



In The Beginning Was The 'Word'

What We Believe – Part 1

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Before we left for Sukkot, I told you that we would be going through our "**Statement of Beliefs**" and updating them. I said that none of them had changed. We just wanted to make them crystal clear to anyone reading them. We don't want any ambiguity or to give anyone reason to misunderstand them. I also said that, instead of following the Torah cycle this year, I would be giving a series of teachings on what we believe in order to give the scriptures that apply to these. In that way, anyone who questions these beliefs will at least be able to understand them and have the background needed for any discussion. We will be tying these teachings to our webpage's "**Statement of Beliefs**" as links, as well as stand-alone topical teachings.

Now, we believe that this is very important, at this time. Within our "**movement**" are all kinds of doctrines and beliefs. Many people are questioning who and what our Moshiach is, the gifts of the Spirit, baptism or mikvah, and many other issues. While other people are trying to find a balance between what they understood in the church, what Jews for Jesus are telling them and what beliefs they should embrace in this *Messianic, Two-House, Nazarene Israel, Why Can't We All Just Get Along?*

movement. Will these teachings solve all of that? While I certainly hope and pray they will; I rather doubt it. However, as for Yahweh's sheep, who stop by here for food and refreshing, I pray with all my heart that we can teach Yahweh/Yahshua and the "**Tov News of Restoration**" without muddying the waters.

While we were at Cape Lookout, celebrating Yah's Feast, I wondered, "*How and where do I begin?*" Should we start with Yahweh and then go on to Yahshua? How does Scripture teach this? Then it occurred to me that with this Shabbat begins the new Torah cycle. And, while I'm not going to be teaching the cycle for awhile, we have great teachings already online for that; we do need to start "**B'reshith**" or "**In the beginning**". So, we're going to begin by looking at the opening verses of the **Torah** as well as the opening verses of the **Brit Chadashah** reading for this week.

First, in **B'reshith 1:1-8** we read; ***In the beginning Elohim created the heavens and the earth. And the earth came to be a formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. And Elohim said, "Let light come to be," and light came to be. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness. And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day. And Elohim said, "Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters." And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so. And Elohim called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.***

Now, I know some people might have a problem with this; but, I need to point it out and ask you to bear with me for a few minutes. In the Hebrew, **Verse 1** reads; "***B'reshith bara Elohim et (aleph-tav) ha'shamayim v' et (aleph-tav) ha'eret***". Or; "***In the beginning created***

Elohim aleph-tav the heavens and aleph-tav the earth.” Now, I know that this appearance of “***aleph-tav***”, and 18 other appearances, are supposed to be grammatical pointers to what’s being created, the heavens and the earth, or acted on in the other places. Following that format, we read in **Verse 4**; “***V’Arah Elohim et (aleph-tav) ha’ohr ki tov ve b’dal Elohim bein ha’ohr v’bein choshek.***” Or, “***And Elohim saw aleph-tav the light, that it was good. And Elohim separated the light from the darkness.***” I’ve included the “***aleph-tav***” as “***et***” in these, since it is described in Strong’s and elsewhere as such. It’s interesting that this “***et***” or “***aleph-tav***” pointer doesn’t appear many more times. It would certainly be called for in the same way in order to be consistent throughout the Hebrew Scriptures. This is something I can only point out as curious.

Now, I don’t want to beat a dead “***et***” (aleph-tav); however, the “***aleph-tav***” appears some 20 times in the TaNaK fully ignored and untranslated. It appears translated twice; once in **Yeshayahu 19:4** as “***and***” and in **Zekaryah 6:8** as “***upon***”. I’ll do a teaching one day on the “***aleph-tav***” in Scripture, including all that are in the Aramaic. But for now, I want to point out one instance in **Revelation 1:7-20**; ***See, He is coming with the clouds, and all eyes shall see Him, even they who pierced Him. And all the tribes of the land shall mourn because of Him. Yea, Amen. “I am the ‘Aleph’ and the ‘Tav’, Beginning and End,” says Adonai YHVH “who is and who was and who is to come, the Almighty.” I, Yohanan, your brother and companion with you in affliction, and in the reign and endurance of Yahshua Messiah, came to be on the island that is called Patmos for the Word of Eloah and for the witness of Yahshua Messiah. I came to be in the Spirit on the Day of YHVH, and I heard behind me a loud voice, as of a trumpet, saying, “I am the ‘Aleph’ and the ‘Tav’, the First and the Last,” and, “Write in a book what you see and send it to the seven assemblies of Asia – to Ephesos, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodikeia.” And I turned to see the voice which spoke with me. And having turned, I saw seven golden menorahs, and in the midst of the seven menorahs One like the Son of Man, dressed in a robe down to the feet and girded about the chest with a golden band. And His head and hair were white as white wool, as snow, and His eyes as a flame of fire, and His feet like burnished brass, as if refined in a furnace, and His voice as the sound of many waters. And in His right hand He held seven stars, and out of His mouth went a sharp two-edged sword, and His face was as the sun shining in its strength. And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, “Do not be afraid, I am the First and the Last, and the living One. And I became dead, and see, I am living forever and ever. Amen. And I possess the keys of the grave and of death. Write therefore what you have seen, both what is now and what shall take place after these: The secret of the seven stars which you saw in My right hand, and the seven golden menorahs: The seven stars are messengers of the seven assemblies, and the seven menorahs which you saw are seven assemblies.”***

