

Addendum to Study on Yeshua as Mashiag.

This is the answers on the questions asked as a response after our study on Yeshua as the Mashiag.

All the answers are in red to keep the document complete.

These past weeks were amazing weeks with glorious readings and parasha studies.

In Numbers 6: 22-27 are the amazing Aharonic blessings.

Num 6:22 And יהוה spoke to Mosheh, saying,

Num 6:23 "Speak to Aharon and his sons, saying, 'This is how you bless the children of Yisra'ël. Say to them

Num 6:24 " יהוה bless you and guard you;

The Hebrew verb for bless is barak. It means to release from restrictions and limitations. To barak someone or something means to infuse the object of blessing with unlimited potential and empowerment.

The Hebrew verb for keep is sh'mar. This verb root means to diligently defend, to guard, to keep watch over, to protect, to preserve whole and intact, to cherish, to treasure, and to save inviolate.

Num 6:25 יהוה make His face shine upon you, and show favour to you;

The Hebrew verb for shine is ohr.

The ohr of יהוה Face is warming energy. The ohr of His Countenance is healing energy. The ohr of His Face is soothing energy. The ohr of His Face is restorative energy. The ohr of His Face is constantly renewing energy. The ohr of His Face is empowering energy.

The Hebrew verb for give you favour or be gracious to is chanan.

Chanan is simply what the stronger covenant partner in a covenant commits himself or herself to give to strengthen the weaker covenant partner, and enable the weaker covenant partner to reach his or her potential, and fulfill his covenant undertakings and enjoy his covenant benefits. Chanan is 'whatever it takes'.

Num 6:26 יהוה lift up His face upon you, and give you peace."

The Hebrew verb as lift up is nasa.

Nasa means to transcend the flames and to experience spiritual reality as it is.

Therefore may we spread the Radiant Beauty of His lifted countenance throughout the world.

The Hebrew word for peace is shalom, and it is so much more than 'peace'. Shalom is wholeness, wellness, completion, purposeful living, joy, abundant provision, harmony, safety, security, and covenant enjoyment. So may we not only experience for ourselves but model to the world the wholeness, serenity and respect in which man was designed, and is through Covenant called and empowered, to walk, to interact and live with all his fellow creations and neighbors and not only those of like-mindedness.

Num 6:27 "Thus they shall put My Name on the children of Yisra'ël, and I Myself shall bless them."

A name, to a Hebrew, contains/expresses the dominant characteristics and essence of the person or thing. By placing the Almighty Creator God's Name upon the recipient, the blessing of Numbers 6:24-26 imparts into the one who is blessed a part of the dominant characteristics and essence of

the One who blesses. The blessing thereby releases the one who is blessed from restrictions and enables, empowers, and energizes the one blessed to actively participate in life, in intimate relationship with the One who blesses, and according to a beneficial plan, rather than to passively endure life alone, or wander aimlessly and purposeless. **And if the weaker partner do not respond as expected – you ignore it and just carry on – NO - if the weaker one does not commit to his / her side of the covenant then there is a breach in contract and the contract is cancelled. God explicitly states in the Torah that obedience is required and to be set apart as He is.**

Exo 19:5 Therefore, if you will obey My voice and keep My covenant, then you shall be a special treasure to me above all peoples, for all the earth is Mine;

Lev 19:1 יהוה spoke to Mosheh and said: 2 “Speak to the whole congregation of the children of Israel and say to them, You must be set apart; for I, יהוה, your God am set apart.

Please note that the New Covenant says exactly the same = 1 Kefa 1:15,16

Arrogance ignores the condition and proudly think that God will just keep on with His covenant. If you break the covenant conditions – the covenant is nul and void.

Jer 31:32 Not like the covenant which I made with their fathers on the day that I took them by the hand and brought them out of the land of Egypt; and because they nullified My covenant, even though I am Master over them,” declared יהוה.

Is this not amazing! Is it not the Almighty Creator God's blessing and His Name only and not of any other that is clearly portrayed here and also not in the name of any other? Please tell.

