



“He Came In the Flesh”

"And without controversy great is the mystery of godliness: Elohim was manifested in the flesh"
(1 Timothy 3:16)

אָמֵנָם גָּדוֹל סוּד הַחֲסִידוּת אֱלֹהִים נִגְלָה בְּבָשָׂר
bevasar negelah Elohim hetaseydut sood gadul amienam
the flesh visible righteousness secret great Truly

“Truly (Amein), great (is the) secret (of) righteousness, Elohim (was) visible (in) the flesh.”

Rabbi Yochannan agrees with Rabbi Sha’ul so much so that he opens his account with this truth:

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.

He was with Elohim in the beginning.

Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it...

He was in the world, and though the world was made through Him, the world did not recognize Him. He came to that which was His idea, but His idea did not contain him. Yet to all who received Him, to those who believed in His name, He gave the right to become children of Elohim—children born not of natural descent, nor of human decision or a husband's will, but born of Yahweh.

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who emanated from the Father, full of grace and truth...

No one has ever seen Yahweh, but the only begotten Son, who is in the bosom of the Father, has revealed Him. (John 1:1-5, 10-14, 18)”

The idea spoken of here is creation. As the creation became compromised there was a need for Yahweh to enter His creation and repair the breach, this act in Hebrew is called tikkun olam –

תיקון עולם – repairing the world. But Yahweh’s creation could not contain Him. So, Yahweh emanated a piece of Himself – the Word – wrapped it in flesh and sent this love package to earth in the form of Messiah YahShua to reveal Yahweh in the world to repair the breach.

Let’s look at verse 14 of John 1:

וְהִדְבָר לְבֶשׂ בָּשָׂר וַיֵּשֶׁבֶן בְּתוֹכֵנוּ וְאֶת־כְּבוֹדוֹ רָאִינוּ כְּכּוֹד בֵּן
Ben chichabud ra’ahinu chaboodu va’at vatoochenu vishachin vasar lebesh veheDabar
Son the glory seen Glory us among create a dwelling flesh put on The Word

יְחִיד לְאָבִיו מָלֵא חֶסֶד וְאֱמֶת:
Ve’emet chesed maleh Le’abiv Yahweh
The truth mercy full the Father

“The Express Word put on flesh creating a dwelling among us. We (have) seen the dwelling Glory, the dwelling glory (of the) Son (of) Yahweh the Father, full (of) mercy (and) the truth.” Meaning the express Word of Yahweh, Who is the Son of Yahweh put on literal flesh, not just the appearance of flesh and yet He was still the dwelling Glory of Yahweh.

“... Messiah YahShua: Who, being in very nature Elohim, did not regard equality with Elohim something to be taken by force, but made Himself nothing, taking the very nature of a servant, He became like men and was born a human being. And after He had appeared in human form, He abased and humbled Himself [still further] and carried His obedience to the extreme of death,— even death on the gallows! Therefore Yahweh exalted him to the highest place and gave him the name that is above every name, that at the name of Yah-Hoshua (Yahweh is my salvation) every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Messiah YahShua is King, to the glory of Yahweh the Father. (Philippians 2:5-11)”

Let’s look at verses 6 and 7 of Philippians 2:

ישוע המשיח:

haMoshiach YahShua
the Messiah

הוא אשר במוצא תיו נמצא בדמות אלהים ובכל-זאת לא תשב
tashb lo et vebacholez Elohim bedemut nemtza taiv vemutza'a asher hooa
consider not You every image existing mark original Who He is

היותו שונה לאלהים כשלה לו:

loo cheshalal le'Elohim shaveh hiootu
to Him to be denied equal being

כי אם-התנצל את-כבודו וילבש דמות עבד ויהי כתבנית אחד
Echad chetbenit veih a'ahbed demut ve'ilvesh chebudu et hetenal im chee
become one the form to be servant image putting on Glory his did not use rather but

האדם:

Ha'adam
the man

“Messiah YahShua, He Who is the original mark (of the) existing image (of) Elohim. (In) every (way) He considered equality (with) Elohim not to be denied to Him. But rather did not use His Glory, putting on the image (of a) servant to become one in the form of the man.”

There is one word in this verse that caused me a bit of consternation. It is the word “taiv” תיו which no one seemed to know. It turns out that it is Mishnaic Hebrew for the word “tav” תב from the root

word “tavah” תבה meaning “to set a mark.” Thus “tav” תב means a sign or a mark as used in Ezekiel 9:4, “Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it.” This puts Philippians 2:6, 7 in the company of proof texts such as Colossians 1:15 that says that the Messiah is “the image of the invisible Elohim,” and Hebrews 1:3 that says Messiah is “the express image of [Elohim’s] person.” So, Messiah is the original cookie cutter image of Elohim by which all other images are rendered: “Let us make man in our image, in our likeness... (Genesis 1:26)” He is the “express image,” we are the image of the image.

“[Sha’ul’s] Judaism before (and after) his Damascus vision contained a highly mystical, even kabbalistic, component to it. Because of this, [Sha’ul] understood the resurrected [YahShua] as a mystical figure, specifically as the Adam Kadmon, or Archetypal Man, described in the Kabbalah.” (Art Johnson)

Our Messiah wanted people to think about what and who the Messiah is. For instance, look at the exchange Rebbe YahShua has with the Parushim (Holiness - Pharisee) Elders in Matthew 22:41-46: “While the Parushim were gathered together, Rebbe YahShua asked them, ‘What do you think about the Messiah? Whose son is he?’

‘The son of David,’ they replied.

