

# Triennial Torah Study – 3<sup>rd</sup> Year 02/06/2012

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This week's Triennial Torah reading can be found at:

<https://sightedmoon.com/files/TriennialCycleBeginningAviv.pdf>

<b>Num 4</b>		<b>Job 3-6</b>	<b>Hebrews 1-2</b>
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## **The Service of the Sons of Kohath (Numbers 4)**

Who was Kohath? In this chapter we see a lot of him. When Jacob (Israel) traveled down into Egypt with his sons and grandsons, Kohath, the son of Levi, was among them—along with his brothers Gershon and Merari. God had promised Jacob that in Egypt He would make of him a great nation (Genesis 46:3, 11). And with the passage of time, Kohath's family grew large in Egypt, as did the families of his brothers. Now, while the descendants of Gershon and Merari are given different Levitical responsibilities, the Lord gives the charge of the ark, the table of showbread, the menorah, the altars, the veil, the utensils of the sanctuary, the screen and all the work related to them to the sons of Kohath (3:30-31).

In reading through this section of Scripture, we again see some of the artful creations and beautiful objects associated with the service of the tabernacle: the blue and purple coverings, the badger skins, the golden instruments and the golden menorah must have been magnificent to behold. Yet most of the sons of Kohath, though they were responsible for carrying these things, were not allowed to actually touch them or look upon them (verse 15; 1 Chronicles 13:9). Only one group of Kohathites was allowed to do that—the family of Aaron! Yes, the priests were descendants of Kohath. Perhaps this is even one of the reasons that the Kohathites were given charge of the sacred articles.

The age range of those in this service to be counted in the census was 30 to 50 years of age, a span of 20 years. The taking down, transporting and setting up of the tabernacle was difficult work. It demanded concentration and precision. Part of the reason for starting their official duties at 30 years of age, then, seems to be that the work of this office took not just strength but, more importantly, training and maturity. Interestingly, God later selected this age for certain ministerial careers to commence. John the Baptist and Jesus Christ both began their ministries at around this same age.

## **JOB (3-6)**

### **“May the Day Perish on Which I Was Born” (Job 3)**

A week after his friends arrive, when Job at last speaks, he is no longer the composed, almost stoic figure of the previous chapter. He pours out his heart in a flood of emotion, wishing he had never been born or that he had died at birth. Some might argue that Job's pious integrity was based merely on personal advantage after all—that his faith and resolve were quickly overthrown. But that is much too hard of an evaluation. Recall that Job

was evidently scraping at his unbearable sores and mulling over his plight for months at this point (see 7:3). People in agony and torment often cry out and say things they don't fully mean.

The danger for Job here is in the possibility of bitterness and despair overwhelming his thinking altogether. As The Expositor's Bible Commentary notes on this chapter: "In chapter 3 Job established an attitude that largely colored all that he said in the succeeding chapters. In all his many words of despair, nowhere would he come closer to cursing God to his face (2:5) than here in chapter 3. By cursing the day of his birth, he was questioning the sovereign wisdom of his Creator [and, it should be added, implying that there was no worthwhile value in having lived as a servant of God]. At this point the drama is intense, for the Accuser whom we shall never see again seems to have triumphed. Whether he has or not will be determined by what follows."

In verse 8, Job even expresses the wish that those "who curse the day"—perhaps meaning professional cursers like the false prophet Balaam (see Numbers 22-24)—had aimed their hexes at his date of birth. He refers to these cursers also as "those who are ready to arouse Leviathan." Leviathan was understood to be a monster or dragon of the deep. Perhaps the idea was that these cursers would call forth Leviathan to bring forth a deluge from the sea to cause utter calamity, in this case against his birthday. Such a statement from Job would not necessarily mean that he believed these cursers had such power. Rather, he could merely have been lamenting: If only they could have...and if only they did. Yet we should consider that Leviathan, as we will later see in our reading of chapter 41, may on some level be a figurative description of Satan. If that was in Job's thinking, then perhaps he knew that the cursers did have access to real spiritual power—that of the devil—to work dark magic and decree hexes. The irony here would be immense: If only the devil had killed me...

