

The Flesh and Blood of Moshiach

By Rabbi Levi bar Ido / B'nai Avraham

Rom 5:14 -But death reigned from Adam even until Moshe, even over those who had not sinned in the likeness of the transgression of the Torah of Adam, who was the likeness of him who was to come. **HRV**

Php 2:7-8 -but He emptied Himself, having taken the nature of a slave, having come to be in the likeness of people, and having been found in appearance as a person, He humbled Himself, having become obedient to the point of death-even of death of a stake.

This teaching will attempt to give the Torah student the keys of understanding so they may settle in their own mind the debated subject that has recently been spreading among the *Netzarim*. Could Yahshua be tempted? Could He have transgressed the Torah? Was Yahshua both fully Elohim and fully man? Later in this study we will look at an ancient Aramaic text of this passage in **Philippians** to see the wording of verses 7-8 in chapter 2. This passage in Aramaic clearly shows the emptying of the Divine Life Soul or *Nefesh* of *HaMoshiach*. Also, we must be aware that the *TaNak* clearly teaches that YHWH does have a soul (*Nefesh*).

- **Lev 26:11-12** *And I will set My tabernacle among you, and My soul shall not abhor you. And I will walk among you, and will be your Elohim, and ye shall be My people.*
- **Isa 1:14** *Your new moons and your appointed seasons My soul hateth; they are a burden unto Me; I am weary to bear them.*

These two witnesses from the *TaNak* prove that YHWH has a Divine *Nefesh* in some sort of Divine “blood”. Yahshua *HaMoshiach* emptied His Divine *Nefesh* with its Divine “blood” and exchanged it for the “blood” of a man, thus taking on Himself a human *nefesh* with blood, howbeit perfect blood. This mirrors the creation of the First Adam, who had innocent /perfect blood before he transgressed the commandment of YHWH concerning eating from the fruit of the Tree of Knowledge of Good and Evil.

The man, Yahshua, was the vessel/tabernacle or “container” chosen to hold the Soul of *HaMoshiach*. Even though Yahshua had a human *nefesh* as the Word made flesh, He emptied Himself of His Higher Soul-consisting of the *Ruach*, *Neshamah*, *Yechidah*, and the *Chayah*¹. The Word (the Messiah) then walked in this world through the man Yahshua. His explains why He had such miraculous powers of healing, prophecy, and knowing the hearts of men. This was the anointing of the Messiah.

You ask, “How then could Yahshua, being Elohim, be tempted to sin because **Ya’akov 1:13** teaches that Elohim cannot be tempted by evil, but yet **Ivrim 4:15** teaches Yahshua was tempted in all points like as we are?” Is this a contradiction in Scripture, and how do we reconcile these two passages?

- **Jas 1:13-15** *Let no one say, being tempted--'From Elohim I am tempted,' for Elohim is not tempted of evil, and Himself doth tempt no one, and each one is tempted, by his own desires being led away and enticed, afterward the desire having conceived, doth give birth to sin, and the sin having been perfected, doth bring forth death.*
- **Heb 4:15** *for we have not a chief priest unable to sympathize with our infirmities, but one tempted in all things in like manner--apart from sin;*

The key of understanding is that Yahshua was not *Ayn Sof*. Unfortunately most people call *Ayn Sof*² by the false title “G-d”. Yahshua was not “G-d” but He was *Elohim*. Yahshua was made in the image of *Elohim* with the *Ruach HaMoshiach* in Him and upon Him. The Divine Soul (*Nefesh*) of *HaMoshiach* was exchanged for that of a man and placed into Yahshua through His physical blood because the Torah teaches:

¹ The student is referred to the teaching concerning the parts of the human soul posted at www.bnaiavraham.net

² *Ayn Sof* is the unknowable, undefinable, without limit or end, and uncharacterizable. It is limitless Being and Existence. No thought can grasp *Ayn Sof*. At the level of *Ayn Sof* nothing else exists.

- **Lev 17:11** For the life of the flesh (Nefesh in Hebrew) is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life.

