

## Chapter 8 – The Messiah’s Preexistence and Significance in Creation

In the previous chapter we saw that the word “proskuneo” in the Greek texts of the Apostolic Writings (NT) has the same meaning as the Hebrew word “histachavah” does in the Tanach (GT) and is used similarly. The words can refer to worship of the Eternal both in sacrificial ministry and in falling down before Him. However, it can also be an intense expression of reverence before one of the Eternal’s representatives or other people in high positions.

The intention of the heart is the determining factor concerning the position that is attributed to the person who is receiving this show of reverence. Therefore the argument that Yeshua must be the Eternal since he was “worshiped” does not hold at a closer study.

In this chapter we will look at the texts that speak of the Messiah’s preexistence and his significance in creation.

### The Messiah Project – the Eternal Master Plan for Creation

In Genesis 1:1, it is written,

*In the beginning created Elohim the heavens and the earth.* (personal translation)

In John 1:1, it is written,

*In the beginning was the Word, and the Word was with God, and the Word was God.* (HNV)

In Micah 5:2 (verse 1 in the Hebrew version), it is written,

*But you, Beit-Lechem Efratah, being small among the clans of Yehudah, out of you one will come forth to me that is to be ruler in Yisra'el; whose goings forth are from of old, from everlasting.* (HNV)

A Midrash<sup>1</sup> teaches,

The King Messiah was born from the beginning of the creation of the world, for he entered into the mind (of Elohim) even before the world was created.

What existed before creation? Only one – Elohim. There were, however, plans within Elohim that existed there in eternity, which is a timeless state since time only began at the creation of everything. But that plan did not exist tangibly in the sense that we understand existence, but as part of a thought, a council, a plan, a project. This master plan is the Word or Torah, which the Only and Eternal One in his unlimited wisdom has established since eternity, a timeless state.

According to Talmud,<sup>2</sup> seven things were created before the creation of the world,

1. The Torah (Prov. 8:22)

---

<sup>1</sup> Pesikta Rabbah 152b

<sup>2</sup> Nedarim 39b, Pesachim 54a.

2. Repentance (Psalm 90:2-3)
3. The Garden of Eden (Paradise) (Gen. 2:8)
4. Gehinnom (the lake of fire) (Isa. 30:33)
5. The Throne of Glory (Psalm 93:2)
6. The Temple (Jer. 17:12)
7. The Messiah's name (Psalm 72:17)

The world was created out of these seven elements. The Torah is the architectural outline for all of creation. The fact that repentance is mentioned as something that precedes creation, teaches us that even though the Eternal had not determined before hand that man would sin, he had already planned a solution for man's sin, as it also is written in Revelation 13:8b,

*the Lamb slain from the foundation of the world. (KJV)*

In 1 Peter 1:20, it is written,

*who was foreknown indeed before the foundation of the world, but was revealed at the end of times for your sake. (HNV)*

In Hebrews 4:3b, it is written,

*although the works were finished from the foundation of the world. (HNV)*

The Hebrew word in Genesis 1:1 that is translated as "in the beginning" is "bereshit". It is made up of two words. "Be" which means "in", "whitin", "through", "on account of" etc, and "reshit"<sup>3</sup>, which means "first" (in space, time, order, and rank), firstfruit, beginning, main thing, the best, etc. According to Strong's concordance, this word comes from the same root as "rosh"<sup>4</sup> which means "head", the higher part, the chief, the head, the regent, etc.

Rashi<sup>5</sup> teaches that whenever the word "reshit" occurs in the Scriptures it is written in construction-form<sup>6</sup>, in Hebrew "smichut", in relation to the noun that follows. The sentence can then have the two following meanings: *the beginning of* or *the creating beginning*. The word that follows is "barah", which literally means "created" and it is not a noun, but a verb.

<sup>3</sup> **Strong H7225** rê'shîyth, *ray-sheeth'*, From the same as H7218; the *first*, in place, time, order or rank (specifically a *firstfruit*): - beginning, chief (-est), first (-fruits, part, time), principal thing.

<sup>4</sup> **Strong H7218** rô'sh, *roshe*, From an unused root apparently meaning to *shake*; the *head* (as most easily *shaken*), whether literally or figuratively (in many applications, of place, time, rank, etc.): - band, beginning, captain, chapter, chief (-est place, man, things), company, end, X every [man], excellent, first, forefront, ([be-]) head, height, (on) high (-est part, [priest]), X lead, X poor, principal, ruler, sum, top.

<sup>5</sup> Rabbi Shlomo ben Yitzchak (France 1064-1105 CE). He was one of the primary Bible scholars of the Middle Ages. His commentary on the Chumash (Pentateuch) is studied in every yeshiva (religious training school for rabbis) in the world. His work includes rabbinical explanations from the Talmud, Midrash, non-talmudic traditions, Targumim (ancient translations from Hebrew to Aramaic), etc. His explanations of the Hebrew text aim to give the reader the literal understanding, in Hebrew "pshat", which is the first level of interpretation of the Scriptures. In other words, he gives the explanation of what the Torah says at first glance.

<sup>6</sup> This grammatical phenomenon is very common in the Scriptures. It builds a connection between two nouns of which one is submitted to the other and the other is determining word. One example is the expression "simchat Torah". The word "simchah" is a feminine word which means "joy". When written in constructive form, the last letter, "he", is exchanged with the letter "tav" and the word takes on a submissive meaning and is "possessed" by the following noun. Thus the expression "simchat Torah" takes on the meaning, "the joy of the Torah" or rather "the Torah's joy". The letter "tav" at the end of the word "bereshit" shows us that it is written in constructive form.

