

The Pre-Existing Creator: Moshiach

By Rabbi Levi bar Ido / B'nai Avraham

||1||Bereshis (in the Beginning) was the Dvar YHWH¹ [YESHAYAH 55:11; BERESHIS 1:1], and the Dvar YHWH was agav (along with) YHWH [MISHLE 8:30; 30:4], and the Dvar YHWH was nothing less, by nature, than Elohim! [Psa 56:11(10); Yn 17:5; Rev. 19:13] |2| Bereshis (in the Beginning) this Dvar YHWH was with YHWH [Prov 8:30]. |3| All things through him came to be, and without him came to be not one thing which came into being. [Ps 33:6, 9; Prov 30: Yochanan 1:1-3 OJB²

Does the Moshiach pre-exist before the creation of the universe? Let us examine Scripture and rabbinical thought to find out what is the traditional Jewish belief concerning Moshiach. The concept of the preexistence of the Messiah accords with the general Talmudic view which holds that "The Holy One, blessed be He, prepares the remedy before the wound" (*Babylonian Talmud, Meg. 13b*).

- "But you Beit-Lechem Ephrathah, though you are little among the Alpei of Yehudah, yet out of you shall HE come forth to Me the one to be Moshel Yisrael, whose going forth (origins) have been mikedem (from everlasting), mimei olam (from the days of eternity)." Micah 5:2³ OJB
- "And you, O Bethlehem Ephrath, you who were too small to be numbered among the thousands of the House of Judah, from you shall come forth before Me the Messiah, to exercise dominion over Yisrael, he whose name was mentioned from before, from the days of creation." Micah 5:2 Targum Jonathan
- Yochanan 8:58 OJB "Yahshua said unto them, Verily, verily, I say unto you, Before Avraham was, I Am (Ani Hu)-see Shemot 3:14-15; Micah 5:1-2

The first mention of *Moshiach* is found in **Bereshith 1:1-5**:

- |1| In the beginning Elohim created hashomayim (the heavens, Himel) and haaretz (the earth). |2| And the earth was tohu vavohu (without form, and void); and darkness was upon the face of the deep. And the Ruach Elohim was hovering upon the face of the waters. |3| And Elohim said, Let there be light: and there was light [Tehillim 33:6, 9]. |4| And Elohim saw the light, that it was tov (good); and Elohim divided the ohr (light) from the choshech (darkness). |5| And Elohim called the light Yom (Day), and the darkness He called Lailah (Night). And the erev (evening) and the boker (morning) were Yom Echad⁴ (Day One, Mk 16:2).
- Bereshis⁵ was the Devar YHWH⁶, and the Devar YHWH was agav YHWH and the Devar was nothing less, by nature, than Elohim! Yochanan 1:1 OJB
- In the Beginning [before all time] was the Word [Messiah] and the Word was with Elohim⁷, and the Word was Elohim himself. [Is.9:6] Yochanan 1:1 Amplified Bible
- And [further], You, Master [Messiah], did lay the foundation of the earth in the Beginning, and the heavens are the works of Your hands. Ivrim 1:10 Amp. Bible
- By the Devar YHWH were Shomayim made, and all the tz'va (host) of them by the Ruach of His mouth. Tehillim 33:6 OJB
- |3| By Emunah we have binah Shomayim v'ha'Aretz found their "barah" from the Devar YHWH, so that not from anything visible has what we see come into being. [TEHILLIM 33:6] Ivrim 11:3 OJB

¹ The Logos was called the High Priest by Philo and has no participation in sin (Philo.De Profug.20)

² Orthodox Jewish Bible-Dr. Phil Goble (correct names added by the Rav)

³ Around 700 BCE

⁴ It was Yom Echad NOT Yom Rishon as some translate. It was the first created implied wholeness, completeness, and unity.

⁵ The Greek manuscripts read "arche"-beginning, origin, first, the dateless past, before time

⁶ Word corresponds to Aramaic " " (also "word"), a technical theological term used by the rabbis in the centuries before and after Yahshua when speaking of Elohim's expression of Himself. In the Septuagint translates Hebrew , which can mean not only "word" but "thing" or "matter"; hence the Messianic Jew Richard Wurmbrand has suggested this midrashic understanding of the initial phrase of this verse: "In the beginning was the Real Thing."

⁷ The Greek manuscripts read, "pros ton theon" or "face to face with Elohim".

