

TEACHING LETTER

NMZ

ISSUE

1-3

ISSUE ONE

INTRODUCTION

Shalom Aleichem (Peace be unto you),

I greet you and I welcome you in the name of YHWH! This teaching session is divided into three parts: The first part is a Scripture Restoration; the second part is a Scripture Commentary and the final part is an Inspirational Quote for encouragement. Please feel free to comment on any part of the teaching.

Next our Scripture Restoration.

SCRIPTURE RESTORATION

Scholars, theologians and translators have for aeons known of the misunderstandings, mistranslations, errors, contradictions, omissions, and corruptions of the English Bible versions that believers of various Christian denominations cherish today as the “inspired” and “inerrant” Word of (God). To their utter shame the learned have shunned their most sacred duty to challenge these translations and bring their translators into accountability. Unfortunately these mistakes have spread across the globe into cross lingual translations that are based on these flawed versions. Indeed the prophet Amos had spoken that there shall be a “famine in the last days, but not a famine of food or thirst for water but of the hearings of the **true Words of Elohim**” (Ahmos (Amos) 8:11).” I have chosen the New King James Version (NKJV) as the base version of this restoration movement, as it is the more established of the English translations but none of the traditional English versions is free of errors, in fact the newer translations are aggravated to the point of perversion and deception. The following is one of thousands and with each new teaching I will post a new Scripture, until I have untangled and cleansed the Scriptures.

1 Samuel (Schmuel Alef) 17:43

NKJ Versus Restored Version

<u>NKJ Version:</u> 43. “So the Philistine said to David, “Am I a dog, that you come to me with sticks?” And the Philistine cursed David by his <u>gods</u> (1).”	<u>Restored Version:</u> 43. “.And the Plishti said to Dawid, Am I a dog; that you come to me with sticks? And the Plishti cursed Dawid by his (Dawid’s) <u>Elohim</u> (1).”
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Flaw in the NKJ Version

(1) A word misunderstanding. Unfortunately there is not one English translation I have found that has clarified this important misunderstanding. I have noticed some Hebrew versions insert the word “pagan” in front of the word god in the verse to make a distinction but this only leads to confusion. I have corrected the misunderstanding by inserting the name of Dawid to make the necessary distinction. Hebrew Scholar Nehemiah Gordon in his book *Shattering the Conspiracy of Silence* 2012 explains why this is the better understanding of the text, “Most English translations render this part:

And the Philistine cursed David by his [=Goliath’s] gods

However the Hebrew could also be translated:

And the Philistine cursed David by His [=David’s] God

He continues, “This latter translation makes more sense to me. Why would Goliath curse David in the name of his pagan deities who meant nothing to David. Cursing the name of David’s Elohim, in contrast,

would be the ultimate offence. There would be no greater insult to an Israelite. It also explained what David did next. He took his sling and launched a stone into Goliath's head. This was the perfect response to Goliath cursing David by his God. The Torah mandates that a person who curse the name of God be executed by stoning, and David was meting out the appropriate punishment. David's words before slaying the Philistine confirm his understanding of the curse; "And David said to the Philistine, "you come to me with sword, spear, and javelin and I come to you in the name of Yehovah of Host, the God of the armies of Israel, who you have defied." (1 Samuel 17:45) The last word in this verse, usually translated "defied," literally means, "to taunt, to insult." David was saying that he was going to fight Goliath in the name of the very same God that the Philistine had taunted and insulted." The word "god" as translated in this text comes from the Hebrew word "Elohim" which a native Hebrew reader understands can refer to both letter cases – "God" or "god" because in the Hebrew there is no capitalization to help us determine the correct usage of this word, so we must rely on the context.

Next our Scripture Commentary.

SCRIPTURE COMMENTARY

A commentary on Deuteronomy (Devarim) 4:35. I have entitled this portion; "The ALL and the Mashiach."

"To you it was shown, that you might know that YHWH He is Elohim; there is none else beside Him."

To the Jew the Mashiach (Messiah) is a human king just like king David. To the Christian the Messiah is "God" in human flesh. Who is right?