He said to them, 'How is it then that David, speaking by the Spirit, calls him "Adonai"? For He says, "Yahweh said to my Adonai: 'Sit at my right hand until I put your enemies under your feet.' If then David calls him "Adonai," how can he be his son?"' No one could say a word in reply, and from that day on no one dared to ask him any more questions."

Messiah YahShua asked Rabbi Kepha who men said that He was. Rabbi Kepha's reply evidenced the confusion of Messiah YahShua's identity among the populace. Finally Messiah YahShua asked Rabbi Kepha who he thought He was. Rabbi Kepha replied, "You are the Messiah, Ben El Chayim (the Son of the living Elohim)." (Matthew 16:16)

Did our Messiah, YahShua come in the flesh? Well, the above verse from the Epistle of Rabbi Sha'ul to the Netzarim living at Philippi is plain, "Messiah YahShua, He Who is the original mark (of the) existing image (of) Elohim...did not use His Glory, putting on the image (of a) servant to become one in the form of the man."

Rabbi Yochannan flat out said Messiah YahShua, the Pre-Incarnate Word "put on flesh" making "echad" between His "flesh" and the "nature of Yahweh."

Rabbi Sha'ul went another step further teaching the Romans: "Yahweh [sent] His own Son in the likeness of sinful man to be a sin offering. (Romans 8:3)" This means that our Messiah was born human with an "evil inclination" just like we were but triumphed over it "so He condemned sin in sinful man, in order that the righteous requirements of the Torah might be fully met in us, who do not live according to the sinful nature but according to the Spirit. (Romans 8:3, 4)" Our Messiah took on the same flesh and blood and human nature that we have to include an "evil inclination", but by the power of the Spirit of Yahweh through the divine mind that was in Him, "condemned sin in the flesh." And this is our deliverance; this is our victory when "we have the mind of Messiah (1 Corinthians 2:16)."

"Thanks be to Yahweh—through Messiah YahShua our King! So then, I myself in my mind am a slave to Yahweh's Torah, but in the sinful nature a slave to the law of sin. Therefore, there is now no condemnation for those who are in Messiah YahShua, because through Messiah YahShua the law of the Spirit of life set me free from the law of sin and death. (Romans 7:25 – 8:1)"

How did the Express Image of Yahweh "put on flesh" ? "...what is conceived in [Mary] was from the Holy Spirit...They shall call His name Emmanuel...El with us." (Matthew 1:20, 23) When does conception happen? The egg is released and travels into the fallopian tube where it remains until a single sperm penetrates it. The essence of Yahweh was put into the egg or seed of a woman and fertilize it. (Gen 3:15; Gal 4:4 & Rev 12:5). "During pregnancy, the mother and the baby literally exchange cells, leaving identifiable bits and pieces of the mother inside the child after birth – and vice versa. This means the mother also receives an enduring infusion of fetal cells from the baby." ("A Mother and Child Union: Trading Cells," by Carol Cruzan Morton, Boston Globe, May 8, 2001) And when that baby is the Son of Yahweh, there is healing and restoration in those cells. At the moment of fertilization, the baby's genetic make-up is complete, including its sex. Since the mother can provide only X chromosomes (she's XX), it takes a Y chromosome for the baby to be a boy (XY). "For You created my inmost being; You knit (two threads put together to form a unity) me together in my mother's womb. (Psalm 139:13)" Life begins at conception and within 24-hours after fertilization, the fertilized egg or zygote begins dividing rapidly into many cells. When the fertilized egg establishes contact with the endometrium, an exchange of hormones helps the fertilized egg attach to the uterus of the mother. This body that Yahweh made in the womb of Mary was one that could be "sacrificed" not just appeared to be sacrificed. "Therefore, when Messiah came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me..." (Hebrews 10:5) It was flesh and blood as was any sacrifice on the altar. For "...without shedding of blood there is no remission. (Hebrews 9:22)"

"When the time had fully come, Elohim sent his Son, born of a woman, born under the law" (Galatians 4:4)

"For there is one Elohim, and one mediator between Elohim and men, the man Messiah YahShua. (1 Timothy 2:5)"

כִּי אֱלֹהִים אֶחָד הוּא וּמְלִיץ אֶחָד בֵּין אֱלֹהִים וּבֵין אַנְשִׁים הוּא הָאִישׁ
Ha'ish hooa anashim vebeen Elohim veen echad vemelitz hooa echad Elohim Chee
The man He is peoples between between one interpreter He is one For

יְשׁוּעַ הַמָּשִׁיחַ:


Hemashiach YaShua

The Messiah

“For Elohim (is) one. He is the one interpreter between Elohim (and) between the peoples. He is the man YahShua the Messiah.”

As he promised, **"Do not think that I have come to abolish the Torah or the Prophets; I have not come to abolish them but to rightly interpret them. (Matthew 5:17)"**

" For [Yahweh] has set a day when He will judge the world with justice by the man He has appointed. He has given proof of this to all men by raising Him from the dead." (Acts 17:31)"

"There shall come forth a shoot from the stump of Yeshai (Jesse, David's father), and a branch  (netzar) shall grow out of his (human) roots. And the Spirit of Yahweh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Yahweh. (Isaiah 11:1-2)"


The teaching that Messiah YahShua was not really human was first taught by the Docetae, a heretical sect dating back to Apostolic times. This sect did not arise from a misunderstanding of doctrine by the Netzarim, but rather it came from a Christian Gnostic Sect. They were not Netzarim nor were their views consistent with Netzarim views. Their name is derived from the Greek δόκεω dokeō, "to seem" because they taught that the Messiah only "appeared" or seemed to be a man, only appeared to have been born, only appeared to have lived and suffered and died.

