

TEACHING LETTER

**NMZ**

ISSUE

4-6

# ISSUE FOUR

## 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.

### Qorintyah Bet (2 Corinthians) 5:21

#### NKJ Versus Restored Version

<u>NKJ Version:</u>	<u>Restored Version:</u>
“21 For He made Him who knew no sin <i>to be sin for us</i> , (1) that we might become the righteousness of God in Him.”	21 For Him who had not known sin He was made a <u>sin-offering</u> (1), because of us, that we might become the righteousness of YHWH in Him.

#### Flaw in the NKJ Version

A word mistranslation at (1) in the NKJV above. The Aramaic: חטיאת the Aramaic cognate of Hebrew חטאת meaning either “sin” or “sin offering” (as in Shemoth (Exodus) 29:14). The Greek translator wrongly translated this word “hamartia” (sin), with its more common meaning of “sin” giving the absurd reading that Moshiach became “sin”. Notice the words (*to be*) in italics the NKJV text which were inserted by the translators, similarly the American Standard Version as well as most traditional English Bibles render the verse in this manner, curiously the NIV have inserted a footnote by hamartia, stating “Or, be a sin offering”. The Aramaic New Testament does not show this reading:

הוּ גִיר דְּלֵא יִדַע הָא חַטִּיָּתָא מְטַלְתְּכוֹן חַטִּיָּתָא עֲבָדָה דְחַנּוּן נְהוּא בְּה וּדְיִקוּרָא דְאֵלֵהָא

Here we can clearly see that Shaul (Paul) is using a very common Hebraic term (chatta'ah or chatta'th) which is translated 182 times as "sin" and 116 times as "sin offering" in the TaNaK (Torah-Neviim-Ketuvim/the Old Testament).

The fact is we do not have any other witness in Scripture to say that Mashiach became sin, but, we have plenty of evidence in both TaNaK and Brit Chadasha (Renewed Covenant) that Moshiach became a sin offering: The absurdity of this translation in the NKJV makes the Messiah appear to have suffered many times since the commencement of the world which is precisely what Ivrim (Hebrew) 9:26 says He did not do; *“But if it were this way, it would have been needed from the beginning of the creation of the world, to suffer many times. And behold at the end of the world, He appears once: in which He will sacrifice Himself, a sacrifice for the atonement of iniquity.”* The truth is ‘He did no sin; neither was any deceit found in his mouth.’ Kepha Alef (First Peter) 2:22 ‘For in dying, he died for sin once; and in living, he lives to Elohim.’ Romiyah (Romans) 6:10 “Be therefore imitators of Elohim as beloved children: And walk in love; as the Moshiach also has loved us and has given up himself for us, an offering and a sacrifice to Elohim, for a sweet aroma.” Ephsiyah (Ephesians) 5:1-2

Other Versions of 2 Corinthian 5:21 in Support of the Restored Version Above

- “21 For Him who had not known sin, because of you, He was made a sin-offering, that we might become by Him, the righteousness of Eloah” HEBREW ROOTS VERSION;
- “21 God made this sinless man be a sin offering on our behalf, so that in union with him we might fully share in God’s righteousness” COMPLETE JEWISH BIBLE and,
- “21 For He has made Him to be the sin sacrifice for us, who knew no sin; that we might be made the tzedakah of יהוה in Him” RESTORED TRUE NAME EDITION.

Next our Scripture Commentary.

## SCRIPTURE COMMENTARY

A commentary on Tehillim (Psalm) 61:21. We have entitled this portion; “The Torah of the Jealous husband”.

*“They gave Me also gall for My food; and in My thirst they gave Me vinegar to drink.”*

Did you know that the Torah of the Jealous husband Bamidbar (Numbers) 5 required that if a husband suspected that his wife was committing adultery, she was made to drink the water of bitterness to determine her innocent or quilt. There is more than meets the eye in this verse. The verse is actually a prophecy about the Messiah. Yeshua was made to drink “gall” mixed with vinegar (Mattityahu (Matthew) 27:34, Yochanan (John) 19:28). In so doing He fulfilled the Torah of the jealous husband and the words of King David, *“They gave Me also gall for My food; and in My thirst they gave Me vinegar to drink.”* Tehillim (Psalm) 69:21 When Yeshua cried out “it is finished” He used the Hebrew word “kalah” which all translators know means “accomplished” but what is not explained by Bible expositors is that there is a secondary meaning to the word which most Hebrew teachers know. In Hebrew hermeneutics on the remez or hint level, it means bride! At His last moment Yeshua was identifying Himself with the person of the adulterous wife in Bamidbar 5! In a number of passages in the TaNaK (Hebrew Scriptures) YHWH always call Yisra’el His wife in spite of her adulteries (Hoshea (Hosea) 2:2, Yeshayahu (Isaiah) 54:1, Yirmeyahu (Jeremiah) 31:31-32) and Yeshua is depicting himself as this adulterous wife of YHWH in order to accomplish the redeeming role of YHWH.

