

Aramaic Deity Discoveries



Sermon Delivered on Shabbat 2-12-05
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Delivered Live at B'nai Yahshua Synagogue North Miami Beach Florida.

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A Preview: The Difference between "Master" and "LORD"

One of the most confusing things about the Greek New Testament is dual usage of "Kurios" as both LORD (YHWH) and Master (Messiah). Let's recall the words of Dean Dana at the beginning of this book: After all, only the Peshitta boldly declares, "for today in the city of David there has been born for you a Savior, who is YHWH the Messiah" (Luqa 2:11). All other versions keep you guessing as to who the 'Master' is. Indeed, Dean is 100% correct here, as the guesswork on the Greek side is quite unconscionable.

Continuing his point though, Luke 2:11 is far from an isolated instance:

Therefore I want you to understand that no man speaking by the Spirit of Eloah calls Y'shua accursed; and that no man can say that **Y'shua is the MASTER (YHWH)** but by the Holy Spirit. 1 Corinthians 12:3 (Lamsa, cross-referenced by Andrew Gabriel Roth)

For to this end even Messiah both died and came back to life, and rose to be **YHWH** both of the dead and the living.

Romans 14:9 (Lamsa, cross-referenced by Andrew Gabriel Roth)

For Eloah sent the word to the children of Israel, preaching peace and tranquility by Y'shua the Messiah; **he is YHWH of all**. Acts 10:36 (Lamsa, cross-referenced by Andrew Gabriel Roth) To us there is one Eloah, the Father, from whom comes every thing and by whom we live; **and one YHWH, Y'shua the Messiah**, by whom are all things, and we by Him. 1 Corinthians 8:6 (Lamsa, cross-referenced by Andrew Gabriel Roth)

In all these cases, the key word is "MarYah", which is the Aramaic cognate for "YHWH". In fact, "MarYah" is a kind of contraction, jamming two separate words into one. Since "mar" means "Master" and "Yah" is the singular form of "YHWH", the term actually parses out as "The Master YHWH". Therefore, in these and many other places, the Peshitta New Testament leaves no doubt that Y'shua is in fact what Colossians 2:9 teaches, the full embodiment of the Godhead. Now, in terms of how we can have a divine Messiah but maintain the absolute oneness of YHWH simultaneously, that discussion will have to wait for later.

For now, our focus here is on the fact that other times Y'shua's humanity is also being referenced:

And said the apostles **to Our Master**, "Increase to us faith!"
Luke 17:5 (Younan Peshitta Interlinear Version)

And if anyone should ask you are loosing it thus, say to him, "**Our Master** needs it".
Luke 19:31 (Younan Peshitta Interlinear Version)

This is one of two forms of address that indicate Y'shua's humanity. In the case of Luke 17:5, the narrator is assuming that anyone reading his work is a believer, which is why he says "the apostles said to Our Master", meaning Luke's Master/Master is the same as that of his audience. In Aramaic, "Our Master" is *Maran* and this is the cause of the odd phrase Paul gives in 1 Corinthians 16:22, or "Maran Atha" (Our Master come), which is simply transliterated into Greek from an Aramaic document. Obviously also, "Our Master needs it" in Luke 19:31 is conjugated that was because it represents Y'shua's instructions to his followers.

The other kind of human address to Y'shua is here:

And answered Thomas to Him, "**My Master**, and my Eloah."
John 20:28 (Younan Peshitta Interlinear Version)

This verse sometimes creates confusion because it captures the moment that "doubting Thomas" finally believes. As a result, the expectation is that "Master" in English translations must then mean THE LORD, or YHWH. However, this is not the case. The

main thing that Thomas is converted to is the divine side of Messiah, referenced by the phrase *Alahi*. In Aramaic, *Alaha* is the equivalent of *Eloah* in Hebrew, or the singular form of *Elohim*. To turn *Alaha* into a first person possessive of "my" then you drop the final "a" and substitute "i". So, what Thomas ends up saying is acknowledging both the human and divine sides of Messiah, with Mari/My Master to the former and Alahi/My Eloah to the latter.

By this point though the reader may well ask, "That's all fine and good, but what does it have to do with the Gospel of Mark?" The answer is right here:

And answered Y'shua and said while teaching in the Temple, "How do the scribes say that the Messiah is the son of David? For David spoke by the Holy Spirit (and) said that 'YHWH said to My Master [Mari], sit on my right until I place your enemies (as) a footstool under your feet?' Since David calls Him 'my Master', then how is he his son?" And all of the crowds were gladly hearing Him.