- “For as the geshem comes down, and the sheleg from Shomayim, and returns not there, but waters ha aretz, and makes it yield forth v’hitzmicha (bud, sprout-Tzemach⁸), that it may give zerah to the zore’a, and lechem to the eater: so shall My Devar be that goes out of my mouth: He shall not return to Me rikam (void), but He shall accomplish that which I please, and it shall prosper in that for which I sent Him.” **Yeshayahu 55:11 OJB**

The *Ruach Elohim* is explained as being *Melek HaMoshiach*.

- AND THE SPIRIT OF ELOHIM HOVERED: this alludes to the spirit of Messiah, as you read, and the spirit of YHWH shall rest upon him (Isa. XI, 2). In the merit of what will [this spirit] eventually come? [For the sake of that which] HOVERED OVER THE FACE OF THE WATERS, i.e. in the merit of repentance which is likened to water, as it is written, Pour out thy heart like water (Lam. II, 19). R. Haggai said in the name of R. Pedath: A covenant was made with water⁶ that even in the hot season a breeze stirs over it. **Bereshith Rabbah 2:4**

This clearly proves that the ancient sages understood that *Moshiach* was “In the Beginning” with Elohim, and helps us to understand it was *Moshiach* (not angels) to whom Elohim was speaking when He said:

- [26] And Elohim said, Let Us make man in Our tzelem, after Our demut: 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 creepeth upon ha’aretz (the earth). [27] So Elohim created humankind in His own tzelem, in the tzelem Elohim (image of Elohim). **Bereshith 1:26-27OJB**
- A fourteenth-century *Midrash* by Rabbi David ben-Amram of Aden says, “There were twenty-four good qualities in the world, but sins caused them all to disappear. In the future, at the End of Days, the Holy One, blessed be He, will restore them to Yisrael. And they are: the Image ...” [and 23 others]. (Midrash HaGadol B’reshit, pp. 135–136; it can be found in Raphael Patai, *The Messiah Texts*, p. 263) A note in *The Messiah Texts* explains that “the Image” refers to Genesis 1:26.

In **Pesiqta Rabbati 152a** we can read:

- “From the Beginning of the creation of the world, King Messiah was revealed; for He entered into the mind of Elohim, even before the creation of the world.”⁹
- “Six things preceded the creation of the world. Some were actually created, and others came up only in Elohim’s thought as what was to be created. Torah and the throne of glory were created. The creation of the fathers, Yisrael, the Temple, and the name of the Messiah came up only in Elohim’s thought...” **Sefer HaAggadah pg.7**
- And hidden before Him, even before the creation of the world and for evermore. **1 Enoch 48:4-6**
- “In that hour [in the days of Creation] the Holy One, blessed be He, appointed four animals for him [the Messiah] to carry the Throne of Honor of the Messiah...” **Pes.Rab.ch.35**

The *Yalkut* on **Yeshayahu 60** explains that the Light is the Light of *Melek HaMoshiach*. This is the same Light that existed before the creation of the universe according to **Bereshith 1:4**.

- “But you will have Moshiach Adon as an everlasting light.”
- “In the Beginning Elohim created the heavens and the earth. This is that which is written, ‘There is light sown for the righteous’(Tehillim xcvi:11).R.Abba says, ‘And with him dwelleth light’ (Daniel ii:22):this is the light of the King Messiah; as it is said, ‘For with thee is the fountain of life, in thy light do we see light’ (Tehillim xxxvi:10)-that is, the light of the Messiah (Found in **The Fifty Third Chapter of Isaiah According to Jewish Interpreters, S.R. Driver, A.D. Neubauer –Oxford,Parker,1877 pp.33-34**)

⁸ Same as the Gevoorot in the daily Siddur Amidah , “umatzemiyach Yeshuah”-And makes salvation sprout

⁹ This does not suggest that Messiah is a created being, but it does tell us that the concept of the Messiah being Elohim come in the form of man as a redeemer was brought forth in the Beginning.