Since most of us understand the Christian perspective let's start with what the Jews believe. In the Jewish mindset Adonai is an absolute unity with absolutely no physical form. In the above verse Moshe told Yisra'el to you I have shown who YHWH is? This verse in Jewish understanding is not a commandment; Adonai showed Yisra'el who He is experientially – the supreme revelation of Mount Sinai. In this revelation no form was showed at Sinai and the Torah repeats the point in Devarim (Deuteronomy) 4:12 and 15. Therefore who is the Messiah to the Jewish people? The Messiah in Judaic understanding will be a man from the line of King Dawid – a righteous king. He will appear when this world has reached its utopian climax. (what that point is, is debatable.) Interestingly the Scripture does not call him the Messiah, only King. Schmu'el Bet (Second Samuel) 7:12-13 says Dawid descendants will be the progenitor where the Great King will come from. In other words he will be born of the line of King Dawid and King Shlomo. Thus, to a Jew being asked to be a Christian is being asked to commit spiritual adultery in the same way as leaving one's spouse and taking up another is adulterous. In the Torah adultery can just as easily be seen as a spiritual act. In the TaNaK spiritual adultery is defined as the worship of anyone or anything that is not the Creator of all existence.

How on earth then did Christianity come up with the idea that the Mashiach is "God" when the above Scriptures absolutely rule out the idea.

Many theories have been put forward which is not applicable here but let me give you our summation of how this development came about. The TaNaK has never at any point ruled out that idea that a man can be Elohim or an elohim. The idea of a man or for that matter an angel or an object being called "God" or a "god" is common in the Hebrew Scriptures, several people and things in the Torah are called Elohim. Moshe is called Elohim in Shemoth (Exodus) 4:16, 7:1. Jacob's apparition in Beresheeth (Genesis) 35:7 shows that the prophet saw elohim's descending up and down from heaven. Here the Hebrew verb "revealed" is plural, hence: "the-gods were revealed". The spirit of the prophet Samuel is called an elohim by the spiritualist Endor (1 Samuel 28:13). Malakim (Angels) are also called elohim in Tehillim (Psalm) 8:5. In Psalm 82:1 the malakim (angels) are called the assembly of elohim. Interestingly the Israelites used the word elohim for the golden calf they made in the wilderness (Exodus 32:1, 4, 8, 23, 31) and the context makes it clear that there was only one golden calf. Exodus 32:4, 5, 8, 19-20, 24, 35. The Hebrew Scriptures often uses elohim for singular pagan gods such as Baalberith (Judges 8:33), Chemosh (Judges 11:24), Dagon (Judges 16:23), Baalzebub (2 Kings 1:2-3), and Nisroch 2 Kings 19:37. Since there is no capitalization in the Hebrew to show the difference it can just as easily be rendered as "God" instead of "god". Then there are numerous prophets

and angels with the title *elohim* in their names i.e. Ezekiel, Eliakim, Elisha, Eleazar, Micheal, Gabriel, Raphael and so forth.

But what about the Messiah are there any places in the TaNaK where we can say he is called *Elohim*. In this pinnacle prophecy of the navi Yeshayahu (Isaiah) most scholarly commentaries agree that the person of this prophecy is the Messiah of Yisra'el.

“For to us a Child is born, to us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, The Mighty-El, The Everlasting Abba, The Sar Shalom.”
Yeshayahu (Isaiah) 9:6 RSTNE

Note: It would be negligent of me not to mention that in Jewish commentaries of this verse it is believed to have been fulfilled in the person of King Hezekiah, the son of King Azah. Evidently the Stone Edition of the Tanach reads, “has been born” as opposed to “is born”. However, this is but one of the instances where the Messiah is referred to or is regarded as *Elohim*, there are many more; Tehillim (Psalms) 45:6-7, 82:8, Zechariah (Zechariah) 12:8-10; 14:5 can all be applied to Mashiach. We have many more witnesses in the Brit Chadashah (Renewed Covenant) which I need not mention here. The point is if Moses and a number of others are called “E(e)lohim” in the TaNaK, then it should not be a heretical or contradictory for the Messiah to be called *Elohim* or by His exalted name YHWH, which I might add here the Name that readily appears at the start or the end of the names of many prophets. What I see rather to be the real heresy is calling our supreme Creator or Father “*Elohim*” or “*God*”. Yes that is right, we must not call the supreme Father “*Elohim*” or “*God*”. He is not *Elohim* or “*God*” among many *elohim* or gods we can choose from. I agree with Judaism that the All-powerful, All-sufficient, and All-knowing Creator (I summarize here as “ALL”) does not have a form and I would add here what the Nag Hammadi Scriptures reveal that ALL has no name or no gender or no abode. The ALL is referred to in the Kaballah most appropriately as *En Sof* – the Limitless One and in the mystic texts as the ALL Parent – the Supreme Father of Creation.