Islam shares this opinion, "They did not kill him and they did not crucify him, but it was made to seem so to them..."(Qur'an 4:157)

Simon Magus, the father of the Docetae first spoke of a "supposed passion of Christ" and then blasphemously asserted that it was really he, Simon himself, who underwent these apparent sufferings in the place of the Christ. "As the angels governed this world badly because each angel coveted the principality for himself he [Simon] came to improve matters, and was transfigured and rendered like unto the Virtues and Powers and Angels, so that he appeared amongst men as man though he was no man and was believed to have suffered in Judea though he had not suffered" (Irenaeus, *Adversus haereses*. I, xxiii sqq.).

It was Basilides, earliest of the Alexandrian Gnostics about 120-140 CE, that taught "Christ seemed to men to be a man and to have performed miracles. It was not, however, Christ, who suffered but Simon of Cyrenes (not Simon Magus) who was constrained to carry the cross and was mistakenly crucified in Christ's stead. Simon having received Jesus' form, Jesus returned Simon's and thus stood by and laughed. Simon was crucified and Jesus returned to his father (Irenaeus, *Adversus haereses*., I, xxiv)."

Basilides probably borrowed from Philo of Alexandria (30 – 45 CE), the Jewish philosopher who wrote in Greek and whose thinking was influenced by Greek philosophy. He said, "I have heard also an oracle from the lips of one of the disciples of Moses which runs thus: *Behold a man whose name is branch*

 (netzar), strangest of titles, surely, if you suppose that a being composed of soul and body is here described. But if you suppose that it is that Incorporeal One, who differs not a whit from the divine image, you will agree that the name 'branch' assigned to him quite truly describes him. For that man is the eldest son, whom the Father of all raised up, and elsewhere calls him his first-born, and indeed the Son thus begotten followed the ways of his Father, and shaped the different kinds, looking to the archetypal patterns which that Father supplied." (Philo, *De confusione linguarum* 4:45)

It is important to note that the Gnostics taught that matter was of its very nature evil so they could not very well have their "Christ" be in a material body.

Hippolytus reports that some Docetae believed it was Judas, not Simon Magus or Simon the Cyrenean, who was thus substituted.

Cerinthus, the leader of a late first-century Judaic sect, an offshoot of the Ebionites yet similar to Gnosticism about 100 CE held to what is called *Adoptionism*. He taught that "Adonai did not create directly, but through angels, one of these the Elohim of the Jews, who gave the Law." His Christology distinguished a difference between the man YahShua and the Messiah. He denied the supernatural birth of YahShua, making him the son of Joseph and Mary, and distinguishing him from Messiah, who descended upon him at immersion and left him again at his crucifixion. In other words, YahShua was an ordinary human being whom Adonai adopted as His Son and put the celestial Messiah into him. Cerinthus is also said to have taught that YahShua will be "raised from the dead at the Last Day, when all men will rise with Him." (*Adversus haereses* I: xxvi; III: ii, iii and xi)

Saturninus, about 125 CE, preached "Christ was the chief of the Aeons" (a Gnostic term for Angels). Yet, he tried to show that the Savior was not really born and didn't really have a body and could not really possess form and only apparently was seen as a man (Irenaeus, *Adversus haereses.*, XXIV, ii).

The Syrian Gnostic, Cerdo, the master of Marcion, taught in about 137 CE that "Christ, the Son of the Highest God, appeared without birth from the Virgin, yea without any birth on earth as man".

Marcion in the 2nd century was called the "most dangerous" heretic by the Netzarim. He rejected the Twelve Apostles and his Christology being Docetist. Marcion "thought Christ only 'appeared' to be human. . . ." According to him, [Yahweh] of the Old Testament was to have sent a Messiah to collect the Chosen People into the Kingdom to rule over the whole earth and to exercise judgment over sinners. But at this point God appeared, showing mercy on all sinners and freeing all from the bonds of the God of the Jews." (Hinson, *The Early Church*, pg. 92). Polycarp called him "the first-born of the devil!" (as quoted by Irenaeus, *Against the Heresies* III.iii) But He was at first accepted by the Roman Church.

Tertullian stood up to Marcion for teaching this heresy, "All these tricks about a supposed corporeality Marcion has adopted lest the truth of Messiah's birth should be argued from the reality of his human nature, and thus Messiah should be vindicated as the work of the Creator and be shown to have human flesh even as he had human birth" (Tertullian, *Against Marcion*, III, xi).

Irenaeus rejected the Marcionite teachings as "...being brought over to the doctrine of Simon Magus, they have apostatized in their opinions from Him who is Elohim, and imagined that they have themselves discovered more than the apostles, by finding out another god; and [maintained] that the apostles preached the Gospel still somewhat under the influence of Jewish opinions, but that they themselves are purer [in doctrine], and more intelligent, than the apostles." (*Adversus haereses* III.xii)

And Justin Martyr said: "there is Marcion a man of Pontus, who is even at this day alive, and teaching his disciples to believe in some other god greater than the Creator. . . All who take their opinions from these men, are, as we before said, called Christians. (First Apology, 26)"

Apelles, Marcion's disciple, slightly modified his master's system by teaching that "Christ had an astral body made of superior substance," and he compared the Incarnation to the appearance of the angel to Abraham.

Marinus, disciple of Bar-Daisan, held the doctrine that the Messiah was not birthed of a woman for he had an astral body that only appeared to be human.