Even so, Rashi says, that it ought to be understood as “the creating”. The literal translation then becomes,

*In the beginning of Elohim’s creating of the heavens and the earth, when the earth was un-ordered and empty, with darkness over the surface of the deep and Elohim’s breath was gliding over the surface of the water, then Elohim said, “Be light!” And there was light.*

This means that the first verse does not indicate the order in which everything was created. The light was therefore the first of the things that the Eternal created, even before the sun and stars existed. Ancient Jewish sources connect both this primary light and the Spirit that hovered over the surface of the water with the Messiah, as we can see in a Midrash,<sup>7</sup>

This is the Messiah’s light... to teach you that the Eternal saw the Messiah’s generation and his ministry before the creation of the world and hid him away... under the throne of his glory. Satan asked him, “Lord of the Universe, for whom is the light that is under the throne of your glory?” And the Eternal answered, “It is reserved for the one who will make sure that you are crushed.”

Another Midrash<sup>8</sup> teaches,

Elohim’s Spirit rested... (Genesis 1:2), this is referring to the Messiah’s spirit, that hovered over the surface of the waters.

According to one of the rules that is found within the third level of interpretation, in Hebrew “drash” – seeking – similar words or expressions that are found in different Scripture passages are compared and connected. The word “reshit” occurs twenty times in the Chumash,<sup>9</sup> and more than 50 times in the entire Tanach. It is used in relation to the beginning of a king’s rule (Genesis 10:10), a firstborn son (Genesis 49:3; Deuteronomy 21:17), the firstfruits of the land (Exodus 23:19; 34:26), etc. In Proverbs 8:22, wisdom, which is the Torah, is called the “beginning (*reshit*) of his way”. In Jeremiah 2:3, the people of Israel are called the “firstfruit (*reshit*) of his harvest”.

In the Scriptures there is a very intimate connection between the *reshit* and the Messiah. The Messiah is the *Reshit* of all things, as it is written in Colossians 1:15-18,

*who is the image of the invisible God, the First-born of all creation. For all things were created **in Him**, the things in the heavens, and the things on the earth, the visible and the invisible; whether thrones, or lordships, or rulers, or authorities, all things have been created **through Him and for Him**. And He is before all things, and all things have subsisted in Him. And He is the Head of the body, the assembly, **who is the Beginning**, the First-born out of the dead, that He be preeminent in all thing (LITV)<sup>10</sup>*

In Revelation 3:14, it is written,

---

<sup>7</sup> Yalkut about Isaiah 60.

<sup>8</sup> Rav Shimon ben Lakish, in Bereshit Rabbà 2:4.

<sup>9</sup> The Hebrew word for the five books of Moses, the Pentateuch.

<sup>10</sup> Literal Translation of the Holy Bible.

*And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the **beginning of the creation of God**” (KJV)*

The Messiah is not only the firstfruit, Reshit, of creation but he is also the firstfruit of the resurrection, as it is written in 1 Corinthians 15:20, 23,

*But now Messiah has been raised from the dead. He became the **first fruits** of those who are asleep... But each in his own order: Messiah the **first fruits**, then those who are Messiah's, at his coming. (HNV)*

The Messiah is the project that is behind all creation. The Messiah exists in the bosom of the Father since eternity, as it is written in John 1:18,

*No one has seen God at any time. The one and only Son, who **is** in the bosom of the Father, he has declared him. (HNV)*

It does not say that the Son *was* in the bosom of the Father, but that he *is* in the bosom of the Father, in the present tense. Since the Father exists outside of time, his Son, which is the Messiah-project, is outside of time, within the Father from eternity, in the constant present for ever, as it also is written in John 3:13,

*No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who **is in heaven**. (HNV)*

Notice that here it does not say that the Son of Man *was* in heaven, but *is*. He is in heaven in the constant present for eternity. When Yeshua was on the earth, he was simultaneously in heaven. His heavenly existence is eternal. Therefore it is written in John 17:5, 24b,

*Now, Father, glorify me with your own self with the glory which I had with you before the world existed... that they may see my glory, which you have given me, for you loved me before the foundation of the world. (HNV)*

The Eternal had decided to rule the universe through the Messiah. The word “reshit” in the Scriptures is related to the beginning of a king’s rule as well. But beyond that, the Messiah is the reason for the creation of everything and from whom all things were made. The Eternal created everything through the Mashiach-plan and for the sake of the Mashiach, who would later be revealed as a created being, as it is written in 1 John 1:1-2,

*That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we saw, and our hands touched, concerning the Word of life and the life was **revealed**, and we have seen, and testify, and declare to you the life, the eternal life, which was with the Father, and was **revealed** to us. (HNV)*

In John 1:14a, it is written,

*And the word (the Torah, the master plan) became flesh and set up his tabernacle among us. (personal translation)*

As we said earlier, the Hebrew prefix “be”, the first word in the Torah – “beReshit” – means “in”, “through”, “on account of”, “with the thought of”, “for the reason of” etc. This teaches

us that Elohim created the heavens and the earth *in Reshit*, or *on account of Reshit*. As we said earlier, Reshit is the Torah, Israel, and the Messiah. The fact is that these three are one. The Torah is the eternal plan through which the world was created. Israel is the Eternal's firstborn son (Exodus 4:22; Hosea 11:1). The Messiah is the Torah revealed as a man (John 1:14) and who in himself sums up all of Israel (Matthew 2:15, John 12:32). Everything was, therefore, created through the Torah and for Israel's sake. And everything was created through the Messiah and for the Messiah's sake, as it also is written in John 1:1-3,

*In the beginning was the Word (the Torah, the master plan), and the Word was with God, and the Word was God (elohim). The same was in the beginning with God. All things were made through him. Without him was not anything made that has been made. (HNV)*

