



KOL SHOFAR

Transforming Lives by Renewing Minds

Vol. 6 Number 3 Po Box 556, Ottumwa, IA. 52501 USA Rabbi Levi bar Ido Editor
Tel. 641-682-0217 Fax 641-682-1212 email bnaiavraham@hotmail.com

One Mediator!

By Rabbi Levi bar Ido/B'nai Avraham

Many people, both Yehudi and Ephraimite do not have any problems accepting a mediator in their everyday lives. Why, then, do “religious-minded” people object to a mediator in their spiritual lives? To the Jew the concept of a mediator is unnecessary. The idea of mediation implies that man is inadequate to approach Elohim by virtue of his own effort and righteousness. It implies there is a gap between us and Elohim that we cannot bridge by our own efforts. To the Ephraimite, the concept of mediation reminds them of Romanism and a privileged priesthood that forgives sin and administers Elohim’s grace to man.

We must ask ourselves the question: What do the Scriptures, sages and writings reveal about the person of the *Moshiach* (Moshiach) and His role as a mediator or intercessor? Is the concept of a mediator only to be found in the “Church” or is it a role found in the *TaNak* and other writings by the sages of old? Is the concept of a mediator “un-Jewish” and not found in the Torah? Let us examine some of the evidence and arrive to a scholarly conclusion.

Yahweh our Righteousness

First it is clear that according to the views of the *Hasidim* the *Moshiach* is a person, not just an office, spirit, or age.

- “THE MOSHIACH IS A PERSON. THE HASIDIM NEVER ACCEPT THE NOTION OF A MESSIANIC AGE APART FROM A PERSONAL MOSHIACH. Encyclopedia of Hasidim by Tzvi M. Rabinowicz pg.312

The *Moshiach* was thought to be the Son of Elohim Who would be called YHWH *Zidkenu*. *Moshiach* would be Yisrael’s righteousness and His Name would be YHWH!

- Who was it that ascended into heaven, and came down again? Who gathered the wind in His fists? Who bound the waters in a garment? Who set up all the ends of the earth? What is His Name and what is His Son’s Name, if thou knowest it? Mishle (Prov.) 30:4 Lesser
- ⁴Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son’s name, if thou knowest? JPS
- The name of *Moshiach* was contemplated, for it is written, His name existeth ere the sun (Ps. LXXII, 17) Midrash Rabbah Gen.1:4
- Rab Huna counted amongst the seven Names of *Moshiach* also: YHWH *Zidkenu* [Jer.23:6]. Midrash Mishle 10:21
- ⁵Lo! Days are coming, Declareth Yahweh, when I will raise up to David A righteous Bud, and he shall reign as king, and prosper, And shall execute justice and righteousness in the land. ⁶In his days, Shall Judah be saved, And Yisraeli abide securely,—And, this, is his name whereby he shall be called Yahweh, our Righteousness. Yirmeyahu 23:5-6 Rotherham

- The Scripture calleth the Names of Moshiach also: YHWH Zidkenu, because He is the Mediator through Whom we shall get the righteousness of YHWH. **R. Joseph Albo of Toledo –Sepher Ikkarim 28:54**
- What is the Name of King Moshiach? To this answered Rabbi Abba bar Kahana: YHWH is His Name, for it is written” This is the Name whereby He shall be called: YHWH Zidkenu. **Midrash Echa 1:51**
- “The name of the King, YHWH is our Vindicator, in Hebrew is a play on the name of Zedekiah, and might suggest that the ideal future king will be named YHWH Zidkenu, the same elements in the name Tzidkiyah in reverse order.” **Jewish Study Bible pg. 972**
- ⁵For YHWH *Echad hu* (there is one Elohim) and there is also *melitz Echad* (one mediator, **Iyov 33:23, Yeshayah 43:27; cf. Devarim 5:5,22-31**), one Moshiach (one arbitrator--**Iyov 9:33**), one *sarsur* (agent) between YHWH and *kol bnei Adam*, the Ben Adam Moshiach Yahshua, ⁶the one who gave his *nefesh* [**Yeshayah 53:10-12**] as a *kapparah*, a *pidyon* (ransom), on behalf of all. **1 Tim.2:5 OJBC**

The Role of a Mediator is a Torah Truth

This concept of a mediator is objected to by Yehudim who teach that no mediator is needed between Elohim and man. But, the *TaNak* reveals how mediators were a central part of Torah and Yisrael from the Beginning. Yisrael, as a nation of *cohanim*, were to mediate between the Elohim of Yisrael and the nations. They were to be the light of the world so the nations might come to YHWH.

- ⁵Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine; ⁶and ye shall be unto Me a kingdom of priests, and a holy nation. **Shemot 19:5-6**

But, when the time came for the people of Yisrael to meet with YHWH, they implored Mosheh to go in their stead as a go-between out of fear. Just as Yeshayahu trembled at the sight of the *kadosh* Elohim, Yisrael trembled at the sight and sounds at Mt. Sinai. Our fore-fathers experienced fear and inadequacy at the thought of meeting Elohim.

- ⁵Then said I: Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, YHWH of hosts. ⁶Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar; ⁷and he touched my mouth with it, and said: Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin expiated. ⁸And I heard the voice of YHWH, saying: Whom shall I send, and who will go for Us? Then I said: 'Here am I; send me.' **Yeshayahu 6:5-7**
- And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off. ¹⁹_(20; -16) and they said unto Moses: 'Speak thou with us, and we will hear; but let not Elohim speak with us, lest we die.' ²⁰_(20; -17) And Moses said unto the people: 'Fear not; for Elohim is come to prove you, and that His fear may be before you, that ye sin not.' ²¹_(20; -18) And the people stood afar off; but Moses drew near unto the thick darkness where Elohim was. **Shemot 20:18-21**

In light of these accounts in the *TaNak*, we learn two things that are very important:

- If we do not need a mediator then Elohim is not what He says He is:” because I YHWH am *KADOSH*” **Wayyiqra 20:26.** If that is a fact, then Mosheh, Yisrael, and Yeshayahu were fools to tremble in His presence. To say that YHWH is less than what He is denies what gives us dignity, hope, and purpose in our lives.
- YHWH is *KADOSH*, but a mediator is not necessary because Elohim does not desire a relationship with man.