It is wonderful Hebrew – but I do not see the relevance within the discussion – I do believe and practice the same – as did Yeshua – there is only one God and it is His Character and Authority we recognize. The ambassador comes in the authority of the one sending him – not his own. In which way did Yeshua not bring or give the Glory to the God of Yisra’el? Please show me!

Furthermore in Isaiah the Almighty Creator God states;

Isa 43:9 All the nations shall be assembled, and the peoples be gathered. Who among them declares this, and show us former events? Let them give their witnesses, to be declared right; or let them hear and say, "It is truth."

Isa 43:10 "You are My witnesses," declares יהוה, "And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no Ęl formed, nor after Me there is none.

Isa 43:11 "I, I am יהוה, and besides Me there is no saviour.

Isa 43:12 "I, I have declared and saved, and made known, and there was no foreign mighty one among you. And you are My witnesses," declares יהוה, "that I am Ęl.

Isa 44:1 "But now hear, O Ya`aqob My servant, and Yisra'el whom I have chosen.

Isa 44:2 Thus said יהוה who made you and formed you from the womb, who helps you, 'Do not fear, O Ya`aqob My servant, and Yeshurun1, whom I have chosen

Isa 44:3 'For I pour water on the thirsty, and floods on the dry ground. I pour My Spirit on your seed, and My blessing on your offspring,

Isa 44:4 and they shall spring up among the grass like willows by streams of water.'

Isa 44:5 "One says, 'I belong to יהוה; another calls himself by the name of Ya'aqob; another writes with his hand, 'Unto יהוה,' and names himself by the name of Yisra'el.

Isa 44:6 "Thus said יהוה, Sovereign of Yisra'el, and his Redeemer, יהוה of hosts, 'I am the First and I am the Last, besides Me there is no Elohim.

Isa 44:7 'And who is like Me? Let him call and declare it, and lay it before Me, since I appointed the everlasting people. And the events that are coming and those that do come, let them declare these to them.

Isa 44:8 'Do not fear, nor be afraid. Have I not since made you hear, and declared it? You are My witnesses. Is there an Eloah besides Me? There is no other Rock, I know not one.' "

Here in Isaiah the Almighty Creator God makes it absolutely that He and He alone is God, Redeemer and Savior. He also makes it very clear who His servant is and witnesses are. Amazingly wonderful!

Again – so I also believe. But wait – doesn't Father also say it is He who brought Yisra'el out of Mitzrayim – yes of course – but did not Mosheh bring them out of Mitzrayim – yes of course. God is the One who brought them out but He used someone to do it as His right arm – or the one who deliver the action on behalf of God. In the same way God is the only Saviour – I really believe that – but He brought His salvation through Yeshua as His Right Arm. Also linking to a point further in your answer: Where is it prophecied that God would use a man to bring them out – no He promised He will and did not need to give the detail of how He would do this through prophecy. (More later.)

Ps 98:1 SING to יהוה a new song; for He has done marvellous things; His right hand and His set apart arm have gotten him the victory.

:2 יהוה has made known His salvation; His righteousness has he revealed in the sight of the nations.

As clearly shown and proven in the study – it is not the servant of Isa 53 and you did not contradict the direct statements of proof.

Do you really believe and follow the only True God if you reject His plan of redemption and salvation?

With reference to Isaiah 52 and 53 I pose the following questions;

In Isaiah 53:1 who is talking? **Yeshayahu is talking and again speaking of the arm of יהוה as I mention above. Let us not skip vers 2, because that is who he is talking about = the arm of God who is now revealed. He speaks through prophecy.**

Isa 53:3 despised and rejected by men, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised, and we did not consider Him.

I do not know where this statement comes from, because it definitely is in no Hebrew or translation I have. Vers 3 do not say anything about sickness and the next verse do not say that He had sickness.

Seeing we have seen who the servant or witness is (**again ignoring the proof in the study**) could this possibly be referring to Yeshua, a man of pains and knowing sickness, being despised and was not considered? **This falls away, because it is not a correct statement of verse 3.**

Isa 53:3 He is despised and abandoned by men; a man of sorrows and acquainted with grief; and we turned our faces away from him; we despised him and we esteemed him not.

Let us consider Luke 2:52

Luk 2:52 And יהושע increased in wisdom and stature, and in favour with Elohim and men.