This Divine *Nefesh* of the Messiah gave up the position of glory in the heavens and willingly took on a human *nefesh*. When *Moshiach* emptied Himself of the Divine *Nefesh*, He was given the gift of free will or choice as a man. He could choose good or evil, sin or righteousness, and also feel and identify with all the weaknesses of mankind. Yahshua had the *Nefesh HaMoshiach* and physical blood, proving He had the soul of a man. THIS IS WHAT WAS TAUGHT BY RAV SHAUL AND THE OTHER TALMIDIM.

- **Php 2:5-11** Have this mind in you, which was also in Yahshua HaMoshiach: who, existing in the form of Elohim, counted not the being on an equality with Elohim a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the stake. Wherefore also Elohim highly exalted him, and gave unto him the name which is above every name; that in the name of Yahshua every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Yahshua HaMoshiach is YHWH, to the glory of Elohim the Father.
- Who as He was in the likeness of Eloah, did not consider it presumptuous to be an equal of Eloah .But He emptied His nefesh and took on the likeness of a servant, and was in the likeness of the sons of men and was found in fashion like a son of man. And He humbled His nefesh and became obedient unto death, even the death of the gallows. Because of this, Eloah also highly exalted Him, and gave Him a Name which is greater than all names. **HRV Version-Dr .James Trimm**

As stated above, the First Adam had perfect blood because he was formed from the perfect dust of the earth, which is called the womb of *Malchut*. Yahshua *HaMoshiach* (the Second Adam) also had perfect blood like the First Adam. IF HE DID NOT HAVE THE BLOOD OF A MAN HE COULD NOT ATONE FOR THE SIN OF THE FIRST ADAM. IF HIS BLOOD WAS TAINTED WITH THE FRUIT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, THEN MOSHIACH COULD NOT OFFER THOSE WHO HAVE INHERITED THE TAINTED BLOOD OF THE FIRST ADAM AFTER HE SINNED. The sin of man (Adam), require someone to enter this world without the tainted blood of the rebellion. THE ONLY SOLUTION IS THE FORMATION OF A PERFECT SOUL WITHIN A CLOSED WOMB (BARREN) PROTECTED FROM THE SIN OF ADAM.

The Messianic prophecy in **Yeshayahu 9:7** contains this mystery in the Hebrew text.³

- **Isa 9:7** To the increase of the princely power, And of peace, there is no end, On the throne of David, and on his kingdom, To establish it, and to support it, In judgment and in righteousness, Henceforth, even unto the age, the zeal of YHWH of Hosts doth this.

The Masoretic text took the Hebrew word *L'marbeh* (to increase) and interpolated it in the **Targum Yeshayahu** as “great pride”. In trying to protect a hidden mystery in this word, they covered up the closed MEM (ם) in the Hebrew word ל ם ר ב ה and placed a regular MEM (ן) in its place. The original text used a closed MEM in the middle of the word *L'marbeh* (a closed MEM is only used at the end of a word). The closed MEM represents a closed womb or belly filled with waters and the powers of reproduction. The closed MEM is the fountain of Life for the fetus. The closed MEM also speaks of the arrival of the Messiah.⁴ It alludes to the part of the rule of Elohim which is concealed to man. It also can mean the first Word of **Bereshith** –In the Beginning.

This secret is revealed in the name *Makom* (place) מ ק ם (notice it contains both the open and closed MEM). YHWH is called *Makom* because He fills all Creation yet no one knows His Dwelling Place, it is concealed. It also refers to Moshe and the Messiah. The open ן refers to מ ם (Moshe) because he revealed the Torah on a level that man could perceive and understand. The concealed Torah is revealed by the Messiah (ן ע י ם) who is represented by the closed MEM - ם .