In Colossians 1:16b, it is written,

*all things have been created through Him and **for Him**. (LITV)*

This preexistent Word, this Torah, this Mashiach-project, eventually materialized through the creation of all things. However, even though the Messiah had not yet been revealed as a living being, all things were prepared for his sake since he would one day be revealed and placed to rule over all of creation. Therefore we could also translate Genesis 1:1 like this,

*For the sake of the Primary One created Elohim the heavens and the earth.*

The letter "bet" is the first letter of the Torah. It means "house". Therefore the verse could also be translated,

*A house for Reshit created Elohim the heavens and the earth.*

This teaches us that the heavens and the earth are Reshit's house. Reshit is the Messiah. A house and clothing is principally the same thing. Creation is therefore the Messiah's clothing, as it is written in Psalm 102:25-27 (c.f. Hebrews 1:10-12),

*Of old, you laid the foundation of the earth. The heavens are the work of your hands. They will perish, but you will endure. Yes, all of them will wear out like a garment. You will change them like a cloak, and they will be changed. But you are the same. Your years will have no end. (HNV)*

### **The Messiah did not create the world – the world was created through him.**

Notice that the Scriptures teach that all things were created *in* and *through* the Messiah, and not *by* him<sup>11</sup>. It was not the Messiah who created, but the Eternal. The Eternal created all things with the Messiah-plan that was within him from eternity as his point of reference, as it is written in Colossians 1:16,

---

<sup>11</sup> Many English versions have erroneously translated into "by", instead of "in" or "through".

*For all things were created **in Him**, the things in the heavens, and the things on the earth, the visible and the invisible; whether thrones, or lordships, or rulers, or authorities, all things have been created **through Him** and for Him. (LITV)*

According to John 1:3, the world was made **through** the Word, the Torah, the master plan, which was with Elohim from the beginning, as it is written,

*All things were made **through him**. Without him was not anything made that has been made. (HNV)*

In John 1:10a, it is written,

*He was in the world, and the world was made **through him** (HNV)*

The Greek word that has been translated in these verses as *through* is “dia”.<sup>12</sup> The Aramaic Peshitta-text uses the word “biydeh”<sup>13</sup>, which means “hand”, “through”, “near”.

In Acts 2:22, it is written,

*Men of Yisra'el, hear these words! Yeshua of Natzeret, a man approved by God to you by mighty works and wonders and signs which God did **by** (Greek: “dia”, Aramaic: “biydeh”) **him** in the midst of you, even as you yourselves know (HNV)*

This text shows us that it was the Eternal who performed signs and wonders **through** Yeshua. Both in the Greek and in the Aramaic texts, the same word is used as is used in John 1:3, 10, and 1 Corinthians 8:6, where it is written that all things came into existence **through him**. It was therefore not Yeshua who performed wonders in and of himself, but the Eternal who worked wonders through him. Yeshua is the Eternal’s messenger, His shaliach, His apostle (Hebrews 3:1). None of what Yeshua did or said came from him, but from the Father, as it is written in John 5:19 and 14:10b,

*Yeshua therefore answered them, “Most assuredly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For whatever things he does, these the Son also does likewise... The words that I tell you, I speak not from myself; **but the Father who lives in me does his works**. (HNV)*

The same principle ruled before Yeshua was born. The word that existed from the beginning as a plan and later as an uttered command was the means by which the Father created everything. Later, when the Word became man, the Eternal continued to operate according to the same pattern, the same principle.

In Acts 7:25, it is written,

---

<sup>12</sup> Strong **G1223** *διά*, dia, *dee-ah'*. A primary preposition denoting the *channel* of an act; *through* (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

<sup>13</sup> This Aramaic word occurs in 36 other places in the Apostolic Writings. Matt 3:12; Mark 8:23; 9:27; Luke 3:17; 9:7; 12:48; 13:17; 15:22; John 1:3, 7, 10; 3:17; Acts 2:22; 3:7; 7:25; 8:13; 13:11; 19:11; 23:19; 28:3, 4; Rom 11:36; 1 Cor 8:6 (twice); 2 Cor 1:20; Col 1:16; 3:17; Heb 2:10; 3:5; 7:25; 1 John 4:9; Rev 1:16; 2:1; 6:5; 10:2; 20:1.

*He supposed that his brothers understood that God, **by** (“dia”/”biydeh”) **his hand**, was giving them deliverance; but they didn’t understand. (HNV)*

In Acts 19:11, it is written,

*God worked special miracles **by** (“dia”/”biydeh”) **the hands of Sha’ul** (HNV)*

These words show that the Eternal uses his agents to carry out his mighty deeds. But, the agents themselves are not the ones who carry out the deeds. It is the Eternal who does it *through* them. It was the same way with the Messiah-project. It was the Eternal who did everything through this project.

The Messiah was therefore not the Creator, but the Creator’s tool. The Messiah is the Eternal’s source, purpose, and goal for creation. There is nothing in creation, whether invisible or visible, that is outside of the Messiah-plan. All is created in him, through him, and to him.

The Word became flesh and as a man he suffered and passed every test in obedience, even unto death. This resulted in him being exalted over all creation and placed in the position that was intended for him from eternity before the creation of all things. Through the Messiah Yeshua, the Eternal will lead all of creation to finally reach its destination. Everything, absolutely everything, will be placed under the Messiah’s lordship and thereafter he will subject everything to his Father so that Elohim becomes all in all, as it is written in 1 Corinthians 15:24-28,

*Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy that will be abolished is death. For, “He put all things in subjection under his feet.” But when he says, “All things are put in subjection,” it is evident that he is excepted who subjected all things to him. When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all. (HNV)*

In Ephesians 1:9-10, it is written,

*making known to us the mystery of his will, according to his good pleasure which he purposed in him to an administration of the fullness of the times, to sum up all things in Messiah, the things in the heavens, and the things on the earth, in him (HNV) ... as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. (Verse 10 according to ESV<sup>14</sup>)*

### **The Messiah is the way – in both directions.**

The Word, the Torah, first a thought, then a spoken word, thereafter a written word, finally became flesh. The Word has therefore developed according to these four steps:

---

<sup>14</sup> English Standard Version

1. The Torah as a thought – from eternity before the beginning of time, space, and matter.
2. The spoken Torah – when all things were created.
3. The written Torah – given through Moshe, the prophets, and the apostles.
4. The living Torah – Yeshua the Messiah.