Did Yeshua not draw large crowds and was highly considered especially due to his teachings and miracles?

Look carefully at Yes 53:3 and see who rejected and despised Him (we) – the leaders and Rabbis of the Jews – and isn't that true?

Isa 53:10 But יהוה 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 יהוה prosper in His hand – **This is not a most correct translation of Isa 53:10 = Isa 53:10 Yet it pleased the LORD to afflict him; he has put him to grief; he laid down his life as an offering for sin, that posterity may see, and his days shall be prolonged, and the pleasure of the LORD shall prosper in his hand. – I will ignore that and still answer the question**

Was sickness laid on Yeshua and did he see his seed and were his days prolonged as he died an early death on a Roman execution stake which punishment was only applied to thousands of Jews for political insurrection?

Since the happenings around the crucifixion is written by Jewish historians and leaders as well as Roman historians and believers alike – (although you reject the New Covenant writings, the history is accounted for and true). I will quote and refer to it in this question, as you did. So what political insurrection did Yeshua do?

- 1. The word Chalah you try to translate as sickness firstly means to be worn = tired = down and weak and then also as sickness. That is a far push of correctly handling the word as many translations proof. But let us say it is sickness – look at the sentence = sickness was laid upon Him. Yes that is true – it is my sickness that was placed upon Him so that I can be healthy as I am.**
- 2. Yes He saw His seed – me! You are forgetting that we speak about Prophetic language here. It is because the prophetic word is rejected here that you can not see the meaning.**
- 3. Yes, His days are more than prolonged – He still lives and I am a testimony to that. He was not conquered by death but conquered death and rose from the grave as was prophesied.**

Acts 3:18 is also a declaration and testimony of this

In Numbers 8 the Almighty Creator God speaks to Moshe,

Num 8:1 And יהוה spoke to Mosheh, saying,

Num 8:2 "Speak to Aharon, and say to him, 'When you set up the lamps, let the seven lamps give light in front of the lampstand.' "

Num 8:3 And Aharon did so. He set up the lamps to face toward the front of the lampstand, as יהוה commanded Mosheh.

Num 8:4 And this is the work of the lampstand: beaten work of gold, from its base to its blossoms it is beaten work. According to the pattern which יהוה had shown Mosheh, so he made the lampstand.

In Exodus 27 Moshe was instructed:

Instruct B'nei Yisra'el that they bring to you pure olive oil,
beaten for the light, to cause a lamp to burn continually.

In the tent of meeting, outside the veil which is before the testimony,

Aharon and his sons are to keep it in order

from evening to morning before the Holy One:

it is to be a statute forever throughout their generations

on the behalf of B'nei Yisrael.

Exodus 27:20-21

The Almighty Creator God gave Moshe a very specific pattern according to which the Tabernacle and all the utensils therein were to be made and applied or used.

In Leviticus 17, the Almighty Creator God states;

Lev 17:11 'For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that makes atonement for the life.'

If and when blood is shed or applied for atonement, Torah is it not clear that the Almighty Creator God has "given it to you upon the altar to make atonement for your lives" and nowhere else?

“statute forever throughout their generations” I accept that, the question is now: If it is still valid, where is the temple? – In light of this promise by God, why was the temple destroyed? – Is it not because they did not keep their part of the agreement and therefore this covenant was cancelled? - Or why hasn't the temple been rebuild these past two thousand years? How was atonement made for those who lived since the destruction of the temple if you declare that the only place to do it for all generations is only in the temple by Priests (the service done by Levites)? Why did the Talmud recorded all the weird phenomena that happened in the temple since the death of Yeshua and how did any person except the High Priest entered the temple since the vail was torn and the Most set apart opened? Do the Bible and the Jews not talk about the Temple that will be build by Mashiag? The Rabbis also refer to it as the Temple of fire and not as a physical temple, because they correctly understand the prophetic words. If “throughout your generations” means exactly unconditionally that, then where is that happening, where is that temple?

If you look back at the study more deeply, it will be clarified – For the time that יהוה chose Yisra'el as an example to the nations, until the end of that, there will be a Levitical priesthood, that is correct, but that has past.

