

# ONE TORAH FOR ALL

Zerubbabel ben Emunah

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## HaDavar Elohim

An expose' of Yochanan [John] 1:1-14

### ***Yochanan [John] 1:1***

***In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.***

What does this passage refer to with the “word?” How does the “word” relate to Elohim? These questions and others like them will be examined in the following study.

In the Hebrew Pheshitta *in the beginning* is the word בְּרֵאשִׁית – b’reshit. This is the same exact word one finds in Genesis 1:1. The interesting thing about this word, is that it is nearly always translated incorrectly in both places by adding into the English text the word *the*. Even the Greek text agrees that the word *the* should not be there. If בְּרֵאשִׁית was going to have the definite article in it, then it would be pointed as בְּרֵאשִׁית or בְּרֵאשִׁית – bareshit. Since it is not pointed in this fashion, one knows that the definite article should not be included.

Why is this important? Because this teaches that this was *a* beginning, but not necessarily *the* beginning; for there have been many beginnings. Yochanan is also paralleling Genesis 1:1 to bring our attention to the subject of the first sentence in the Scriptures, particularly the fourth word of B’reshit 1:1 - אֵת – et, which is known as the *sign of the direct object*. It is has generally been taught that the location of this word אֵת in this first sentence is very informative to those who will listen.

One knows from other passages of Scripture that Mashiach is the first and the last, the aleph א and the tau ת.

**Yeshayah [Isaiah] 48:12**

***“Shema to Me, Ya’aqov, and Israel My called; I am He; I am the first, I also am the last.”***

This is just one of several verses in which this truth is given, that YHWH is the first and the last. One also finds it in the Brit.

**Gilyahna [Revelation] 1:8**

***“I am the aleph and the tau,” says YHWH Elohim, “who is and who was and who is to come, the Almighty.”***

Since aleph is the first character in the Hebrew aleph-bet, and tau is the last character, one sees a pictorial representation of the first and the last. However, that is not the only thing represented by the aleph א and the tau ת. One can know that Elohim used all the letters of the Hebrew aleph-bet to speak the worlds into existence. Furthermore, one can also know that Elohim was embodied in the את in the person of Yeshua our Mashiach. Scripture clearly teaches that it was He through whom all things were made.

To be expressly clear here, the word that was with Elohim in the beginning was the word את (et). Not only was the word את with Elohim from the very beginning, but את was indeed Elohim. In the English text it is written thus: ***and the Word was Elohim.*** However, in both the Hebrew texts and Greek texts these words are reversed reading thus: ***and Elohim was the Word.*** While the basic meaning is the same and both are true, the latter puts the proper perspective and force upon what is being taught. This word, את, was indeed Elohim in every way possible. The latter wording also gives the proper hierarchy between the Father and the Son, which the former wording does not do.

## **B’reshit**

**Yochanan [John] 1:2**

***The same was in the beginning with Elohim.***

The same was in the beginning with Elohim? What does that mean? Properly taken as a continuation of verse one, we see that the same is referring to the word את. Once again, the word בְּרֵאשִׁית is pointed exactly the same as the previous verse indicating that this was *a* beginning not *the* beginning. We will discuss this some more in verse fourteen below.

## Creation

***Yochanan [John] 1:3***

***All things were made through Him; and without Him was not anything made that has been made.***

When creation took place, there was only one who was primarily responsible for this great act. It was the pre-incarnate Mashiach Yeshua, who was first known as the  $\text{אָת}$ . Without the word being spoken, there could be no creation.

***Tehillim [Psalm] 33:6***

***By the word of YHWH were the heavens made,  
And all the host of them by the breath of His mouth.***

One of the things one needs to see in this study, is that what Yochanan was teaching was not a new teaching or concept. It had been around for a very long time. In fact, it has been around since  $\text{בְּרֵאשִׁית}$ .

***Ivrim [Hebrews] 11:3***

***By faith we understand that the worlds have been framed by the word of Elohim, so that what is seen has not been made out of things which are seen.***

It is a common theme throughout Scripture that it was the word that was used to create all that humans know and enjoy. Of all that was made, there was not anything made without Him!

## Life and Light

***Yochanan [John] 1:4***

***In Him was life; and the life was the light of men.***

One of the things that the word created was life; ***in Him was life***. Outside of Him, there is no life. That life that is in Him is also the light of mankind. It is this hope of life that fuels all the religions of the world, bar none. This truth is a truth that is created into the very fabric of human beings. Every person innately knows there is more to life than being born and dying; even though some pursue life as if this was all there is, deep down, when each person gets to the end of this life, he knows there is more to come.