What can we conclude here;

I will say that Yeshua is not the ALL and His own testimony agrees with this position - He acknowledged that the Father is greater than He (John 14:28) and that we should worship the Father alone who is Spirit and Truth (John 4:24). At the same time Yeshua understood He was among the E(e)lohim of the Torah and He is not the ALL (see John 10:33-38). Finally it should be noted that there is no precedent anywhere in the Scriptures that anyone should worship E(e)lohim; a magnanimity and tribute we should only give to the ALL, whereas, we should honour and adore our *Elohim*. Thus, for a Christian to call Yeshua or the Messiah “*Elohim*” should not be problem to a Jew and for a Jew to say that the Messiah is not “*God*” in the sense of the invisible Creator (ALL) should be acceptable to Christians. If we can agree with this simple explanation and position, I know we have come a long way into solving an ancient division among brothers.

Next our Inspirational Quote.

INSPIRATIONAL QUOTE

"Give me one-hundred preachers who fear nothing but sin and desire nothing but God, and I care not whether they be clergymen or laymen, they alone will shake the gates of hell and set up the Kingdom of Heaven on earth..." John Wesley 19th Century

SOURCE

A teaching by kohen-navi Theodore Meredith of nomanszone.org

Barukh haba b'shaym הוהוה, Halleluyah! Praised is He who comes in the name of YHWH!

ISSUE TWO

INTRODUCTION

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Next our Scripture Restoration.

SCRIPTURE RESTORATION

Scholars, theologians and translators have for aeons known of the misunderstandings, mistranslations, errors, contradictions, omissions, and corruptions of the English Bible versions that believers of various Christian denominations cherish today as the “inspired” and “inerrant” Word of (God). To their utter shame the learned have shunned their most sacred duty to challenge these translations and bring their translators into accountability. Unfortunately these mistakes have spread across the globe into cross lingual translations that are based on these flawed versions. Indeed the prophet Amos had spoken that there shall be a “famine in the last days, but not a famine of food or thirst for water but of the hearings of the **true Words of Elohim**” (Ahmos (Amos) 8:11).” I have chosen the New King James Version (NKJV) as the base version of this restoration movement, as it is the more established of the English translations but none of the traditional English versions is free of errors, in fact the newer translations are aggravated to the point of perversion and deception. The following is one of thousands and with each new teaching I will post a new Scripture, until I have untangled and cleansed the Scriptures.

Beresheeth (Genesis) 15:6

NKJ Versus Restored Version

<p>NKJ Version: “6 And he believed in the <u>LORD</u>, (1) and He accounted it to him for <u>righteousness</u>. (2)”</p>	<p>Restored Version: “6 And he believed in YHWH, (1) and He counted it to him for <u>right standing</u>.(2)”</p>
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Flaw in the NKJ Version

(1) A word substitution. The word “LORD” is a substitute for “YHWH”. This is one of those key verses in the Scriptures where the divine Name of the Creator is substituted on the authority of men. The name as it is written in the Masoretic Hebrew from whence we get our English translations is “Yud, Hey Vav Hey” יהוה which is transliterated as “YHWH” in the English and not LORD. This is called the Tetragrammaton or the four letters. Interestingly in the Targum Onkelos (the Aramaic translation of the Torah) it is written as “the Word of YHWH.”

(2) A word clarification. The Hebrew here is צְדָקָה “Tzedakah” meaning righteousness. What is important to understand here is that this accounting of Avraham as righteous was in direct response to the promise of multiplicity in verse 5. The prophet was not counted righteous owing to his belief in YHWH but because Avraham believed in the promise that his seed (descendants) will be as the stars of the heavens. This word came at a time when he was both advanced in years and childless. It was accounted to him for right standing because he believed the Word of YHWH.

Other Versions of Beresheeth (Genesis) 15:6 in Support of the Restored Version Above

- “6 And he believed in YHWH, (1) and He counted it to him for righteousness. (2)” HEBREW ROOTS VERSION.
- “6 And he believed in the Word of יהוה; (1) and He counted to him as tzedakah. (2)” RESTORED TRUE NAME EDITION.
- “6 He believed in Yahweh; (1) and he reckoned it to him for righteousness. (2)” WORLD ENGLISH BIBLE.

Next our Scripture commentary.

SCRIPTURE COMMENTARY

A commentary on Wayiqra (Leviticus) 19:22. We have entitled this portion; “YHWH! The Elohim of forgiveness.”

“And the cohen shall make atonement for him, with the ram of the guilt-offering before YHWH, for his sin which he has sinned, and he shall be forgiven for his sin which he has sinned.”

