

Two Confirmations of His Majesty!

Torah Parsha 1

Beresheeth 1:1-6:8

Brit Chadasha Yochanan 1:1-18

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Starting a new cycle of Torah readings Lets focus! Let's locate and see our Savior's characteristics revealed in these two complimentary parshas! All below is a description of Yahshua the Word not Ain Sof.

SEVEN LITERAL DAYS. NOT BILLIONS OF YEAR TIME PERIODS!!!!

1 Beresheeth bara Elohim Aleph-Taf¹ ha shamayim v-et ha-aretz.

Yahshua's 2 comings as Alef Taf after 4 days and then again after 6 days!

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Ruach of Elohim moved upon the face of the mayim.

After this age, the earth as it was will be void of sin and filth for the 7th day, followed by the 8th day, without any form of sin, or shape of sin. And transgression. Here we meet YHWH's Ruach or POWER to do all things declared! Water and Spirit represent power and cleansing characteristics.

3 And Elohim said, *Let there be Light:* and Light was.

Yahshua the eternal LIGHT was there all along, but now unveiled. YHWH IS LIGHT. Used to repel all things dark.

4 And Elohim saw the Light, that it was tov: and Elohim divided the Light from the darkness.

We see the character of holiness. Separation to be SET APART.

5 And Elohim called the Light, Daytime,² and the darkness He called Night. And the evening and the morning were Yom Echad.

We see the character of His plurality of echad! Day and night, two PARTS of the same echad.

6 And Elohim said, *Let there be a firmament in the midst of the mayim, and let it divide the mayim from the mayim.*

Heavenly water for life, earthy water for movement. We see YHWH's omnipresence and life by His water everywhere.

7 And Elohim made the firmament, and divided the mayim that were under the firmament from the mayim that were above the firmament: and it was so.

8 And Elohim called the firmament Shamayim. And the evening and the morning were Yom Shanee.

GENESIS

¹ The Hebrew word here is et spelled Aleph Taf, which are the first and last letters of the Hebrew alphabet and are used to describe YHWH's Son in the Renewed Covenant. Colossians 1:16 and Proverbs 30:4 confirm that the Son is the true Creator and the Father is the Master designer.

² Dead Sea Scrolls (DSS).

We see His omniscience knowing all things and calling them by name.

9 And Elohim said, *Let the mayim under the shamayim be gathered together to one place, and let the dry land appear*, and it was so. And the mayim under the shamayim gathered to their gatherings and the dry land appeared.³

The character of YHWH to assemble and gather all things into and as one, as He would to all of humanity in the plan of redemption. This gathering character would manifest again on Mt. Sinai and in Yahshua's atoning work.

10 And Elohim called the dry land Earth; and the gathering together of the mayim He called Seas: and Elohim saw that it was tov.

Omniscience calling those things that were not as though they were.

11 And Elohim said, *Let the earth bring out grass, the herb yielding zera, and the fruit eytz yielding fruit after its kind, whose zera is in itself, upon the earth*: and it was so.

YHWH Yireh. Here we see His character as our GREAT PROVIDER of all food and sustenance. YHWH the giver of all seeds of life.

12 And the earth brought out grass, and herb yielding zera after its kind, and the eytz yielding fruit, whose zera was in itself, after its kind: and Elohim saw that it was tov.

We see His character of self sustaining life found transplanted in all vegetation. Character of regeneration within Himself. We see that in both the human body as well as life on planet earth.

13 And the evening and the morning were Yom Shlishi.

14 And Elohim said, *Let there be lights in the firmament of the shamayim to divide the day from the night; and let them be for signs, and for moadim, and for days, and years*:⁴

The character and ability to guide His creation according to His times and seasons that He and He alone has fixed. The Creator of TRUE time!

15 *And let them be for lights in the firmament of the shamayim to give light upon the earth*: and it was so.

16 And Elohim made⁵ two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the cochavim also.

Omnipotence the Creator of this entire universe and the solar system rules over the solar system by 2 great lights!

17 And Elohim set them in the firmament of the shamayim to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was tov.

19 And the evening and the morning were Yom Revee.

20 And Elohim said, *Let the mayim bring out abundantly the moving creatures that have chayim, and fowl that may fly above the earth in the open firmament of the shamayim*.

21 And Elohim created great whales, and every living creature that moves, which the mayim brought out abundantly, after their kind, and every winged fowl after its kind: and Elohim saw that it was tov.

³ DSS and LXX.

⁴ YHWH's calendar and feasts existed even before the creation of Adam and Eve. These feasts predated the giving of the Torah as well, and therefore are eternal for all of YHWH's people, for all ages, at all times. Notice that the moon and sun are not for determining weeks and thus cannot be used to determine the weekly Shabbat.