- “What is meant by ‘in thy light we see light’? What light is it that the congregation of Yisrael looks for as from a watchtower? It is the light of the Messiah, of which is said, ‘And Elohim saw the light that it was good. This verse proves the Holy One, blessed be He, contemplated the Messiah and his works before the world was created, and then under His throne of glory put away His Messiah until the time of the generation in which he will appear.’ **Pesikta Rabbati, Vol.2, Piska 361, pp.677-678**
- |3| And Elohim said, Let there be light: and there was light [Tehillim 33:6, 9]. |4| And Elohim saw the light, that it was tov (good); and Elohim divided the ohr (light) from the choshech (darkness). |5| And Elohim called the light Yom (Day), and the darkness He called Lailah (Night). And the erev (evening) and the boker (morning) were Yom Echad (Day One, the First Day, Mk 16:2). |6| And Elohim said, Let there be a raki'a (expanse, dome, firmament) in the midst of the mayim (waters), and let it divide the mayim from the mayim. **Bereshith 1:4-6 OJB**
- “The King Messiah is light and Yisrael receiving the light from YHWH and becoming the center of the world. **Yalkut Shimoni, Is.60:1**
- |4| In him was Chayyim (Life) and the Chayyim (Life) was the Ohr (Light) of Bnei Adam. [TEHILLIM 36:10 (9)] |5| And the Ohr shines in the choshech¹⁰ [TEHILLIM 18:28], and the choshech did not grasp it. [YESHAYAH 9:1]... ||9| The Ohr, the Ohr HaAmitti (the True Light), which gives rational haskalah (enlightenment) to kol Bnei Adam (all mankind), was coming into the Olam Hazeh. |10| He was in the Olam Hazeh, the Olam (world) came to be through him [Ps 33:6, 9]; yet the Olam Hazeh did not recognize him. |11| He came to his own, and his own were not mekabel (accepting) the Kabbalus HaMalchus of him [YESHAYAH 53:3]. **Yochanan 1:4-5,9-11 OJB**
- |5| As long as I am in the Olam Hazeh, I am the Ohr HaOlam. **Yochanan 9:5 OJB**

The Light (the Messiah) was called “good” in **Bereshith 1:4**.

- And a certain one of the manhigim (leaders, one of the wealthier Baale-Battishe Jews) questioned Rebbe, Melek HaMoshiach, saying, “Mori Tov (good teacher), what mitzvah must I do to inherit Chayyei Olam?” And Rebbe Melek HaMoshiach said to him, “Why do you call me tov? No one is tov except YHWH alone, nu? **Luke 18:18-19**

Since the Light is Messiah and is called “good”, then Messiah is also Elohim in the flesh and the Torah as a human¹¹ upon this earth¹².

- For the mitzvah is a ner (lamp), and the Torah an ohr (Light). **Mishle 6:23 OJB**
- Thy Word is a ner to my feet, and an ohr to my path. **Tehillim 119:15**
- And the Devar YHWH took on gufaniyut (corporeality), and made his sukkah, his mishkan among us, and we gazed on his kavod, the Shechinah of the Ben Yachid from Elohim haAv, full of YHWH’s chesed v’emet. **Yochanan 1:14 OJB**

The Light was one of the things brought forth before the creation. It is the Light given to *Moshiach*, and is intended to teach us that YHWH looks forward to the time of the *Moshiach*, and His works before the creation.

¹⁰ The Greek manuscript reads phaino “shines” in the perfect tense, so the Light continues to shine.

¹¹ The (eir oeb Ben-Yechiel ichael), writing in the middle of the nineteenth century, a staunch defender of Orthodoxy against Reform Judaism, had a concept of (“incarnation”) surprisingly close to the Nazarene idea of incarnation; it is found in his commentary on Genesis 18, where appears to Avraham. (The word “” is related to —recall the play, “The ,” based on a folktale about a clay body which its maker caused to come alive.)

¹²The Soncino commentary (a Jewish commentary) on Yeshayahu 63:8-10 says: “Elohim Himself, so to speak, participates in the sufferings of His people” and that “*the angel of His presence*” is “expressive of divine manifestation in a perceptible form.”

- [2] And the Ruach [Hakodesh] of YHWH shall rest upon Him, the Ruach of Chochmah and Binah, the Ruach of Etzah (Counsel [see Isaiah 9:5] and Gevurah, the Ruach of Da'as and of the Yir'at YHWH; [3] And His delight shall be in the Yir'at YHWH: **Yeshayahu 11:2-3 OJB**
- [5] And there shall no longer be Lailah, and they have no need of the ohr (light) of a menorah and the ohr (light) of the shemesh (sun), because YHWH Adonoi will give forth ohr (light) on them, and they shall reign l'Olemei Olamim. [YESHAYAH 60:19; DANIEL 7:27] **.Revelation 22:5 OJB**

Yeshayahu speaks of King Messiah and the *Ruach Chokmah* (Wisdom) resting upon Him. This is the same *Ruach* involved in creation.