Both of these conclusions are **false**. YHWH’ holiness cannot be compromised but yet He does desire a relationship with man. YHWH used Mosheh, *navaim*, *cohanim*, and sacrifices to intercede for His people Yisrael. He has always desired to be reconciled to man.

Everyone Needs a Mediator

The Two-Covenant Heresy teaches that Jews come to Elohim without a mediator but “*Goyim*” approach Him through Moshiach.

Many, taking for granted that the idea of a mediator is un-Jewish/Torah, think Rav Sha'ul brought the role from Gnosticism in order to make his message more palatable to Greeks and Romans.

Although Gnosticism positions various beings between Elohim and man, the idea of a mediator between Elohim and mankind is not only Jewish but inseparable from the history of Yisrael recorded throughout the *TaNaK*. Jewish tradition says that angels mediated at the giving of the Torah on Mount Sinai (Acts 7:53).

- ⁵³"You who received the Torah at the directions of *malachim* and were not *shomer* of it." Acts 7:53

Yahshua's role as mediator of the Renewed Covenant was foreshadowed by Mosheh, who is called the mediator of the *Torah* in Gal. 3:19, but also in this fourth-century Midrash Rabbah:

- ¹⁹Why then the *Mattan Torah*? The Torah was added because of *pesh'a'im*, until the *ZERAH* (Moshiach) should come to whom the *havtachah* had been made (BERESHIS 22:18). Now the Torah was administered through *malachim* (Devarim 33:2; Tehillim 68:18) by the hand of a *sarsor* (middleman/agent--VAYIKRA 26:46; BAMIDBAR 36:13), an *ish benayim*. ²⁰Now the *sarsor*, the *ish benayim*, the *metavvech*, is not for only one, but Elohim *hu echad* (Devarim 6:4). Galatians 3:19-20
- **03316:** 3316 *mesites* mes-ee'-tace from 3319; a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor):--mediator.
- Rabbi Yitzchak said: Our rabbis learned that if a cask is broken [before being delivered to the buyer], it is the middleman who bears the loss. Elohim said to Moses, 'You were the middleman between me and my children; you broke the Tables [of the *Torah*, Exodus 32:19], so you must replace them.' How do we know this? Because it is written, 'Hew two tables of stone like the first ...' [Exodus 34:1]." (Deut. Rabbah 3:12)

A 9th-century *Midrash* says: "Before Yisrael sinned, what does Scripture say of them? 'Before all Yisrael watching, the glory of YHWH appeared like a devouring fire on top of the mountain' (Exodus 24:17). According to Rabbi Abba bar-Kahana, the phrase, 'devouring fire,' means that seven realms of fire seemed to be devouring one another on the mountaintop. And Yisrael looked and felt neither fear nor terror. But after sinning, they couldn't even look at the face of Elohim's intermediary, [Exodus 34:29-35]." (Pesikta Rabbati 15:3) In a footnote to his translation of Pesikta Rabbati, William G. Braude relates the word "intermediary" (Hebrew *sarsur*, rendered "middleman") to Deuteronomy 5:5, where Mosheh said: "I stood between you and YHWH to declare to you the word of YHWH, since you were afraid of the fire and would not go up the mountain." If this is not mediation, what is? According to Webster's Dictionary a mediator is a synonym for an intercessor.

- **Mediator:** noun-1.one who mediates; esp. one who mediates parties at variance 2.A mediating agent in a chemical or biological process. **Mediate:** verb fr. LL- to be in the middle **1:** to interpose between parties in order to reconcile them. **2:** to reconcile differences **1a:** to effect by action as an intermediary **b.** to bring accord out by action as an intermediary.**2a:** to act as an intermediary agent in bringing, effecting, or communicating. **Intercede:** verb: to intervene between parties with a view of reconciling differences: syn. MEDIATE Webster's New Collegiate Dictionary

A mediator is one who stands between two estranged (alienated) parties and seeks to reconcile them.

- ¹⁰For if when we were *oyevim* (enemies) we were reconciled to Elohim through the *mavet* (death) of the *Ben HaElohim* [Moshiach], how much more, having been reconciled and no longer *oyevim*, shall we be delivered by His (risen) *Chayyei (olam)*! Romans 5:10
- ²⁰On behalf of Rebbe, Melech HaMoshiach, therefore, we are emissaries of *shalom* [Yeshayah 27:5; 52:7; Eph. 6:20], as if Elohim were entreating through us: we ask on behalf of Rebbe, Melech HaMoshiach, be reconciled to Elohim. 2 Corinthians 5:20
- ²¹And you, once having been alienated and *oyvim* (enemies) in the mind by *ma'asim hara'im* (evil deeds), ²²yet now Moshiach reconciled in the *Guf* (body) [1:18] of his *basar* [Tehillim 16:9-10] through Moshiach's *mavet* [Daniel 9:26; Yeshayah 53:8-9] to present you, *kedoshim* (holy) and without *mum* (defect, Vayikra 22:20) and without reproach before him, ²³provided you remain in the [correct orthodox] *Emunah* [Faith, the Emunah of the true *Dat haYehudit*], having been founded in it and securely established and not moving away from the *tikvah* (hope) of the *Besuras HaGeulah* which you heard Colossians 1:21-23

A Pseudepigrapha work dating from around the first or second century B.C.E.: “Draw near to Elohim and to the angel that intercedes for you, for he is a mediator between Elohim and man” (**Testament of Dan 6:2**)

Besides Mosheh, the *cohanim* were mediators who presented Yisrael’s sacrifices to Elohim; the prophets were middlemen who spoke Elohim’s words to the people; and the kings of Yisrael were middlemen, ruling Yisrael on Elohim’s behalf and representing them before Elohim. Far from being “un-Jewish/Torah,” human mediation between Elohim and Yisrael is the model in the *TaNak*.

None of this makes Elohim any more distant from each individual. Apparently, the motivation of those who object that the concept of the Moshiach as mediator between Elohim and man is not Jewish is to affirm that a person need not “go through all the red tape” to get to Elohim. I agree 100 % with them! Elohim is near to all who call upon His Name.

