

1 Enoch 46-47 and Daniel 7

The fourth century “Church Father” Jerome writes of the Nazarenes and Ebionites:

What shall I say of the Ebionites who pretend to be Christians? Today there still exists among the Jews in all the synagogues of the East a heresy which is called that of the Minæans, and which is still condemned by the Pharisees; [its followers] are ordinarily called ‘Nazarenes’; they believe that Christ, the son of God, was born of the Virgin Mary, and they hold him to be the one who suffered under Pontius Pilate and ascended to heaven, and in whom we also believe.”
(Jerome; Letter 75 Jerome to Augustine)

Now Ebionites and Nazarenes were two distinct groups with varying beliefs (the Ebionites split off from the Nazarenes round 70 C.E.) but both of these groups were known by Rabbinic Jews as “Minim” or as Jerome calls them in Latin “Mineans”.

According to the Dictionary of the Targumim, Talmud Babli, Yerushalami and Midrashic Literature Marcus Jastrow defines MIN “...sectarian, infidel... a Jewish infidel, mostly applied to Jew Christians”. Jastrow uses the term “Jew-Christians” to refer to Ebionites and Nazarenes although these groups did not call themselves “Christians”.

Many scholars believe that the term MIN began as an acronym for a Hebrew phrase meaning “Believers in Yeshua the Nazarene”.

The Mishna states that the MINIM taught that “There are many ‘powers’ in heaven” (m.San. 4:5). The Gemara to this Mishna records a debate as to how to respond to the minim regarding the plural “thrones” mentioned in Daniel 7:9:

Now, that is satisfactory for all [the other verses], but how explain Till thrones were placed? (Dan. 7:9) One [throne] was for Himself and one for David [Messiah]. Even as it has been taught: One was for Himself and one for David: this is R. Akiba’s view. R. Jose protested to him: Akiba, how long will thou profane the Sh’kinah? Rather, one [throne] for justice, and the other for mercy. Did he accept [this answer] from him or not? Come and hear! For it has been taught: One is for justice and the other for charity; this is R. Akiba’s view. Said R. Eleazar b. Azariah to him: Akiba, what hast thou to do with Aggada? Confine thyself to [the study of] Nega’im and Ohaloth [civil issues]. But one was a throne, the other a footstool: a throne for a seat and a footstool in support of His feet (Is. 66:1).
(b.San. 34b)

Here Rabbi Akiba gets in trouble with the other Rabbis because he ADMITTED that the additional throne was for Messiah! Rabbi Jose said that the “thrones” were for “justice” (GEVURA) and “charity” (CHESED). Of course these are titles of sefirot which are regarded in Kabbalah a typical of the two opposing pillars of the three pillars of the Godhead. Finally the consensus of the Rabbis found that Rabbi Akiba and Rabbi Jose were giving too much away in the debate. They argued that “thrones” were plural to refer to the “throne” and the “footstool” of Isaiah 66:1.

This debate is similarly recorded in tractate Hagigah:

One passage says: His throne was fiery flames; (Dan. 7:10) and another Passage says: *Till thrones were placed, and One that was ancient of days did sit!* (Dan. 7:9) — There is no contradiction: one [throne] for Him, and one for David; this is the view of R. Akiba. Said R. Jose the Galilean to him: Akiba, how long wilt thou treat the Divine Presence as profane! Rather, [it must mean], one for justice and one for grace.¹⁹ Did he accept [this explanation from him, or did he not accept it? — Come and hear: One for justice and one for grace; this is the view of R. Akiba. Said R. Eleazar b. ‘Azariah to him: Akiba, what hast thou to do with Aggadah? Cease thy talk, and turn²¹ to [the laws concerning defilement through] leprosy-signs and tent-covering! Rather, [it must mean] one for a throne and one for a stool; the throne to sit upon, the stool for a footrest, for it is said: The heaven is My throne, and the earth is My foot-rest. (b.Hagigah 14a)

The Zohar identifies these two figures as the Ancient of Days and the Righteous One.

R. Simeon opened his discourse with the text: And I put my words in thy mouth (Is. 51:16). He said: ‘How greatly is it incumbent on a man to study the Torah day and night! For the Holy One, blessed be He, is attentive to the voice of those who occupy themselves with the Torah, and through each fresh discovery made by them in the Torah a new heaven is created. Our teachers have told us that at the moment when a man expounds something new in the Torah, his utterance ascends before the Holy One, blessed be He, and He takes it up and kisses it and crowns it with seventy crowns of graven and inscribed letters. When a new idea is formulated in the field of the esoteric wisdom, it ascends and rests on the head of the “*Zaddik (The Righteous One), the life of the universe*”, and then it flies off and traverses seventy thousand worlds until it ascends to the “*Ancient of Days*”. And inasmuch as all the words of the “Ancient of Days” are words of wisdom comprising sublime and hidden mysteries, that hidden word of wisdom that was discovered here when it ascends is joined to the words of the “Ancient of Days”, and becomes an integral part of them, and enters into the eighteen mystical worlds, concerning which we read “*No eye hath seen beside thee, O God*” (Isaiah. 64:3). From thence they issue and fly to and fro, until finally arriving, perfected and completed, before the “Ancient of Days (Zohar 1:4b)

On Daniel 7:13 The Son of Man as the Messiah

R. Alexandri said: R. Joshua opposed two verses [Concerning Messiah]: it is written, ***And behold, one like the son of man came with the clouds of heaven (Dan. 7:13)*** whilst [elsewhere] it is written, [behold, thy king cometh unto thee . . .] lowly, and riding upon an ass! (Zech. 9:9) — if they are meritorious, [he will come] with the clouds of heaven; if not, lowly and riding upon an ass.