Here, as Yohanan begins to relate his vision to the seven assemblies in Asia Minor, he gives us important clues to the relationship between Yahweh and Yahshua. In fact, twice in the Book of Revelation we read that Yahweh says He is the “***Aleph***” and the “***Tav***” and twice Yahshua says He is. Four more times, we read the “***First***” and the “***Last***”, with at least three of them being Yahshua who’s speaking. Yahweh also says that He is the “***First***” and the “***Last***” in **Yeshayahu 41:1**, **44:6** and **48:12**. Now, I could go on; but I think you get the idea.

Throughout Hebrew thought and literature, whenever you see the “***Aleph***” and the “***Tav***” together, it represents the “***beginning***” and the “***end***”. It is taught that Elohim not only fills all of physical space (He is everywhere), but also all of time. This explains how Yohanan’s vision encompasses past, present and future (see **verse 19** above). The term ***aleph-tav*** implies all the letters of the Hebrew alphabet, that lie between the “***aleph***” and the “***tav***”. The middle letter of the “aleph-bet” is the mem, which is the “***water***” or “***mayim***”. The relationship of words in

Hebrew is both beautiful and very meaningful. “**Mayim**” is the root word for the “**heavens**” or “**ha’shamayim**”, as in **B’reshith 1:2**. Remember, it was the “**mayim**” or “**waters**” upon which Elohim’s Ruach, or Breath, moved as He separated the “**mayim**” above and below to create the “**heavens**” or “**shamayim**” and then gathered those below so that land appeared. Let me throw in here that the word for “**heavens**” (**shamayim**) while meaning “**waters above**”, is also a Hebrew word play on “**sh’mayim**” or “**hearings**” or “**understandings**”. Please note that if this middle letter “**mem**”, is placed in between the two letters “**aleph-tav**”, you have the word **Emet**, “**aleph-mem-tav**”, meaning “**truth**”. Of course, as Elohim’s Breath or “**Spirit**” moved upon the waters, He said, “**Let light come to be**” and indeed light came to be.

So, just to keep on task here, let’s keep in mind that we have so far Yahweh and Yahshua saying they are the “**aleph**” and the “**tav**”. We have the “**light**” present at the creation of all things. Don’t forget here that “**time**” was created on that first day, at the separating of the light and the dark. We have both the “**waters**” and the “**heavens**” (**mayim** and **shamayim**) and we have an illusion to “**hearing**” and “**understanding**” and “**emet**” or “**truth**”.

Now, let’s take a look at this week’s **Brit Chadashah** reading. Let’s go to **Yohanan 1:1-14**; *In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All came to be through Him, and without Him not even one came to be that came to be. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness has not overcome it. There was a man sent from Elohim, whose name was Yohanan. This one came for a witness, to bear witness of the Light, that all might believe through him. He was not that Light, but that he might bear witness of that Light. He was the true Light, which enlightens every man, coming into the world. He was in the world, and the world came to be through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the authority to become children of Elohim, to those believing in His Name, who were born, not of blood nor of the desire of flesh nor of the desire of man, but of Elohim. And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought forth of a father, complete in favour and truth.*

There are a number of things we need to understand here. There are several words for “Word” in the Scriptures. It’s important to know which ones are being used as we study; because there are different connotations in the verses, depending on the words used. This is ever so true here in **Yohanan 1:1**. The Aramaic word used here for “Word” is “**Melatah**”, which is literally translated as the first-person possessive form of “**Speech**” or “**Speaking**”. So, this verse could easily be read as “*In the beginning was the **My Speaking**, and the **Speaking** was with Elohim and the **Speaking** was Elohim. The **Speaking** was in the beginning with Elohim. All came to be through Him, etc.*” This is totally consistent with B’reshith, as Scripture says that Elohim created by “**speaking**” creation into existence.