³ The Alef-Bet by Rabbi Ginsberg pg.198

⁴ The Alef-Bet by Rabbi Ginsberg pg.195

In a discussion concerning whether Yechezkyahu was the Messiah spoken of in this verse, the Talmud records the following:

- *Of the increase 5 of his government and peace there shall be no end.*⁶ R. Tanhum said: Bar Kappara expounded in Sepphoris, Why is every mem in the middle of a word open, whilst this is closed? 7 — The Holy One, blessed be He, wished to appoint Hezekiah as the Messiah, and Sennacherib as Gog and Magog; 8 whereupon the Attribute of Justice 9 said before the Holy One, blessed be He: 'Sovereign of the Universe! If Thou didst not make David the Messiah, who uttered so many hymns and psalms before Thee, wilt Thou appoint Hezekiah as such, who did not hymn Thee in spite of all these miracles which Thou wroughtest for him?' Therefore it [sc. the mem] was closed.¹⁰ Straightway the earth exclaimed: 'Sovereign of the Universe! Let me utter song before Thee instead of this righteous man [Hezekiah], and make him the Messiah.' So it broke into song before Him, as it is written, From the uttermost part of the earth have we heard songs, even glory to the righteous.¹¹ Then the Prince of the Universe¹² said to Him: 'Sovereign of the Universe! It [the earth] hath fulfilled Thy desire [for songs of praise] on behalf of this righteous man.'¹³ But a heavenly Voice cried out, 'It is my secret, it is my secret.'¹⁴ To which the prophet rejoined, 'Woe is me, woe is me:¹⁵ how long [must we wait]?' Talmud –Sanhedrin 94a

The profound secrets of the Torah are kept in the womb above and in the womb of the earth below. It follows the pattern of the new creation that is conceived in the upper womb of the heavens and grown in the womb below.

- Psa 139:14-16 *I will give thanks unto thee; for I am fearfully and wonderfully made: Wonderful are thy works; And that my soul knoweth right well. My frame was not hidden from thee, When I was made in secret, And curiously wrought in the lowest parts of the earth. Thine eyes did see mine unformed substance; And in thy book they were all written, Even the days that were ordained for me, When as yet there was none of them.*

Blood does not come from the mother. The mother never exchanges her physical blood with the fetus in her womb. Her blood brings all the nutrition to the baby and also takes away the waste material. It is the mother who provides the “red” color to the blood as she is the one who oxygenates the cells. So, the blood of the mother has no other connection to the soul within her womb. The growth of blood cells begins when the white part of the bone marrow and the structure of the bones come from the father’s genes. It is the sperm of the father that creates the bone, and from the bone, stem cells are created. In Hebrew there is an interesting wording in Shemot 24:10:

- *And they saw the Elohim of Yisrael; and supporting His feet with great stability and strength thee appeared to be a brilliant white sephirah attribute, and standing above it, a pillar of strength as a BONE or a very strong body with its substance or essence like limbs, as ritually pure as heaven.[amplified wording from Hebrew]*

The Memra (Word) of the Messiah is the Middle Pillar of the Tree of Life. It appears as the “bone” of heaven.

- John 6:54-55 *he who is eating my flesh, and is drinking my blood, hath life age-during, and I will raise him up in the last day; for my flesh truly is food, and my blood truly is drink;*

Since blood is produced in the bone, and the “Bone of heaven” is the Word, and the Word was made flesh, the above teaching from our Master makes sense. We are to eat His words (the Torah) and drink His blood, which is His *Nefesh*, thus exchanging our “Adamic blood” with fresh “blood” that comes from *Moshiach*, which originates from the “Bone of heaven”. We become part of His mystical Body in this world which has a spine (the bone that supports the skeleton) and its limbs or branches.

- Gen 2:23 *And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'*

This saying by Adam alludes to the Bride of Moshiach.

- **Eph 5:30** because we are members of His body, from His flesh and from His bones.

Adam Kadmon⁵ fashioned Himself an image made in His likeness. However, this formation of Adam did not come through the physical conjunction of male and female. Adam is cognate to *adom* (red), the least broken ray of the spectrum of the pure ray of Light; which means man (Adam) is the nearest revelation of Elohim on earth. Adam is also related to *domeh*, likeness. Adam is actually the representative or alter ego of the Creator. It is very interesting that when we add up the sum of the spelling of the Hebrew letters of YHWH – יהוה – the sum of the 10 Hebrew letters of the Name in its *milut* form (alluding to the 10 Sefirot) is 45, which is the exact sum of the word Adam - אדם .