- ³²And it shall come to pass, that whosoever shall call on the Name of יהוה shall be delivered: for in Mount Tzion and in Jerusalem shall be deliverance, as יהוה hath said, and in the remnant whom יהוה shall call. **Yoel 2:32**

BUT, there is One Mediator. We address Elohim in the Name of our Master Yahshua; only then is there confidence that Elohim is near to us, hearing our prayers as we *daven*. Why Yahshua the Moshiach? Because, being Himself human He is “near” our humanity; but also Himself being Elohim, He is “near” the Father in a way that we are not because He is the Righteous One.

- ¹⁸No one has ever seen Elohim [**Shemot 33:20**]. It is Elohim the *Ben Yachid* (Who shares the nature of Elohim), it is He, the One being in the *kheyk* (bosom) of HaAv, this one is Elohim's definitive *derush* (exposition). **Yochanan 1:18**
- ¹⁸No one, hath seen, Elohim, at any time: An Only Begotten Elohim, The One existing within the bosom of the Father, He, hath interpreted *him*. **Rotherham**

Yahshua and the Father are *ECHAD* (**Yn 10:30**)

- ³⁰“I and HaAv are *Echad*.” [**Devarim 6:4; Tehillim 33:6**] **OJBC**
- ³⁰I and the Father one are. **Diaglot**

In Him lives the fullness of all that Elohim is (**Col. 1:19**), and He is now “at Elohim’s right hand” interceding for His people (**Ivrim 7:25–8:1**) Yisrael.

- WHAT CAN WE SAY ABOUT THE PERSON OF MOSHIACH? IS MOSHIACH THE *DEMUT* (LIKENESS) OF A HUMAN FORM ON THE *KISSEH* OF YHWH (**YECHZEKEL 1:26**)? IS HE THE *ADAM KADMON* AND MORE? LET *ATAR PANUI MINNEI* (NO PLACE IS EMPTY OF HIM) ¹⁵Rebbe, Melech HaMoshiach is the *demut* (**Bereshis 1:26-27; Php 2:6**) of the invisible Elohim, the *Bechor* [**Tehillim 89:27**], the *Yoresh* of *kol nivrah* (all that is created), ¹⁶because in him were created all things in *Shomayim* and on *ha'Aretz*, the visible things and the invisible things, whether thrones or dominions, whether rulers or authorities, all things through him and for him have been created. (**Tehillim 33:6**) ¹⁷And Moshiach is before all things, and all things in Moshiach have been held together; (**Mishle 8:23-27; 30:4**) ¹⁸and Moshiach is the *Rosh* [**Mishle 8:22; 30:4**] of the *Guf* (body) [**Bereshis 47:18; Tehillim 16:9-10; Yeshayah 53:11; Ivov 19:25-27**], and the *Guf* is Moshiach's Brit Chadasha *Kehillah*; Moshiach is its *Reshit*, the *Bechor* from the *Mesim*, that Moshiach might be in everything pre-eminent, [**Tehillim 89:27**] ¹⁹because Elohim was pleased that all his fullness have its *mishkan* (tabernacle) in Moshiach, ²⁰and through Moshiach to bring *ritztzuy* (reconciliation, cessation of enmity/hostility between a wrathful holy Elohim and sinful men) between all things and himself, having made shalom through the *dahm* of the *kapparah* of the *aitz* of Moshiach [**Devarim 21:23; Yeshayah 52:15; Vayikra 16:15-16**].**Col.1:15-20** **OJBC**
- ¹⁹For it pleased Elohim to have His full Being live in His Son. **JNT**

- ²⁵From which also he is able to completely deliver to *Geulah* and *Yeshu'at* Eloheinu the ones approaching YHWH through him, *als* (since) he has *Chayyei Ein Sof* (Endless Life) and always lives to intercede in *techinnah* (supplication) for them. ²⁶For such was for us indeed a *bekavod* (suitable) *Kohen Gadol*, *chasidei*, *tamim*, *tahor*, *nivdal* from *chote'im* (separated from sinners) and exalted above *HaShomayim*; ²⁷a *Kohen Gadol* who does not have daily need--as do the other *Kohanim Gedolim*--on the one hand, to offer up *zevakhim* for his own *averos*, and then to offer up *zevakhim* for the *averos* of the *Am Berit*. For this *Kohen Gadol* offered up himself, once and for all. ²⁸For the Torah of *Mosheh Rabbeinu* appoints *bnei Adam* as *Kohanim Gedolim*, *bnei Adam* with frailties, but the *dvar HaShevu'ah* [**Tehillim 110:4**], which came later than the Torah of *Mosheh Rabbeinu*, appoints *HaBen* [Ben HaElohim Rebbe, Melech HaMoshiach] who came to *shleimut* (completeness) *l'Olam*. ¹Now the main point of what is being said is this: we have such a *Kohen Gadol*, who has taken his seat *LIMIN YHWH* ("at the right hand of the *kisse* of the *kavod* in *Shomayim*"--**Tehillim 110:1**). **Ivrim 7:25-28, 8:1 OJBC**
- 'Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies, [Tr. note: Binah.] and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand. There is a King below, in the likeness of the King above, who is king over all that is below; and under him there is a Priest who ministers to him: this is he whom we call Michael, the High Priest, who is at the right hand. All this constitutes the true object of faith, that of the side of holiness. **Zohar 2:67b**
- Also the supernal Man derives benefit from the earthly man, who offers there his spirit and soul, and so each kind partakes of its own kind and basis. In the same way the priest who unifies the Holy Name is brought near to the supernal Priest, the Levites with their song rejoice that side to which they belong, and the lay Yisraelites, who offer prayers alongside of the sacrifice, awaken the supernal holy Yisrael. **Zohar 3:241b**
- 'This verse', he said, 'contains the mystery of faith. "Master" is the supreme mystery, the beginning of the supernal Point, the recondite and unknowable. "My Elohim" refers to the still small Voice which is the first subject of interrogation, and is also the supernal Priest. **Zohar 3:193b**
- Hence AARON TOOK AS MOSES SPAKE, AND RAN INTO THE MIDST OF THE ASSEMBLY, AND HE PUT ON THE INCENSE, which belongs to the inner precinct symbolizing the Priest, and so HE MADE ATONEMENT FOR THE PEOPLE AND HE STOOD BETWEEN THE DEAD AND THE LIVING, between the Tree of Life and the Tree of Death. Then the Right Hand drew them near one to another and the plague was stayed. Happy the lot of the priest who has power above and below and brings peace above and below! **Zohar 3:177b**
- **Soncino Zohar, Bemidbar, Section 3, Page 145b** of YHWH of hosts, as we read: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel of YHWH of hosts" (**Malachi II, 7**). Wherewith did the priest merit to be called "angel of YHWH of hosts"?' Said R. Judah: 'As the angel of YHWH of hosts is a priest on high, so is the priest below an angel of YHWH of hosts. The angel of YHWH of hosts on high is Michael the great prince who issues from the celestial Grace (*hesed*) and is the celestial High-priest. So the High-priest on earth is called "angel of YHWH of hosts" by reason that he belongs to the side of Grace.