In his commentary on Tehillim (Psalm) 69:21 Rabbi Moshe Yoseph Koniuchowsky said this;

*“Psalm 69:21 was referred to by both Messiah and John in the Good News according to John. But the meaning is far deeper than that. Those at the execution stake misunderstood Him, even as do the antimissionaries to this day. He was not merely fulfilling a verse of Scripture in verse 21. The significance is far greater. According to Numbers 5, His final thoughts at the time of His death were about His bride. He was dying for Yisrael. As such the cry “I thirst,” was more than a fulfillment of a single verse. It was a heartfelt cry of agony, in that He desired to buy back – to redeem, and to be with, His bride. According*

*to Numbers 5, He needed to drink the water of bitterness, or vinegar in order to drink the bitter water demanded for a bride to drink in the Torah (instruction) regarding "A Jealous Husband." In the death of Messiah, He, the Righteous Bridegroom, became the unrighteous bride, and therefore in order for His belly to swell, as did the unfaithful woman's in Numbers 5, He had to drink the bitter water, or water of bitterness. Not only does Yahshua completely fulfill Psalm 69:21, He more importantly fulfills the "Law of a Jealous Husband," when the husband knows, or suspects that his wife has been unfaithful. When crying out "it is finished" (tetelestai in the Greek of John 19: 30) in Hebrew, He actually cried kalah, meaning in the pashat/literal "accomplished," but in secondary application, or in the remez/hint level meaning "bride." The Hebrew word for "finished" is kalah, the same word as "bride." the Restoration Scriptures Page 545.*

Next our Inspirational Quote.

## INSPIRATIONAL QUOTE

"I do not want merely to possess a faith; I want a faith that possesses me" Charles Kingsley (1819-75).

## SOURCE

A teaching by kohen-navi Theodore Meredith of [nomanszone.org](http://nomanszone.org)

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

# ISSUE FIVE

## 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.

### Genesis (Beresheeth) 41:16

#### NKJ Versus Restored Version

<u>NKJ Version:</u>	<u>Restored Version:</u>
“16 So Joseph answered Pharaoh, saying, “It is not in me; (1) God will give Pharaoh an answer of peace.””	“16 And Yoseph answered Pharaoh, saying “ <u>Apart from me Elohim will not</u> (1) give Pharaoh an answer of shalom.””

#### Flaw in the NKJ Version

(1) A Text corruption. The Masoretic Text has בלעדֵי אֱלֹהִים יֵעָגָה אֶת שְׁלוֹם פְּרִיעָה “It is apart from me; Elohim will give Pharaoh an answer of peace.” However, the Samaritan Pentateuch as well as the copy found among the Dead Sea Scrolls has “Apart from Elohim Pharaoh will not receive an answer of shalom” which is in agreement with the Greek LXX. These are two contradictory versions, both cannot be true. Since the DSS Scrolls and LXX predate the Masoretic text then the former must be the correct version. In any case Yoseph understood the gift he possessed was unique in Egypt, therefore he would not have said “it is not in me” rather he would have said “apart from me”. In a literal understanding he told Pharaoh that without him, Elohim will not give Pharaoh the peace he seeks. In order words “I am part of the package of my interpretation, without me there is no deliverance for your kingdom.” Also notice that the words “it is” in italic in the NKJV translation, which means that it is not in the original!

#### Other Versions of Genesis 41:16 in Support of the Restored Version Above

- “16 And Yosef answered Pharaoh, saying, It is apart from me (1). Elohim will give Pharaoh an answer of peace” HEBREW ROOTS VERSION;

The HRV commentary (p.63) notes

- (1) Masoretic Text: “It is apart from me; Elohim will give Pharaoh an answer of peace.”  
 בלעדי אלהים יענה את שלום פרעה in close agreement with the Peshitta Aramaic:

Do you think, perhaps, that apart from Eloah I am able to give Pharaoh an answer of peace? דלמאסבד אנת בלעי אלהא נענא שלםא לפדעון ; However the Samaritan Pentateuch as well as the copy found among the Dead Sea Scrolls has “Apart from me Elohim will not give Pharaoh an answer of peace” (in agreement with the Greek LXX) or “Apart from Elohim Pharaoh will not receive an answer” בלעדי אלהים לא יענה את שלום פרעה.