Please tell, where in Torah (in the Tabernacle) or the prophets or even in Ezekiel within the Millennium Temple is there a cross or execution stake or an altar for human sacrifice with the

related directions for that kind of sacrifice?? Is there such an instruction to be applied outside the temple walls? **In light of the above – the question is without meaning and void. It is already answered above.**

Num 8:5 And יהוה spoke to Mosheh, saying,

Num 8:6 "Take the Lěwites from among the children of Yisra'ěl, and you shall cleanse them,

Num 8:7 and do this to them to cleanse them: Sprinkle water of sin offering on them, and they shall shave all their body, and shall wash their garments, and cleanse themselves,

Num 8:8 and shall take a young bull with its grain offering of fine flour mixed with oil, while you take another young bull as a sin offering.

Num 8:9 "And you shall bring the Lěwites before the Tent of Meeting, and you shall assemble all the congregation of the children of Yisra'ěl.

Num 8:10 "And you shall bring the Lěwites before יהוה, and the children of Yisra'ěl shall lay their hands on the Lěwites,

Num 8:11 and Aharon shall wave the Lěwites before יהוה, a wave offering from the children of Yisra'ěl – so shall they be for doing the service of יהוה.

Num 8:12 "And the Lěwites shall lay their hands on the heads of the young bulls. And one shall be prepared as a sin offering and the other as a burnt offering to יהוה, to make atonement for the Lěwites.

Num 8:13 "And you shall have the Lěwites stand before Aharon and his sons, and then wave them, a wave offering to יהוה.

Num 8:14 "Thus you shall separate the Lěwites from among the children of Yisra'ěl, and the Lěwites shall be Mine.

The Almighty Creator God gave Moshe a very specific instructions to separate the Lěwites from among the children of Yisra'ěl, and the Lěwites shall be Mine.

Num 25:12 "Therefore say, 'See, I am giving him My covenant of peace,

Num 25:13 and it shall be to him and to his seed after him a covenant of an everlasting priesthood, because he was ardent for his Elohim, and made atonement for the children of Yisra'ěl.' "

The Word and Covenants of The Almighty Creator God are forever and do not change and the pattern that He gave to Moshe right through to the Millennium period remains forever.

Where in scripture is reference to the Millennium period with regards to the Levitical Priesthood? Why is the concept of Kumrea (non-Levitical priesthood) mentioned in the Torah? Where is the pure seed of Aharon to continue the generations?

This is ignoring the facts as I clearly showed in the study. Where are the Tabernacle and its permanent covenant? No-where physically. It is destroyed, for the second time. How can you continue to cling to a covenant and temple practise which were destroyed

by God. He is not interested in that anymore. The covenant was broken and He do not recognize it any more. He restored the original priesthood of firstborn as represented by the order of Malki-Tzedek.

In Ezekiel 18 and other scriptures, human sacrifice is an absolute abomination and not to be practiced at all. **Sorry, but in the whole of Ezek 18 there is not a word about human sacrifice – not true, but perhaps verses 28-31 are true!**

A couple of questions related to your study;

Luk 24:25 Then Jesus said to them, "O how foolish you are and how slow of heart to believe everything the prophets said!

Luk 24:26 The Meshiag had to suffer these things and then enter his glory, didn't he?"

Please tell were in the prophets did they clearly and unambiguously say "The Meshiag had to suffer these things and then enter his glory?"

The word in Luka clearly doesn't mean that those words are in the prophets but that which is happening right now "suffer these things" before He enter the glory of resurrection and sitting on the right hand of the Father as prophecied. Isa 50:6; Isa 53:5; and many more clearly refers to exactly this.

But Luka 24:25 is true – let us look what is meant by that: The words of the prophets are only understood by those for whom it is meant and those who believe the prophecies.

I am reminded of this to understand how prophecy work:

Do you believe that Yosef was send to Mitzrayim by God to prepare the way for the people of Ya'akov to go there? Where is that clearly and unambiguously prophecied? It is not. Thus , one can argue that the word that God does nothing except making it known to His prophets is not true. Does that mean that it is not true? NO, God promised through prophecy that Yisra'el will go to Mitzrayim for 400 years. How it would be done He never said.