⁵ As seen in verse 3, the light existed and most likely the sun and moon were created on the first day, but were made to function as lights for feasts and YHWH's appointed times here on the fourth day. The word used here is asah which means was made, or assigned; as opposed to the Hebrew word bara, which means to create something for the first time.

Creator and author of all movement! He is movement.

22 And Elohim blessed them, saying, *Be fruitful, and multiply, and fill the mayim in the seas, and let fowl multiply in the earth.*

Author of all life. The character that all things from YHWH lives and multiplies not stagnates.

23 And the evening and the morning were Yom Chameeshe.

24 And Elohim said, *Let the earth bring out the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind:* and it was so.

25 And Elohim made the beast of the earth after its kind, and cattle after their kind, and every thing that creeps upon the earth after its kind: and Elohim saw that it was tov.

Beasts or land animals represent His STRENGTH. All creeping things represent His omnipresence.

26 And Elohim said, *Let Us make man in Our image, after Our likeness:⁶ and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.*

27 So the Word of Elohim⁷ created man in His own image, in the image of Elohim He created him; male and female He created them.

The greatest and most special act of creation. YOU and me! Note that male and female are exact representations or images of his dual nature of male and female characteristics. He does not have a dual nature of human and deity. But does have male and female attributes represented in Adham and Chavah . Mankind represents the WORD in whose image we are made.

28 And Elohim blessed them, and Elohim said to them, *Be fruitful, and multiply, and replenish the earth,⁸ and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.*

Dominion (to fully subdue), is symbolic of His Kingship, or dominion over all. That dominion was granted to mankind as a stewardship. YHWH speaks and blesses showing His ability to communicate to all life in all manner of communication! Dominion shows the character of the King and His coming Kingdom rule.

Let's go to Yochanan and Yochanan 1:1- and see more on these dual characteristics of male and female in Yahshua the Creator.

DUAL GENDERED, NOT DUAL NATURED!

Yochanan/John 1:1-The besorah of Yochanan confronts us with a spiritual depth unmatched elsewhere but with a key paradox.

BRESHEET AYTOHI HWA MILTHA- In the Beginning was the Miltha.

Now I suppose many of you reading this expected me to substitute "Word" for *miltha* in the English portion, even as many laymen and scholars alike have done so with *logos* in the Greek tradition. However, while *miltha* does mean "word", its full depth cannot be adequately translated.

***Miltha* is the first of what will be many Aramaic theological terms that can only be discussed through explanation and metaphor, as opposed to being given a strict dictionary definition. Every word in Hebrew, or Aramaic must be either masculine, or feminine, and this particular phrase reflects**

⁶ "Our image and Our likeness," speaks of the plurality of the one YHWH.

⁷ Aramaic Targum; Onkelos.

⁸ To create a single family, or assembly of set apart chosen people to fill the earth.

something very unusual that will become clear momentarily. However, if we look again at the verse we are studying, an amazing pattern emerges as **AYTOHI HWA MILTHA**, or two masculine verbs linked to a feminine noun! Therefore, Yochanan is breaking the rules of Aramaic grammar on purpose to make an extremely important poetic and spiritual point. Since there is no neuter like Greek (it, one) in either Hebrew, or Aramaic, there was no "official" way that Yochanan could express the totality of the gender of spirits from YHWH that rest on the Moshiach (Isaiah 11:1-3). Furthermore, the same is true of the fact that *all aspects of Elohim* were supposed to dwell *bodily* within him, as this verse from the apostle Paul shows: Qolesayah 1:15-19 RSTNE Study Bible 2nd Edition

Subsequently, if Yochanan follows proper Aramaic grammar to depict either an all male, or all-female construct, he will then leave out half of the powers and attributes that are supposed to dwell in Moshiach as seen in GENESIS CHAPTER 1!

As a result, Yochanan's ultimate solution to this dilemma had to involve an "illegal" linguistic device that, while awkward, nonetheless represents the only way to communicate this full unity by mating a female noun with two male verbs.

Close-A last consideration in the mind of Yochanan must have been the depth of meaning in the word itself. Put simply, *miltha* is a term that has no direct equivalent in any other language, including Hebrew. Like the Tanach usage of *davar* in Psalm 33:6 and the frequent targumic allusion to *memra* to avoid the anthropomorphizing of Deity, *miltha* has great power as a particle of divine speech. However, *miltha* has meanings not even hinted at in these other terms, and certainly not in the Greek *logos*. Over the centuries, *miltha* has been rendered as "force", "manifestation", "emanation", "substance" as well as "word", and even all these put together still don't come close to approaching its totality, which is why it's there in the first verse of this esoteric book! Surely though it was also this very diversity that Yochanan wanted, since only a nearly infinite-meaning word can attempt to do justice to that which is infinite in the first place, Yahshua the Creator proving beyond doubt that Yahshua is the WHOLE WHEAT UNLEAVENED BREAD with all power, ALL MIGHTY and no human nature.