When it says in John 1:1 that the Word was elohim it means, among other things, that the Eternal delegated all his authority to the invisible Word, thereafter to the spoken Word, and later to the written Word, and finally to the living Word, the Word of life (1 John 1:1; Matthew 28:18; John 5:22).

Since the Eternal delegated all authority to the Torah, the Torah is the way through which the Eternal communicates with creation and through which creation can communicate with the Creator. Since the Messiah is the living Torah, he is the way through which the Eternal relates to creation and the way for us to have contact with the Eternal, as it is written in John 14:6b,

*Yeshua said to him, "I am the way... No one comes to the Father, except through me. (HNV)*

In Colossians 3:17, it is written,

*Whatever you do, in word or in deed, do all in the name of the Lord Yeshua, giving thanks to God the Father, **through** ("dia"/"biydeh") **him**. (HNV)*

In Hebrews 7:25, it is written,

*Therefore he is also able to save to the uttermost those who draw near to God **through** ("dia"/"biydeh") **him**, seeing he ever lives to make intercession for them. (HNV)*

And just as no one can come to the Father except for through that way, neither can the Father have a relationship with the world outside of that way. When man draws near to the Eternal, he sees the Word and through the word, in all its stages of development, he sees the Eternal since the Word has the role of elohim. In the same way, when the Eternal relates to the world, he does it through his delegate, his Word, in all its stages of development. The thought, spoken, written, and living Word is the mode of contact between the Creator and creation – there is no other way. Through the Word all exists and through the Word all things are held together, as it is written in Hebrews 1:3a,

*His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power (HNV)*

In Revelation 19:13, it is written,

*He is clothed in a garment sprinkled with blood. His name is called "The Word of God." (HNV)*

## **From the Eternal Perspective**

As we said, the Word was not a living being in the beginning, the Word *became* a living being. The Word was not a man in the beginning, the Word *became* man (John 1:14). However, since from the beginning the Word was destined to become a man, Yeshua was an eternal reality within the Father. But, not until Yeshua was created in his mother's womb did he become a reality in this world. So, from the perspective of our time-limited world, Yeshua did not exist until he was created in his mother's womb. But, from the Eternal's timeless state, Yeshua existed from eternity and was loved and clothed with glory from eternity.

There is no future or past for the Eternal. All exist before him, those who have died and those who have not yet been born. So Avraham, Yitzchak, and Yaakov live before the Eternal even though they are dead now. Since they will be resurrected from the dead, they live in the future before the eternal. Since the Eternal is in the future, in his eternally present timeless state, He not only sees the time when the patriarchs will live the resurrected life, but He is there now and is in fellowship with the resurrected patriarchs. However, the Eternal is not in fellowship with the patriarchs in their dead state. There must therefore be another resurrection in order for Him to be called the Elohim of Avraham, Yitzchak, and Yaakov. For He is not the Elohim of the dead, but of the living (Matthew 22:32).

### **Exerpts from the Book of Enoch**

In the Book<sup>15</sup> of Enoch chapter 46:1-6<sup>16</sup> we read,

1 And there I saw One who had a head of days,  
And His head was white like wool,  
And with Him was another being whose countenance had the appearance of a man,  
And his face was full of graciousness, like one of the holy angels.  
2 And I asked the angel who went with me and showed me all the hidden things, concerning  
that 3 Son of Man, who he was, and whence he was, (and) why he went with the Head of  
Days? And he answered and said unto me:  
This is the son of Man who hath righteousness,  
With whom dwelleth righteousness,  
And who revealeth all the treasures of that which is hidden,  
Because the Lord of Spirits hath chosen him,  
And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever.  
4 And this Son of Man whom thou hast seen  
Shall raise up the kings and the mighty from their seats,  
[And the strong from their thrones]  
And shall loosen the reins of the strong,  
And break the teeth of the sinners.  
5 [And he shall put down the kings from their thrones and kingdoms]  
Because they do not extol and praise Him,  
Nor humbly acknowledge whence the kingdom was bestowed upon them.

---

<sup>15</sup> The Book of Enoch is named after the man who lived in the seventh generation after Adam (Genesis 5:18, 22-24). The most famous manuscript is preserved in Ethiopian, but parts of it can also be found in Aramaic and Greek. The researchers call this book 1 Enoch and it is considered to have been written 100 BCE or earlier. There are two additional versions which the researchers have called 2 Enoch and 3 Enoch. 2 Enoch is written in ancient Slavic and dated to the first century CE. 3 Enoch is written in Hebrew and some consider the first 16 chapters to be very ancient, dating at approximately 800 BCE. Among the Dead Sea Scrolls, several almost complete manuscripts of 1 Enoch were found in Aramaic as well as other writings that are also considered to be Enoch's revelations. The Book of Enoch held great influence over the Jewish mindset during the first century BCE. There is a quote from it in Jude 14-15. The Ethiopian church considers it to be part of the canonical inspired Writings.

<sup>16</sup> From-The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles, Oxford: The Clarendon Press.