Do you believe Mosheh was appointed by God? Let us look at the detail. Nothing about him was prophecied, not his birth and Nile experience, nor his tribe, nor his fleeing to Midian, neither his marriage to a Midianite priest's daughter, not his return to fulfill the only thing that was prophecied: that Yisra'el will go out of Mitzrayim at a specific time – after 400 years. God said He will lead Yisra'el out of Mitzrayim and never gave detail as to how or that He would use a man, but we believe the prophecy came true.

1 Sh'm 12:6 And Samuel said to the people, יהוה is the only God, who advanced Moses and Aaron and who brought your fathers up out of the land of Egypt.

:8 When Jacob went into Egypt and your fathers prayed before יהוה, then יהוה sent Moses and Aaron, who brought your fathers out of the land of Egypt and made them dwell in this place.

God promised redemption and salvation and gave more than 200 prophecies, as from birth, about His tool of salvation and the specific time it will happen, but that is not accepted, because it does not fit into the Rabbis' picture. Be honest! Why do you expect detail and precise words? (Prophecy do not work that way, as I am showing you) You have to understand the meaning of the prophecy and not the words. In prophecies about

Mashiag there are more detail than in any other prophecy in the Tanakh, yet that is the one denied.

Where in the Torah, or prophets is clearly and unambiguously stated that the Meshiag would die and be crucified for the sins of the world?

Please see the quotes and verses further in this piece, as well as in the study we wrote, as all the proof was given there.

Your studies clearly point out that Yeshua was of the tribe of Juda. The synoptic Gospels of the New Testament clearly say Yeshua did not have an earthly father but that he was the Son of God. Lineage and inheritance very specifically is through the direct seed of the father and not through adoption.

This is not true. Ask a real Jewish scholar and they will tell you.

“The tradition of matrilineal descent dates back at least to late antiquity. Why rabbinic Judaism embraced matrilineal descent is not entirely known. The often-repeated (though not necessarily true) reason given, is that the identity of the mother is always certain, but not that of the father. Alternatively, it may have been influenced by the Roman legal system for determining personal status or from earlier rabbinic discussions regarding animals. For more on the subject, you might want to look at the book “The Beginnings of Jewishness” by Shaye J.D. Cohen.” – www.Jewishboston.com - Rabbi Navah Levine is a rabbi-educator at Temple Emeth, a Conservative synagogue in Chestnut Hill.

“Orthodox Jews, who believe that matrilineality and matriarchy within Judaism are related to the metaphysical concept of the Jewish soul,[2] maintain that matrilineal descent is an oral law from at least the time of the covenant at Sinai (c. 1310 BCE).” – Wikipedia = more complete = Orthodox Judaism and Conservative Judaism follow Jewish law (Halakha), deeming a person to be Jewish if their mother is Jewish or if they underwent a halakhic conversion. Reform Judaism and Reconstructionist Judaism accept both matrilineal and patrilineal descent as well as conversion. Karaite Judaism predominantly follows patrilineal descent as well as conversion. – Wikipedia.

“The Code of Jewish Law clearly states that a child of a Jewish mother is Jewish, regardless of the father’s lineage (or whatever else may show up in a DNA test), while the child of a non-Jewish mother is not Jewish. Matrilineal descent has been a fundamental principle of Torah since the Jewish people came into existence.

Some aspects of Judaism, like the priesthood, are clearly patrilineal. But the entry line into Jewishness has always been through the mother—or conversion.” – chabad.org

- **If it was not true, why then did Ezra and Nehemia decide that the women and the children should part from the Yisra’elites? The fathers were Jewish? Therefore the children were Jewish, right? No! If a woman like Ruth chose God as her God and accepted His laws then she is seen as an Yisra’elite.**

Was God then of the tribe of Juda and the seed of David?

Answered above. Also – the genealogical register in Mattityahu is of Miryam – His mother!

According to Paul in Romans 1, he does not agree with the writers of the Synoptic Gospels.

This is a false statement. Where does Sha'ul not agree with the gospels? Let us look at the subject above (that Yeshua is from the seed of David) – and also in the whole of Rom 1, I can not find proof of such a claim.