- “16 And Yoseph answered Pharaoh, saying, It is not in me (1) Elohim shall give Pharaoh an answer with shalom” RESTORED TRUE NAME EDITION and,

The RSTNE commentary (p.38) notes

- (1) An alternative translation according to the DSS and the LXX: “Apart from me, Elohim will give no answer concerning the welfare of Pharaoh.”

- “16 And Joseph answereth Pharaoh, saying, 'Without me -- God doth answer Pharaoh with peace” YOUNG’S LITERAL TRANSLATION.

Next our Scripture Commentary.

## SCRIPTURE COMMENTARY

A commentary on Beresheeth (Genesis) 5:1-3. We have entitled this portion; “Ahdahm’s first wife.”

*“1 This is the book of the generations of Adam, in the day that Elohim created man. In the likeness of Elohim made He him; 2 Male and female created He them, and blessed them, and called their name Adam, in the (SAME) day when they were created. 3 And Adam lived a hundred and thirty years and begot a son in his own likeness, after his image, and called his name Shet.”*

Adam may have had a first wife! In Jewish writings, from the 8th–10th century *Alphabet of Ben Sira* and thereafter, it mentions Lilith as Ahdahm’s (Adam’s) first wife, who was created at the same time (on Rosh Hashanah) and from the same earth as Adam. This contrasts with Chavah (Eve), who was created from one of Adam’s ribs. The belief was greatly developed during the middle Ages, in the tradition of Aggadic Midrashim, the Zohar, and Jewish mysticism. For example, in the 13th century writings of Rabbi Isaac ben Jacob ha-Cohen, Lilith left Adam after she refused to become subservient to him and then would not return to the Garden of Eden after she mated with archangel Samael. The resulting Lilith legend is still commonly used as source material in modern Western culture, literature, occultism, fantasy, and horror. You will not find Lilith directly mentioned in the creation story of Genesis but she is clearly there between the lines of Genesis. When YHWH created Adam in His image the way that the text is worded in Genesis shows that YHWH created man in a pair on the same day as He did with all of His other creations - both male and female on the same day - in this case on the sixth day (Genesis 1:31), then Elohim rested on the Seventh day. Adam’s union with his first wife resulted in the birth of Shet\* who also had two wives. (\*Genesis 5:5-6 mentions that Seth had more children later, most likely from (an) other women he later married owing to the long duration of his lifespan – 912 years!). In the case of Chavah the text indicates that she was created later, most likely on the Shabbat or the seventh day. This time YHWH created Chavah from the flesh of Adam and it was during his Shabbat sleep; a great thing for Adam because when He awoke on the first day of the week YHWH brought Him his new wife. According to Jewish teaching Lilith left the garden due to a dispute she had with her husband and she made her abode outside of the garden. The story goes like this: “*After YHWH created Adam, who was alone, He said, 'It is not good for man to be alone.' He then created a woman for Adam, from the earth, as He had created Adam himself, and called her Lilith. Adam and Lilith immediately began to fight. She said, 'I will not lie below,' and he said, 'I will not lie beneath you, but only on top. For you are fit only to be in the bottom position, while I am to be the superior one.'* Lilith responded, ‘We are equal

*to each other inasmuch as we were both created from the earth on the same sixth day.' But they would not listen to one another. When Lilith saw this, she pronounced the Ineffable Name YHWH and flew away into the air.*" Interestingly there is also a Christian tradition of the story of Lilith. The meaning of the name of Lilith is apparent in Isaiah 34:14 where it is translated as night creature or monster because she gave into her evil inclination and refused to return to Adam. This explains why in Genesis 3:16, YHWH suddenly warns Chavah not to control, manipulate and emaciate the man— i.e., a warning not to follow in the ways of Lilith, Adam's first wife. Lilith after she had left the garden had many lovers (Satan and the fallen angels) and begat demons or evil spirits. Contrary to popular thought fallen angels are not demon spirits but may be the offspring of evil angels. We know some animals take on the spirit of demons.

Next our Inspirational Quote.