The Servant and Tzaddik

Isaiah 53:12 prophesies that the Servant of *YHWH* (the Moshiach) will "make intercession for the transgressors". This Servant is identified as the Moshiach by the ancient sages of Yisrael.

- **Isa 53:12** Because of this I will divide to Him with the great, and with the strong He shall divide the spoil; because He poured out His soul to death; and *He* was counted with those transgressing; and He bore the sin of many, and made intercession for those transgressing.
- **06293**: *paga`* paw-gah' a primitive root; to impinge, by accident or violence, or (figuratively) by importunity:-come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, entreat, lay, light (upon), meet (together), pray, reach, run.
- "Behold My Servant Moshiach shall prosper..." **Yeshayahu 53 Targum Jonathan**
- "The prophet says, The Moshiach, the son of David of whom the text speaks"--**Nachmanides 13th Century CE**
- "The prophet calls the King Moshiach my Servant" **Rabbi Sh'lomoh Astruc 14th Century CE**
- "The prophet is speaking of the King Moshiach" **Rabbi Mosheh Alheikh, Rabbi of Sefed, 16th Century CE**

- “The fact is that it refers to the King Moshiach.” **Hertz Homberg (1749-1841)**

Romans 8:34 states that Yahshua is “at the right hand of Elohim ... pleading on our behalf”; and **1 Yn 2:1** that He is “the *Tzaddik*” (“the Righteous One”), who “pleads our cause with the Father.” Other verses stress the universal necessity of approaching Elohim only through him (**Yn 14:6, Acts 4:12, 1 Yn 2:22–23**). This is consistent with the Hasidic view of their Rebbe as a mediator between them and Elohim.

- “But, the Rebbe’s role has another side, for he also serves as a **MEDIATOR** between his followers and Elohim. His long hours at prayer, his special piety and concentration, and his private and public talks are directed toward that end.” **Legends of the Hasidim by Jerome R. Mintz**
- ³⁴Who is there to make *mishpat* to *haresha'a* (condemnation), to make judgment to *Onesh Gehinnom*? It is Moshiach Yahshua who died, rather was *kam litechiyah* (raised to life), who also is at *LIMIN YHWH* (the right hand of YHWH-**Tehillim 110:1**), who also intercedes on our behalf (**Romans 8:26-27**). **Romans 8:34 OJBC**
- ²⁶In the same way, the *Ruach Hakodesh* helps us in our weakness (as creatures: **Romans 5:6**). For as we *daven*, we do not know as we should for what to make *tefillos* (prayers), but the *Ruach Elohim* Himself intercedes on our behalf with labor pang groans, not intelligibly uttered. ²⁷And He who searches the *levavot* knows what is the way of thinking of the *Ruach Hakodesh*, because He intercedes as Elohim would have it on behalf of the *kedoshim*. **Romans 8:26-27 OJBC**
- **Soncino Zohar, Shemoth, Section 2, Pages 61a-61b** AND YHWH SAID UNTO MOSES, BEHOLD I WILL RAIN BREAD FROM HEAVEN FOR YOU. R. Judah quoted here the verse: Blessed is he who considereth the poor: YHWH will deliver him in time of trouble (Ps. XLI, 2). ‘These words’, he said, ‘have been applied to a man who is lying dangerously ill. Such a one is a prisoner of the King-his neck yoked and his feet in chains. On either side warders keep guard over him. His limbs war with one another, and he is unable to eat. But in his helplessness a guardian angel is appointed to watch over him and to intercede on his behalf before the King, recalling all his virtues and any good deed that he may have done. Happy is then the counselor who teaches the afflicted one the way of life so that he may be delivered from judgment and be brought back to his Master; he becomes an intercessor for him above. And what will be his reward? “YHWH will deliver him in time of trouble”.
- “The Holy One’s judgments are forever righteous and all His paths are ways of truth. But. Why is it necessary that these poor little ones, who are blameless and without sin, should die? Where is. Now the true and righteous judgment of the Master of the world? If they must die because of their parents’ sins, then they certainly “have no comforter.” However, the actual fact is that the tears of these “oppressed ones” intercede for and protect the living, and because of their innocence and the power of their intercession. A place is eventually prepared for them such as even the perfect righteous cannot attain to or occupy; for the. Holy One does in truth love them with a special and particular love, He unites Himself with them and. prepares for them a supernal place, very near to Himself. It is concerning such that it is written: “Out of the. mouth of babes and sucklings hast thou founded strength.”**Zohar Shemot Section 2: 113b**
- Another component of the covenant is that Elohim will accept the mediation of an intercessor. He is not bound to comply—in contradistinction to the coercive claims of the pagan magician—for Elohim will reject even the mediation of the most righteous when Yisrael’s sins have exceeded the limit of His forbearance (**Jer. 15:1; Ezek. 14:13–20**). Intercession is, first and foremost, the function of Yisrael’s prophets. Indeed, the only time Abraham is called a prophet is at the precise moment when his intercessory powers are invoked (**Gen. 20:7**). Moses’ main concern, to judge by the narratives of the Exodus and the wandering in the wilderness, is to intervene on behalf of others (e.g., **Ex. 9:27ff. 10:16ff. 34:8–9; Num. 12:11ff. 21:7ff. Deut. 9:16–10:10; Jer. 15:1**). The psalmist singles this out in his eulogy of Moses: “He (Elohim) said He would have destroyed them, had not Moses, the chosen one, stood in the breach before. Him” (**Ps. 106:23**). To “stand in the breach” is for Ezekiel the main function of the prophet (**Ezek. 13:5; 22:30**). **Encyclopedia Judaica CD Rom**
- “The righteous man is the foundation of the world” (Prov. x, 25). Esoterically speaking, the *Tzaddik* is the foundation of the upper world and the foundation of the lower world, and the Community of Yisrael contains the *Tzaddik* from above and from below. The righteous one from this side and the righteous one from that side inherit her, as it is written: “The righteous shall inherit the earth” (Ps. XXXVII, 29).**Zohar 1: 245b**
- The words “For all” refer to the *Tzaddik* (righteous one), who is *Yesod* (foundation of the world)....**Zohar 1:31a**