Valentinus the Egyptian tried to merge Docetae and Netzarim doctrine in about 160 or 161 CE by teaching the Savior's body passed through Mary as through a channel though he took nothing from her, but had a body from above.

Mani, a Persian minister that lived in the latter half of the third century was the most sophisticated of the heretics. He declared that his religion was a religion of pure reason as opposed to the crude religion of the Netzarim. He also proclaimed himself the other Comforter promised by the Messiah. Mani taught a complicated dogma that before creation there were two Principles, the one Good that he called Abba D'rabbutha, the Father of Majesty, the other Bad called Iblis Kadim, the Prince of Darkness. These two Principles would have lived eternally in peace, had not the Prince of Darkness decided to invade the realm of light. After a series of cosmic battles on earth life evolves. Naimrael, a female, and Ashaklun, a male devil, brought forth two children, Adam and Eve that had the germs of light in them as well as the Power of Evil. The Powers of Light had pity and sent a Savior, the luminous Cosmic Jesus. This Jesus came to innocent Adam and drove away the seductive Power of Evil, and enchained far away from him Naimrael and Ashaklun. Jesus then taught Adam all that he had gone through to redeem mankind from the Prince of Darkness: the teeth of the panther, the teeth of the elephant, devoured by the greedy, swallowed by gluttons, eaten by dogs, mixed with and imprisoned in all that exists, encompassed by the evil odors of Darkness. The Cosmic Jesus is diffused throughout all nature, he is born, suffers, and dies every day, he is crucified on every tree hanging as its fruit, and he is daily eaten in all food. Thus eating is a sacrament. Mani's weird but highly imaginative theology had thus created a cosmic "suffering Savior" the personification of the Cosmic Light imprisoned in matter devoured by creation. The Cosmic Jesus then made Adam eat of him in the tree of life. Adam then looked around and wept for he was no longer innocent. He mightily lifted up his voice as a roaring lion. He tore his hair and struck his breast and said, "Cursed be the creator of my body and he who bound my soul and they who have made me their slave." The Cosmic Jesus then showed him Abba D'rabbutha, the Father of Majesty dwelling in the celestial heights where he would eternally live if only he would purify himself. Man's duty henceforth is to keep his body pure by practicing self-denial and to help also in the great work of purification throughout the universe. When the elect of mankind gathers all light particles together the Messenger will appear, then the

Spirit of Life comes from the west, the First Man with his hosts comes from north, south, and east, together with all the angels, and all perfected Manicheans that have ever lived, Atlas the World Supporter throws his burden away, the Ornament of Splendor above lets go, and heaven and earth sink into the abyss which burns for 1486 years. During that time the torments of the wicked are the delights of the just. When the separation of light from darkness is finally completed, all angels of light who had functions in the creation return on high; the dark world-soul sinks away in the abyss, which is then closed forever and eternal tranquility reigns in the realm of light, no more to be invaded by darkness.

The Slavonic Bogomilae or Bulgari which originated in Bulgaria tried to reintroduce this heresy in the 12th and 13th century by teaching “that Jesus (the Cosmic Christ) entered Mary's body by the right ear, and received from her but an apparent body.”

This Cosmic Christ concept borrows heavily from Hinduism making the Messiah an “avatar” from the Sanskrit: अवतार, avatāra meaning the “descent.” An avatar is the incarnation of a higher being (diva) into what seems to be a body but in actuality is the resident glory of a Supreme Being descending. “The word has also been used by extension to refer to the incarnations of God or highly influential teachers in other religions, especially by adherents to dharmic traditions when explaining figures such as Jesus or Mohammed.” (From Wikipedia)

The opposite extreme of the Cosmic Christ concept was found in the Ebionites, a very early Jewish sect that broke from the Netzarim. Symmachus, one of their leaders living in late 2nd century, taught that YahShua was a mere man who perfectly kept the Torah. He was the Messiah, but in no sense was He divine. He was born to Joseph and Mary in a normal fashion, but had the Spirit of Yahweh descend on Him in a special way at His immersion in reward of His perfect obedience to the Torah. YahShua was not born divine, but was adopted into divinity, though not the divinity of the Father.

Ebionism gave way to Arianism. Originating in Lucian of Antioch (martyred January the 7th, 312), it was popularized by Arius of Libya moving to Alexandria (250 – 336). They taught that since “God is immutable, the Son could not be considered to be God. The Son is a demigod, being neither God, nor man. He serves as a buffer between the physical realm and the heavenly realm, belonging completely to neither.”

Alexandria, Egypt found itself at the center of the heresies on the nature of Messiah. Bishop Athanasius of Alexandria opposed priest Arius. While Arius filtered his theology through Greek philosophy, Bishop Athanasius was steeped in the mysticism and orthodoxy of the Egyptian Desert Hermits who viewed the West with suspicion.

To head off a Schism in the young Catholic Church, Emperor Constantine called the Council of Nicea to settle the question of the “nature of Christ.” Arius lost the debate. During the Council the Church developed the Nicene Creed which states that the Son was “homoousios,” “of one substance with the Father... Jesus is eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father.”

Apollinarius (310 – 390) taught that the divine Logos replaced the soul as the animating principle in the human “Jesus,” meaning the Logos of Christ fused to human flesh. As a result of the fusion, Christ had only one nature, not two. The term “Logos” was used in Greek philosophy to mean the ultimate ordering principle of the universe.