The irony is even greater near the end of the chapter. Job, longing for death to end his suffering (verses 20-23), perceived that it was God's protective hedge that kept at bay the death for which he longed (see verse 23). How true this was! Note here that Job was in no way contemplating suicide. As much as he wanted to die, he realized that life and death were within God's purview alone (see also 7:15-21; 10:18-22). Indeed, we should observe that in all Job said, he did not reject God or God's laws.

In 3:25, Job surprisingly reveals that he has lived in fear of what has befallen him. The Bible Reader's Companion suggests in its note on this verse: "This may be the key to the reason God permitted Job's suffering. Job fears God and tries to serve Him. Yet he also fears the future. Perhaps through his experience Job will find a deeper faith, one that frees him from terror of the future and permits a deeper love of God."

Finally, in ending his opening speech with the words, "I have no rest, for trouble comes" (verse 26), Job seems to recognize that the coming of his friends brings fresh turmoil and discomfort. It is likely that he well knew that his friends would view his suffering as evidence of sin and therefore hypocrisy. This, then, gives the starting point to the great controversy of the book that follows.

#### **"Who Ever Perished Being Innocent?" (Job 4-5)**

Among Job's friends, Eliphaz the Temanite speaks first, showing him probably to be the oldest and likely reckoned as the wisest. As we will see, Eliphaz is the kindest of the three in his remarks to Job. This, however, is not to say that his remarks are kind. He begins by saying that Job, a counselor and comforter to others, is not able to be bolstered by his own typical consolation (4:1-6). We then see that Eliphaz is convinced that God would not punish the truly righteous or sustain the wicked, and that he believes Job must have sinned to be deserving of such calamitous experiences.

The "lions" of verse 10 are figuratively the wicked—though whether this is a statement about the wicked in general or one intended to directly identify Job is not clear. Of course, even if generalized, Job and his family seem to be at least

indirectly likened to the decimated pride of lions here. Indeed, this begins to exemplify the whole problem with Job's friends, as we will see. We later are told that Job's three friends have not spoken what is right concerning God (Job 42:7-8). While many of the ideas they express are true in a general sense, these concepts do not apply universally—and they did not apply in Job's case, as God declared him blameless and upright.

To bolster his case, Eliphaz remarkably points to some sort of night vision or dream wherein a spirit communicated with him (4:12-17). Whether this was a made-up story, his imagination or a real encounter—be it with God, a heavenly angel or a demonic imposter—we have no way of knowing. The statement of verse 17 has traditionally been translated as asking if a mortal man can be more righteous and purer than God. However, there would hardly seem to be a question about that. “Many grammarians...render it ‘Can a mortal be found righteous in the presence of God?’” (Expositor's Bible Commentary, note on verses 12-21; compare NRSV). The point would be that Job was certainly guilty of some sin. While this idea was true on the face of it—and is even part of what Job comes to understand more fully at the end of the book —Eliphaz's application of this truth with respect to Job was wrong, as he was trying to prove that Job's suffering was directly related to some particular sin or sins he had committed.

Eliphaz's advice in 5:8—that Job should turn to God for help—was probably rather condescending. Given even the little we know of Job from the narrative so far, we would have to assume that he was a praying person. Surely Eliphaz, an actual companion of this righteous man, knew this too. “How strange to assume that Job hasn't sought God. The advice to ‘just pray about it’ must seem terribly trite to someone who has been pouring out his heart to God in utter anguish” (Bible Reader's Companion, note on verse 8).

Interestingly, the apostle Paul quoted the words of Eliphaz in Job 5:13—about God catching the wise in their own craftiness—as authoritative Scripture, introducing them with the phrase “It is written” (1 Corinthians 3:19). “This serves as a reminder,” notes Gleason Archer in the New International Encyclopedia of Bible Difficulties, “that many of the general principles the comforters brought up in their dialogue with Job were quite true in themselves, even though they may not have been appropriate to Job's situation, and may by inference have been grossly unfair to him. But we should remember that Job himself declared to them, ‘Who does not know such things as these?’ (12:3)—i.e., those religious platitudes that they had been preaching to him” (p. 396). The Expositor's Bible Commentary suggests that all of Eliphaz's words in Job 5:9-16 (including verse 13, quoted by Paul) constitute a creedal hymn. Indeed, these words may have been part of a psalm already extant within Abraham's family that Eliphaz himself was just quoting.