I also want you all to see here too, what **verses 10 & 11** are saying; *He was in the world, and the world came to be through Him, and the world did not know Him. He came to His own, and His own did not receive Him.* The “**His own**” here are not the Jews, OK? “**His own**” are “**men**”. He became like us in order to shed His blood. The “**Kinsman Redeemer**” can only redeem his Kinsmen. Hello? He came to redeem all Yisra’el, not just Yehudah, the Jews. That needed to be said.

OK, we see that Yahshua is “**the Speaking**” of Elohim. Scripture also says that He **is** Elohim. Because He died and rose again to redeem us, He is the “**Way of Life**” unto salvation. He is the “**Emet**” or “**Truth**” and He is the “**Light**” in both “**B’reshith**” (*In the Beginning*) and at “**the End**”. He is the “**Aleph**” and the “**Tav**”.

But, how do we reconcile this idea of “**Father**” and “**Son**”; or what sounds like two different people? I mean Yahshua referred to Yahweh as “**Father**”. So, What’s up? First, let’s look at **verse 14 of Yohanan 1**; *And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought forth of a father, complete in favour and truth.*

We’ve studied before that Yahweh divorced the House of Yisra’el (Northern Kingdom) in **Yirmeyahu 3:8** for all of her whorings and idolatry. Torah states, in **Debarim 24:1-4**, that a husband that puts away a wife in adultery, cannot marry her again, as long as he lives. It’s simple here; Yahweh had to come forth as a man (the Husband), die and resurrect in order to remarry His Bride, B’nei Yisra’el. So, while on earth, as a man, it would not be inconsistent at all to refer to the One who, in essence, created Him as Father, just as we do.

So Yohanan, the rest of His talmidim and those who were present in those days, saw Him as an “**only brought forth Son of His Father**”, who came “**complete**”, “**tamiym**” or “**perfect**” in “**favor**” (**chanan** and **chesed**) and “**emet**” or “**truth**” in order to accomplish His purpose, to redeem the House of Yisra’el and save both Houses at His return. That is how they saw Him. Now, in the ISR Scriptures, this verse uses the word “**esteem**”. Other translations use “**glory**”. OK, “**glory**” is a pagan deity and “**esteem**” is far too nebulous a word for me. The Hebrew word used here is “**Kavod**”, (khaf-beit-vav-dalet), it is Strong’s #3519 and means among other things, “**honor**”, “**splendor**”, “**majesty**”, “**magnificence**”, “**abundance**” and “**heart and soul**”. All of these are better words than “**esteem**” to me. However, there’s one I prefer over them all; and, that is “**fullness**” or “**heaviness**”.

This idea of “**fullness**” is expressed in Sha’ul’s writings in **Colossians 2:8-10**; *See to it that no one makes a prey of you through philosophy and empty deceit, according to the tradition of men, according to the elementary matters of the world, and not according to Messiah. Because in Him dwells all the completeness of the Mightiness bodily, and you have been made complete in Him, who is the Head of all principality and authority.* Many translations use the words “fullness of the Godhead” instead of “Mightiness”. The Aramaic word is “Elhuta” which literally means “El Head” or Elohim as Head. The verse would be better translated as; *“For in Him dwells the fullness of Elohim as Head bodily, and you have been made complete in Him, who is the Head of all principality and power”.*

Yahshua referred to Himself as the “**Son of Man**” 83 times in Scripture. Every time, the word for “**man**” is “**Adam**”. In some translations, like the ISR, it reads “**Son of Adam**”. I was talking with someone during Sukkot about this in relation to Yahshua and His talmidim picking grain and eating on Shabbat. When the Pharisees questioned Him regarding this, He reminded them of David eating the showbread, which was the priest’s portion, and that Yahweh desires compassion more than offering. Then He declared that the “**Son of Adam is Adonai of the Sabbath**”, in **Mattityahu 12:8**. The term “**Son of man**” is used in the TaNaK 107 times when Yahweh is speaking to the prophets or about mankind.