Nestorius (386 – 451) split “Christ” into two persons. He did not believe the divine nature experienced the human acts and sufferings of the man “Jesus.” The full humanity of “Jesus” had to obey the full deity of the Christ, thus resulting in unity by will. He maintained that the original Catholic Fathers of Nicaea had nowhere said that “God” was born of the Virgin Mary (Sermo, v, nn. 5 and 6).

Eutyches (380 – 456), a monk who lived in Constantinople taught that the Logos had two natures before the incarnation, but after the incarnation Jesus only had one nature which was clothed in human flesh. When “Jesus” became human, the Logos absorbed the human nature leaving only the Divine Nature. This is called “Monophysitism.”

As one can see, the Heretics vacillate between making their “Jesus” only a God and making him only a human.

We know that Rabbi Yochannan battled all these types of heresies causing him to state: **“That which was from the beginning (the Express Word – Pre-Incarnate Messiah), which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched (physically flesh & blood human) —this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father**

and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with His Son, Messiah YahShua. (1 John 1:1-3)”

“Dear friends, do not believe every spirit, but test the spirits to see whether they are from Yahweh, because many false prophets have gone out into the world. This is how you can recognize the Spirit of Yahweh: Every spirit that acknowledges that Messiah YahShua has come in the flesh is from Yahweh, but every spirit that does not acknowledge YahShua is not from Yahweh. This is the spirit of the Moshiach Neged (antichrist), which you have heard is coming and even now is already in the world. (1 John 4:1-3)”

“Many deceivers, who do not acknowledge Messiah YahShua as coming in the flesh, have gone out into the world. Any such person is the deceiver and the Moshiach Neged. (2 John 1:7)”

Rabbi Sha’ul explains why Messiah YahShua had to come in the flesh: “For if, by the trespass of the one man (Adam), death reigned through that one man, how much more will those who receive Yahweh’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Messiah YahShua.

Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

The Torah was added so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Messiah YahShua our King. (Romans 5:17-21)”

The writer of the Book to the Hebrews further elaborates: “Since the children have flesh and blood, [Messiah] too shared in their humanity so that by his death He might destroy him who holds the power of death—that is, the devil— and free those who all their lives were held in slavery by their fear of death. For surely it is not angels He helps, but Abraham’s descendants. For this reason He had to be made like His brothers in every way, in order that He might become a merciful and faithful High Priest in service to Yahweh, and that He might make atonement for the sins of the people. Because He himself suffered when he was tempted, He is able to help those who are being tempted. (Hebrews 2:14 -18)”

We know, “Elohim cannot be tempted by evil (James 1:13).”

The only way Messiah YahShua could experience temptation like humans was to have an “evil inclination” so that He had the ability to sin. That’s why he said, “Why do you call me good?’ Rebbe YahShua answered. ‘No one is good—except Yahweh alone.’ (Mark 10:18)” Because there is only one being with no capability to sin – our Heavenly Father. “...the Father is greater than I. (John 14:28)”

“Therefore, since we have a great High Priest who has gone through the heavens, YahShua the Son of Yahweh, let us hold firmly to the faith we profess. For we do not have a High Priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Hebrews 4:14-16)” Messiah YahShua had the ability to sin, He just didn’t, conquering over the “evil inclination.”

Messiah YahShua “knew no sin”: “Yahweh made [Messiah] who knew no sin to be a sin offering for us, so that in him we might become the righteousness of Yahweh. (2 Corinthians 5:21)”

Rabbi Yochannan confirms that “in [Messiah] there is no sin” : “But you know that He appeared so that He might take away our sins. And in Him is no sin. (1 John 3:5)”

Messiah YahShua could not be found guilty of sin: “Can any of you prove Me guilty of sin? If I am telling the truth, why don’t you believe Me? (John 8:46)”

If Messiah YahShua had no ability to sin, then His temptation would not have been genuine. But “we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.” When Messiah YahShua was tempted of the devil for 40 days and nights (Luke 4:1-2), it was a real temptation not merely a pointless exercise.

“At once the Spirit sent him out into the Wilderness, and he was in the Wilderness forty days, being tempted by haSatan. He was with the wild animals, and angels attended him. (Mark 1:12-13)”

The Wilderness of Preparation is not just a desert through which we wander. It is a place that demands you to be honest with yourself and Yahweh. Rebbe YahShua was drawn or driven to the

wilderness by an irresistible impulse of the Spirit, led of Yahweh into temptation, but was not tempted by Yahweh. To be tempted like us, Rebbe YahShua had to have a Wilderness Experience. **“After fasting forty days and forty nights, he was hungry. The tempter came to him and said, ‘If you are the Son of Yahweh, tell these stones to become bread.’**

Rebbe YahShua answered, ‘It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of Elohim.’ (Deuteronomy 8:3) ”

Then the devil took him to the Holy City and had him stand on the highest point of the Temple. ‘If you are the Son of Yahweh,’ he said, ‘throw yourself down. For it is written: “He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.” (Psalm 91:11,12)”

Rebbe YahShua answered him, ‘It is also written: “Do not put Yahweh your Elohim to the test.” (Deuteronomy 6:16)”

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ‘All this I will give you,’ he said, ‘if you will bow down and worship me.’