Eliphaz finishes out his first speech with adages about God ultimately delivering those who repent when chastened by Him. The “covenant with the stones of the field” in verse 23 is probably related to Psalm 91:12, where God speaks of keeping His servant's foot from dashing against a stone. Once more, the sentiments here are true when applied generally. But Eliphaz was misapplying them—not just in perceiving Job as having sinned to deserve punishment but in the heartless, tactless proclamation of these truths to one who needed comfort. Eliphaz says, for instance, that as part of the results of accepting God's discipline, “You will know that your children will be many” (Job 5:25, NIV)—thoughtless of the awful fact that Job's children were dead.

This should serve as a lesson to us of what not to do when people are deeply hurting. Job's friends were at their best when they wept for him and kept quiet. It's when they opened their mouths and started “preaching” at him—with terribly wrong assumptions moreover—that they went off course. We should never approach others suffering loss of loved ones or terminal illness and start in on them with what they should do to prevent such problems or how to get straightened out.

Eliphaz's patronizing attitude in verse 27 made the situation all the worse—and totally misrepresented God. As The Bible Reader's Companion notes: “Eliphaz has neatly packaged his God as one who must act according to his understanding. After all, if the innocent never perish, and if God hears their appeals, all Job has to do is pray and be

healed! Eliphaz never stops to think how presumptuous it is to limit God by his own fallible reasoning. How foolish are the many Eliphazes among us, whose assurances that ‘if you only have enough faith you’ll be healed’ are just as superficial, harmful, and wrong.”

### **Job Pleads for Comfort (Job 6-7)**

Job begins his response with an admission that, due to his severe circumstances, his words have been rash (6:3). It seems that his point here is to inform his friends that they should not pick over everything he says, as much of it is just anguish and venting.

Eliphaz, we may recall, had told Job to turn to God (5:8). Yet Job had no doubt spent much time in prayer. By this point, however, Job has come to regard his situation as one of being pierced through with poison arrows from God. Thus, relief did not seem to immediately lie in that direction (6:4). Instead, he saw a need for relief and comfort from his friends.

In verse 5 Job pointed out that donkeys and oxen cried out when they were hungry. He was, by analogy, saying that he himself was crying out because he was in need of nourishment— the nourishment in his case being the relief and comfort he sought. Yet the tasteless “food” that Eliphaz had thus far provided turned Job’s stomach (verses 6-7).

In verses 8-9 Job again wishes for God to bring him the sure relief of death. Verse 10, in which the translation is disputed, seems to be saying that if he died right now, Job would still find comfort beyond death because he did not live apart from God’s words in his life. The implicit concern, though, is that if his present circumstances continue, he may indeed reject God and lose his future reward. For how, he wonders, can he go on (verses 11-13).

In verse 14, Job says that a suffering person’s friends should treat him kindly even when that friend turns from God. That is, while it might look like there is a pressing need to “save” a suffering sinner by preaching to him and warning him, the more immediate need is actually for compassion. This does not mean there is no place for spiritual advice. But it must come with proper tact and timing—and wisdom.

Job likens his companions to desert wadis that look promising as sources of water from afar but evoke great disappointment when they are found dried up (verses 15-21). He had not asked them for some great thing like a ransom or military help to rescue him (verses 22-23). All he was asking for was simple human kindness. The arguments he had heard thus far were not only worthless to him, but accusatory and unjust (verses 24-30)—and not at all what he needed right now.

## **Chapter 1**

### **A Study in the book of Ibrim (Hebrews)**

Background: The author of Ibrim is Rabbi Shaul (aka Paul). The time of the writing is around 60 AD, and the audience, it is believed, was those believers located in the region of Italy.

#### **Chapter 1**

1 Elohim, having of old spoken in many portions (Shaul is here referring to the Torah portions that used to be read each and every Sabbath day to the people at the Synagogue) and many ways to the fathers by the prophets, 2 has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages, 3 who being the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness on high, 4 having become so much better than the messengers, as He has inherited a more excellent Name than them.