- **FOUNDATION OF WORLD.** A synonym for the *Tzaddik* (q.v.). RIGHTEOUS (*Tzaddik*). The ninth *Sefirah* also called ‘Foundation’. **Zohar –Definitions**
- ²⁴For Rebbe, Melech HaMoshiach did not enter into a *Kodesh HaKodashim* made by human hands, a mere *tavnit* (pattern, copy) of the true *Kodesh HaKodashim*, but into *Shomayim* itself, now to appear before the face of Elohim for us; ²⁵nor was it so that he may offer himself again and again, as the *Kohen Gadol* enters the *Kodesh HaKodashim* yearly with *dahm* not his own; ²⁶for then it would have been necessary for him to suffer often from the *hivvased tevel* (**foundation of the world**); but now, once at the *Ketz HaOlamim*, he has appeared to put away *averos* (sins) by the *korban* of himself. ²⁷And in as much as it is destined for men to die once and after this comes *HaMishpat*, *HaDin*, ²⁸so he, having been offered up once in order that *HU NASA CHET RABBIM* ("he bore the sin of many"--**Yeshayah 53:12**) and shall appear *sheynit* (a second time) for *Yeshu'at Eloheinu* without reference to chet for those who expectantly *khakeh lebo'o shel* (await the arrival of) Rebbe, *Melech HaMoshiach*. **Ivrim 9:24-28**
- ¹⁹*Al kol panim* (Nevertheless), the solid *yesod* of Hashem stands firm and *zicher* (certain), having this seal: *V'YODA' YHWH ES ASHER LO* ("YHWH KNOWS THE ONES WHO ARE HIS" BAMIDBAR 16:5); **2 Timothy 2:19**
- The “Prince of Peace” is the *Tzaddik*, who brings peace to the world, peace to the House, peace to the *Matrona*.’ **Zohar 3:31a**

The Righteous One inherits this earth, and pours upon it blessings every day, and furnishes it with luxuries and delicacies in his flow. All this is hinted in the words:

- “The prayers of the *Tzaddik* for his followers can achieve that which could never be achieved by the puny efforts of the Hasidim themselves. The *Tzaddik*’s prayers for ‘life, children, and sustenance’ help others to attain these. Through the prayer of the *Tzaddik*, the sick are healed, the Jewish people are saved from persecution and oppression, they are able to earn their daily bread, and they are blessed with worthy sons and daughters. The doctrine of the efficacy of the *Tzaddik*’s prayers is taught in great detail in the work *Noam Elimelekh* by R.Elimelekh of Lejask...The *Tzaddik*’s intervention is effective because his soul can reach worlds where all is sweetness and mercy and where there is no judgment whatsoever. Or, in another version, the *Tzaddik*’s prayers create new worlds in which there has been no degree of suffering.” **Encyclopedia of Hasidim pg.376**
- Rabbi Yosef declared that the *Tzaddik* or mediator is the one who opens the channel between heaven and earth because he “draws the *Ruach Hakodesh* down over mankind”. **The Tzaddik , The Doctrine of the Tzaddik According to the Writings of Rabbi Ya’akov Yosef of Polnoy pg.127 by Samuel H. Dresner**
- By “fruit tree” is meant the tree of the knowledge of good and evil, which put forth blossoms and fruit. “Bearing fruit” is the *Tzaddik*, the basis of the world. “After its kind” means that all human beings who have in them the spirit of holiness which is the blossom of that tree are stamped as being of its kind. This stamp is the covenant of holiness, the covenant of peace, and the faithful enter into that kind and do not part from it. The *Tzaddik* generates, and that tree conceives and brings forth fruit after his kind, i.e. after the kind of the producer, so as to be like him. Blessed he that resembles these his mother and his father. **Zohar 1:33a**

The *Tzaddik* acts as a means by which people rise upwards towards the heaven according to Jewish tradition. He touches the heavens and is transformed and transforms others.¹ How did Yahshua accomplish this: His teachings, healing the sick, His gift of compassion, His attitude towards women, and His exhortations (*musar*²) to Yisrael.

- “Every pleasant tree” refers to the *Tzaddik*; “good to eat” refers to the Central Column, through which He provided food for all, and from which alone the *Tzaddik* is nourished, as the *Shekinah* from him. **Zohar 1: 26a**
- These three letters were afterwards combined to signify “the Righteous one (*Tzaddik*) of the world”, as it is written, “Say of the righteous one that he is good”, because the supernal radiance is contained therein. **Zohar 1:30b**

¹ The Tzaddik, The Doctrine of the Tzaddik by Dresner

² Musar- strong teaching, Rabbi Yosef said musar was an appeal to remind people to return to the King’s table from which they had strayed.