Rebbe YahShua said to him, ‘Away from me, haSatan! For it is written: “Worship Yahweh your Elohim, and serve him only.” (Deuteronomy 6:13)”

Then the devil left him, and angels came and attended him. (Matthew 4:2-11)”

“...the temptation story had [YahShua] relive the experience of Moses and the Hebrew people in the Wilderness. Before Moses received the [Torah], he fasted forty days and forty nights (Exodus 34:28). So [YahShua], before delivering the (re)new(ed) law, underwent a similar fast....The manna story (Exodus 16) found expression in the temptation to turn stones into bread. The story of Moses striking the rock in the wilderness at Massah/Meribah (Exodus 17) was told as an act in which Moses put [Yahweh] to the test. That found echoes in the temptation story in [YahShua’s] word, **“You shall not tempt Yahweh your Elohim.”** (Matthew 4:7). The story of the people of Israel building and worshipping the golden calf (Exodus 32) in the wilderness found its echo in [YahShua’s] words, **“You worship Yahweh your Elohim and him only shall you serve.”** (Matthew 4:10). In all three temptation episodes, [YahShua] was portrayed as quoting Deuteronomy (8:3, 5:16, 6:13), and each Deuteronomic quotation reflected the Exodus wilderness journey of Israel.” (*“Liberating the Gospels,”* by John Shelby Spong, p. 111)

“The ‘settings’ of the three trials [in the temptation story] are those of the three Pilgrimage Feast references - Wilderness [Passover], Temple [Tabernacles] and Mountain of [Yahweh] [Pentecost]. They appear in correct calendrical order in the Gospel of Matthew.” (Philip B. Lewis – Crosstalk)

While on earth, one can not say Messiah YahShua’s **“prayers and supplications, with loud cries and tears, to the one who was able to save him from death (Hebrews 5:7)”** were not a result of experiencing strong temptation.

In the Garden of Gethsemane where Messiah YahShua **“being in agony...prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground” (Luke 22:44)**, He warned His disciples to **“rise and pray, lest you enter into temptation” (Luke 22:46)**.

For Messiah YahShua to experientially know how humans deal with their evil inclination **“...he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful High Priest in the service of Yahweh, to make a sacrifice of atonement for the sins of the people. Because He Himself was tested by what he suffered, he is able to help those who are being tested” (Hebrews 2:17-18, NRSV)**.

“Almost everyone has wondered how [Yahweh] would act if He were in our place. And we may have had moments when we felt that [Yahweh] could not possibly understand how hard it is for us to live right in such an evil world as this. And we may have wondered how He would act and what He would do if He were to live among us for a while. To wonder thus may be natural, but it is wholly needless. We know how [Yahweh] would act if He were in our place—He has been in our place. It is the mystery of godliness that [Yahweh] was manifest in human flesh. They called His name EmmanuEl, which being translated is, [El] with us.” (A. W. Tozer)

In coming to this earth, the pre-incarnate Messiah **“made Himself nothing”** so that He could experience what it was like to be human, he was **“made in human likeness.”** Catholic theology teaches that “Jesus” had “‘ad beatific’ knowledge, i.e., God’s knowledge of all things; ‘infused’ knowledge, i.e., angelic knowledge requiring no learning effort; and experimental knowledge,” yet we know as a **“child (He) grew and became strong; He was filled with wisdom, and the grace of Yahweh was upon him. (Luke 2:39, 40)”**

Hebrews 4:15 asserts that YahShua “has been tempted in every way, just as we are - yet without sin.” How much like us was YahShua?

In the Garden, the night before the crucifixion YahShua sounded afraid. On the gallows as He was hanging there He asked His Father why He has forsaking Him, He sounded abandoned. Yet He knows that He is the Son of Yahweh.

In **Matthew 9:20 , 21** “a woman who had been subject to bleeding for twelve years came up behind [Messiah] and touched the tzitzit of his talit. She said to herself, ‘If I only touch his talit, I will be healed.’” Yet in **Mark 5:25-33**, when the woman touched YahShua’s prayer garment He realized all “healing power had gone out from him” but, YahShua does not know who touched him. “**And Rebbe YahShua, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, ‘Who touched My clothes?’**” What he did know was according to Torah He was ceremonially unclean and He had been on His way to heal Rav Yairi daughter.

Messiah revealed that it was the Heavenly Father that was the source of His knowledge: “**At that time YahShua said, ‘I praise you, Father, Sovereign of Heaven and Earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal Him. (Matthew 11:25-27)**”

It is Yahweh that is revealing things to His Son YahShua on a need to know basis. In the miracle of the loaves, Rebbe YahShua asks Rabbi Pinchas (Philip) “**Where shall we buy bread for these people to eat?**” (**John 6:5**). But Rabbi Yochannan qualifies the statement “**He asked this only to test him, for He already had in mind what he was going to do.**” (**John 6:6**).

All of the Messianic Accounts attribute to Rebbe YahShua the ability of supernatural knowledge **Mark 2:6-8; Mark 9:33-34; Luke 9:46-47; John 2:24-25; 16:19,30**) but it is also clear Who gave Him that knowledge, “**All things have been committed to [Him] by [His] Father.**”

Even when He would return was not known by our Messiah: “**No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. (Mark 13:32)**”

I am not comfortable with the Christian Creeds that state the Messiah is “fully God and fully man.” What we do know is that our Messiah was **in very nature Yahweh** and He took **the very nature of a servant, He became like men and was born a human being**. I am a Scripturist. I only go as far as the Scripture will allow me and this is what the Scriptures teach: Yahweh is one, period. “**Hear, O Israel: Yahweh our Elohim, Yahweh is one. (Deuteronomy 6:4)**”