An opening description of The Redeemer to the babes in belief in Italy. They were scattered Israelites who had migrated to Italy. They were new to hearing of the promised Messiah and His life and deliverance. It had only been 30 years since He walked and talked among the people, and all the earth and time-changing events of that Passover Week. There were pockets of believers all throughout Asia Minor and the Mediterranean. The believers here in the Book of Hebrews were most certainly the “scattered tribes of Israel” and some “true gentiles.” They were descendants of Abraham, Isaac, and Jacob – not peoples of other nations for the most part. The reason this is a fact can be seen in later chapters in the book of Hebrews when Shaul discusses matters that would only make sense to descendants of Abraham. So, these people were the lost sheep of Israel and called gentiles even at the time of the preaching and teaching of Paul. Isn’t it interesting that Shaul feels no compunction to explain the Elohim of Israel to them, only to profess that the person of whom he is now speaking of is THE long awaited Messiah. You see, even at that time, the scattered and lost sheep of the House of Israel (Northern Kingdom) were called gentiles. They were living like gentiles in the “nations.” Just like many are now, like the prodigal son.

“through whom also He made the ages”

Psalms 33:6a “By the Word of ??? the heavens were made” v.5 For to which of the messengers did He ever say, “You are My Son, today I have brought You forth”? And again, “I shall be to Him a Father, and He shall be to Me a Son”?

“You are My Son, today I have brought You forth” Psalm 2:7 “I inscribe for a law: ??? has said to Me, ‘You are My Son, Today I have brought You forth.’ “I shall be to Him a Father, and He shall be to Me a Son” 2

Samuel 7:14 “I am to be his Father, and he is My son.”

6 And when He again brings the firstborn into the world, He says, “Let all the messengers of Elohim do reverence to Him.” 7 And of the messengers indeed He says, “... who is making His messengers spirits and His servants a flame of fire.” A light unto the world? [He is making the messengers a spirit, a breath and making He servants a flashing fire like lightning] 8 But to the Son [He says,] “Your throne, O Elohim, is forever and ever, a scepter of straightness is the scepter of Your reign. Let us take a moment to list out the statements that Shaul records that the Almighty Creator Elohim, ??? says about ????

He is appointed heir of all

He is the Person through which all the ages are made

He is the brightness of the Esteem

He is the exact representation of the substance of ???

He sustains all by the Word of His Power Cleanses us of our missing the mark of Torah He sits at the right Hand of ???

More attributes:

Better than the messengers

He inherits a more excellent Name (than the messengers)

He is The Son

He is brought forth by ???

??? is a Father to Him

Up until verse 6, all the discussion about ??? is BEFORE He actually came onto the earth

as Savior and Redeemer! See in verse 6 what it reads:

6 And when He again brings the firstborn into the world, He says, “Let all the messengers of Elohim do reverence to Him.” 7 And of the messengers indeed He says, “...who is making His messengers spirits and His servants a flame of fire.” 8 But to the Son, “Your throne, O Elohim, is forever and ever, a scepter of straightness is the scepter of Your reign. ??? has a Kingdom, and that Kingdom (government) will be one of righteousness and justice and WILL be ordered through Torah! 9 “You have loved righteousness and hated lawlessness. Because of this, Elohim, Your Elohim, has anointed You with the oil of gladness more than Your companions.”

If your scriptures read "...loved righteousness and hated wickedness" Take note that the word is "lawlessness" and means "without Torah". Because Messiah loved righteousness and hated Torahlessness – The Most High Creator Elohim anointed Him with oil and more than anyone else, more than the messengers. 10 And, "You, Master, did found the earth in the beginning, and the heavens are the work of Your hands. Genesis 1:1 "In the beginning Elohim created the heavens and the earth." 11 "They shall perish, but You remain. And they shall all grow old like a garment, Matthew 5:18 "For truly, I say to you, till the heaven and earth pass away, one jot or one tittle shall by no mean pass from the Torah till all be done.