Rom 1:1 Sha'ul, a servant of Yeshua Mashiag, called to be an apostle, and chosen to proclaim the gospel of God

Rom 1:2 Which was promised from early days by His prophets in the set apart Scriptures,

Rom 1:3 concerning His Son, who was born in the flesh of the seed of the house of David,

Furthermore in Romans 10 Paul quotes out of Deuteronomy 30;

Rom 10:5 For Moses writes about the righteousness that comes from the law as follows: "The person who obeys these things will find life in them."

Rom 10:6 But the righteousness that comes from faith says, "Do not say in your heart, 'Who will go up to heaven?' (that is, to bring Christ down),

Rom 10:7 or 'Who will go down into the depths?' (that is, to bring Christ back from the dead)."

Rom 10:8 But what does it say? "The message is near you. It is in your mouth and in your heart." This is the message of faith that we proclaim:

Deuteronomy 30 states;

Deu 30:11 "For this command which I am commanding you today, it is not too hard for you, nor is it far off.

Deu 30:12 "It is not in the heavens, to say, 'Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?'

Deu 30:13 "Nor is it beyond the sea, to say, 'Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?'

Deu 30:14 "For the Word is very near you, in your mouth and in your heart – to do it.

Does Paul not blatantly change the Torah and Covenant of the Almighty Creator God? Does Torah not therefore portray him as a false prophet? Please tell?

Where in this instance is Paul changing the Torah? And if he does not, doesn't it make the one making the false accusation a false prophet?

Sha'ul is stating that we are saved by trust, just as Avraham! It is crucial to insist that Rom 10: 6-8 do not present the righteousness based on faith in Mashiag Yeshua as different from or opposed to the righteousness based on the Torah, but as the same –

the same righteousness based on the same trust in the same God and leading to the same eternal life.

David Sterns – Jewish New Testament Commentary – adapted.

vv. 6-8 should be seen as explaining v. 5 and not as presenting something new, because the quotation from Deut 30: 11-14 which Sha'ul use to make his point is from the Torah itself, the very Torah that is incorrectly understood to be teaching legalism (both by the non-Messianic Jews Sha'ul is opposing and by the Christian interpreters). Sha'ul quotes from the Torah in order to show that the righteousness based on trust (v. 6) is exactly the same as “the righteousness based on the Torah” which comes by trusting (v. 5). He proves this by showing that the very trust implicit in the Torah quotation of v. 5 (as explained in v. 5N) is taught explicitly as well. The Torah itself commands the very trust Sha'ul is talking about: trust in God and in His Mashiag, when he comes. Thus vv. 6-8 sharpen the meaning of v. 5, which is then seen to imply that the person who practices “the righteousness based on the Torah” (v. 5) will necessarily have the trust in Yeshua Mashiag (v. 8).

You will see that the Torah itself guides you toward the goal of trusting in Mashiag Yeshua (v. 4). Therefore, understand “de” (v. 6) rendered as “Moreover” rather than “but” so that vv. 6-8 add to the point already made in v. 5 instead of contrasting with it. Based on this correct understanding, vv. 4-6 are thus understood as: “For the goal at which the Torah aims is Mashiag, who offers righteousness to everyone who trusts. For Mosheh writes about the righteousness grounded in the Torah that ‘the person who does these things will attain life through them.’ Yet that very righteousness which the Torah offers is itself limited by the Torah itself to being a righteousness based on trust, because the Torah itself says, ‘do not say in your heart, “Who will ascend to heaven” ‘- that is, to bring Mashiag down by means of works not based on trust..., “etc.

The righteousness based on Torah (v. 5) therefor says that you must trust, not that you must do legalistic works. It is true that the person who “does these things” (v. 5) will attain life and righteousness, but the “doing” of “these things” can only be accomplished in trust; it is by definition impossible to do them by self-effort, for that would contradict what the Torah itself requires. Thus vv. 6-8 limit the meaning of “righteousness based on Torah” (v. 5) to “righteousness based on trusting” (v. 6) and exclude from God’s righteousness those Jews (and non-Jews) who think Lev 18:5 authorises self-effort or legalism as a means of earning that righteousness.