In order to marry His Bride again, Yahweh had to become like the “**Son of Adam**” (a man) in order to die and thus fulfill Torah. As I taught on Yom Kippur, His blood was shed for us as the “**first-born**” and will be offered once, at the “**end of the world**”, for our “**atonement**”. Yes, Yahshua referred to Yahweh as “**Father**” when He was on the earth as the “**esteem**” or “**fullness**” of Yahweh’s. But, we’re to call Yahweh Father also. First, because He made us in His image, as sons. Secondly, as Sha’ul wrote in **Romans 8:15b-17**; *you received the Spirit of adoption by whom we cry out, “Abba, Father.” The Spirit Himself bears witness with our spirit that we are children of Elohim, and if children, also heirs – truly heirs of Elohim, and co-heirs with Messiah, if indeed we suffer with Him, in order that we also be exalted together.*

Yahshua had to become a “**Son of Man**” in order to restore us and the Kingdom. Sha’ul sums

up the restoration through Moshiach this way in **Romans 9:25-29**; *As He says in Hoshea too, "I shall call them My people, who were not My people, and her beloved, who was not beloved. And it shall be in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living Elohim."* And Yeshayahu cries out on behalf of Yisra'el, *"Though the number of the children of Yisra'el be as the sand of the sea, the remnant shall be saved. For He is bringing a matter to an end, and is cutting it short in righteousness, because YHVH shall cut short a matter on the earth."* And as Yeshayahu said before, *"If YHVH of hosts had not left us a seed, we would have become like Sedom, and we would have been made like Amorah."* That "seed" is Yahshua our Messiah, Yahweh as "**Son**".

Now, no teaching about Yahweh and Yahshua would be complete without looking at the Scriptures in which it is said that they are indeed "**one**", not just "**echad**". Let's look at **Luke 2:8-11**

from the Aramaic; And there were shepherds in that field who were abiding there and keeping watch over their ewes. And behold, a messenger of Eloah came to them and the "esteem" of YHVH shone upon them and they were afraid. And the messenger said to them, *"Do not be afraid, for see I announce to you great joy that will be to all the world. For to you is born today in the City of David the Savior, who is YHVH, Ha Moshiach."* This is totally consistent with TaNaK, in many places. Let's look at just a couple of verses from this week's Haftorah reading. **Yeshayahu 43:3**; *"For I am YHVH your Elohim, the Setapart One of Yisra'el, your Savior; I gave Mitsrayim for your ransom, Kush and Seba in your place."* And, **43:11**; *"I, I am YHVH, and besides Me there is no savior."* Also **43:25**; *"I, I am He who blots out your transgressions for My own sake, and remember your sins no more."*

Sha'ul writes of Moshiach, as translated from the Aramaic, in **1 Corinthians 12:1-3**; *Now concerning spiritual [things], my brothers, I want you to know that you were pagans and were led to idols that have no distinct voice. Because of this, I make known to you that there is no one who speaks by the Spirit of Eloah and says that Yahshua is accursed. And neither is a man able to say that the Master YHVH (Mar-Yah in Aramaic) is Yahshua except by Ruach HaKodesh (the Set-apart Spirit).*

Sha'ul also writes of Yahshua in **Philippians 2:5-11** from the Aramaic; *And think in your nefeshot that which also Yahshua the Messiah [thought], Who, as He was in the likeness of Eloah, did not consider it presumptuous to be an equal of Eloah. But He emptied His Nefesh, and took on the likeness of a servant, and was in the likeness of the sons of men and was found in fashion like a son of man. And He humbled His Nefesh and became obedient unto death, even the death of the gallows. Because of this, Eloah also highly exalted Him, and gave Him a Name which is greater than all names, That at the name of Yahshua, every knee will bow that is in heaven and on earth and that is under the earth, And every tongue will confess that Yahshua the Messiah is the Master YHVH (Mar-Yah), to the esteem of Eloah His Father."*

Yahshua tells us in **Revelation 3:14**, as He's instructing Yohanan to write to the assemblies; *"And to the messenger of the assembly in Laodikeia write, 'The Amen, the Faithful and True Witness, the Origin (Rashita in Aramaic) of the creation of Elohim, says this:..."*

So, as **Yohanan 1:1** says; *"In the beginning was the "Word", and the "Word" was with Elohim and the "Word" was Elohim.*

B'Shem Yahshua, Ahmein.