We also know what Netzarim were teaching: “But these sectarians... did not call themselves Christians--but “Nazoreans,” ... However they are simply complete Jews. They use not only the New Testament but the Old Testament as well, as the Jews do... They have no different ideas, but confess everything exactly as the Law proclaims it and in the Jewish fashion-- except for their belief in Messiah, if you please! For they acknowledge both the resurrection of the dead and the divine creation of all things, and declare that God is one, and that his son is Jesus the Messiah. They are trained to a nicety in Hebrew. For among them the entire Law, the Prophets, and the... Writings... are read in Hebrew, as they surely are by the Jews. They are different from the Jews, and different from Christians, only in the following. They disagree with Jews because they have come to faith in Messiah; but since they are still fettered by the Law--circumcision, the Sabbath, and the rest-- they are not in accord with Christians.... they are nothing but Jews.... They have the Good News according to Matthew in its entirety in Hebrew. For it is clear that they still preserve this, in the Hebrew alphabet, as it was originally written. (Epiphanius; Panarion 29)”

At the same time, Jerome refers to Netzarim in his *Epistle* 79, to Augustine: “ To-day there still exists among the Jews in all the synagogues of the East a heresy which is called that of the Minæans, and which is still condemned by the Pharisees; [its followers] are ordinarily called 'Nazarenes'; they believe that Christ, the son of God, was born of the Virgin Mary, and they hold him to be the one who suffered under Pontius Pilate and ascended to heaven, and in whom we also believe. But while they pretend to be both Jews and Christians, they are neither.”

He is the “**King Eternal**” (Greek = “Basileus aion” **βασιλευς αιων**), which translated from the Hebrew, “Attyiq Yown,” **עתיק יומ** or the “**Ancient of Days.**”
“**Now to the King Eternal, immortal, invisible, the only Elohim, be honor and glory for ever and ever. Amien. (1 Timothy 1:17)**”

Man can only come to know Yahweh as “Abba” the Divine Parent, Father of All. And, **“No one comes to the Father except through [His Son]. (John 14:6)”** Yahweh is “Eyeh Ashur Eyeh,” the I am that I am or more literally, the Cause of all causes, the Root of all roots. **“...Elohim said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Exodus 3:14)”**

“Have we not all one Father? Hath not one Elohim created us? (Malachi 2:10)”

The **“First born of creation,”** is **“the image of the invisible Elohim,”** the Son of Yahweh called in the Hebrew the **“Adam Kadmon.”** **“He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yahweh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah). (Colossians 1:15-18)”**

The first emanation to show forth out of the Heavenly Father was the Adam Kadmon, the pre-incarnate Messiah. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: **“the brightness of His glory and the express image of [Yahweh's] person (Hebrews 1:3).”** He is the **“Repairer of the Breach,”** even before there was a **“breach.”** Blessed is Yahweh our Elohim Who creates the remedy before the wound. It was through **“the image of the invisible Elohim,”** the Messiah, that Yahweh made all things. The Adam Kadmon in this understanding is the expression of Yahweh's complete Word.

“Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? (Proverbs 30:4)”

“[Yahweh] has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. (Hebrews 1:2-4)”

Justin Martyr, a Believer born in Shechem, a contemporary of Rabbi Me'ir and Rabbi Jose said, **“Let it not be thought that the uncreated Elohim ascends or descends, for the Father and Master does not go anyplace, does not walk about, does not sleep and does not wake; He remains in His place...(Dialogue 56,60).”**

This is exactly the position of the Rabbis of Israel. Justin Martyr goes on to say, **“How is it possible that He should speak to anyone or appear to anyone or that He should manifest Himself in a finite place, since the people cannot see the glory of Him Who sent it?...Hence, neither Abraham nor Isaac nor Jacob nor any other human being saw the Father, the Lord of all things, Who is ineffable; they only saw Him Who was deified by the will of the Father, namely His Son, being similar to His angel who ministers before Him (Dialogue 127).”**

The Son was created from out of the Father and was the agency that was used anytime man needed to see the Elohim, **“No man hath seen Yahweh at any time, the only begotten Son, which is in the bosom of the Father, He hath revealed him. (John 1:18)”**

When Moses spoke to Yahweh on Mount Sinai, he spoke to the Messiah. When any of the prophets claimed to see **“Yahweh sitting upon a throne, high and lifted up,”** they saw the Messiah. And when Yahweh long to redeem mankind from the curse He sent His, **“only begotten Son,”** the Messiah, **“Who [is] the brightness of [Yahweh's] glory, and the express image of His person...upholding all things by the word of his power...purged our sins, sat down on the right hand of the Majesty on high (Hebrews 1:3)”**

“I and the Father are one” (John 10:30);

“...he that hath seen me hath seen the Father” (John 17:22);

“In the beginning was the Word, and the Word was with Elohim, and the word was Elohim” (John 1:1);

“... that ye may know, and believe, that the Father is in me and I in Him”

“...he that hath seen me hath seen the Father. . .” (John 14:9)

It was Messiah that died on the executioner's tree (John 19) and descended into hell "[spoiling] principalities and powers...[making] a show of them openly, triumphing over them in it (Colossians 2:15)" The Messiah then resurrected (John 20) spending forty days with the talmidim (disciples) teaching them "the mysteries of the Kingdom of Heaven," then "when he ascended up on high, he led captivity captive, and gave gifts unto men (Ephesians 4:8)" to sit at the right-hand of Yahweh (Hebrews 1:3) in which "unto the Son He saith, Thy throne, O Elohim, is for ever and ever: a sceptre of righteousness is the sceptre of thy Kingdom. (Hebrews 1:8)" He now is our High Priest of the Zaddokite Priesthood, the MelechiTzaddik, "such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. (Hebrews 7:26-27)"

