

A Messianic Site Claims:

THE WORD OF YHVH IS METATRON AKA The Middle Pillar

(Hebrew Roots simply adds "Yeshua" in place of Hashem)

According to the Babylonian Talmud in Sanhedrin 38b, another name for the WORD OF YHVH is Metatron as it is written:

"Once a Min [Nazarene] said to R. Idith: It is written: And unto Moses He [YHVH] said, 'Come up unto YHVH...' [Exodus 24:1] But surely it should have stated: ... 'Come up unto Me!' It was METATRON [who was speaking] he replied, 'Whose name is similar to that of his Master, for it is written: For my name is in him.' [Exodus 23:21]" (Babylonian Talmud, Sanhedrin 38b) 11

According to the writings of Jewish mysticism, Metatron is the "Middle Pillar of the Godhead" and this "Middle Pillar" is the "Son of Yah" as it is written:

"The Middle Pillar [of the Godhead] is Metatron, who has accomplished peace above, according to the glorious state there." (Zohar, Volume 3, Ra'aya Meheimna, page 227, Amsterdam Edition)

"Better is a neighbor that is near, than a brother far off. This neighbor is the Middle Pillar in the Godhead, which is the Son of Yah." (Zohar, Volume 2, Ra'aya Meheimna, page 115, Amsterdam Edition) 12

From http://www.hebroots.org/twohouses_chap7.htm

What does the Zohar actually say?

The Zohar, the holy book of the mystical branch of Judaism called Kabbalah, describes Metatron as "the king of angels" and says that he "rules over the Tree of Knowledge of Good and Evil" (Zohar 49, Ki Tetze: 28:138). **The Zohar also mentions that the prophet Enoch has turned into the archangel Metatron in heaven (Zohar 43, Balak 6:86).** In the Torah and the Bible, the prophet Enoch lives an extraordinarily long life, and then is taken up into heaven without dying, as most humans do: "All of Enoch's days were 365 years. Enoch walked with God, and was no more, because God had taken him" (Genesis 5:23-24). The Zohar reveals that God decided to allow Enoch to continue his earthly ministry forever in heaven, describing in Zohar Bereshit 51:474 that, on Earth, Enoch was working on a book that contained "the inner secrets of wisdom" and then "was taken from this Earth to become a heavenly angel." Zohar Bereshit 51:475 reveals: "All the supernal secrets were delivered into his hands and he, in turn, delivered them to those who merited them. Thus, he performed the mission that the Holy One, blessed be he, assigned to him. One thousand keys were delivered into his hands and he takes one hundred blessings every day and creates unifications for his Master. The Holy One, blessed be He, took him from this world so that he would serve him above. The text [from Genesis 5] refers to this when it reads: 'And he was not; for Elohim [God] took him.'" The Talmud mentions in Hagiga 15a that God allowed Metatron to sit down in his presence (which is unusual because others stood up in God's presence to express their reverence for him) because Metatron is constantly writing: " ... Metatron, to whom was given permission to sit down and write the merits of Israel."

<http://angels.about.com/od/AngelsReligiousTexts/p/Meet-Archangel-Metatron.htm>

An important note here: Buddhism also teaches of a middle path, and pre-dates much of the writings people use as sources. I think this must be taken with a grain of salt.

Sukkot 52a

From a Messy site: When the Jewish Messiah (Mashiach) Yeshua/Jesus returns at His second coming as the Kingly Messiah known as Messiah ben David, the Babylonian Talmud explains in Sukkot 52a that they will mourn because of the slaying of the suffering Messiah known as Messiah be Yosef as it is written:

"What is the cause of the mourning [of Zechariah 12:12] ... it is well according to him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the scripture verse: 'And they shall look upon Me whom they have pierced, and they shall mourn for him as one mourns for his only son.' [Zechariah 12:10]" (Babylonian Talmud, Sukkot 52a) 26

While the Babylonian Talmud in Sukkot 52a does not recognize that the one being slain is the Jewish Messiah (Mashiach) Yeshua/Jesus, the one who is said to be slain in Zechariah 12:10 in the Hebrew text is YHVH when read in the context of Zechariah 12:7-12. Sukkot 52a in the Talmud interprets YHVH in Zechariah 12:7-12 as the suffering Messiah known as Messiah ben Yosef.

So the missionaries then divert your attention to Zechariah 12 to sparkle and dazzle you. See? Obscure extra-biblical texts that in no way, shape, or form indicate, name, or otherwise point to Yeshka, but they quote it in a matter-of-fact style, then bring you back to your Sunday school teachings. It's the master manipulator's dream world because they know you are a sucker and they know if they can show you something obscure then quickly catch your attention with something familiar that your feeble mind will no longer know the difference between the two.

In Isaiah (Yeshayahu) 8:13-14 it is written:

"Sanctify the Lord [YHVH] of hosts ... And he [YHVH] shall be a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel..."