- **Luke 3:38**; the son of Enosh, the son of Shet, the son of Adam, the son of Eloah

In the minds of the ancient Jewish sages, the *ruach* of Adam existed before the creation of the earthly Adam and was preexistent to the whole creation.⁶ Philo spoke of the *Logos*:

- “According to this there is a double form of man’s existence: for Elohim created a heavenly Adam in the spiritual world and an earthly one of clay for the material world. the earthly Adam came first into view, although created last. The first Adam was of flesh and blood and therefore subject to death-merely a living soul; the second Adam was a life-giving spirit-a spirit whose body, like the heavenly beings in general, was only of a spiritual nature...Messiah, as the Midrash remarks is, on one and, the First Adam, the original man who existed before creation, his spirit being already present. On the other hand, he is also the Second Adam in so far as his bodily appearance followed creation, and inasmuch as, according to the flesh, he is the posterity of Adam...With Philo the original man is an idea: with Paul he is the personality of Yahshua.” **Jewish Encyclopedia, Vol.p.181-182.**

This quote from Philo holds a key to what Rav Shaul wrote concerning the resurrection.

- **1Co 15:45 -49**: So also it is written, `The first son of man (Adam) became a living nefesh, and the last Adam, a quickening spirit. But the spiritual was not first, but the natural and then the spiritual. The first son of man was dust that was from the earth. The second man was YHWH from heaven. As that one of dust is, so also are those from dust. And as that one who is from heaven is, so also are those from heaven. And as we have worn the likeness of that one who is from dust, thus we will wear the likeness of that one who is from heaven. **HRV**
- **Rev.1:17-18**: Fear not; I am the first and the last. Even he who is alive and was dead, and behold I am alive forever and ever. Amen.

We read further in the Jewish Encyclopedia from a section quoting from the **Clementine Homilies and Recognitions**:

- “... he (the man who accepts the concept that the *ruach* of Moshiach was the First Adam) would act most piously if he should say that He alone has it who has changed His form and His name from the beginning of the world, and so appeared again and again in the world until, coming into his own times...He shall enjoy rest forever.” **Jewish Encyclopedia ,Vol. 1,pg.182**⁷

⁵ Also known as Tzachtzachot (Splendors).It is the concept of Ayn Sof’s Will and is the interface between Ayn Sof and the finite creation. It is at the level of Yechidah. Adam Kadmon alludes to the purpose of all creation. The first thought ingredient of creation was Adam (mankind).

⁶ Jewish Encyclopedia, Vol.1, pg.181

⁷ The hint is that Adam was anointed as the Messiah by virtue of the Ruach HaMoshiach Who is called the Heavenly Man, Adam Kadmon, and the Original Man. This was taught by the first and second century Elcesaites, Sampsaeans, Ossenes, Netzerim, and Ebionites. Adam lost this anointing (the Shekinah) because of sin and took on flesh as an earthly man.

If the First Adam was made a living soul brought forth from the womb of *Malchut* without the help of any physical seed of man, could it be that the Second Adam would follow in the same pattern? I believe this truth answers all the controversy concerning the conception of the Messiah.

Since the need for perfect blood to perform the *tikkun olam*, only a virgin birth could make sense that Yahshua was the embodiment of *Adam Kadmon* who had come into the world. The Word made flesh would not need the intervention of a human sperm since its conception would come from the *Ruach*.

According to *Kabbalah* the *Ruach* is in *Tiferet* (the Middle Column) Who then impregnates *Malchut* through *Yesod* (the *Tzaddik*) which is the organ that delivers the seed (the Word). If the *Ruach* of *Tiferet* (male) enters the womb of *Malchut* (female) through *Yesod* (the male organ), then there is no reason why Miryam could not have been the physical womb of *Malchut*. The reality is that the impregnation was heavenly not earthly. It happened on a mystical level between *Adam Kadmon* above and His Bride. The virgin birth could be explained as a newly conceived spiritual life made physical and implanted in a woman's physical womb. This technique would guarantee the transfer of the perfect blood from the Soul of Elohim to the Soul of the Word, made flesh. The virgin birth could take place in this manner and not violate the Torah.

Further proof of the virgin birth of the Messiah can be found in the *Zohar* in a discussion on the formation of Adam, who was both male and female when he was created. Read the following excerpt from the *Zohar* concerning the formation of Adam.