Matthew 24:35 "The heaven and earth shall pass away, but My words shall by no means pass away. Luke 16:17 "And it is easier for the heaven and the earth to pass away than for one tittle of the Torah to fail. 12 and like a mantle You shall fold them up, and they shall be changed. But You are the same, and Your years shall not fail." Revelation 21:1 And I saw a renewed heaven and a renewed earth, for the former heaven and former earth had passed away, and the sea is no more. 13 And to which of the messengers did He ever say, "Sit at My right hand, until I make Your enemies a footstool for Your feet?"

Psalms 110:1 "I said to my Master (???)", "Sit at My right hand, Until I make Your enemies a footstool for Your feet."

14 Are they not all serving spirits sent out to attend those who are about to inherit deliverance? Sha'ul was trying to convince scattered Yisra'el of The Messiah's supremacy and anointing over and above that of the messengers. There m?? have been an issue among the people in Italy concerning Angel fear and worship, and that somehow it was the angels (messengers) that would be the judges of all mankind. This is even further evidenced by Sha'ul's admonition in Chapter 2 "Because of this we have to pay more attention to what we have heard (the Truth about Who ????? is), lest we drift away.

## **Hebrews (Ibrim) Chapter 2**

Sha'ul opens with the verse we closed with in Chapter one. 1 Because of this we have to pay more attention to what we have heard, lest we drift away. From the study of Chapter 1, it was difficult to see who Sha'ul was saying the messengers were, but it is clear as the study proceeds. He is speaking of all those who have "heard His voice" and proclaimed His Word.

There are two occasions in ALL of scripture, where we hear from The Creator Himself!

1. The Giving of the Torah 2. Words of ????? So the "this" Sha'ul is talking about here is the Torah – following – although messengers/angels/servants have been sent to us, mankind, to "serve" us and to "serve" ????? – There are some concepts, instructions, statutes, teachings that we MUST pay attention to above all others, and he warns us that if we don't take care – this truth will slip away from us (to our destruction). He is exalting ????? to His rightful place as, not only above all the messengers/angels/servants, but to position equal to the Father.

With this in mind, moving on to verse 2. 2 For if the word spoken through messengers {prophets} proved to be firm, and every transgression and disobedience received a right reward, Some translations have the word "word" capitalized, meaning the word is the Word (Messiah) and/or the word is Torah {both are interchangeable). This Word {Torah} that was spoken WAS proved to be firm or steadfast as we know from the scriptures. In the wilderness, it was immediate – in the prophets, it was delayed but DID happen to the people in that they were expelled from the land into captivity.

It is true that the Torah emphasizes immediate, concrete, physical rewards and punishments rather than abstract future ones. See, for example, Lev. 26:3-9 and Deut. 11:16-17

“If you walk in My laws and guard My commands, and shall do them, then I shall give you rain in its season, and the land shall yield its crops, and the trees of the field yield their fruit. And your threshing shall last till the time of the grape harvest, and the grape harvest shall last till the time of sowing. And you shall eat your bread until you have enough, and shall dwell in your land safely. And I shall give peace in the land, and you shall lie down and no one make you afraid. And I shall clear the land of evil beasts, and not let the sword go through your land. And you shall pursue your enemies, and they shall fall by the sword before you. And five of you shall pursue a hundred, and a hundred of you pursue ten thousand. And your enemies shall fall by the sword before you. And I shall turn to you and make you bear fruit, and shall increase you, and shall establish My covenant with you. Leviticus 26:3-9

and....

Guard yourselves, lest your heart be deceived, and you turn aside and serve other mighty ones and bow down to them. Then the displeasure of ??? shall burn against you, and HE shall shut up the heavens, and there be no rain, and the land not five it's increase. And you shall perish quickly from the good land which ??? is giving you. Deuteronomy 11:16-17

Certain sins are punished by the sinner being “cut off from his people.” See, for example, Gen. 17:14 and Ex. 31:14. This punishment is referred to as kareit (kah-REHYT) (literally, “cutting off,” but usually translated as “spiritual excision”), and it means that the soul loses its portion in the World to Come. And an uncircumcised male child, who is not circumcised in the flesh of his foreskin, his life shall be cut off from his people – he has broken My covenant. Genesis 17:14 And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people. Exodus 31:14