6 And he shall put down the countenance of the strong,  
And shall fill them with shame.  
And darkness shall be their dwelling,  
And worms shall be their bed,  
And they shall have no hope of rising from their beds,  
Because they do not extol the name of the Lord of Spirits.

In chapter 48:1-6, we read,

1 And in that place I saw the fountain of righteousness  
Which was inexhaustible:  
And around it were many fountains of wisdom:  
And all the thirsty drank of them,  
And were filled with wisdom,  
And their dwellings were with the righteous and holy and elect.  
2 And at that hour that Son of Man was named In the presence of the Lord of Spirits,  
And his name before the Head of Days.  
3 **Yea, before the sun and the signs were created,  
Before the stars of the heaven were made,  
His name was named before the Lord of Spirits.**  
4 He shall be a staff to the righteous whereon to stay themselves and not fall,  
And he shall be the light of the Gentiles,  
And the hope of those who are troubled of heart.  
5 **All who dwell on earth shall fall down and worship before him,  
And will praise and bless and celebrate with song the Lord of Spirits.**  
6 **And for this reason hath he been chosen and hidden before Him,  
Before the creation of the world and for evermore.**

Although this text is not considered part of the Jewish canon, it gives us insight into what was in the Jewish mindset before and during the time of Yeshua. Notice that the name of the Son of Man is said to have been spoken before the Lord of spirits, the Eternal, before the lights of the heavens were created.

The passage stating that all those on the earth will fall down and honor him and praise and bless and celebrate with songs the Lord of spirits is in agreement with Philippians 2:9-11, where it is written,

*Therefore God also highly exalted him, and gave to him the name which is above every name; that at<sup>17</sup> the name of Yeshua every knee should bow, of those in heaven, those on earth, and those under the earth, and that every tongue should confess that Yeshua the Messiah is Lord, to the glory of God the Father. (HNV)*

The words in the Book of Enoch about the Son of Man being chosen and *hidden away* before the Eternal before the creation of the world is in line with the Jewish teaching that we have already mentioned, that the primary light way hidden underneath the throne of glory in order to later be given to the one who would come to crush satan. This also agrees with 1 John 1:2, where it is written,

*and the life was revealed, and we have seen, and testify, and declare to you the life, the eternal life, **which was with the Father, and was revealed to us** (HNV)*

---

<sup>17</sup> Or, more correctly, *in* the name of Yeshua, see American Standard Version 1901, Amplified Bible, Revised Version, 1898 Yong's Literal Translation.

## Wisdom's Song

In Proverbs 8:22-31, it is written,

*The LORD possessed me in the beginning of his work, before his deeds of old. I was set up from everlasting, from the beginning, before the earth existed. When there were no depths, I was brought forth, when there were no springs abounding with water. Before the mountains were settled in place, before the hills, I was brought forth; while as yet he had not made the earth, nor the fields, nor the beginning of the dust of the world. When he established the heavens, I was there; when he set a circle on the surface of the deep, when he established the clouds above, when the springs of the deep became strong, when he gave to the sea its boundary, that the waters should not violate his mitzvah, when he marked out the foundations of the earth, then I was the craftsman by his side. I was a delight day by day, always rejoicing before him, rejoicing in his whole world. My delight was with the sons of men. (HNV)*

In verse 12, we see that this passage is speaking about wisdom. In Proverbs, wisdom is presented poetically as a woman (7:4, compare with Matthew 11:19; Luke 11:49).

In Christian circles, this text is normally interpreted as referring to the Messiah and is used as proof that he was an eternal conscious being already before the creation of all things and must therefore be one of the persons within the Godhead.

There are, however, several arguments that reason strongly against such an interpretation:

- Wisdom is not a person. The passage is poetic and should therefore not be interpreted literally.
- Wisdom is presented as a woman, not a man. If the text were referring to the Messiah as a person it would have been written in the masculine form, not the feminine.
- Wisdom is said to be possessed by the Eternal in the beginning, but not that she *is* the Eternal.

In the Greek Septuagint, it is written in verse 22 that wisdom was created. The same Greek word occurs in Genesis 14:19, 22; Deuteronomy 4:32; 32:6<sup>18</sup> among other places. In Proverbs 8:22 of the Aramaic Peshitta-translation it also says that wisdom was created.

## Unconscious Preexistence

There are several examples in the Scriptures where the Eternal chooses and sets apart people long before they existed in their mother's womb.

In Jeremiah 1:5, it is written,

*Before I formed you in the belly I knew you, and before you came forth out of the womb I sanctified you; I have appointed you a prophet to the nations. (HNV)*

---

<sup>18</sup> The same word used in the Septuagint in Proverbs 8:22 also occurs in the Greek manuscripts of the Apostolic Writings in the following verses: Mark 13:19; Rom 1:25; 1 Cor 11:9; Eph 2:10, 15; 3:1; 4:24; Col 1:16; 3:10; 1 Thess 4:3; Rev 4:11; 10:6.

In Ephesians 1:4-5, it is written about the Jewish people,

*even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love; having predestined us for adoption as children through Yeshua the Messiah to himself, according to the good pleasure of his desire (HNV)*

Even though these people were chosen long before they were formed does not mean that they existed in a conscious state at the time. Neither the prophet Jeremiah nor the rest of the Jewish people can claim that they had a conscious preexistence long before they came into being. However, they did exist within the Eternal, in His eternal plan which already existed before the world came into being. It was the same with the Messiah.

A little boy asked his mother where he came from. The mother answered that he was in her stomach before he was born. “And where was I before I was in your stomach?” the boy asked. “You were in the heart of the Eternal” was the answer he received.