And it is the Messiah "Who was taken up ... into heaven, will so come in like manner...[on] a cloud (Acts 1:9,11)" "...with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him. (Jude 14,15)" This will usher the era of the New Covenant "with the House of Israel and with the House of Judah-- not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says Yahweh. But this is the covenant that I will make with the House of Israel after those days, says Yahweh: I will put My Torah in their minds, and write it on their hearts; and I will be their Elohim, and they shall be My people. (Jeremiah 31:30-33)"

Until then Yahweh sent forth "another Helper, that He may abide with you forever (John 14:16)," the Shekinah, the Ruach HaKodesh, the Holy Spirit, the Spirit of truth, to "guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. (John 16:13)"

Our Messiah prayed, ". . .Holy Father keep through Thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11)

"If there is a natural body, there is also a spiritual body. So it is written: 'The first man Adam became a living being' (Genesis 2:7); the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth, the second man from heaven. As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven. (1 Corinthians 15:42-49)"

Looking at 1 Corinthians 15:45:

וְכִן כָּתוּב וַיְהִי הָאָדָם הוּא הָאָדָם הָרִאשׁוֹן לְנֶפֶשׁ חַיָּה וְהָאָדָם
 Veha'Adam cheyah lenapash hareashun ha'Adam hooa ha'Adam veyehe chatub vechun
 Other Adam human life soul The first The Adam He is The Adam Will be it is written So

הָאֲחֵרוֹן לְרוּחַ מְחַיָּה:

Mecheeh leruach ha'echeron
 living A spirit The final

"So it is written (in the Torah) the Adam, He is the first Adam will be a human life soul. The other final Adam a living spirit." The first Adam was just a brute life form until the Express Image of Yahweh breathed his spirit into him. Messiah YahShua – the final Adam – was a living Spirit being at the beginning.

Just as we have borne the image of "the earthly man," we shall also bear the image of "the man from heaven."

Messiah YahShua was Human:

The seed of a woman – Genesis 3:15

Born of a Virgin – Isaiah 7:14 Matt 1 :23 & Luke 1 :26-35

Son of Abraham – Matthew 1:1

Of the Tribe of Judah – Micah 5:2; Matthew 2:6; John 4:9, Hebrews 7:14; Revelation 5:5

Of the House of David – Isaiah 9:7; Matthew 1:1; Luke 1 :69; Romans 1:3; 2 Timothy 2:8; Rev. 22:16.

Messiah YahShua is the Expression of Yahweh:

Ben Elohim – Prov 30:4; Mark 1:1; Luke 1 :35; Matt 3:17; John 3:16-18; Heb 1:1-5; 1 John 4:14-15

Express Word of Yahweh – Psalm 33:6; John 1 :1-14; 1 Peter 1:23; 2 Peter 3:5; Revelation 19:13.
 Express Image of Yahweh – Colossians 1:15 & Hebrews 1:3
 Interpreter, Intercessor Mediator & Advocate – Job 33:23; Isa 59:16; 1 Tim 2:5; Heb 9:15; 1 John 2:1
 Elohim of Israel – Judges 11:23; 1 Chronicles 17:24; Psalm 41:13; Isaiah 45:3; Ezek 8:4; Matt 15:31.
 King of Kings & Lord of Lords – Psalms 89:27; Matt 28:18; John 3:3; Eph 1 :20-22; Revelation 19:16.

“...you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light (1 Peter 2:9)”

Once again the Commonwealth of Israel is called to be the priesthood of all mankind, the repairer of the breach, the agency of the Divine Light.

”...this Full Messianic Message of the Kingdom will be preached in all the world as a witness to all the nations, and then the end will come. (Matthew 24:14)”

This is our witness, we are not going to Heaven, Heaven is coming down to us. New Zion is returning to us with the unfractured Divine Light. **“I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of Heaven from Yahweh, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of Yahweh is with men, and he will live with them. They will be his people, and Yahweh Himself will be with them and be their Elohim. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." He who was seated on the throne said, "I am making everything new!"... I did not see a Temple in the city, because the Sovereign Yahweh Almighty and the Lamb are its Temple. The city does not need the sun or the moon to shine on it, for the glory of Yahweh gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it. (Revelation 21:1-5,22-24)”**

No longer will we call our Messiah, Yah Hoshua **יהושוע** – Yahweh is my salvation, but we will call Him Yahweh Tzaddiknu **יהוה צדקנו** – Yahweh is our Righteousness. And no longer will we be called the Commonwealth of Israel but we will be called ChefTzabab **חפציבה** (Darling) and our land will no longer be called Ertz Israel but Ba'alUlah **בעלולה** (married by your husband) for there Yahweh will marry us.

“You will be a crown of splendor in Yahweh's hand, a royal diadem in the hand of your Elohim. No longer will they call you Deserted, or name your land Desolate. But you will be called ChefTzabab, and your land Ba'alUlah; for Yahweh will take delight in you, and your land will be married. As a young man marries a maiden, so will your Builder marry you; as a bridegroom rejoices over his bride, so will your Elohim rejoice over you. (Isaiah 62:3-5)”

“Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach, the Restorer of Streets to Dwell In. (Isaiah 58:12)”

““The days are coming,” declares Yahweh, “when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: Yahweh Tzaddiknu - Yahweh Our Righteousness. (Jeremiah 23:5, 6)”

“When all things shall be subdued unto Him [Messiah], then shall the Son also Himself be subject unto Him [the Father] that put all things under Him [Messiah], that Yahweh may be all in all. (1 Corinthians 15:28)” Tikkun established!