Hebrews 10:4 state, “For it is impossible for the blood of bulls and goats to atone for sins and iniquities.” The audacious use of the word “impossible” makes it clear that the author of Ivrim is certain that the blood of bulls cannot ever atone for sin. However, have you noticed something; the above Scripture unequivocally teaches that a ram offering can forgive sin – not in part or to set aside or cover over but completely according to the tense of the Hebrew in this case! The Hebrew in Wayiqra is נִדְּוָה “venislach” a verb which indicates it is a completed thing in other words; he is forgiven – a done deal!. The Hebrew does not give us room for speculation, in fact the Torah is adamant on its stand, that the blood of bulls can take away sin. Thus, the House of Yahudah (Jews) have always taught that on the day of atonement when the blood of a lamb without blemish was sprinkled on the Ark of the Covenant, YHWH forgave His people of their sins and it included capital crimes like murder and adultery (Wayiqra (Leviticus) 16:30) although capital crimes were never acquitted in the law of Moses but certainly forgiven by YHWH, when one repented of the deed. For instance, the Hebrew Scriptures records that when Melech (King) Dawid committed adultery with the wife of Uriyah “Bat- Sheva” and then went on to murder her husband, Dawid repented of his sins (Tehillim (Psalms 51) and YHWH positively forgave him on the day of Yom Kippur, as He has always done for kol Yisra’el (All of Yisra’el) but his punishment would transferred to another time. How then can we explain this clear anomaly with the Brit Chadashah? It is irrefutable that both cannot be right. So if the blood of a ram forgives sin then Hebrews cannot be true because YHWH does not lie and the Torah proceeds the Brit Chadashah by many thousands of years. Can this anomaly be explained and the answer is Yes!

The passage in Hebrews cannot be speaking about forgiveness because YHWH has always forgiven sin when we genuinely perform teshuvah (repentance) in both Covenants. This passage is about *kapparah*, the term for atonement in Hebrew. It is through teshuvah that we undergo forgiveness and cleansing but it is in *kapparah* that the record of our transgression is finally expunged. That YHWH keeps a record of our transgression as well as our good deeds can be seen in many verses of Scripture as it is in the following: Yeshayahu (Isaiah) 65:6 and 7, Tehillim (Psalm) 56:8, Nechemyah (Nehemiah) 13:14, Daniyel (Daniel) 12:1, Malaki (Malachi) 3:16, Mattityahu (Matthew) 12:36 and 37, Phylipsiyah (Philippians) 4:3, and Gilyahna (Revelation) 21:7. Jews believe that on *Yom Kippur*, a person who had completed the requirements of teshuvah will have the record of their sins purged in heaven, and souls are released from the dungeon of darkness and were allowed to be reborn again (regenerated). Christians understand through Hebrews that the atonement of Yeshua completed the requirement of *kapparah* and that through this one sacrifice, the record of our transgressions is forever covered when there is genuine repentance. The implication of this truth is staggering! It would seem to me that Yeshua did not die to forgive sin, as YHWH has always forgiven transgressions, when the requirements of teshuvah are completed but to fulfill the regulations of the Torah in respect of *kapparah* i.e. to fulfill all righteousness. Until there was a permanent covering of transgression and iniquity in the Hakeil (Temple) of the shamayim (heaven) - the real Temple, there would have been a continuous need for a *kapparah* sacrifice, otherwise YHWH would not have allowed the Hakeil in Yerushalem to be destroyed, thus exposing Yisra’el to continuous judgement. The point here is that YHWH is the Elohim of forgiveness and has been since Ahdahm (Adam) began our record of

transgression. In both Covenants (Torah and Brit Chadashah) He has always forgiven sin but in *kapparah* He forgets the record of our sin forever!

If you want to understand what is "teshuvah" please download the teaching "teshuvah" from our web site nomanszone.org under the page "storehouse" or from scribd.com under the sub-site nomanszone or by searching the title of the message.

Next our Inspirational Quote.

INSPIRATIONAL QUOTE

There is a famous story in which the Kaiser asks Bismarck, "Can you prove the existence of God?" Bismarck replies, "The Jews, your majesty. The Jews" Report.

SOURCE

A teaching by kohen-navi Theodore Meredith of nomanszone.org

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the name of YHWH!