Ignoring the truth that there is something more on the other side is to ignore His light. To ignore, or worse still, to reject that light, is to reject that life. Yochanan does a beautiful job of merging these two truths, the light of men and the life of men, into one inseparable truth. To reject one is to reject both. Thus, one sees that by logical definition, there can only be one way into that life and that is through the light of Yeshua the Mashiach, Creator of all things!

## **Darkness**

***Yochanan [John] 1:5***

***And the light shines in the darkness; and the darkness comprehended it not.***

When one thinks of darkness, one does not normally attribute the characteristic of “thinking” to it. However, that is exactly what Yochanan does in this passage. However, he is not speaking literally here as much as he is metaphorically. The darkness is a word picture of something that is in opposition to the truth of the light.

Consider the following: two rooms with a door shut between them. One room is filled with light. The other room is filled with darkness; i.e., there is not light present. When one opens the door, what happens? Which is the stronger of the two, light or darkness? Does the darkness come into the room filled with light? No, of course it doesn't, nor can it. When the door is opened, the light immediately pushes back the darkness.

So too, when Mashiach comes into one's life, He pushes back the darkness and exposes the deeds of darkness for what they truly are, so that one can repent of these things, and then begin to walk in the light.

## **Yochanan**

***Yochanan [John] 1:6***

***There came a man, sent from Elohim, whose name was Yochanan.***

Yochanan was a man just like any other man. He was sent by Elohim. Yochanan was a prophet who did not speak his own words; but rather, he spoke those things given to him by Elohim.

Yeshua said this of Yochanan.

***Matithyah [Matthew] 11:13-15***

***13 "For all the prophets and the Torah prophesied until Yochanan.***

***14 And if you are willing to receive it, this is Eliyah, that is to come.***

***15 He that has ears to hear, let him hear."***

This does not mean that Yochanan was literally Eliyah, but rather, Yochanan had that same type of spirit that Eliyah had, and walked in unflinching obedience to YHWH, even to the point that it would cost him his life.

Yeshua was making reference to this passage.

***Malaki [Malachi] 4:5***

***"Behold, I will send you Eliyah the prophet before the coming of the great and terrible day of YHWH."***

It is interesting to note that there is a double reference in this passage. YHWH references the *great* day of YHWH and then also the *terrible* day of YHWH. Many people do not make a distinction between these two days. But if one considers that the great day was when Yeshua came the first time to purchase salvation for His people, and the terrible day is when He will return for judgment, one sees that it makes perfect sense.

Does this mean that one can expect to see Eliyah once again? It would seem that this is a very real possibility. Will it literally be Eliyah? No, not any more than Yochanan was literally Eliyah. It will be someone in whom is the same rugged spirit of obedience to YHWH, which YHWH will send to call His people back to the right, true, and holy way of living. It will be a man filled with the Spirit of YHWH, but a man, nonetheless.

## **Believe**

***Yochanan [John] 1:7***

***The same came for witness, that he might bear witness of the light, that all might believe through Him.***

Yochanan was called and raised up by YHWH as a witness for Himself that he, Yochanan, might declare that Yeshua was that light of men who had come into the world.

It is only through this truth, that Yeshua Mashiach is the true light, that a person might come to receive life through Him.

***Yochanan [John] 10:10***

***“The thief comes not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly.”***

YHWH our Elohim desires to give each person life in abundance, life that is overflowing with His blessings. Often this does not happen in the way in which YHWH desires, because of sin, pride, and self-centeredness in a person’s life. If a person does not feel that he has this abundant life spoken of by Mashiach Yeshua, then the only thing that can hinder or stop this flow is sin. Ask Him what is stopping the flow and He will be faithful to open your eyes. Then it will be up to you to do something about changing it so that sin is no longer hindering or stopping the flow of His blessings.

## **Witness**

***Yochanan [John] 1:8***

***He was not the light, but came that he might bear witness of the light.***

Yochanan was not the light. He was simply a witness of that light.

Yochanan was not only a forerunner of Mashiach Yeshua, but he was also a forerunner for those who follow Mashiach as well? What?

***Ma’aseh [Acts] 1:8***

***“But you shall receive power, when the Ruach Qodesh is come upon you; and you shall be My witnesses both in Jerusalem, and in all Judaea and Samaria, and to the uttermost part of the earth.”***

Like Yochanan, each follower of Mashiach Yeshua is called to be a witness of that same light.

Here is the truth about being His witness – one cannot effectively witness for Yeshua unless he is filled with His Spirit and is empowered for this task. To attempt to witness for Yeshua without being filled with His Spirit will only end in disaster!