- [19] YHWH by Chochmah hath founded Eretz (Earth); by tevunah (understanding) hath He established Shomayim. [20] By His da'as (knowledge) the tehomot (oceanic depths) were divided, and the clouds drop down the tal (dew). **Mishle 3:19-20**
- [12] I, Chochmah, dwell with armah (prudence), and find out da'as (knowledge) of mezimot (discretions). [13] The Yirat YHWH is to hate rah; pride, and ga'on (arrogance), and the derech rah, and the perverse peh (mouth), do I hate. [14] Etzah (counsel, advice) is mine, and sound judgment; I am binah; I have gevurah. [15] By me melachim reign, and nobles decree tzedek. **Mishle 8:12-14 OJB**
- "R.Zutra bar Tobiah said in the name of Rav: The world was created by means of ten capacities and powers: By wisdom, by understanding, by reason, by strength, by rebuke, by might, by righteousness, by judgment, by loving-kindness, and by compassion." **Sefer HaAggadah pg.7**
- "[Commenting on Is.11:2] All these are destined to alight upon the opening below, the opening of the Tent. All these are destined to alight upon King Messiah so that he may judge the world..." **Zohar, Daniel C. Matt, Genesis pg.67**
- 'YHWH has given wisdom. These three attributes will be given to King Messiah as it is written (Is.11:2)..." **Pirke de Rabbi Eliezer, Chap.3, pp.18-19**
- In Him [Messiah] all the treasures of [Divine] Wisdom [of comprehensive insight into the ways and purposes of Elohim] and [all the riches of spiritual] knowledge and enlightenment are stored up and lie hidden. **Col.2:3 Amp. Bible**

It is evident the the *Ruach* resting upon the Messiah in **Yeshayahu 11** is the same *Ruach* referred to in above verses from **Mishle**.

- [22] YHWH possessed me in the reshit of His derech, before His works of old. [23] I was set up [to reign] me'olam (from eternity), from the beginning, or ever eretz was. [24] When there were no tehomot, I was brought forth; when there were no springs abounding with mayim. [25] Before the harim were settled, before the geva'ot (hills) was I brought forth; [26] While as yet He had not made eretz, nor the outer places, nor the beginning of the dust of the tevel. [27] When He set in place Shomayim, I was there; when He drew a khoog (circle, horizon) upon ¹³the face of the tehom, [28] When He established the clouds above, when He strengthened the fountains of the tehom, [29] When He gave to the yam His chok (decree, limits), that the mayim. **Mishle 8:22-28 OJB**
- **Yochanan 17:5 OJB** "And now, give Me kavod, Avi, along with Yourself with the kavod which I was having with You before HaOlam came to be [Yochanan 1:1; Prov.8:30;30:4]

_Who is being possessed here? It is YHWH possessing the *Ruach Chokmah*, which part of the *Ruach* YHWH. The only "ME" that would fit the context and time frame (before creation) of these Scriptures would be *Melek Moshiach*. This conveys the Hebraic understanding of the UNITY (*Echad*) of Elohim, *HaRuach*, and *Moshiach*.

- AND THE FIRST CAME FORTH; and will rebuild for you the first, viz. the Temple, of which it is written, Thou throne of glory, on high from the first, thou place of our sanctuary (Jer. XVII, 12); and will bring you the first, viz. the royal Messiah, of whom it is written, A harbinger [lit. 'First'] unto Zion will I give: Behold, behold them, and unto Jerusalem, etc. (Isa. XLI, 27). **Bereshith Rabbah 63: 8**

¹³ Messiah is referred to the First in the rabbinical interpretation of Yeshayahu 41:27. The First refers to Messiah in Rashi's commentary on the Targumim; Bereshith Rabba 63; Vayyiqra Rabba 30; Peshachim 5a