(b.Sanhedrin 98a)

And they will exercise dominion both on high and here below, as it is written: ***“And, behold, there came with the clouds of heaven one like unto a son of man” (Dan. 7:13)***, alluding to the Messiah, concerning whom it is also written: “And in the days of those kings shall the God of heaven set up a kingdom, etc.” (Daniel 2:44).

(Zohar 1:145b)

1Enoch 48 6 and the Yayin HaMeshumar

The Prophet Isaiah writes:

*And whereof from of old men have not heard,
nor perceived by the ear, neither has the eye seen
an Elohim beside You, who works for him that
waits for Him.
(Is. 64:3(4))*

There is a Baraita on this verse that appears twice in the Talmud once in the Midrash Rabbah and four times in the Zohar.

The following is the Baraita as it appears in the Talmud:

*What is the meaning of “Eye has not seen” (Is. 64:3)
Rabbi Joshua ben Levi said:
This is the wine that has been kept
in its grapes from the six days in the beginning.
(b.Berakot 34b; b.Sanhedrin 99a)*

The phrase “wine that has been kept” in the Hebrew is Yayin HaMeshumar “wine of keeping”. The tradition of the Yayin HaMeshumar runs deep in traditional Judaism. It is the wine that will be served at the Messianic Feast when the Messiah re-establishes the Kingdom of Israel on earth.

In his first letter to the Corinthians Paul also quotes, or perhaps we should better say paraphrases Is. 64:3(4) as follows:

*But as it is written:
The eye has not seen, and the ear has not heard,
and into the heart of a son of man has not entered
that which Eloah had prepared for those who love Him.
(1Cor. 2:9 HRV)*

Note that Paul’s citation is influenced by the Baraita as the actual text of Isaiah says that “eye has not seen... an Elohim beside you” but Paul says “Eye has not seen... that which Eloah has prepared for those who love Him.” And the Baraita has “Eye has not seen... the wine which has been kept...”.

Now lets look at Paul’s quote in context:

*But we speak the wisdom of Eloah
in a mystery that was hidden
And [that] Eloah had before separated
from before the ages for our glory.
That not one of the authorities of this world knew,*

*for if they had known it,
they would not have crucified the Adon of glory.
But as it is written:
The eye has not seen, and the ear has not heard,
and into the heart of a son of man has not entered
that which Eloah had prepared for those who love Him.
(1Cor. 2:7-9 HRV)*

When we look at Paul's context we see an even greater influence from the Baraita of the Yayin HaMeshumar "...a mystery that was hidden and that Eloah had before separated from before the ages... eye has not seen... that which Eloah has prepared for those who love Him."

It is clear that Paul here must be referring to the Yayin HaMeshumar as his audience is, no doubt, familiar with this Baraita to Is. 64:3.

It is the Yayin HaMeshumar that Yeshua refers to when we read:

*And afterwards he took the cup, and blessed,
and gave to them, saying,
"Drink you all of it,
for this is my blood of the New Covenant,
which is shed for many to atone for sinners,
And I tell you, hereafter I will not drink of the fruit of the vine,
until that day when I drink it new with you in the kingdom
of my Father which is in heaven."
(Mt. 26:27-29)*

The Yayin HaMeshumar is the blood of the New Covenant. At the Passover Seder the wine represents the blood of the lamb. Note that we read in Revelation that Messiah is the lamb slain "before the foundation of the world." (Rev. 13:8) his blood is the wine kept in its grapes from the six days in the beginning.

In the Apocryphal Gospel of Thomas Yeshua is quoted as saying:

*Yeshua said, "I shall give you what no eye has seen
and what no ear has heard and what no hand has touched
and what has never occurred to the mind of man.
(Gospel of Thomas 17)*

Note that in 1Cor. 1:18-20 the same "wisdom" of which we are later told is "...in the mystery that was hidden ... before separates from before the ages... which Eloah had prepared for those who love him." (1Cor. 2:7-9) is also the "wisdom" which "takes away the wisdom of the wise" in 1Cor. 1:19 quoting Isaiah 29:14. In Isaiah 29:15 this wisdom is the contents of the sealed book (Is. 29:11-12, 14, 18). In Revelation this book is opened by the "lamb as if it was slain" (Rev. 5:6) a lamb slain "before the foundation of the world." (Rev. 13:8).

This is the wine that will be served at the “marriage supper of the lamb” (Rev. 19:7) the great Messianic Banquet and Passover Seder.