Mark 12:35-38 (Younan Peshitta Interlinear Version, cross-referenced by Andrew Gabriel Roth)

So once again we see that the Peshitta does a great job at clearly delineating who is Master and who is. So once again we see that the Peshitta does a great job at clearly delineating who is Master and who is LORD. The use of *MarYah* here as YHWH though sometimes obscures an important lesson:

The use of the word *Adonai* in Psalm 110:1 creates confusion because sometimes it is used to designate YHWH and other times a mere man! In fact the Masoretes replaced YHWH with *Adonai* 134 times, but in other places, like the above passage, let Tanakh stand with readings of *Adonai* as a man. As it turns out also *Mar* and *Adon* are cognates of one another in their respective dialects. Therefore, what would read as "my Master" in Jerusalem (*Adonai*), would simply substitute the Babylonian equivalent to reflect the dialect of the Jews who translated Tanakh into their vernacular as *Mari*.

In that context, David is writing that YHWH spoke to "his Master", or the Messiah that would come from his loins. The tricky part here is that Y'shua is pointing out that Messiah, while a descendant of David, is also superior to David!

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The First Nazarene Yisraelite Hymn

When New Testament scholars attempt to tease history from the writings that speak to the original Nazarene Yisraelite movement, a few scant lines in Philippians are often proffered as evidence of being the earliest of the "new hymns". What is often overlooked however is how profoundly and spiritually deep the original Aramaic of these verses really are:

Haw d'khad aytohi badmota d'Alaha
He who, while he existed in the very form of Eloah

La hwa khetopya ksheshbeh hedah d'aytohi pekhma d'Alaha
This thought is not robberous (blasphemous) - that he is the equal of Eloah,

Ela napsheh sareq w'demota d'abdeh neseb
Rather that he emptied himself, and the image of a servant he took

w'hwa b'demota d'banisha
And became in the image of sons of men

w'basekama ashtekh aikh barnasha
And found in form like a man

w'mekekhn napsheh wastemeh aidma l'mota din d'zaquipa
And he humbled himself, and became obedient up to the point of death - the death of the cross

mittil hana ap Alaha asegiy ramremeh
For this reason also Eloah exalted Him

And gave Him a name greater than all names
D'b'shemeh d'mitir min kul shmeh-in

D'b'shmeh d'Eshoa kul brokh tekop
That by the name of Y'shua every knee will bow

D'b'shmaya w'b'araa w'deletkhat min araa
Of those that are in Heaven and on earth and under the earth

w'kul lishan nawda d'**MarYah** haw Eshoa Meshikha
And every tongue will confess that **YHWH** is Eshoa Meshikha [Yahshua the Moshiach]

L'shubkha d'Alaha abohi
To the glory of Eloah His Father

Philippians 2:5-11 (Paul Younan personal translation; transliteration by Andrew Gabriel Roth)

Now while it can be argued that the Greek gives pretty much the same gist as the Aramaic does in this case, there are deeper details in the latter that the former simply does not have at the plain textual level. For example, the Aramaic reads: **This thought is not robberous (blasphemous) - that he is the equal of Eloah.** However, according to the NASB, the Greek reads for the same verse as follows: Who did not regard equality with Eloah a thing to be grasped.

Why the difference? The answer has to do with putting the emphasis on what the Catholic and Protestant churches would later call, "the mystery of the Trinity". The mangled Greek almost seems to be saying, "For Godhead issues, I really can't say". Alternatively, the Aramaic says it is *not blasphemous* to grasp this truth. In other words, divinity of Messiah is a Jewish ideal enshrined in Torah that has to be rightly understood, and Paul is not "robbing" from the truth that came before. Therefore, from Paul's view as Jew, this is where his study of Scripture has led him. It is not a mystery at all, but rather the result of hard work and diligently searching the sacred text.

Although having said that many will counter, "You make a man out be Eloah. That is surely *not* Jewish and the reason why Paul is anathema and apostate from Torah." In that case though we have to ask who these critics are. Are they anyone less than the direct spiritual descendants of the Pharisees that denied Messiah in the first place? **Is it really the case that we make Y'shua out to be Eloah or is it the reverse, where we say Eloah can take on the mantle of flesh as Y'shua if it is His will? One is idolatry, and the other affirms the omnipotence of the Almighty.** The critics will no doubt howl again, saying flesh limits YHWH, but I must counter back that the prohibition against taking on the appearance of flesh is also a limitation of His power.

That being the case, the issue then shifts to not *if* YHWH could do this but *would* He do this if it were His will and there was clear Torah precedent for it? As we will see later on, the answer to that question is a resounding yes...