- **Midrash Rabbah - Leviticus XXX: 16.** R. Berekiah in the name of R. Levi said: For the merit of the performance of the commandment, YE SHALL TAKE YOU ON THE FIRST DAY, [says Elohim], I shall reveal Myself first to you, I shall inflict punishment for you upon the 'first', namely, the wicked Esau, of whom it is written, The first came forth (Gen. XXV, 25), I shall build for you the 'first', namely the Temple, of which it is written, Thou throne of glory, on high from the first, Thou place of our sanctuary (Jer. XVII, 12), and shall bring to you the 'first', namely the King Messiah, of whom it is written, The First 2 unto Zion will I give: Behold, behold them, and to Jerusalem a messenger of good tidings (Isa. XLI, 27).
- “ And I saw him who is the Head of Days, and his head was white like wool...In that hour the Son of Man was named in the presence of the Master of Spirits-and his name is Head of Days-ere he sun and signs were created, ere the stars were made, his name was named the Master of Spirits...From the Beginning the Son of Man was hidden” 1 Enoch 46:1; 48:2-3;62:7
- [6] Yet in fact for us we have da'as that there is YHWH ECHAD ("YHWH is One " DEVARIM 6:4), YHWH AV ECHAD L'CHULLANU ("One Father of us all" MALACHI 2:10), from whom are all things, and we exist for YHWH, and there is Adon Echad [MALACHI 3:1], Moshiach Yahoshua [ZECHARYAH 3:8; 6:11-12], through whom are all things and we through him. [7] However, not kol Bnei Adam have this da'as (knowledge). 1 Cor.8:6-7 OJC

According to this letter by Rav Shaul, Elohim created all things through Yahshua. *Moshiach* (the Word) would be the vehicle of creation.

- [30] Then I was etzel (at the side of, beside [see Yn 1:1]) Him, as an Amon (master craftsman, builder, architect, artist); and I was daily His delight, rejoicing always before Him; Mishle 8:30

In whom does Elohim delight?

- “Here is Avdi (My Servant)¹⁴ whom I uphold; Mine Bachir (Elect One, Chosen One), in whom My nefesh delighteth; I have put My Ruach upon him...” Yeshayahu 42:1

According to the *Targumim* and the *Midrash Tehillim* on **Tehillim 2** is thought to be speaking of the *Moshiach*.

- ‘Behold My servant the Messiah shall prosper...’ Targum Jonathan Is.52:13-53:12
- “ You are My witnesses before Me,” says YHWH, “and My servant is the Messiah, whom I have chosen...” The Messiah: An Aramaic Interpretation, Samson H. Levy, Hebrew Union College, 1974, p.62
- (Commenting upon Is.42) R. Yudan said: Concerning these goodly promises are in the decree of the King, the King of kings, who will fulfill them for the Adon the Messiah. The Midrash on the Psalms William G. Braude, Translator, Yale 1959, Vol. XII, Book 1
- “...all three are styled as ‘my servant’ as, for instance, Moses, Isaiah himself, and others besides; Israel; and similarly the King Messiah.” Reformation of the World by Rabbi Sh’lomoh ben Yitzhak de Marini of Padua
- [11] For Mine own sake, even for Mine own sake will I do it; for how can I allow Chillul YHWH? And I will not give My kavod unto another. [12] Pay heed unto Me, O Ya’akov and Yisroel, My called; I am He; I am Rishon, I also am Acharon. [13] Mine Yad also hath laid the foundation of Eretz, and My yamin hath measured Shomayim; when I call them, they stand up together. [14] All ye, assemble yourselves, and listen. Which among them [the pesilim, idols] hath declared these things? YHWH hath loved him [i.e., Cyrus], he will do His chafetz (pleasure, will) on Babylon, and His zero'a shall be on the Kasdim (Chaldeans). [15] I, even I, have spoken; indeed, I have called him [i.e., Cyrus]; I have brought him, and He shall make his derech successful. [16] Come ye near unto Me, hear ye this; I have not spoken baseter (in secret) merosh (from the first); from the time that it takes place, there am I; and now Adonoi YHWH, and His Ruach [Hakodesh], hath sent Me. [MOSHIACH, THE EVED YHWH; SEE ISAIAH 42:1; SEE YHWH'S KEDUSHAH HAMESHULLESHET HERE]. [17] Thus saith YHWH, thy Go'el, the Kadosh Yisroel; I am YHWH Eloheicha thy Melamed (Teacher) of doing that which profiteth, thy Madrikh (Guide, Instructor) in the Derech that thou shouldest go. Yeshayahu 48:11-16
- “YHWH Melek Yisrael and His Redeemer YHWH Tzevaot¹⁵.” Yeshayahu 44:6

¹⁴ One chosen or set-apart for a definite purpose.

Who is the “ME” in verse 17? The Redeemer, the Holy One of Yisrael is the “ME”. According to the *Talmud* and the *Midrash* of this passage it is the *Moshiach*.