Sha'ul is not picking and choosing. He plays by the rules. We know that in reading Scripture the context is assumed as given, even a brief quotation is suppose to call to the reader’s mind the entire passage of which it is part. Sha'ul knows this; he knows his readers cannot be “deceived” into ignoring the context, particularly the words adjacent to ones he cited. Therefore far from changing the “simple sense,” of the text Sha'ul base upon it a “teaching” which should win the acceptance of anyone who approaches Torah in a spirit of trust.

Thus, the purpose of both the Deut passage and this one in Romans is to show that self-effort is neither necessary nor possible: both Torah and Mashiag were given by God’s grace, without human assistance, so that Yisra’el, and all men by their example, might “hear...and do.”

Furthermore let us look at Hebrews 10 that is quoting out of Psalms 40;

Heb 10:4 For it is impossible for blood of bulls and goats to take away sins.

Heb 10:5 Therefore, coming into the world, He says, "Slaughtering and meal offering You did not desire," but a body You have prepared for Me.

Heb 10:6 "In burnt offerings and offerings for sin You did not delight.¹ Footnote: 1Ps. 40:6, 7.

Heb 10:7 "Then I said, 'See, I come – in the roll of the book it has been written concerning Me – to do Your desire, O Elohim.' "

Psalm 40 states;

Psa 40:5 O יהוה my Elohim, many are the wonders Which You have done, and Your purposes toward us; There is no one to compare with You; I declare and speak: They are too many to be numbered.

Psa 40:6 Slaughtering¹ and meal offering You did not desire; You have opened my ears; Burnt offering and sin offering You did not ask for. Footnote: 1See Heb. 10:5,6.

Psa 40:7 Then I said, "See, I have come; In the scroll of the Book it is prescribed for me.

Psa 40:8 I have delighted to do Your pleasure, O my Elohim, And Your Torah is within my heart¹.

Has the writer of the Book of Hebrews not deliberately changed the Word of God? **No he did not!**

The writer of the Psalm does not refer to a body at all but that his ears have been opened.

The footnotes are not part of Scripture – who says that he quotes the complete portion from any place in the Tanakh? It normally is stated as “Tanakh says” or something like that. He only states a known fact and clear knowledge and then adds his teaching to it. By this I do not mean that he does not quote from Ps 40 – all I say, as I show here, that not all that is written here is a quote.

In the text above I included a quotation mark in red as you can see. That is where the quote ends, then he states that instead of the bulls as offering the body of Yeshua was prepared.

This is a correct quotation from Tanakh and then the way in which it was fulfilled in Yeshua. Since it was written in Aramaic – I will give the verses again for more clarity.

Heb 10:4 For it is not possible that the blood of bulls and of goats could take away sins.

Heb 10:5 Therefore, when he entered into the world, he said: Sacrifices and offerings thou didst not desire, but a body thou hast prepared me:

Heb 10:6 Burnt offering and sin offering thou has not required.

Heb 10:7 Then said I, Lo, I come, in the beginning of the books, it is written of me, I delight to do thy will, O God.

There is nothing in this portion against Torah or Tanakh.

In 1 Corinthians 15 the foundation of Paul's teaching states;

1Co 15:3 For I delivered to you at the first that which I also received: that Messiah died for our sins according to the Scriptures,

1Co 15:4 and that He was buried, and that He was raised the third day, according to the Scriptures.

Please tell where in the Scriptures is the above clearly and unambiguously written as "according to the Scriptures"??

Throughout the whole of Scripture it talks of the detail of Mashiach's life and all written here was prophesied. You have to accept the prophecy to see the meaning.

Isa 53:4 Surely he has borne our sorrows and carried our griefs; but we considered him stricken, smitten of God, and afflicted. :5 But he was slain for our sins, he was afflicted for our iniquities; the chastisement of our peace was upon him, and with his wounds we are healed. :6 All we like sheep have strayed; we have turned every one to his own way; and the LORD has laid on him the sins of us all. – according to Scripture.

“Isa 53:8 He was taken from prison and from judgment; and who can describe his anguish? For he was cut off out of the land of the living; and some of the evil men of my people struck him.”