And they shall look upon **Me ALEP TAF** whom they have pierced, and they shall mourn for **Him** as one mourns for an only son. **Zahcharyah 12:10**

Therefore, in Zechariah's case, the placement of **ALEP TAF** leaves no doubt whatsoever that it is YHWH receiving the action of piercing, and yet they mourn for **Him (Messiah)** as an only son! That fact alone clearly proves that YHWH is somehow pierced and yet He does not die, but it also shows that His son does! But then, if the son can die, how is

he "equal" with YHWH who can never die? The answer is in understanding the difference between "equal" in Aramaic and English.

According to the 1st Nazarene hymn the divine eternal preexistence of Moshiach is not blasphemous theology. Here are some key quotes from our sages showing that is what was taught in Judaism before Yahshua arrived. Judaism not only rejected Yahshua they rejected their own teachings about Moshiach regarding His divinity and existence in heaven prior to His coming. Here's some of what they taught.....

Eternal Divine Moshiach

“The concept of the preexistence of the Messiah accords with the general Talmudic view that holds that ‘the Holy one, blessed be He, prepares the remedy before the wound’ (B.Meg.13b).By this token, of course, the preexistence of the Messiah means that the exile of Israel (the wound) was predetermined by [Yah] in the very six days of creation.” *The Messiah Texts, Raphael Patai, pgs.6-17*

“From the Beginning the Son of Man was hidden, and the Most high has preserved Him...” *1 Enoch 62:7*

“And his name is Head of Days-Ere the sun and the signs were created, ere the stars of heaven were made, His name was named before the Adonai of Spirits.” *1 Enoch 48:2-3*

Metatron (Aramaic word meaning Guardian)

YHWH said to Moses, “Come up unto YHWH”; THIS IS METATRON.HE IS CALLED BY THIS NAME METATRON, BECAUSE IN THIS NAME ARE IMPLIED TWO SIGNIFICANT FACTS WHICH INDICATE HIS CHARACTER. HE IS ADONAI (MASTER) AND EMISSARY (SHALIACH).There is also a third idea implied in the name Metatron; it signifies “keeper” for in the Aramaic language a keeper is called “*Materat*”, and because he is keep(or preserver of the world, He is called “The Keeper of Israel”. From the significance of his name, we learn that he is Adon over all which is below; because all the hosts of heaven, and all things upon the earth, are put in his headship and his hand.” *Targums on Ex.20:1, 24:1, p.114, Col.1, Amsterdam Edition.*

He is according to the Zohar one of the three manifestations of Elohim.The “middle pillar of Elohim”, as tradition states, he is also called “The Son of Yah”!

The middle pillar is Metatron, Who has accomplished peace above, and the glorious state there.” *Zohar, vol.3, p.227, Amsterdam Edit.*

Better is a neighbor that is near, than a brother far off. This neighbor is Middle Pillar in Elohim, which is the Son of Yah.” *Zohar ,vol.2,p.115,Amsterdam Edition*

“To keep the way of the tree of life. (Gen.3:24).Who is THE WAY to the tree of life? It is the great Metatron, for He is THE WAY to that great tree, to that mighty tree...” *Zohar, Amsterdam Edition,vol.2, Exodus p.51*

“Metatron bears the Tetragrammaton (YHWH): for **Ex.23:21** says, ‘My Name is in Him.’ *Targ.Yer. to Ex.24:1, also Sanh.38b Talmud* The Gematria in the word METATRON] equals 314 .This is the very same Gematria as SHADDAI .Also, Metatron is said to mean “the palace” (*metatron*) and to be connected with the Divine Name “place” MaQoM.

“IN THE BEGINNING was THE WORD (Memra/Miltha)...”Yochanan 1:1
More on miltha next week!

Aramaic word MEMRA

“By the Word of YHWH were the heavens made, and all their host by the breath of His mouth.”Tehillim 33:6

The *Targums* of Judaism also teach a “divine” Messiah. Someone who would be more than a mere man. They teach a Moshiach that is the **WORD-Memra of YHWH**: In **Gen. 19:4** the *TaNak* has: “And YHWH rained brimstone and fire upon Sodom and upon Gomorrah, from YHWH, from the heavens.” The Hebrew grammar here indicates that one YHWH rains fire from another YHWH. But *Targum Jonathan* substitutes "The Word of YHWH" for the first of the two YHWH's as follows: “And the Word of the YHWH caused to descend upon the peoples of Sodom and Gomorrah, brimstone and fire from the YHWH in heaven.”

Shemot (Ex.) 24:1a(YHWH is speaking, see **Ex. 20:1-2**) Now He [YHWH] said to Moshe, "come up to YHWH..."But *Targum Jonathan* paraphrases the speaker in **Ex. 20:1** with the substitution "the **Word [Memra]** of YHWH" in place of "YHWH."
Proving the WORD and YHWH are the same manifestation of the Elohim of Yisrael.

