](#)

take, 4: [Mat 26:4](#), [Mar 14:1](#), [Mar 14:44](#), [Rev 22:17](#)

holding, 3: [Mar 7:3](#), [Col 2:19](#), [Rev 7:1](#)

hands, 2: [Mat 18:28](#), [Mat 21:46](#)

held, 2: [Mat 28:9](#), [Act 3:11](#)

holden, 2: [Luk 24:16](#), [Act 2:24](#)

holdest, 1: [Rev 2:13](#)

holdeth, 1: [Rev 2:1](#)

kept, 1: [Mar 9:10](#)

obtained, 1: [Act 27:13](#)
retain, 1: [Joh 20:23](#)
retained, 1: [Joh 20:23](#) (2)

G2885 κοσμέω kosmeō

Total KJV Occurrences: 10

adorned, 3 [Luk 21:5](#), [1Pe 3:5](#), [Rev 21:2](#)
garnished, 3 [Mat 12:44](#), [Luk 11:25](#), [Rev 21:19](#)
adorn, 2: [1Ti 2:9](#), [Tit 2:10](#)
garnish, 1: [Mat 23:29](#)
trimmed, 1: [Mat 25:7](#)

G2887 κόσμος kosmos

Total KJV Occurrences: 2; behaviour, 1: [1Ti 3:2](#); modest, 1: [1Ti 2:9](#)