## INSPIRATIONAL QUOTE

"The greatest thing a father can do for his children is love their mother." Edward Louis Cole

## SOURCE

A teaching by kohen-navi Theodore Meredith of [nomanszone.org](http://nomanszone.org)

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# ISSUE SIX

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### Mishle (Proverbs) 10:6

#### NKJ Versus Restored Version

<u>NKJ Version:</u>	<u>Restored Version:</u>
“10 <u>Divination</u> (1) is on the lips of the king; His mouth must not transgress in judgment.”	“The Kings lips must speak with divine counsel and his mouth must not give an unjust judgement:”

#### Flaw in the NKJ Version

(1) A word corruption. This is an awful translation of the Hebrew word **קֶסֶם** (Qesem) that is used here because it indicts Melech Shlomo (King Solomon) of divination, a word we understand in the English language to mean witchcraft and this is certainly not the intention of the Hebrew here. Melech Sholmo wrote his proverbs as ideals for civil rulers, but he never proposed that kings should use witchcraft which is against Devarim (Deuteronomy) 18:10. The intention of the verse is to set a rule for civil rulers that they must not judge without the counsel of YHWH and Shlomo warns to do so is to error in their judgement. The translations below seem to have this intention in mind.

#### Other Versions of Proverbs 10:6 in Support of the Restored Version Above

- “10 When a divine revelation is on a king's lips, he cannot voice a wrong judgment” GODS WORD TRANSLATION;

- “10 The king speaks with divine wisdom; he must never judge unfairly” NEW LIVING TRANSLATION and,
- “A divine decision is in the lips of the king; His mouth should not err in judgment” THE AMERICAN STANDARD BIBLE.

Next our Scripture Commentary.

## SCRIPTURE COMMENTARY

A commentary on Devarim (Deuteronomy) 4:31. We have entitled this portion; “YHWH is an El of grace.”

*“For ייחיד” your Elohim is an El of rachamim, He will not forsake you, neither destroy you, nor forget the brit of your ahvot, which He swore to them.”*

Grace is perhaps the most misunderstood word in the Scriptures. Grace is theologically defined as the undeserved acceptance and love received from another, especially the characteristic attitude of YHWH providing salvation for sinners, what Christian theologians call unmerited favour. Favour in Hebrew is the word *Chen* or *Chanan*. Favour in Greek is the word *Charis* where we get the English word charity. Another similar word in the Greek is *Eleos*. There are 70 instances of *Chen* in the TaNaK and 233 in the Brit Chadashah (Renewed Covenant). Interestingly *Chen* does not equal *Charis/Eleos*, in other words they don't mean the same thing. Let me explain, *Charis* does mean “unmerited favour” as grace is understood. *Charis* like *Chen* means charm, beauty, lovely and favour. It never means to be set free or liberated through undeserved kindness or favour. The actual word for grace in Hebrew is *Chesed*. In many passages in the TaNaK (like the above), the word *Racham/Rachamin* is used which means mercy – the understanding of the word Grace. A prime example of Grace in the Torah is (Beresheet) Genesis 6:8 “But Noah found grace in the eyes of YHWH.” Greek however, has only one word *Charis* to describe both favour and grace. Now if *Charis* were used with its grace meaning the result is; 251 instances in the TaNaK and 50 instances in the Brit Chadashah but if it is used with its favour meaning. There are 70 instances of *Chen* in the TaNaK and 233 in the Brit Chadashah (Renewed Covenant). Thus, there is actually far more grace in the Hebrew Scriptures than in the Renewed Covenant. David Biven (a Modern Hebrew scholar) commented on this topic saying, “*What Christians think of when they read the word grace is something close to the sense that chesed carries that is (YHWH) unmerited favor.*” What he is saying the word Grace more often in the Brit Chadashah means *Chen* (charm, beauty, lovely and favour). In most places where *Charis* appears in the Brit Chadashah it should be understood as *Chen* in the Hebrew and not *Chesed*. The confusion was created when the King James translators used in the TaNaK *Chen* to mean grace and *Chesed* to mean favour. The unfortunate result of this confusion is the attitude that the “Old Testament” is a book of law, judgement and war and the “New Testament” is a book of grace, love and peace. The Marcion heresy that sprang up in the 2<sup>nd</sup> Century that taught the “God” of the Old Testament was not the “God” of the “New Testament” created this dichotomy of the Old and the New, which attitude continues to stain the mind of many believers that see the TaNaK as a book of Law and not Grace. Mercy or grace is synonymous with the Torah. In the above passage YHWH tells He is the Elohim of Grace.

Next our Inspirational Quote.

## INSPIRATIONAL QUOTE

“I am not called to be successful but faithful” Mother Teresa.

## SOURCE

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