Isa 53:9 He made his grave with the wicked, and with the rich in his death, although he had done no iniquity, neither was there any deceit in his mouth.

Isa 53:12 Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he has poured out his life to death; and he was numbered with the transgressors; and he bore the sins of many, and died the death of transgressors.

Ps 22: For the vicious have surrounded me; the assembly of the wicked have inclosed me; they have pierced my hands and my feet.

Ps 16:10 For thou hast left not my soul in Sheol; neither hast thou suffered thy Holy One to see corruption.

Isa 25:8 He will swallow up death in victory for ever; and the LORD God of hosts will wipe away the tears from off all faces; and the reproach of his people he shall take away from off all the earth; for the LORD has spoken it.

Even the commentaries in the Talmud, written before the onset of Christianity, clearly discuss the Messianic prophecies of Isaiah 53 and Psalm 22 and puzzle over how these would be fulfilled with the glorious setting up of the kingdom of the Messiah. Only because Yeshua did not fulfill their desire of freedom from the Roman rule, was He rejected.

In Ezekiel 47 it states that in the Millennium period; False, there is no mention of a Millennium period temple in Ezekial 47. Pure assumption of a pre-learned Rabbinical teaching that there will be a Millennium temple.

Eze 45:16 "All the people of the land are to give this contribution to the prince in Yisra'ël.

Eze 45:17 "And on the prince are the burnt offerings, and the grain offerings, and drink offerings, at the festival, the New Moons, the Sabbaths – in all the appointed times of the house of Yisra'ël. He is to prepare the sin offering, and the grain offering, and the burnt offering, and the peace offerings to make atonement for the house of Yisra'ël."

Eze 45:18 'Thus said the Master יהוה, "In the first month, on the first of the month, you are to take a young bull, a perfect one, and shall cleanse the set-apart place.

Eze 45:19 "And the priest shall take some of the blood of the sin offering and put it on the doorposts of the House, on the four corners of the ledge of the altar, and on the posts of the gate of the inner courtyard.

Eze 45:20 "And do the same on the seventh of the month for anyone who makes a mistake or is foolish. And you shall make atonement for the House.

Eze 45:21 "In the first month, on the fourteenth day of the month, you have the Passover, a festival of seven days, unleavened bread is eaten.

Eze 45:22 "And on that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering.

Eze 45:23 "And during the seven days of the festival he prepares a burnt offering to יהוה, seven bulls and seven rams, perfect ones, daily for seven days, and a male goat daily for a sin offering.

Do we not here clearly see that the Meshiag or Prince shall prepare for himself and for all the people of the land a bull for a sin offering? **Mashiag is not mentioned in this at all.**

Romans 6 and Hebrews 10 states;

Rom 6:10 For in that He died, He died to sin once for all; but in that He lives, He lives to Elohim.

Heb 10:12 But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim

Here again does it not seem that Paul and the writer of Hebrews are in direct conflict with the Word of the Almighty Creator God? **No not at all, because prophecy, especially the rejected and proven meaning of Isa 53, says the same. As well as all other places we have shown in the study.**

In Luke 14 Yeshua is talking to large crowds which acknowledged him and said;

Luk 14:25 And large crowds were going with Him, and turning, He said to them,

Luk 14:26 "If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one.

Luk 14:27 "And whoever does not bear his stake and come after Me is unable to be My taught one.

Does this statement not contradict Torah and the commandants?

No it does not.

Deut 21:11-13 To become a wife of an Israelite you must deny your parents and family and gods

Rut 1:15-17 Decided not to go back to her family but to accept Israel as her nation. She had to choose Yah as her God thus denying her gods and family.

Avraham is also a good example.

It states clearly that he who choose a son, or other family before יהוה, even when he / she rejects יהוה's plan of Salvation in Yeshua, above יהוה and His salvation, is not a follower of truth and have no part in the Salvation יהוה brought through Yeshua.

My allegiance and alignment would be with the Word of the Almighty Creator God and not with the Roman Grecian mindset of the Pauline writings. **Since the New Covenant writings was written in Aramaic and not Greek and confirmed Tanakh, this does not make any sense.**

Always expecting the realization of truth

Gerrie C Coetzee