***Ma'aseh [Acts] 19:14-16***

***14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this.***

***15 And the evil spirit answered and said to them, "Yeshua I know, and Shaul I know, but who are you?"***

***16 And the man in whom the evil spirit was leaped on them, and subdued all of them, and prevailed against them, so that they fled out of that house naked and wounded.***

It is absolutely imperative that each person is filled with His Spirit! To attempt to walk the path of the way as He has laid it out without it, will only lead one down the same path that ancient Israel walked, always moving away from YHWH, instead of towards Him. To not walk in the Spirit is to walk in the flesh. Scripture teaches that to walk in the flesh is death. Choose life and light and be filled with His Spirit!

## **Enlightenment**

***Yochanan [John] 1:9***

***There was the true light coming into the world, even the light which enlightens every man.***

Every person has been enlightened to the reality of this truth.

***Romans 1:20***

***For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they are without excuse;***

Not one single person will be able to stand before his Creator on the Day of Judgment and give a valid excuse as to why he did not know or understand this light at some point in his life. Just because a person receives this light at some point in his life does not mean he will retain it.

***Matithyah [Matthew] 25:29***

***"For to everyone that has shall more be given, and he shall have an abundance; but from him that has not, even that which he has shall be taken away."***

When YHWH blesses a person with truth (light), He then expects him to walk in that new light. However, if one does not do so, then He will remove that new light, and what will replace it is darkness. One cannot walk in disobedience to His revealed light and be unchanged. The sobering truth is that when a person willfully chooses to disobey His personal revelation, then

that one will eventually lose all the truth YHWH has revealed to Him. The sad thing is that this is totally unnecessary, because it can easily be fixed with true repentance and walking in obedient love to His commandments.

## **Recognition**

***Yochanan [John] 1:10***

***He was in the world, and the world was made through him, and the world knew Him not.***

The question that seems to press upon a person when he reads this passage is: how come they did not know Him? If He was in the world and He is the Creator, then why was it that they did not recognize Him as the Creator? Wouldn't it be easier to just go with the truth and follow it, rather than making up some craziness to follow that doesn't even make logical sense?

***Romans 1:18***

***For the wrath of Elohim is revealed from heaven against all unrighteousness and unrighteousness of men, who hinder the truth in unrighteousness;***

The bottom line is that they did not want to know Him. They wanted their own selfish ways and desires. They were not willing to put aside the deeds of the flesh, but desired to walk in the fullness of those unlawful deeds.

***Romans 1:32***

***who, knowing the ordinance of Elohim, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them.***

But not being content to do these unlawful deeds, they went out and approved of others doing them, in order to further justify their own depraved minds and lives. All the while, nature itself, along with the Spirit of Elohim, proclaimed to each one that they were only worthy of death.

## **His Own**

***Yochanan [John] 1:11***

***He came to His own, and they that were His own received Him not.***

This section is going to present something that may, at first, be quite challenging for some. But I pray that each one will prayerfully examine His word to see that this is a very distinct possibility of what Yochanan is teaching.

Oftentimes in Scripture one finds things with dual meanings. It is quite common in Scripture. Sometimes this aspect of the original language can make it difficult to translate into English or another language, because the mechanics of that language may not allow for the same type of duplicitous meaning. It seems that this verse is such a possibility. What does it mean when we read: ***He came to His own?***

Often, it is seen as a reference to that He came to the Jewish people, or even to the people of the nation of Israel as a whole; the Jewish people being of the same tribe, the people of Israel being of the same nation. This is certainly true and should not be discarded or discounted. However, there is also another possibility that is not often considered.

***Yochanan [John] 3:16***

***“For Elohim so loved the world, that He gave His only begotten Son, that whosoever believes on Him should not perish, but have eternal life.”***

I am sure that you are familiar with this passage of Scripture. The one aspect that this writer would like to bring forth at this point in this study is that Elohim so loved the world. Elohim loved mankind so much, that He was willing to take upon Himself human flesh and die in the place of sinful man. Quite literally, anyone who accepts the truth of who Yeshua the Mashiach is can be grafted into the family of Elohim.

So why was it necessary for Yochanan to write that *He came to His own*? Please consider this next passage.

***B’reshit [Genesis] 6:4-5***

***4 The Nephilim were in the earth in those days, and also after that, when the sons of Elohim came to the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.***

***5 And YHWH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.***

The only thing YHWH could do when the fallen angels (sons of Elohim) began mixing their DNA with the DNA of mankind, was to come and destroy all living creatures, except for Noah and his family, whose DNA was apparently still pure. There seems to be something unredeemable

about a being with mixed DNA. Not only was this the primary cause of the flood, but it was also the cause of the cities of the plain, which included Sodom and Gomorrah, to be destroyed with fire and brimstone.