- R. Johanan said: When you see a generation ever dwindling, hope for him [the Messiah], as it is written, And the afflicted people thou wilt save.²⁷ R. Johanan said: When thou seest a generation overwhelmed by many troubles as by a river, await him, as it is written, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; 28 which is followed by, And the Redeemer shall come to Zion. *Talmud –Sanhedrin 98a*

Scripture clearly teaches that the *Ruach* YHWH and the *Moshiach* were the vehicle of creation. The rabbis identify the *Ruach* Elohim in Bereshith with the *Ruach Melek HaMoshiach*. Therefore the preexistence and UNITY of these two emanations of YHWH are present from a rabbinical and Scriptural point of view. It was the *Ruach* Elohim, as manifested in the *Ruach Melek HaMoshiach* through which the creation was brought forth.

- [15] Rebbe, Melech HaMoshiach is the demut (BERESHIS 1:26-27; Pp 2:6) of the invisible Elohim, the Bechor [TEHILLIM 89:27], the Yoresh (Heir) of kol hanivrah (all creation), [16] Because in Him were created all things in Shomayim and on Ha'Aretz, the visible and the nistar (hidden), whether thrones or dominions, whether rulers or authorities, all things through Him and for Him have been created.¹⁶ [TEHILLIM 33:6] [17] And Moshiach is before all things, and all things in Moshiach have been held together; [MISHLE 8:23-27; 30:4] [18] And Moshiach is the Rosh [MISHLE 8:22; 30:4] of the Geviah (Body) [Gn 47:18; Ps 16:9-10; Isa 53:11; Job 19:25-27], and the Geviah (nevilah, DEVARIM 21:23) is Moshiach's Brit Chadasha Kehillah; Moshiach is its Reshit, the Bechor from the Mesim, that Moshiach might be in everything pre-eminent, [TEHILLIM 89:27] [19] Because YHWH was pleased that all His fullness have its mishkan (tabernacle) in Moshiach, ... [9] Because in Moshiach kol melo Elohim (all them plentitude of Elohim) finds its bodily maon laShechinah (dwelling place for the Shechinah). **Colossae 1:15-19; 2:9 OJB**
- [Now] He is the exact likeness of the unseen Elohim-the visible representation of the invisible; He is the First-born-of all creation. **Col.1:15 Amp. Bible**
- [6] Who, though existing¹⁷ in the demut of the mode of being¹⁸ of Elohim [His etzem or essential nature, Yn 1:1-2; 17:5], nevertheless Moshiach did not regard being equal with Elohim as a thing to be seized [BERESHIS 3:5], [7] But poured out and emptied himself [2C 8:9], taking the demut of the mode of being of an eved [YESHAYAH 52:13] **Philippians 2:6 OJB**
- [8] And YHWH says to HaBen, KIS'AHCHA ELOHIM OLAM VAED SHEVET MISHOR SHEVET MALKHUTECHA ("Your throne, O Elohim, will endure for ever and ever, and the scepter of justice is the scepter of your kingdom" --TEHILLIM 45:7). | 9| AHAVTA TZEDEK VATISNA RE'SHA, AL KEN MESHAKHACHA ELOHIM, ELOHECHA SHEMEN SASSON MECHAVERECHA ("You loved righteousness and hated lawlessness; on account of this Elohim, your Elohim anointed you with the oil of gladness more than your companions"-TEHILLIM 45:8). [10] And "Atah YHWH LEFANIM HA'ARETZ YASADETA UMA'ASEH YADECHA SHOMAYIM; HEMMAH YOVEDU V'ATAH TA'AMOD V'KHULAM KABEGED YIVLU KALVUSH TACHALIFEM V'YACHALOFU V'ATAH HU USHENOTECHA LO YITTAMMU" ("You YHWH in the beginning founded the earth and the heavens, the work of your hands; [11] They will perish but you remain and all of them like the garment they will wear out, [12] Like clothing you will change them and they will be discarded, but you are the same and the years of you they never come to an end" TEHILLIM 102:26-28 [2527]). [13] And to which of the malachim has YHWH ever said, "Sit at my right hand until I put your enemies as a footstool for your feet" --TEHILLIM 110:1)? **Ivrim 1:8-13 OJB**

¹⁵ YHW Melek Yisrael VE Goalo YHWH Tzevaot. This indicated the Redeemer is YHWH!

¹⁶ The mystical Jewish belief was that Adam Kadmon (the archetypal man) called the Son of Man; the Messiah Above had been incarnated in Yahshua as the Messiah Below, having in the Beginning served as the Expression (Word) of Elohim on which the universe was framed.

¹⁷ The Greek is “hyparcho” –existing, as the OJB translates the word. This word denotes a prior existence.

¹⁸ This word always signifies a form which truly and fully expresses the being which underlies it.