While the text in Isaiah 8:13-14 speaks of YHVH being a sanctuary and a stone of stumbling to both houses of Israel, the Babylonian Talmud in Sanhedrin 38a interprets YHVH in these verses to be the Messiah as it is written:

Sanhedrin 38a

"The son of David [the Messiah] cannot appear where the two ruling Houses of Israel shall have come to an end ... And he [Messiah/YHVH] will become a sanctuary, but to both the houses of Israel..." (Babylonian Talmud, Sanhedrin 38a) 27

Judah and Hezekiah, the sons 6 of R. Hiyya, once sat at table with Rabbi and uttered not a word. Whereupon he said: Give the young men plenty of strong wine,⁷ so that they may say something. When the wine took effect, they began by saying: The son of David⁸ cannot appear ere the two ruling houses in Israel shall have come to an end, viz., the Exilarchate, in Babylon and the Patriarchate in Palestine, for it is written, And he shall be for a Sanctuary, for a stone of stumbling and for a rock of offence to both houses of Israel.⁹ Thereupon he [Rabbi] exclaimed: You throw thorns in my eyes, my children!¹⁰ At this, R. Hiyya [his disciple] remarked: Master, be not angered, for the numerical value of the letters of yayin¹¹ is seventy, and likewise the letters of sod:¹² When yayin [wine] goes in, sod [secrets] comes out.

http://www.come-and-hear.com/sanhedrin/sanhedrin_38.html

Again, here the missionaries dazzle and delight your fancy. Notice at the end of the paragraph where no delusional hebrewrooter will go, or admit to. "When the yayin goes in, the sod comes out." Get a messy to agree and admit they get smarter when they get tipsy and I'll show you their DUI records.

Sanhedrin 98b

Rab said: The son of David will not come until the [Roman] power enfolds Israel² for nine months, as it is written, Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.³

'Ulla said; Let him [The Messiah] come, but let me not see him.⁴

Rabbah said likewise: Let him come, but let me not see him. R. Joseph said: Let him come, and may I be worthy of sitting in the shadow of his ass's saddle.⁵ Abaye enquired of Rabbah: 'What is your reason [for not wishing to see him]? Shall we say, because of the birth pangs [preceding the advent] of the Messiah?⁶ But it has been taught, R. Eleazar's disciples asked him: 'What must a man do to be spared the pangs of the Messiah?' [He answered,] 'Let him engage in study and benevolence; and you Master do both.' He replied: '[I fear] lest sin cause it,⁷ in accordance with [the teaching of] R. Jacob b. Idi, who opposed [two verses] [viz.,] it is written, And, Behold, I am with thee, and 'will guard thee in all places whither thou goest:⁸ but it is written, Then Jacob was greatly afraid and distressed'⁹ — He was afraid that sin might cause [the nullification of God's promise]. Even as it was taught, Till thy people pass over, O Lord.'¹⁰ this refers to the first entry [into Palestine]; till thy people pass over, which thou hast purchased:¹¹ this refers to their second entry. Hence you may reason: The Israelites were as worthy of a miracle being wrought for them at the second entry as at the first, but that sin caused it [not to happen].

R. Johanan said likewise: Let him come, and let me not see him. Resh Lakish said to him: Why so? Shall we say, because it is written, As if a man did flee from a lion, and a bear met him,' or went into the house, and leaned his hand on the wall, and a serpent bit him?¹² But come, and I will shew you its like even in this world. When one goes out into the field and meets a bailiff,¹³ it is as though he had met a lion. When he enters the town, and is accosted by a tax-collector, it is as though he had met a bear. On entering his house and finding his sons and daughters in the throes of hunger, it is as though he were bitten by a serpent!¹⁴ — But [his unwillingness to see the Messiah] is because it is written, Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man [geber]¹⁵ with his hands on his loins, as a woman in travail, and all faces are turned into paleness?¹⁶ What is meant by 'wherefore do I see every geber?' — Raba b. Isaac said in Rab's name: it refers to Him to whom all geburah¹⁷

[strength] belongs.¹⁸ And what is the meaning of 'and all faces are turned into paleness?' — R. Johanan said: [This refers to God's] heavenly family [i.e., the angels] and his earthly family [i.e., Israel,] when God says, These [the Gentiles] are my handiwork, and so are these [the Jews]; how shall I destroy the former on account of the latter?¹⁹ R. Papa said: Thus men say, 'When the ox runs and falls, the horse is put into his stall.'²⁰

R. Giddal said in Rab's name: The Jews are destined to eat [their fill] in the days of the Messiah.²¹ R. Joseph demurred: is this not obvious; who else then should eat — Hilek and Bilek?²² — **This was said in opposition to R. Hillel, who maintained that there will be no Messiah for Israel, since they have already enjoyed him during the reign of Hezekiah.²³**

http://www.come-and-hear.com/sanhedrin/sanhedrin_98.html#PARTb

HOW CAN PEOPLE BE SO RELIANT ON HILLEL, YET NOT KNOW WHAT HE WROTE?

Sanhedrin 98b is a popular text for the messianic to pull out because it certainly sounds like Jesus, no? They clamor for anything that has son of David in it and highjack it as their own. Too bad they never read the whole sentence or passage, because if they did, they'd realize that once again they are nothing but liars. Was Israel occupied for 9 months then Jesus showed up? NO. But, if read quickly, you'd never notice that.