

# *The Revelation of Sons*

**The Revelation of Spirituality**

**Living the Higher Life**

Sunday Shirim #30

22<sup>th</sup> of Tammuz - כ"ט תמוז

Sunday, August 04, 2024

Rabbi Dr Eliyahu Ben Abraham

**Lesson Intent:** Seeing the place and mission (Revelation) of the sons of G-d

## **Primal Goal**

Understanding the revelation of the Sons of G-d

## **Human Goal**

The chief end of knowing G-d is to glorify G-d

And enjoy His Presence forever.

# *Human Duty*

## *Understanding Primordial Immortality*

### **The Eyes Wide Shut**

Every morning, we wake up and recite Modeh Ani.

Where has the Neshamah been? Why do we say you faithfully returned my soul?

**Revelation 22:1 And then Yechezkel showed me (Yochanan) a pure river of living water, bright (radiant, radiating) as crystal, emanating (emanating eternal joy) out of the throne of God and of the Lamb. <sup>2</sup> In the middle of it, there is a golden street, and on either side of the river of living water, there was the tree of eternal life, which yielded twelve manners of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.**

**Ezek 8:3 He stretched out the form of a hand (he stretched out something that looked like a hand) and caught me by a lock of my head; and the Spirit lifted me up between earth and the heavens and brought me in the visions of God to Jerusalem, to the entrance of the north gate of the inner court...**

### **2 Corinthians 4:17-18**

**<sup>17</sup>For one split second, minimal momentary distress is producing in us an eternal weight of glory far beyond all imagination,**

**<sup>18</sup>while we tend not to look at the things which are seen, these are things we consider to be reality but instead, we look at the things which are naturally physically invisible; for these physical things which are seen are only temporary but the things which are eternal spiritual realities.**

How is it that Hakham Shaul suggests this type of mentality?

How did he develop this mentality?

From this mindset, we know that he believed in spirituality.

But what is true spirituality?

**Thus, there are two realms that we interact with**

**B'reshet - Gen 15:5** He took him outside and said, “Look toward heaven and count the stars, if you are able to count them.” And He added, “So will your offspring be.”

**John 1:18** No one has seen God at any time; the only begotten God **who is in the bosom of the Father**, He has explained Him.

**Col 1:15-16** He is the *visible* image of the invisible God, the firstborn of all creation. For by him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

**1 Ti 1:17** Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

**Heb 11:1-3** Now faith is the assurance of *things* hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things...

**1 Pe 1:8-9** and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls.

## Who are these

**Isa 40:25-26**

<sup>25</sup> “**To whom then will you liken Me, Or to whom will I be equal?**” says the Holy One (HaShem).

<sup>26</sup> **Lift up your eyes on high, And see who has created these, Who brings out their host by number; He calls them all by name, By the greatness of His might And the strength of His power; Not one is missing.** Zohar 1b-2a

Zohar **1b** Rabbi El'azar opened, “Lift your eyes on high and see: **Who created these?** (Isaiah 40:26). Lift your eyes on high. To which site? The site toward which all eyes gaze. Which is that? *Opening of the eyes.*<sup>26</sup> There you will discover that the concealed ancient one, susceptible to questioning, *created these*. Who is that? *Who.*<sup>27</sup> The one called End of Heaven above,<sup>28</sup> whose domain extends over everything. Since it can be

questioned, yet remains concealed and unrevealed, it is called *Who*. Beyond, there is no question.<sup>29</sup>

## Stop listening to the Lies.

Romans 8:14–27 <sup>(REBA)</sup>

**14 For all whose inner spirit (Yechidah) emanating from God, and who are lead by Him are sons of God.**

**15 For you did not receive a spirit of slavery that returns you to fear, but you received the spirit of sonship, by whom we cry, “Abbi! my Father!”<sup>16</sup> The spirit itself testifies with our spirit that we are God’s children. <sup>17</sup> For if we are children, then we are heirs of God and joint-heirs with Messiah—if indeed we suffer with him, we will also be glorified with him.**

**Romans 5:1 <sup>1</sup>Therefore being justified by fidelity, let us have Shalom with God through our Master Yeshua HaMashiach: <sup>2</sup> By our faithful obedience to the Mesorah we have experienced (access) loving-kindness (Chesed – Masoret) in which we stand, and we rejoice in the hope of the glory of God.**