Let us not forget also that the Children of Israel were eventually “cut off” from the land for their “not remembering and doing” the commands of The Torah of ??? – allowing them to be taken into captivity to Assyria and Babylon. {It is for us to realize now, that Sha’ul is/could very well be HERE talking to the exiled “seed of Abraham” in Italy! And KNOW he is speaking to the scattered children and gentiles even today – for have we NOT honored the Words, but have drifted away, even teaching they are no longer valid?}

So with these very few examples I have added here, one can see that Sha’ul was certainly speaking the truth when he stated “ the word spoken through messengers {prophets} proved to be firm, and every transgression and disobedience received a right reward,” 3 how shall we escape if we neglect so great a deliverance {Torah}, which first began to be spoken by the Master {????}, and was confirmed to us by those that heard {Mosheh, all the Children of Israel at Mt Sinai, the prophets}

The Great Deliverance:

The Mosheh came, with Hoshea (Yahoshua) son of Nun, and spoke all the words of this song in the hearing of the people. And when Mosheh ended speaking all these words to all Yisra’el, he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which your pass over the Yarden to possess. Deuteronomy 32:44-47

4 Elohim also bearing witness both with signs and wonders, with various miracles, and gifts of the Set-apart Spirit, distributed according to His own desire? ??? has done many things throughout the history of the earth, world, and mankind to prove to us His Torah is True. He bears Witness to it. 5 For it is not to messengers that He has subjected the world to come, concerning which we speak.

6 But somewhere one has witnessed, saying, “What is man that You remember him, or the son of man that You look after him? 7 You have made him a little lower than the messengers {Elohim is most probably the word used in the

original letter because Sha'ul is quoting Psalms, see below. The Greek translation uses angels, which does not make sense}. You have crowned him with esteem and respect, and set him over the works of Your hands.

That someone was the Psalmist, David.

Psalms 8:4 -8 What is man that You remember him? And the son of man that You visit him? Yet You have made him a little less than Elohim, And Have crown him with esteem and splendour. You made him rule over the works of Your hands; You have put all under his feet, All sheep and oxen, And also the beasts of the field, The birds of the heavens, and the fish of the sea, Passing through the paths of the seas. 8 You have put all in subjection under his feet. For in that He put all in subjection under him, He left none (that is) not subjected to him. But now we do not yet see all subjected to him. {referencing how there is a "world to come" when all things will be changed}

In verse 8, the word "see" is hora? hor-ah'-o Properly to stare at (compare G3700), that is, (by implication) to discern clearly (physically or mentally); by extension to attend to; by Hebraism to experience; passively to appear: – behold, perceive, see, take heed. We do not yet "see" or discern, meaning perceive with understanding. This does not mean it is not so. Very important concept for us to grasp. All things ARE subjected to Him, but only the Set apart Spirit enables this type of "seeing." Experience!

9 But we do see Him who was made for a little while lower than the messengers, ?????, because of the suffering of death crowned with esteem and respect, that by the favour of Elohim He should taste death for everyone. So interesting that the "see" in this verse is different blep? blep'-o

A primary verb; to look at (literally or figuratively): – behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed. So, what we DO SEE, literally, is ?????, a man with flesh, blood, skin, and bone. So by definition of the "flesh" He was (for a while and for a specific purpose) a little lower than the messenger so that He could suffer death.

From the AENT, we are told that the Greek translations have excluded a phrase that was in the original Aramaic text at the very end of verse 9 which says "because He tasted death for the sake of everyone apart from Elohim" "apart from Elohim" – satar min Alaha. Removed from the Greek translation. This omission was likely due to a theological debate; the Monophysites were a powerful sect that sprung up in the middle of the Second Century in Alexandria, Egypt. Their core belief was that Messiah only had the appearance of a human but was in reality, completely divine. Such theology ignored statements like "Not my will, but Your Will," along with many others; nevertheless, it gained popularity when the Imperial Byzantine "New Testament" text was emerging.