ISSUE THREE

INTRODUCTION

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Devarim (Deuteronomy) 23:17-18

NKJ Versus Restored Version

<u>NKJ Version:</u>	<u>Restored Version:</u>
<p>“17 There shall be no <i>ritual</i> harlot (1) of the daughters of Israel, or a <u>perverted one</u> (2) of the sons of Israel. 18 You shall not bring the wages of a harlot or the price of a dog to the house of <u>the LORD</u> (3) your God for any vowed offering, for both of these <i>are</i> an abomination to <u>the LORD</u> (3) your God.”</p>	<p>“17 There shall be no <u>whore</u> (1) of the daughters of Yisra’el, nor a <u>sodomite</u> (2) of the sons of Yisra’el. 18 You are forbidden to bring the hire of a whore, or the price of a dog, into the house of <u>YHWH</u> (3) your Elohim for any vow: for even both these are abominations to <u>YHWH</u> (3) your Elohim.”</p>

Flaw in the NKJ Version

(1) A text corruption. The NKJV has added the word “ritual” in italic that is not in the Hebrew. The Hebrew here is קִדְשָׁה “Qedesah” a noun meaning whore or harlot and nothing more should be implied in the text.

(2) A word corruption. The Hebrew here is קִדְשָׁה “Qades” a noun meaning a sodomite. In the original King James of 1611 the word *Sodomite* is used and was changed to a *perverted one* when the newer translation came out. This term “perverted one” can mean anything. But a sodomite dog is a plain description of men having sex with men.

(3) A word substitution. The word “LORD” is a substitute for “YHWH”. The name is written in the Masoretic Hebrew as “Yud, Hey Vav Hey” יהוה which is transliterated as “YHWH” in the English and not LORD. This is called the Tetragrammaton or the four letters.

Other Versions of Deuteronomy 23:17-18 in Support of the Restored Version Above

- “17 There shall be no harlot of the daughters of Yisrael, neither shall there be a sodomite of the sons of Yisra’el. 18 You shall not bring the hire of a harlot, or the price of a dog, into the House of YHWH your Elohim, for any vow: for even both these are an abomination unto YHWH your Elohim.” HEBREW ROOTS VERSION
- “17 There shall be no whore of the daughters of Yisrael, nor a sodomite of the sons of Yisrael. 18 You shall not bring the hire of a whore, or the price of a dog, into the Bayit of יהוה your Elohim for any vow: for even both these are abominations to יהוה your Elohim.” RESTORED TRUE NAME EDITION.
- “17 There shall be no prostitute of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. 18 Thou shalt not bring the hire of a harlot, or the wages of a dog, into the house of Jehovah thy God for any vow: for even both these are an abomination unto Jehovah thy God.’ AMERICAN STANDARD VERSION.

Next our Scripture Commentary.

SCRIPTURE COMMENTARY

A commentary on Wayiqra (Leviticus) 26:2. We have entitled this portion; “Sanctuary of time”.

“You shall guard My Shabbats, and reverence My Kadosh-Place: I am יהוה.”

The Hebrew people have been keeping the Shabbat for more than 4,000 years and they certainly can tell us some things about the Sabbath. It is a Shabbat idiom among Jewish people to say that, “*the Shabbat keeps us and not us the Shabbat.*” Hence, the Hebraism in the words of Yeshua, “*And He said to them: The Sabbath was made for a son of man, (and not a son of man for the Sabbath.)*” Mark 2:27 The Jewish people also believe that the Shabbat is “*a foretaste of the days of the Messiah.*” As we keep it, we experience a foretaste of the world to come the *Olam Haba* in this world the *Olam Hazeah*. *Shabbat Shalom!* This is a greeting and salutation that one hears echoing over Israel every Friday and Saturday. When spoken, it is a prophetic proclamation announcing the coming day of rest, the Shabbat rest that YHWH established after He completed His work. The Jewish people understand this call to mean, to come into His presence, to Mount Zion, to enter into His rest, into an eternal blessing. Jewish people see the Shabbat as a time of **spiritual renewal**. Because “rest” is not defined in the Scripture the Rabbis tried to spell out what ‘rest’ is. They took their lead from the work that was required to build the tabernacle that the Israelites brought with them during their journey from Egypt to Canaan. Thus, they deduced 39 categories of work which they call “*Malakha.*” These laws are designed to keep what they call “Holy Space” in one life by keeping you from the ordinary, the everyday and elevating you to a more spiritual plane. It is designed to strip you of your essentials and getting you down to the basics of life. It is what Rabbi Abraham Joshua Heschel, considered to be one of the great Rabbis of the 20th Century, calls a “*sanctuary of time or a cathedral in time.*” This is a period in which you stop trying to change your world and simply strive to be in harmony with it.

Next our Inspirational Quote.

INSPIRATIONAL QUOTE

“One man’s candle is light for many” Talmud on Shabbat.

SOURCE

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