**<sup>3</sup> And not only this, but we also rejoice in our trials, because we know that trials (Gevurah - Shaliach)<sup>4</sup> produce patient (Tiferet – Maggid) endurance, (Netzach – Parnas 1) and patient endurance, proven character, (Hod – Parnas 2) and proven character, hope (Yesod – Parnas 3), <sup>5</sup> and hope does not disappoint, because the love of God has been poured out into our hearts through the Ruach HaKodesh (Malchut – Shekinah, Nefesh Yehudi) that was given to us. <sup>6</sup> For while we were still helpless, yet at the proper time Messiah gave up his life for the ungodly (Gentiles). <sup>7</sup> For rarely will someone give his life for a Tsaddiq (for on behalf of a good person possibly someone might even dare to give his life), <sup>8</sup> but God demonstrates His own love for us, in that while we were still surrounded by sinners, Messiah came for us. <sup>9</sup> Therefore, how much more, because we have**

been declared Tsadiqim now through his life as a Tsaddiq among the Tsadiqim, we will be delivered through him from the wrath which is to come upon the ungodly.<sup>10</sup> For when we were their enemies (enemies to the Gentiles, Egypt), we were brought close to death, but we were reconciled as His (God's) firstborn son (i.e. The Jewish people, "the firstborn of God" – Ex. 4:22).<sup>11</sup> How much the more, will we be reconciled through his (Messiah's) exemplary life? Not only this, but we are also rejoicing in God through our Master Yeshua HaMashiach, the agent of reconciliation.<sup>a</sup>

**Yeshayahy - Isaiah 46:9 - 10** (MKJV - REBA)

**Isa. 46:9 - 10 Remember former things from forever; for I am God, and no other is God, even none like Me,<sup>10</sup> declaring the end from the beginning, and from the past things that are not done yet, saying, My purpose will stand, and I will do all that brings Me pleasure;**

**[Romans. 1:5](#) Through him, I have received chesed<sup>[1]</sup> and an Igeret Reshut<sup>[2]</sup> to bring [Messiah](#)'s authority<sup>[3]</sup> over all the Gentiles turning to God, and bringing them into faithful obedience<sup>[4]</sup> (Talmudizing them in the Torah),**

**Luqas - Luke 1:5 And now it happened in the days of Herod, king of Y'hudah, that there was a Kohen (priest) named Z'kharyah, of the (priestly) division of Aviyah. And he had a wife from the daughters of Aaron, and her name was Elisheba.<sup>6</sup> And they were both Tsadiqim (righteous/generous) before God, walking blamelessly (sinless) in all the mitzvoth (commandments) and statutes of the Eternal Father (Lord).**

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<sup>a</sup> Dr. Walter Oakley. (n.d.). [002 Romans](#).

**Romans 8:20 - 25** For (the) creature has been subjected to vanity because of the one who voluntarily subjected it, in the hope that the creature itself will also be set free from its servility of decay and be transformed into the glorious freedom of the children of God. For we know that the whole creation groans together and suffered birth pains together until now. Not only this, but we ourselves also have the first fruits of the Nefesh Yehudi. We even groan within ourselves while we eagerly await the fulfillment of our being made sons and the redemption of our body. For in hope we were delivered, but hope that is seen is not hope, for who hopes for what he sees? But, if we hope for what we do not see, we await it eagerly with patient endurance.

## **Is it really a Future Glory**

**Romans 8:18** *I consider that our present sufferings are not comparable to the glory that will be revealed in us.* <sup>19</sup> *The creation waits in eager expectation for the revelation of the sons of God.* <sup>20</sup> *For the creature was subjected to futility, not by its own will, but because of the One who subjected it, in hope* <sup>21</sup> *that the creation itself will be set free from its bondage to decay and brought into the glorious freedom of the children of God.*

<sup>22</sup> *We know that the whole creation has been groaning together in the pains of childbirth until the present time.* <sup>23</sup> *Not only that, but we ourselves, who have the first fruits of the spirit, groan inwardly as we wait eagerly to (experience) our adoption as sons, the redemption of our bodies.* <sup>24</sup> *For in this hope we were saved; but hope that is seen is no hope at all. Who hopes for what he can already see?* <sup>25</sup> *But if we hope for what we do not yet see, we wait for it patiently.*

<sup>26</sup> *In the same way, our spirit (Neshamah, Nefesh Yehudi – Yechidah) helps us with our weaknesses. For we do not know how we ought to pray, but the spirit itself intercedes for us with groans too deep for words.* <sup>27</sup> *And He who searches our hearts knows the mind of the spirit, because the spirit intercedes for the saints according to the will of God.*

## Your Present mindset

Stuck in the mud:

(Ge 38:12-14)

- 12 Now after a considerable time Shua's daughter, the wife of Judah, died; and when the time of mourning was ended, Judah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.
- 13 It was told to Tamar, "Behold, your father-in-law is going up to Timnah to shear his sheep."
- 14 **So she removed her widow's garments** and covered herself with a veil, and wrapped herself, and **sat in the gateway of Enaim**, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife.

Tamar

**26. *Opening of the eyes* פתח עינים (*Petaḥ einayim*).** The phrase originates in Genesis 38:14, where it means "the entrance to Einayim," a village where Tamar seduced her father-in-law, Judah.

The midrash on Genesis (Bereshit Rabbah 85:7) discovers a more profound meaning: "Rabbi [Yehudah the Prince] said, 'We have searched through the entire Bible and have not found a place called *Petaḥ Einayim*. What is *Petaḥ Einayim*? This indicates that she [Tamar] gazed at the opening toward which all eyes gaze and said, 'May it be the divine will that I not leave this house empty.'" In the *Zohar*, this opening is identified with *Shekhinah*, gateway to the divine. See 3:71b-72a.