Earlier versions were so violently suppressed in the West that only Aramaic believers in the Middle East had retained the original. In context, two facts become critical. First, we know this heresy arrived early; Origen (ca. 185-232) quotes the Peshitta-exclusive reading of this verse and further substantiates this view. Second, this reading also plays into extensive themes about Messiah laying down his humanity, as well as showing that Elohim's divine nature neither bled nor died on the stake (Acts 20:28).

This is one of the clearest examples where original Jewish understanding was almost completely obliterated by Roman and Byzantine cultures who preferred polytheistic theologies. Peshitta, in the rival Persian Empire, escaped all these revisions and kept its original Eastern (and Jewish) values intact. On this matter, Stephen Silver noted: It is understood by the use of the phrase, khaya b'qnomeh in John 5:26, that YAHUSHA "had the price of redemption," "Life in Himself" to redeem all that "call upon His Name." Clearly, this was and is the "will of the Father."

In Hebrews 2:9, setar min Alaha "Life in Himself" represents both Elohim in Him, as well as His humanity,; so it is obvious that his humanity was laid down that he might take it again (John 10:17). This was the "will of the Father made manifest in the Son" by his life, death and resurrection." There is a "remez" (hint) here that refers to Genesis 44:30, "v'naf'sho k'shurah v'naf'sho," "and his soul is knot-tied in his soul." Substituting b'tibohteh for min seta



reflects Pagan thinking that Torah was to be replaced by “grace.” However, “Life in Himself” manifests this grace and truth of Torah, eternally (John 1:17, Exodus 34:6), Torah, without MESSIAH, is “dead letter.” MESSIAH without Torah, is “sloppy agape.”

Isaiah 53:10 But ??? was pleased to crush Him, He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed, He would prolong His days and the pleasure of ??? prosper in His hand. 10 For it was fitting for Him, because of whom all (are) and through whom all (are), in bringing many sons to esteem, to make the Princely Leader of their deliverance perfect through sufferings {WE ARE IN HIM!} 11 For both He who set apart and those who are being set apart are all of One, for which reason He is not ashamed to call them brothers,

12 saying, “I shall announce Your Name to My brothers, in the midst of the assembly (not church) I shall sing praise to You.” Psalms 22:22 {These are the words of Messiah spoken through David} I make known Your Name to My brother; in the midst of the assembly I praise You. And ??? DID announce the Name of the Father to His Brothers – the followers in John Chapter 17:6, he states “I have revealed Your Name to the men whom You gave Me out of the world.”

And John 17:26 “And I have made Your Name known to them, and shall make it known, so that the love with which You love Me might be in them, and I in them.” The religious leaders, both then AND NOW, were avoiding the Father’s Name, because of man-made traditions. – He is again making His Name known in our day.

13 And again, “I shall put My trust in Him.” And again, “See, I and the children whom Elohim gave Me.” Psalm 91:2 He is saying of ???, “My refuge and my stronghold, My Elohim, in whom I trust!” Isaiah 8:18 Look, I and the children whom YAHUAH has given me – for signs and wonders in Yisra’el from ??? of hosts, who dwells in Mount Tsiyon. 14 Therefore, since the children share in flesh and blood, He Himself similarly shared in the same, so that by means of His death, He might destroy him having the power of death, that is, the devil, 15 and deliver those who throughout life were held in slavery by fear of death

Romans 8:15, 21 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba Father.” AND that the creation itself also shall be delivered from the bondage to corruption into the esteemed freedom of the children of Elohim. 16 For, doubtless, He does not take hold of messengers (He did not take on an immortal manifestation), but He does take hold of the seed of Abraham (He assumed a mortal manifestation) 17 So in every way He had to be made like His brothers, in order to become a compassionate and trustworthy High Priest in matters related to Elohim, to make atonement of the sins of the people.

Once a year, every year on Yom HaKippurim (The Day of Atonement) – a commanded observance by our Creator Elohim ??? – the High Priest would enter in to the Holy of Holies to make atonement for the Children of Israel. A National Atonement. This Shadow Picture of good things to come has not fully been revealed in its completeness. Future events will occur on this Holiday 18 For in what He had suffered, Himself being tried, He is able to help those who are tried.