Consequently, when we read that Yeshua came to His own, could this be teaching that Yeshua only came to redeem those who did not have a mixed DNA? It is something to seriously consider!

However the saddest thing is that His own did not receive Him as Mashiach, so as to be saved. May each person receive Him in His fullness and walk therein!

## **The Right**

***Yochanan [John] 1:12***

***But as many as received Him, to them He gave the right to become children of Elohim, even to them that believe on His name;***

If a person receives Yeshua as Mashiach, this gives him the right to become a child of Elohim. But receiving Yeshua as Mashiach, does not guarantee that this will happen.

***Matithyah [Matthew] 13:21***

***“yet has he no root in himself, but is only temporary; and when tribulation or persecution arises because of the word, immediately he stumbles.”***

There are some who come to faith in Mashiach Yeshua, who are only there for a short season, then they fall away. It is sad, but nonetheless true!

***Luqa [Luke] 9:62***

***But Yeshua said to him, “No man, having put his hand to the plow, and looking back, is fit for the kingdom of Elohim.”***

And finally, these words of Mashiach:

***Matithyah [Matthew] 24:13***

***“But he that endures to the end, the same shall be saved.”***

It is not only necessary to start the race, but one also must finish the race. For if one does not finish the race, then to have started the race, was a complete act of futility. While one has the right to become a son of Elohim, let him not waste or squander that right upon the pleasures of the flesh, and thereby lose the right and be lost for all of eternity.

## **Whose Will?**

***Yochanan [John] 1:13***

***who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohim.***

One does not have the power or the will to secure the promise of becoming a son of Elohim by merely willing it so. It is only by His will that this will happen. However, having said that, if one will live according to His commandments, then he can be assured that He shall will it so.

***Yochanan Aleph [1<sup>st</sup> John] 5:14-15***

***14 And this is the boldness which we have toward Him, that, if we ask anything according to His will, He hears us;***

***15 and if we know that He hears us whatsoever we ask, we know that we have the petitions which we have asked of Him.***

It is the will of YHWH our Elohim that one comes to have eternal life. However, before He can guarantee this to any person, he has to show that he loves Him by keeping His commandments. Now, before one gets off into a misunderstanding, this writer is not saying or teaching that salvation is earned, for it is a free gift. However, once a person has received that free gift, then he must work out his own salvation with fear and trembling. Just because one repents and believes, does not give him a free pass into eternity. No, rather, what salvation gives a person is the ability to live for Him and the ability to keep and obey His commandments. If one does not obey His commandments because he loves Him, then that one will not finish the race and will not have eternal life.

## **Only Begotten**

***Yochanan [John] 1:14***

***And the Word became flesh, and dwelt among us and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.***

There has been much written upon this word *begotten*, as Yeshua is the only begotten of the Father; at least some of these writings rightly address this topic. This study will examine this in a little more detail to see what is here.

There are many who were known as the son or sons of Elohim. Above, it was seen that the fallen angels were referred to as the sons of Elohim. This same type of reference is also found in the first chapter of Iyov (Job) 1:6. However there was one particular individual whom Scripture refers to as the son of Elohim.

***Luqa [Luke] 3:38***

***the son of Enos, the son of Seth, the son of Adam, the son of Elohim.***

Adam was known as the son of Elohim. But the difference is that Adam was not the eternally begotten of Elohim. There was a time in which Adam did not exist. However, the אָדָם has been with the Father for so long, that as far as any human knows, it was from eternities past. Mashiach is also known as the second or last Adam.

It is informative to recall that Avraham's son Yitzchak (Isaac) was not his first born son, but he was the promised one who was to inherit the promises of YHWH Elohim. Likewise, Ya'aqov was not the first born son of Yitzchak, but in the same manner, he was the son who was to inherit the promises of Elohim. Then Ya'aqov had twelve sons, and he split the promises of Elohim between Yehudah, who received the birthright, and was his fourth born son, and the son of Yoseph. Yoseph, being his eleventh son, passed on the blessing to his son Ephrayim, who was the second born son of Yoseph.