In Psalm 139:16, it is written,

*Your eyes saw my body. In your book they were all written, the days that were ordained for me, when as yet there were none of them. (HNV)*

If the Eternal thought through and wrote out a plan for each person even before they existed, how much more would he have done this for the Messiah, his beloved Son!

This means that when Yeshua said that there was a glory that was given to him and that he was loved by the Father already before the world existed, it does not have to mean that he existed in a state of consciousness. The same thing applied when he said that he was before Avraham, as it is written in John 8:58b,

*Yeshua said to them, “Most assuredly, I tell you, before Avraham came into existence, I AM.” (HNV)*

But, was not Avraham also among those who were chosen already before the foundation of the world was laid? Certainly. But Yeshua was before Avraham in the mind of the Eternal and before Avraham was in his mother’s womb. This teaches us that it was not Yeshua who came from Avraham, but Avraham came from the Adam HaKadmon, the earlier Adam, the master plan that existed for eternity within the Eternal. Therefore, Avraham and all other faithful ones within the covenant people were chosen *in the Messiah* to be set apart and spotless (Ephesians 1:4). The Messiah preceded everything else in the master plan and through him and with him as the focal point all others were created.

### **Did Yeshua Really Say *I AM*?**

Many Christian scholars see the expression *I am* or *am I* as a reference to the name by which the Eternal presents himself in Exodus 3:14. In the original Hebrew text of Exodus, however, it does not say *I am*, but it says “ehiyeh” – I will be – in the future tense even though it is normally translated as *I am*.

If we look at the Greek text of the Apostolic Scriptures that the English translations are based on, we see that the expression “ego eimi”, which in John 8:58 is translated as *I am*, occurs an additional 40 times and then not always spoken by Yeshua. Here are some of those passages.

In Matthew 24:5, Mark 13:6, and Luke 21:8, Yeshua prophesies that many will come in his name and will say, “**I am** (“ego eimi”) *the Messiah*” and will deceive many.

In John 9:9, it is written about the man who was born blind and was healed by Yeshua,

*Others were saying, “It is he.” Still others were saying, “He looks like him.”  
He said, “**I am he** (“ego eimi”).” (HNV)*

In Acts 10:21, it is written,

*Peter went down to the men, and said, “Behold, **I am** (“ego eimi”) he whom you seek.  
Why have you come?” (HNV)*

We can see, therefore, that the expression “ego eimi” is used as a translation not only of the words Yeshua spoke, but of words spoken by other people as well. However, neither the man born blind and who was healed nor Peter had the Name of the Eternal in mind when they said that they were who they were.

In the Aramaic text, the Peshitta, the word “aytay” is used in John 8:58. It is a noun that can be translated as *am*. This word occurs approximately 20 times in the Peshitta manuscripts of the Apostolic Scriptures.<sup>19</sup> Once again, this term is not used exclusively by Yeshua, but also by others who are referring to themselves, for example Zechariah (Luke 1:19), John the Baptist (John 1:21), and Paul (Rom 7:25; 1 Corinthians 9:2, 21; 15:10). This means that the Aramaic does not give any evidence that would point to the fact what Yeshua said in John 8:58 was a reference to the Name of the Eternal since the same expression was used by several other people.

Which language did Yeshua speak when he stood before his Jewish peers in John 8?

Greek is out of the question since it was not spoken by Jews in the land of Israel.<sup>20</sup> This means that Yeshua did not use the expression “ego eimi” as it is written in the Greek translations of John 8:58. In other words, he did not say *I AM* in Greek.

The Greek text uses the exact same words that are found in John 8:58, as well as in other places,<sup>21</sup> in the passage about the blind man when he said that it was he who was healed in John 9:9. If the Greek expression “ego eimi” was a reference to Exodus 3:14 when Yeshua spoke it about himself, then according to the rules of interpretation, it would be the same when the blind man spoke of himself using the exact same words – that is assuming they spoke Greek.

However, since we can more than likely rule out the option that Yeshua spoke Greek with his Jewish countrymen, how much less likely would it be for a man who was born blind, who did

---

<sup>19</sup> Mark 14:7; Luke 1:18, 22:27; John 1:21, 7:34, 36, 8:58, 12:26, 13:13, 14:3; Rom 7:25, 1 Cor 9:2, 9:21, 15:10; 1 John 2:6; Rev 1:17, 18; 19:10; 22:9.

<sup>20</sup> See Acts 21:37, 40; 22:2.

<sup>21</sup> Matt 14:27; 26:22, 25; Mark 13:6; 14:62; Luke 22:70; John 6:20; 8:24, 28, 58; 13:19; 18:5 etc.

not have the opportunity to attend school and learn to read and write, to speak a foreign language?

We cannot have the Greek text as our foundation when analyzing the words that our Master spoke when he said that he was who he was.

Even though it is most likely that Yeshua spoke Hebrew, let us just imagine that he spoke Aramaic, which is an option since at the time Aramaic was an international language spoken throughout the area that stretched from Mesopotamia to Mitzrayim. In that case, according to the Peshitta manuscript, he would have used the noun “aytay” (alef, yod, tav, yod), which comes from the root alef, yod, tav. If we look at the Aramaic text in Exodus 3:14, we find that the words used are entirely different. The Hebrew name that the Eternal used of himself in that passage was not translated, but it says, “ahiyah” (alef, he, yod, he), which is a transliteration of the original Hebrew word “ehiyeh” (alef, he, yod, he) and which means *I will be* or *I shall be*. The Hebrew word “ehiyeh” that occurs three times in Exodus 3:14 is not written in present tense and so it does not mean *I Am*. Instead it is written in future tense and means *I am going to be* or *I shall be*.