- ¹⁶And, behold, one came and said unto him, **Good Rabbi**, what good thing shall I do, that I may have eternal life? ¹⁷And he said unto him, Why callest thou me good? there is none good but one, that is, יהוה: **Matthiyahu 19:16-17**
- According to another explanation, the “good man” refers to the Righteous one (*Tzaddik*), as it is written, “Say ye of the righteous one that he is good” (Is. III, 10). R. Jose said that it refers to Noah, as it is written, “Noah was a righteous man.” R. Isaac said that it refers to the Sabbath, since the psalm in praise of the Sabbath commences with the words “It is a good thing to give thanks unto YHWH” (Ps. XCII, 2).’ R. Hiya said: ‘It is the *Tzaddik* who produces offspring in the world. Who constitute this offspring? The souls of the righteous, these being the fruit of the handiwork of the Holy One, blessed be He.’ **Zohar 1:60a**
- **THIS IS MY ELOHIM AND I WILL MAKE HIM A HABITATION; THE ELOHIM OF MY FATHER, AND I WILL EXALT HIM. “This is my Elohim” refers to the Tzaddik, from whom blessings emanate on the married state; “Zohar 2:55a** [The Zohar states that the *Tzaddik* is Elohim!]
- The reason is that in the first case the *Koh* (thus) [Tr. note: A name of the *Shekinah*.] is blessed from the *Tzaddik* and *Nezah* and *Hod*, which are called “YHWH of Hosts”, and therefore the message is delivered in gentleness, **Zohar 3:269b**

A *Tzaddik* must be humble. In order to lift people to the heavens, he must first bend low. There is a saying, “One must go down in order to go up.” Yahshua was humble enough to become the ransom for those who break the Torah. Ransom is the price paid to redeem a slave.

- יהוה hath laid³ on him the iniquity of us all **Yeshayahu 53:6b**
- **Soncino Zohar, Shemoth, Section 2, Page 212a** ‘The souls in Lower Paradise, on every New Moon and Sabbath day, go about and ascend to the spot called “Walls of Jerusalem”, where there are a great many chieftains and legions mounting guard, as written: “I have set watchmen upon thy walls, O Jerusalem” (Isa. LXII, 6). They mount up as far as that spot, but do not enter it until their purging is complete. There they prostrate themselves, drink in ecstatically of the celestial radiance, and then return into Paradise. They also at times go forth, roaming about the world and viewing the bodies of the sinners undergoing their punishment. So Scripture says: “And they shall go forth, and look upon the carcasses of the men that have rebelled against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Ibid. LXVI, 24). They continue to roam about, casting their glance on those who are victims of pain and disease, who suffer for their belief in the unity of their Master. They then return and make all this known to the Moshiach. When the Moshiach hears of the great suffering of Yisrael in their dispersion, and of the wicked amongst them who seek not to know their Master, he weeps aloud on account of those wicked ones amongst them, as it is written: “But he was wounded because of our transgression, he was crushed because of our iniquities” (Ibid. LIII, 5). The souls then return to their place. The Moshiach, on his part, enters a certain Hall in the Garden of Eden, called the Hall of the Afflicted. There he calls for all the diseases and pains and sufferings of Yisrael, bidding them settle on himself, which they do. And were it not that he thus eases the burden from Yisrael, taking it on himself, no one could endure the sufferings meted out to Yisrael in expiation on account of their neglect of the Torah. So Scripture says; “Surely our diseases he did bear”, etc. (Ibid. LIII, 4).
- “Since the Moshiach bears ours iniquities which produce the effect of his being bruised, it follows that whoso will not admit that the Moshiach thus suffers for our iniquities, must endure and suffer them for himself. **Rabbi Elijah de Vidas**
- “He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression. He beareth our sins on his shoulder, and may he find pardon for our iniquities. We will be healed by his wound, at that time the Eternal will create him [the Moshiach] as a new creature.” **The Musaf service-Yom HaKippurim, Philips Machzor (20th Century)**
- ⁴⁵For even the *Ben HaAdam* (Moshiach, **Daniel 7:13-14**) did not come to be served but to serve and to give his *nefesh* as a *pedut* ransom [for the *Geulah*] for [in the place of] many.” [**Yeshayah 53:10-11**] **Mark 10:45**

³ Paga in Hebrew-the same Hebrew word for intercede!

- ¹⁷But *Baruch* YHWH (Blessed be YHWH), that you used to be *avadim* (slaves) of (slave-master) *Chet*, but you gave your *mishma'at* (obedience) from the *lev* to the pattern of Torah (the Torah of Moshiach--**Yeshayah 42:4**) to which you were handed over. ¹⁸ Having been set free from *Chet* (sin), you became a servant of the *Tzidkat Elohim* (the righteousness of Elohim). **Romans 6:17-18**

Yahshua was a prophet and thus according to the Torah, a mediator between Yahweh and Yisrael.