Please note that in each case, the promise of the birthright and the blessing did not go to the first born son, but rather, a son who was adopted into that position in order to receive the promised birthright and blessing. Likewise, one can see this same pattern in Yeshua, as He was the second son of Elohim to come into this world, Adam being the first. But one may argue that Yeshua was before Adam. And this is correct. However, in that pre-existent form, He was not yet born into this world in order to redeem it. It was at this point that Yeshua Mashiach became a man, the second Adam, who knew no sin and His flesh was not corrupt.

It is important to understand that if each person is going to inherit the promise of eternal life, he too must be adopted by Elohim into His family. Every single person who inherits eternal life will be adopted by Elohim! No other person will receive eternal life.

Please prayerfully consider this passage.

***Luqa [Luke] 1:35***

***And the messenger answered and said to her, "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you; wherefore also the holy thing which is begotten shall be called the Son of Elohim."***

This passage is not often understood properly. Please prayerfully and carefully consider what this passage teaches. First, the messenger (angel) told Miriam that the Ruach Qodesh (Holy Spirit) would come upon her. Second, she is told that the power of the Most High would overshadow her. My brethren, while many teach that this is speaking of the same thing, this is in error and not an understanding of Hebrew thought or writings. Simply put, Miriam was a surrogate mother. She contributed nothing to the makeup of Yeshua. Miriam was simply a womb. One should understand this concept quite well in this present day, as this is a common occurrence to a couple that needs help in having a baby. Doctors can now take an egg and a sperm, and fertilize it outside the womb and then place it inside the womb to be incubated for the term of gestation. Furthermore, the egg and sperm can be completely unrelated to either the husband or wife who are having difficulty having a baby.

We have examined in other studies, that the Ruach Qodesh is actually feminine in nature. It is dealing with the feminine aspect of Elohim. The Most High is then pointing to the Father. What one has then, is quite simply Elohim, creating a second Adam from material that has nothing to do with Miriam or Yoseph. The difference between the first and the second Adam is that the first was created fully grown, and the second was formed in the womb, to grow and mature like every subsequent offspring of Adam which has come into this world.

But, one objects, how can He then be the son of David?

***Matithyah [Matthew] 3:9***

***"and think not to say within yourselves, 'We have Abraham to our father.' for I say to you, that Elohim is able of these stones to raise up children unto Abraham."***

It is not necessary for Elohim to have a direct link between the offspring and the father to have a DNA link! As Scripture teaches, YHWH can create sons out of whatever He desires, to be the offspring of whomever He desires. He is, after all, the Creator!

Here is something that one needs to seriously consider. YHWH is not in the habit of breaking His own Torah, for that would violate His own nature, which He does not do. It is against the Torah for a man to sleep with another man's wife. Miriam was the wife of another man. She

was not married to YHWH. For YHWH to father a child by Miriam, would mean that the offspring was illegitimate, and was to be excluded from the congregation of Israel. Now I ask, does that sound like Mashiach? It doesn't to me!

But, it is well within the boundaries of Torah for Miriam to be a surrogate mother. This is what she did and agreed to do.

The first Adam was created from ground that had not been cursed! Likewise, so was the second Adam. Had Miriam contributed an egg, then Mashiach could not have been the second Adam, for His body would have consisted of material that had already been cursed, namely the ground.

***Galatians 3:13***

***The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanak says, "Cursed is everyone who hangs on a tree."***

Please note that Yeshua the Mashiach did not become cursed until He was nailed to that tree (cross/stake). This shows that Miriam could not have been Yeshua's biological mother. Rather, she was simply a surrogate mother, one who did not contribute any DNA material to Him. This does not mean that He was not the son of David, for the Father created Him to be such. Please notice this passage.

***Gilyahna [Revelation] 22:16***

***"I Yeshua have sent My messenger to testify to you these things for the assemblies. I am the root and the offspring of David, the bright, the morning star."***

How is it possible for Yeshua to be both the root and the offspring of David? "Offspring," one can easily understand as "one who comes forth from": a child. However, "root" is seldom discussed. It was David who was also the offspring of Mashiach. David was Mashiach's son. Mashiach was the root of David, that is, He existed before David. It is not humanly possible for Mashiach to be both David's root and offspring, both his father and son. However, with Elohim all things are possible.

It is primarily because Mashiach is the root of David that He is also His offspring when He came into this world. Let no one lose sight of this truth!

“The Word of Elohim became flesh and dwelt among us”; this phrase is full of eternal truth. Let each person work to show himself approved and to walk uprightly before YHWH our Elohim in all matters great and small.

ABBA YHWH, we desire to worship You in truth and Spirit. Open our eyes that we may know Your truth and live our lives accordingly; in the name of Yeshua our Mashiach. Amein.

Shabbat Shalom

Zerubbabel ben Emunah

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