In 1 Corinthians, Paul has brought up the Yayin HaMeshumar at the beginning of his letter because he will be addressing this wine throughout his letter. In 1 Cor. 5 he will discuss the recent Passover Seder at Corinth. In 1 Cor. 11:23-34 he addresses the significance of the Passover and especially being worthy to drink the wine which is the Yayin Hameshumar.

In 1 Cor. 15:54 he cites Isaiah 25:8 a passage of Isaiah which immediately follows the description of the Messianic Banquet in Isaiah 25:6-7:

6 And in this mountain shall YHWH of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8: He will swallow up death in victory; and the Adonai YHWH will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for YHWH has spoken it.

Notice that the Yayin HaMeshumar is something which “from of old men have not heard, nor perceived by the ear, neither has the eye seen” (Is. 64:3) elsewhere Isaiah writes:

*So shall he sprinkle many nations, kings shall shut their mouths because of him, for that which had not been told them shall they see and that which they have not heard shall they perceive.
(Is. 52:15)*

Thus the “suffering servant” song of Isaiah 53 is the message that “eye has not seen”, it is the Yayin HaMeshumar.

The Midrash Rabbah to Num. 13:2 (500) says:

*Because he bared his soul unto death (Is. 53:12)
and bruised themselves with the Torah which is sweeter than honey,
the Holy One, blessed be He, will hereafter give them to drink
of the wine kept in its grapes since the six days in the beginning....
(Midrash Rabbah to Numbers 13:2 (500))*

Thus Paul writes:

*But we speak the wisdom of Eloah
in a mystery that was hidden
And [that] Eloah had before separated
from before the ages for our glory.
That not one of the authorities of this world knew,
for if they had known it,*

*they would not have crucified the Adon of glory.
But as it is written:
The eye has not seen, and the ear has not heard,
and into the heart of a son of man has not entered
that which Eloah had prepared for those who love Him.
(1Cor. 2:7-9 HRV)*

Not only is the Yayin HaMeshumar the blood of the Messiah, but it is more. It is the “mystery” of which the blood of Messiah is only part:

The Zohar says:

*The Tzadik (The Righteous) is the Yesod (foundation) in Yah,
the mystery (SOD) which is the wine which has been kept
in its grapes from the six days in the beginning.
(Zohar; Roeh M'haimna on Pinchas)*

There is a clear connection here because SOD (“mystery”) has a gematria (numerical value) of 70 which is also the gematria of YAYIN (“wine”). Just as the Zohar identifies the “mystery” with the Yayin HaMeshumar, so does Paul in 1Corinthians.

For Paul goes on to further identify the Yayin HaMeshumar as follows:

*10 But Eloah has revealed [it] to us by his spirit, for the spirit searches into everything, even the deep things of Eloah.
11 For who is the son of man who knows what is in a son of man except the spirit of the son of man that [is] in him? So also, that which is in Eloah, no man knows except the Spirit of Eloah.
12 Now we have not received the spirit of the world, but the spirit that is from Eloah, so that we might know the gifts that were given to us from Eloah;
13 Which also we speak, not in the teaching of words of the wisdom of sons of men, but in the teaching of the spirit, and to spiritual men we compare spiritual things.
14 For the son of man who is in the nefesh does not receive spiritual things, for they are foolishness to him, and he is not able to know that which is judged spiritually.
15 Now the spiritual man judges all things, and is not judged from man.
16 For who knows the mind of YHWH that he might instruct him? (Is. 40:13) But we have the mind of the Messiah.
(1Cor. 2:10-16)*

Paul identifies the Yayin HaMeshumar with the “words of wisdom” (2:13) as well as the “mind of YHWH” or the “mind of Messiah” (1Cor. 2:16) and with the spiritual “gifts” (1Cor. 2:10-16) which he will elaborate upon later in the letter (1Cor. 12-14).

1 Enoch 48:10 and Deut 18:19

Deut. 18:19 the Torah says of those who do not give heed to this Messiah “I [Elohim] will require it of him.” What does this mean?

The Targum Onkelos to this phrase is even stronger saying “*My Word shall take vengeance upon him*” and similarly the Greek Septuagint translator rendered the phrase “*I shall take vengeance upon him.*”. The Mishnah explains the phrase “I will require it of him” to mean “death at the hands of heaven”:

“***HIS DEATH IS AT THE HANDS OF HEAVEN.*** FOR IT IS WRITTEN, [AND IT SHALL COME TO PASS, THAT WHOSOEVER WILL NOT HEARKEN UNTO MY WORDS WHICH THE PROPHET SHALL SPEAK IN MY NAME.] I WILL REQUIRE IT OF HIM (DEUT. 18:19).”

(m.San. 11:5)

And as it is again said in the Talmud:

But he who suppresses his prophecy, or disregards the words of a prophet, or a prophet who transgresses his own words is slain by Heaven, for it is written, All it shall come to pass, that whosoever will not hearken

: now this may be understood [as implying] to proclaim’ and ‘hearkening himself’ unto my words; and the verse concludes, I will require it of him (Deut. 18:19), *i.e., [he shall be slain] by Heaven.*

(b.San. 89a)