- *Herein is a profound mystery, viz. that the Archetypal Adam took shape and form without the co-operation of the Female, but a second Man was engraved and formed from the seed and energy of the first within a female. Archetypal Adam took shape and bodily image out of the substance of the Future World without the conjunction of male and female [see Matt.22:30]. Certain letters materialized within a measured outline, and the mystery of Adam was formed and shaped in them [Yochanan 1:14], these letters having proceeded in a direct line in their proper order from the mystery of primeval light [I Am the Alef and the Tav]. Only when the Female came to him with her adornments, and they turned face to face, was a desire conceived whereby within the Female [Malchut] a likeness of Adam was conceived and shaped. This was within the Female [Malchut], but not so the first Adam, who was formed within the measured outline, as already said. A corresponding process took place on earth. We read: "And Adam knew his wife Eve, and she conceived and bare Cain" (Gen. IV, 1). Together with Adam's energy it was that which had been left of the ape element in her that produced Cain. Therefore of Cain's birth it does not say, "And he begat" but "she bare a son". The reason for its saying of Abel also, "And she again bare his brother Abel", is that, although he was conceived of the Masculine side, yet the Accuser weakened Adam's power and energy. **Shemot, Sec.2,167b***

Adam Kadmon fashioned for himself an image, made in His likeness. The formation of Adam did not come about through the physical joining of a male and female—thus the First Adam was made a Living Soul brought out of the womb of *Malchut* without the need of a father's physical seed. Why couldn't the Second Adam follow the exact same pattern?

The virgin birth makes sense since perfect blood was needed for the *Tikkun Olam*. Yahshua was the incarnation of the Archetypal *Adam Kadmon* who had come into this world. The Word made flesh would not need any human sperm from a human male to be conceived. The conception would be from the *Ruach*. The *Ruach* is in *Tiferet* Who impregnates *Malchut* through *Yesod*, which is the organ that delivers the Seed of the Word. We can know see that Miryam could be the physical womb of *Malchut*. This impregnation took place on a higher spiritual plane between *Adam Kadmon* and His Bride. The virgin birth then would be a newly conceived spiritual life made physical and implanted in the womb of a maiden. This would guarantee the perfect blood from the Soul of Elohim to the Soul of the Word made flesh.

Thus, the *Logos*, the *Memra*, or the *D'var* is a manifestation of the Ten Sefirot, which is also known as Elohim. The Word comes alive because of *Adam Kadmon*, the Heavenly Man, or the Original Man. The Ten Sefirot is the original image of Adam and from this archetype of Adam there was a mirror image in the earthly Adam.

Yahshua, as the Second Adam, had his feet in *Malchut* and His head in *Keter*. He began the process of *Tikkun Olam* that the First Adam damaged by his fall. Yahshua reconnected earthly Man with *Adam Kadmon*, the Adam Below with the Adam Above (Elohim). Yahshua grew in stature into the same spiritual dimension that was enjoyed by the First Adam before he fell.

The Second Adam atoned for the sin of the First Adam. The First Adam's transgression contaminated the blood of all mankind. Because Yahshua was faithful in fulfilling His role as *HaMoshiach*, He was made the Mediator between man and Elohim (**1 Tim. 2:5**).

The man Yahshua was the earthly garment of the Torah (Word). Yahshua was the expression of the *Nefesh Tiferet*, the Son of Yah. We do not worship the garment so we do not worship or pray to the man Yahshua. We distinguish between the garment and the Soul Life within the garment, between the Image and the Essence. We pray to our Father in the Heavens, Who has a *Nefesh*, and that *Nefesh* is the Will of *Ayn Sof*, called *Adam Kadmon*. The body is in subjection to the head, so the *Nefesh* is subject to the Will. We honor the Soul by respecting the Body of Messiah and showing reverence to Yahshua, the Garment of the Soul.

- *Since through Man (Adam) death, and through Man (Adam) resurrection of dead. As for in Adam all die, so also in Messiah all will be made alive.* **1 Cor.15:21-22**
- *"The Torah, however, contains in all its words supernal truths and sublime mysteries."* **Rabbi R. Simeon**