The same word is found in Genesis 26:3; 31:3, where the Eternal promises Yitzchak and Yaakov that he *will be* with them, in Exodus 4:12, 15, where the Eternal tells Moshe that he *shall be* with his mouth, and in Deuteronomy 31:23; Joshua 1:5; 3:7 where the Eternal promises Yehoshua (Joshua) that he *shall be* with him.

In these cases, the Aramaic translation uses the word “ehwe” with the root being he, vav, alef, which means *I am going to be* or *I shall be*. This meaning is exactly the same as the meaning of the Hebrew word. On the other hand, the root of the word “iytay”, in the text in John 8:58, is alef, yod, tav. This is another word that comes from another root entirely.

If the word in John 8:58 is an entirely different word than the word used in Exodus 3:14, what is the connection between the two passages?

In the Hebrew versions of the Apostolic Writings, which have been translated from Greek, the expression “ani haiti”, meaning *I was*, is used.

In the Hebrew versions of John 8:24, however, as well as in some other places,<sup>22</sup> the expression “ani hu” is used, which is literally translated as *I [am] he*, *I am it*, or *it is me*. Note that the verb *to be* is not among the Master’s words since this verb is not used in the present tense in either Hebrew or Aramaic.

However, in Exodus 3:14, the verb “lihiot” – to be – is used in the future tense “ehiye” – *I am going to be*, which has been translated by all the Christian Bible versions that I know of as *I Am*. Even so, it is obvious that *to be* is the important point in this verse, yes, even the very core of the Name by which the Eternal presents himself. However, since Yeshua spoke either Hebrew or Aramaic, he would not have used the verb *to be* in present tense when he said that it was he! When Yeshua said, “ani hu” – *I he* – or “de’na ‘na” – *II* – according to the rules of interpretation we cannot find any connection to the Eternal who in Exodus 3:14 presented himself with the verb *to be* in the future tense “ehiye” – *I am going to be*.

---

<sup>22</sup> Matt 14:27; 24:5; Mark 13:6; 14:62; Luke 21:8; 22:70; John 6:20; 8:18; 24, 28; 10:7; 13:19; 18:5, 6, 8 etc.

We could then ask ourselves upon which grounds did the translators and Bible scholars of the Christian translations base themselves when they claim that the expression *I AM*, “is a reference to Exodus 3:14, where the statement aims at God himself. It is connected to the meaning of the highest divine name, YHWH...”<sup>23</sup> and “the original text can, taken on its own, mean “I am” and refer to God’s words to Moses according to Exodus 3:14.”<sup>24</sup>

We cannot find any references to Exodus 3:14 in Yeshua’s expression *I am* in either the Aramaic or the Hebrew. Could it be that that they are basing their statements on the Septuagint’s translation of Exodus 3:14? In that version, this Greek expression is found at the beginning of the verse, “Ego eimi ho on”, which means *I am the present one*.<sup>25</sup> Could it be that the Christian interpreters base their exegesis on a Greek translation of the Hebrew Scriptures rather than the original Hebrew words and the Semitic languages that Yeshua and his disciples spoke?

By studying the following terms, we can compare the different texts in the three languages.

Text/Version	Hebrew	Aramaic	Greek
<b>Exodus 3:14</b>	אֲדֹנָי אֲשֶׁר אֲדֹנָי ... אֲדֹנָי	אֲדֹנָי אֲשֶׁר אֲדֹנָי ... אֲדֹנָי	Ἐγὼ εἰμι ὁ ὄν ... Ὁ ὄν
Eng. transliteration	Ehiye asher ehiye ... Ehiye	Ahiah ashar ahiah ... Ahiah	Ego eimi ho on... Ho on
Eng. translation	I will be whom I will be... I will be	<i>The words do not mean anything in Aramaic, they are a transliteration of the Hebrew.</i>	I am the present one... The present
<b>John 8:24</b>	אֲנִי הוּא	ܘܢܐܢܐ ܢܐܢܐ	ἐγὼ εἰμι
Eng. transliteration	Ani hu	De’na ‘na	Ego eimi
Eng. translation	I [am] he	I I	I am
<b>John 8:58</b>	אֲנִי הָיִיתִי	ܐܢܐ ܝܬܝܬܝܢܐ	ἐγὼ εἰμι
Eng. transliteration	Ani haiti	Ena iytay	Ego eimi
Eng. translation	I was	I am	I am

Notice that the Greek translation of all three texts uses the same expression, “ego eimi”, while in the Hebrew and the Aramaic there is no connection between the three texts since different words are used in each verse.

The question is whether or not they have based the interpretation claiming that the Master’s words are a reference to the Name of the Eternal on the doubtful translation of “ehiye” as *I am* in Exodus 3:14 instead of going to the Hebrew source of the Scriptures.

The church fathers considered the Septuagint to be divinely inspired<sup>26</sup> and I ask myself if this might be the main reason for this incorrect interpretation.

<sup>23</sup> Translation into English of footnote of John 8:24 found in the Swedish Bible translation “Svenska Folkbibeln”.

<sup>24</sup> Translation into English of footnote of John 4:26 by the Swedish Bible Society in “Bible 2000”

<sup>25</sup> The Greek word ὄν (“on”) is the present participle of εἰμί (“eimi”).

<sup>26</sup> On the Orthodox Church website [http://www.ortodoxakyrkan.se/lxx/introduktion/grek.htm#\\_ftnref1](http://www.ortodoxakyrkan.se/lxx/introduktion/grek.htm#_ftnref1) you can read (translation from Swedish), “The Holy Irenaeus said that when the translators ‘convened in the presence of Ptolemaios and they all compared their translations, God was truly glorified and the Holy Scriptures were acknowledged as truly divine. For they all read out the same translation with precisely the same words and terms, from the beginning to the end so that even the heathen who were present perceived that the Scriptures

If this be the case, it is an additional example of how important it is to go to the Semitic original of the divine revelation rather than basing one's claims on translations with the risk of drawing false conclusions which could, worst case scenario, bring catastrophic results.