- The Hebrew term for a prophet, *navi*, cognate of the Akkadian verb *nabb*, "to call," i.e., "one who has been called," is first applied to Abraham. He merits this title because of his role as intercessor: "But you [Abimelech] must restore the man's wife [Sarah]—since he is a prophet, he will intercede for you—to save your life" (**Gen. 20:7**). The origin of the office of prophecy, according to Deuteronomy, is rooted in the event at Sinai. Since the people were afraid of receiving Elohim's word directly in a public theophany, they requested Moses to "go closer and hear all that YHWH our Elohim tells you... and we will willingly do it" (**Deut. 5:24**). This is corroborated by the personal description of Moses: "I stood between YHWH and you at that time to convey the YHWH's word to you, for you were afraid of the fire and did not go up the mountain" (**Deut. 5:5; cf. Ex. 19:19**). Thus Moses became the spokesman for Elohim to the people.
- The term *navi*, translated in the Septuagint by the Greek word *prophetes* ("prophet"), which means "one who speaks on behalf of" or "to speak for" (rather than "before"), is a "forthteller" and spokesman more than a "foreteller" and prognosticator. He is Elohim's mouthpiece (**Jer. 15:19**); the one to whom Elohim speaks, and who, in turn, speaks forth for Elohim to the people. This, indeed, is the very definition of the prophet's role as found in several places in the Bible. In **Exodus 4:15–16** the roles that Moses and Aaron are to assume before Pharaoh are delineated: "You [Moses] shall speak to him [Aaron] and put the words in his mouth... and he shall speak for you to the people. Thus he shall be your spokesman and you shall be an oracle [*elohim*]." In **Exodus 7:1**, "YHWH replied to Moses, 'See I make you an oracle [*elohim*] to Pharaoh, and your brother Aaron shall be your spokesman' [*navi*]." So, too, in **Deuteronomy 18:18**, "I will raise up a prophet for them among their own people, like yourself. I will put My words in his mouth, and he will speak to them all that I command him." **Encyclopedia Judaica CD Rom**
- Elihu speaks of an angelic intercessor for man (**Iyob 33:23–24**), but the passage is obscure. The subject matter of the Five Scrolls is such that no special significance need be attached to their silence on the subject of angels (**Eccles. 5:5** is hardly relevant). **Encyclopedia Judaica CD Rom**
- Tradition coupled Moses and Samuel as the archetypal intercessors on Yisrael's behalf (**Jer. 15:1**). A striking figure, taken from **Ezekiel 22:30**, is applied to Moses in the post-Exilic **Psalms 106:23**: "He would have destroyed them, had not Moses, His chosen one, stood in the breach in front of Him, to keep His wrath from destroying them." **Encyclopedia Judaica CD Rom**
- ³⁰Then sought I from among them, a man Who could bud up a wall (*gader*) and stand in the breach (*peretz*) before me in behalf of the land So that I might not destroy her, — But I found none. **Yechezkel 22:30**
- ⁵O Yisrael, thy prophets are like the foxes in the deserts. ⁶Ye have not gone up into the gaps, neither made up the hedge for the house of Yisrael to stand in the battle in the day of יְהוָה. **Yechezkel 13:5**
- ¹My *yeladim*, these things I write to you so that you do not commit *averos*. And if anyone does commit *averos*, a *Melitz Yosher* (Advocate) we have with *HaAv*, Yahshua Rebbe, Melech HaMoshiach the **Tzaddik**. ²And he is the *kapparah* for *chattoteynu*, not for ours only, but also for the *kol HaOlam Haze*. **[Vayikra 5:15; Yeshayah 53:10] 1 Yochanan 2:1-2**
- ⁶Rebbe, Melech HaMoshiach says to him, "I am *HaDerech*, *HaEmes*, and *HaChayyim*. No one comes to *HaAv* except through me. **Yochanan 14:6**
- ¹²"And there is no *Yeshu'at Eloheinu* in any other, for there is no other *Shem* under *Shomayim* that has been given among *bnei Adam*, by which it is necessary for you to be spared [the *Mishpat* YHWH in the *Yom HaDin*]." **Acts 4:12**
- ²²Who is the *shakkeran* (**liar**) except the one making *hakhchashah* (**denial**) and claiming that Yahshua is not the Rebbe, Melech HaMoshiach? This one is the Anti-Moshiach, the one making *hakhchashah* (**denial**) of *HaAv* and *HaBen*. ²³No one making *hakhchashah* of *HaBen* has *HaAv*; the one making *hoda'ah* (**confession**) of *HaBen* has *HaAv* also. **1 Yochanan 2:22-23**

- **G720 Deny -arneomai-Thayer Definition:** 1) to deny 2) to deny someone 2a) to deny one's self 2a1) to disregard his own interests or to prove false to himself 2a2) act entirely unlike himself 3) to deny, abnegate, abjure, renounce, disavow. 4) not to accept, to reject, to refuse something offered. Perhaps from G1 (as a negative particle) and the middle of G4483; to *contradict*, that is, *disavow, reject, abnegate*: - deny, refuse.
- **G3670-Confess-Acknowledge-homologeō -Thayer Definition:** 1) to say the same thing as another, i.e. to agree with, assent 2) to concede 2a) not to refuse, to promise 2b) not to deny 2b1) to confess 2b2) declare 2b3) to confess, i.e. to admit or declare one's self guilty of what one is accused of 3) to profess 3a) to declare openly, speak out freely 3b) to profess one's self the worshipper of one 4) to praise, celebrate.

1 Yochanan 2:22-23 makes it very clear that anyone who **denies** the Son of Elohim as the Moshiach is a liar and of the **Anti-Moshiach spirit**. According to Yochanan this person does not have the Father. Anyone WHO OPENLY AND FREELY SPEAKS OF YAHSHUA AS THE SON OF ELOHIM AND THE MOSHIACH HAS THE FATHER! This makes it very clear that if one would convert to Judaism and remain silent about the Moshiach Yahshua, it is a denial and this person has lost any relationship with the Father he had through the Son.

Prophet, Priest, King, Mediator, and Sacrifice

Yahshua the Mediator for man is (1) prophet, (2) priest, (3) king and (4) mediator of the Renewed Covenant with Yisrael, and He is (5) the ransom on behalf of all, bridging the gap we have created between ourselves and Elohim by our breaking the Torah.

- "See, the hand of *YHWH* is not shortened, so that it cannot save; nor is His ear heavy, so that it cannot hear. Rather, your iniquities have made a separation between you and your Elohim, and your sins have hidden His face from you, so that He will not hear." **Yeshayahu 59:1-2**
- ¹⁹And this is the solemn *edut* (testimony) of Yochanan, when those of Yehudah sent *kohanim* and *L'viim* from *Yerushalayim* to him that they might ask him, "*Mi atah?* (Who are you?)" ²⁰Yochanan made *hoda'a* (confession, admission)...he did not make *hakhchashah* (denial) [**Yochanan 18:17**], he made *hoda'a* (confession), and said clearly, "I am not the [Rebbe,] Melech HaMoshiach." ²¹And they asked Yochanan, "What, then? Are you Eliyahu HaNavi? And Yochanan says, "I am not." "Are you the Navi? (**Devarim 18:15,18**) And he answered, "*Lo'* ("No"). **Yochanan 1:19-21**
- ¹⁴Therefore, the *anashim*, having seen what *ot* [miraculous sign] he did, were saying, "This one is *omein* the Navi, Hu HaBah, the one coming into the *Olam Haze*h." [**Devarim 18:15,18**] **Yochanan 6:14**
- ¹⁴Therefore, *als* (since) we have a great *Kohen Gadol* who has passed through *Shomayim*, *Yahshua HaBen HaElohim*, let us hold firmly to the *hoda'ah* (confession) of the *hachrazah* (proclamation) of our *emunah*. **Ivrim 4:14**
- ³⁷Therefore, Pilate said to Rebbe, Melech HaMoshiach, "So you are a *Melech* (King)?" In reply, Rebbe, *Melech HaMoshiach* said, "You say that I am a *Melech*. For this I have been born and for this I have come into the *Olam Haze*h, that I might bear solemn *edut* (testimony) to HaEmes. Everyone who is of *HaEmes* hears my voice." **Yochanan 18:37**
- ⁵For there is one Elohim, and one mediator between Elohim and men, the man Yahshua the Moshiach; ⁶Who gave himself a ransom for all, to be testified in due time. **1 Timothy 2:5-6**

Mediators make the way easier for others. Because Yahshua is without sin, **Isaiah 59:2** does not apply to Him as it does to us, He can help us into the presence of Elohim.