“And the Word of YHWH spoke all these glorious words...” So it would seem that one of these entities called "YHWH" in these passages from the Torah was actually understood by the Targumists (the Jewish Sages) as being the "Word of YHWH." It was, according to *Targum Onkelos*, this Word of YHWH that Avraham trusted in “And Avraham trusted in the Word [Memra] of YHWH, and He counted it to Him for righteousness.
Targum Onkelos Gen. 15:6

Avraham prayed in the Name of the Word of YHWH: “And Avraham worshipped and prayed in the name of the Word [*Memra*] of YHWH, and said, "You are YHWH who does see, but You cannot be seen." (*Jerusalem Targum Gen. 22:14*)Note that here Avraham prays "in the name of the Word of YHWH" to the YHWH who "cannot be seen." Here two YHWHs are very apparent. Avraham is praying in the name of the Word of YHWH but is praying to the YHWH who cannot be seen. This idea is reinforced elsewhere as follows: “And Hagar praised and prayed in the name of the Word [*Memra*] Of YHWH who had revealed **Himself** to her.” (*Jerusalem Targum Gen. 16:3*)

This "Word of YHWH" was, according to Targum Jonathan, the Creator: "And the Word [Memra] of YHWH created man in his likeness, in the likeness of YHWH, YHWH created, male and female created He them." (*Targ. Jonathan Gen. 1:27*) This idea is also put forward in the *Jerusalem Targum*: "And the Word [Memra] of YHWH said to Moses: "I am He who said unto the world 'Be!' and it was: and who in the future shall say to it 'Be!' and it shall be." And He said: "Thus you shall say to the children of Yisrael: 'I Am' has sent me to you." (*Jerusalem Targum Ex. 3:14*) The Fragmentary Targum of the Torah also expresses that the Word of YHWH was the Creator: The first night, when the "Word of YHWH" was revealed to the world in order to create it, the world was desolate and void, and darkness spread over the face of the abyss and the "Word of the Master" was bright and illuminating and He called it the first night. *Fragmentary Targum Ex. 12:42*

That the Word of YHWH was the Creator can also be seen in the TaNaK itself: "By the Word of YHWH were the heavens made, and all the hosts of them by the Spirit of His mouth". **Ps. 33:6**

The Word was also the covenant maker. For example the Noachaic covenant was between the Word and all mankind: "And YHWH said to Noah, "This is the token of the covenant which I have established between My Word [Memra] and between all flesh that is upon the earth". *Targum Onkelos Gen. 9:17*

The Word also made the Avrahamic covenant as *Targum Onkelos* also paraphrases: "And I will establish my covenant between My Word [Memra] and between you" *Targum Onkelos Gen. 17:7*

The Word of YHWH was also the giver of the Mosaic Covenant and the Torah as the *Jerusalem Targum* makes the Torah benefactor "the Word of YHWH" in **Shemot. 20:1**. It was to the Word that Yaakov turned to for deliverance: Yaakov said: "My soul does not wait for salvation such as that wrought by Gideon, the son of Yoash, for that was but temporal; neither Samson, which was only transitory; but for that salvation which You have promised to come, through for a salvation like that of Your Word unto Your people, the B'nai Israel; for your deliverance my soul hopes." *Targum Jonathan Gen. 49:18*

That the Word of YHWH is the Savior is expressed elsewhere: "But Yisrael shall be saved by the Word of YHWH with an everlasting salvation By the Word of YHWH shall all the seed of Israel be justified. *Targum Jonathan Is. 45:17, 25*

But I will have mercy upon the house of Yahudah, and I will save them by the Word of YHWH, their Elohim. *Targum Jonathan Hosea 1:7*

"The Memra (WORD) brings Israel nigh unto [YAH] and sits on His throne receiving the prayers of Israel." *Targ. Yer. to Gen.4:7*

“My Shechinah I shall put among you, My Memra (WORD-LOGOS) shall be unto you for a redeeming deity, and you shall be unto My Name a holy people.” *Targ.Yer. to Lev.22:2*

“The Memra will roar to gather the exiles” *Targ.Hos.11:5VIII-30*

“In the Memra the redemption will be found.” *Targ.Zech.12:5*. By studying these Targums from the Jewish sages, we can come to the conclusion that they knew the Memra (WORD) was deity and a personification of the WORD of YHWH.

“By belief, we understand that the ages were prepared by the WORD-MEMRA of Elohim, so that what is seen was not made of what visible.” **Ivrim 11:3**