- ¹⁴How much more shall the blood of the Moshiach, who through the eternal Spirit offered himself without blemish to Elohim; purge your conscience from dead works to serve the living Elohim? **Ivrim 9:14**

Yom HaKippurim Mediator

We can approach Elohim because He accepts us as His Righteousness, provided we have put our belief in Yahshua and His Word. The other mediators in the *TaNak* were “types” pointing to Him. The *Kohen Gadol* acted as a mediator for Yisrael on *Yom HaKippurim*. He entered the Holy of Holies alone to implore YHWH for the assembly of Yisrael.

- **From the Rosh Hashanah Machzor:** Merciful and gracious Elohim, I have sinned against Thee, and done what is evil in Thy sight. Have mercy upon me and forgive all my transgressions, trespasses, and sins, through Yehoshua, the Prince of the Presence. THIS HAS NOW BEEN CHANGED TO: May it please Thee, O YHWH Elohim, and the Elohim of our Fathers, that Thou mayest accept it as the mediation through Elijah and Joshua, the Prince of the Presence, the Prince Metatron, and that Thou mayest be filled with mercy towards us. Blessed art Thou, O YHWH Who art merciful...”

In the *Yom HaKippurim Machzor* in the *Oshamnu* prayer, the words are all in the plural or expressing the sins of the whole community. This is because all Yisrael is one body, and every Yisraelite is a member of that body. Since this prayer is in the plural, then each individual has a mutual responsibility among the members.

We then understand that communal worship and prayer require a corporate representative, or a mediator chosen from among the people to represent them before Elohim. In the time that the *Bayit HaMikdash* was in *Yerushalayim*, the *cohanim* served as arbitrators or mediators between Elohim and Yisrael. Today, this is the responsibility of the rabbi or the Cantor during the Days of Awe as they lead the prayers for the congregation.

The focus in the *Yom HaKippurim* Temple service was the sacrifice. YHWH’s attention was on the spotless victim and its ability to bear the sins of Yisrael. The *Kohen Gadol* acted as the representative for all Yisrael as he laid the sins of Yisrael upon the sacrifice and by belief knew they were transferred upon the sacrifice. Between the sinner and the Holy Elohim the guiltless victim became the mediator, so that the eyes of Elohim were not upon the sinner, but upon the offered substitute; and in that the blood of the substitute is offered before Elohim for the sinner, atonement is made for sin.

- ⁷Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. **Tehillim 88:7**
- ³⁶And as Yochanan watched Yahshua walking by, Yochanan says, "Hinei! The Seh HaElohim!" (**Bereshis 22:8; Shemot 12:5-13; Yeshayah 53:7**) **Yochanan 1:36**
- WARNING: WE HAVE A *KOHEN GADOL* OVER THE *BEIS YHWH* IN *SHOMAYIM* AND OURS IS THE TRUE ORTHODOX *EMUNAH*: DO NOT TURN AWAY AND APOSTATIZE AND BECOME *SHMAD* DEFECTORS! ¹⁹Therefore, *Achim b'Moshiach*, having *bittachon* for *haSha'ar laYHWH* (gate to approach YHWH's presence, access of the *tzaddikim*--**Tehillim 118:20**) into the *Kodesh HaKodashim* by *HaDahm HaYahshua*, ²⁰which he opened for us as a *Derech Chadasha*, a *Derech Chayyah*, through the *parokhet*, that is to say, the *parokhet* of the *basar* of Rebbe, Melech HaMoshiach. [**Tehillim 16:9-10; Daniel 9:26; Yeshayah 53:5-12**] ²¹And *als* (since) we have a *Kohen Gadol* over the *Beis YHWH*, ²²let us approach and draw near to YHWH with a *lev shalem*, with full assurance and *bittachon* of *emunah*, our *levavot* having been sprinkled clean (*tehorim*) **Ivrim 10:19-25 OJBC**

Yom HaKippurim is a day to be reconciled to Elohim. But in today’s religious thinking, the focus is upon man, not Elohim. This problem is called “**ethnolatry**” or veneration by a people of themselves and their traditions. Sometimes the people of a certain tribe or a nation become more important than the One Who created us. Pride in people-hood or tribal affiliation instead of reconciliation to YHWH through His Mediator, Yahshua, is a poor exchange.

It is time to return to the precepts of the Scriptures, both the *TaNak* AND the *Brit Chadasha*. The unity we seek as a community will only be a reality after we individually attain reconciliation with the One Who has created us as a people: the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Ya’akov. ㊦

**For a greater understanding of the Son of Elohim order the Tape set “Who is Elohim”
from our on-line store at www.bnaiavraham.net**

**Kol Shofar
Po Box 556
Ottumwa, Iowa 52501
ADDRESS SERVICE REQUESTED**

TO:

SUKKOT 5765 (2004)

SEPTEMBER 29TH - OCTOBER 7TH 2004

SPEND 8 DAYS IN IOWA FOR SUKKOT AT OUR FEAST SITE FOR 2004

**FAMILY ORIENTED FUN, FELLOWSHIP, MUSIC, SIDUR PRAYERS, TEACHING,
TORAH SERVICE!**

**MORE INFORMATION WILL BE RELEASED VERY SOON.
CHECK OUR WEBSITE FOR MORE INFORMATION**

B'NAI AVRAHAM OTTUMWA, IA 52501

www.bnaiavraham.net bnaiavraham@hotmail.com