It is possible, however, to trace the Greek expression "ego eimi" – *I am* – to the Hebrew expression "ani hu" – *I [am] he* – if we base it on the texts in the Septuagint that have translated "ani hu" as "ego eimi".<sup>27</sup> Let us look at a few examples:

In Deuteronomy 32:39, it is written,

*See now that **I, even I, am he** ("ani hu"/"ego eimi"), there is no god with me: I kill, and I make alive; I wound, and I heal; there is none who can deliver out of my hand. (HNV)*

In Isaiah 46:4, it is written,

*and even to old age **I am he** ("ani hu"/"ego eimi"), and even to gray hairs will I carry you. I have made, and I will bear; yes, I will carry, and will deliver. (HNV)*

In Isaiah 48:12, it is written,

*Listen to me, O Ya`akov, and Yisra'el my called: **I am he** ("ani hu"/"ego eimi"); I am the first, I also am the last. (HNV)*

In these cases we can see that there is a connection between the Hebrew expression "ani hu" and the Greek expression "ego eimi". In these passages, these words are used by the Eternal to express who He is. One might then come to the conclusion, as many Christian theologians have done, that Yeshua was referring to the Name of the Eternal when he in John 8:24, among other places, used a similar expression, as it is written,

*I said therefore to you that you will die in your sins; for unless you believe that **I am he** ("ani hu"/"ego eimi"), you will die in your sins." (HNV)*

In John 8:28, it is written,

*Yeshua therefore said to them, "When you have lifted up the Son of Man, then you will know that **I am he** ("ani hu"/"ego eimi"), and I do nothing of myself, but as my Father taught me, I say these things. (HNV)*

When a translation rewrites the phrase "ego eimi" *I AM*, a phrase which would very obviously call to mind a doubtful **translation** of Exodus 3:14, it leads readers astray and causes connections to be made that are not found in the original texts. It would have been better to translate "ego eimi" as *it is I* or *I am he* so that readers would not be deceived into connecting two texts that do not have any grammatical relation to one another in their original language.

---

had been translated by the inspiration of God.' On account of the number of the translators and days of translation, the translation was called 'the seventy', in Latin Septuagint, and with the Roman numerals LXX. The circumstances surrounding this work caused the church fathers to believe that it could not have been accomplished with anything less than the help and guidance of God. Of this testifies, among others, Saint Augustine who considered the text of the Septuagint to be of divine inspiration."

<sup>27</sup> Deuteronomy 32:39; Isaiah 41:4; 43:10; 46:4; 48:12; 52:6.

If Yeshua spoke Aramaic, he would have used – according to the Peshitta text manuscripts of the Apostolic Writings – the expression “de’na ‘na” or “‘na ‘na”, which means *I [am] I*. Since these expressions are the Aramaic translations of the Hebrew expression “ani hu”, one would be able to find a connection between what Yeshua says of himself in John 8:24, 28, among other places, and the texts in the Tanach where the Eternal says “ani hu” about himself.<sup>28</sup>

However, this type of interpretation is problematic because there are passages where other people have used the same phrases, in Hebrew, Aramaic, and Greek.

In 1 Chronicles 21:17, it is written,

*David said to God, Isn't it I who commanded the people to be numbered? **It is even I** (“ani hu”/’ena huw”/’ego eimi”) who have sinned and done very wickedly; but these sheep, what have they done? Please let your hand, O LORD my God, be against me, and against my father’s house; but not against your people, that they should be plagued. (HNV)*

In Luke 21:8, it is written,

*And he said, Take care that you are not tricked: for a number of people will come in my name, saying, **I am he** (“ani hu”/’de’na ‘na”/’ego eimi”); and, The time is near: do not go after them. (BBE)*

In John 9:8-9, it is written,

*The neighbors therefore, and those who saw that he was blind before, said, “Isn't this he who sat and begged?” Others were saying, “It is he.” Still others were saying, “He looks like him.” He said, “I am he.” (“ani hu”/’de’na ‘na”/’ego eimi”). (HNV)*

Here are two or three witnesses that testify to the fact that normal people used the expression “ani hu”/’de’na ‘na”/’ego eimi” when speaking of themselves. These expressions therefore do not prove that Yeshua must be the Eternal simply because he used them in reference to himself.

What did Yeshua mean when he used the expression *I am* or *it is I*?

If we analyze the context of the passages where this expression is found in the Apostolic Writings, we see that there is a clear reference to the long awaited Messiah, as it is written in Mark 14:61-62,

*But he stayed quiet, and answered nothing. Again the High Priest asked him, “Are you the Messiah, the Son of the Blessed?” Yeshua said, “**I am** (“ani hu”/’de’na ‘na”/’ego eimi”). You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky.” (HNV)*

In Matthew 24:5, it is written,

---

<sup>28</sup> Deuteronomy 32:39; Isaiah 41:4; 43:10; 46:4; 48:12; 52:6, etc. 2 Mos 3:14 is not in this category for the reasons that we have already mentioned.

*For many will come in my name, saying, 'I am' ("ani hu"/"de'na 'na"/"ego eimi") the Messiah,' and will lead many astray. (HNV)*

In John 4:25-26, it is written,

*The woman said to him, "I know that Messiah comes," he who is called Anointed One. "When he has come, he will declare to us all things." Yeshua said to her, "I am he ("ani hu"/"de'na 'na"/"ego eimi"), the one who speaks to you." (HNV)*

In these passages we can see that the *I am* concept is connected to the Messiah image. When Yeshua said "ani hu" or "de'na 'na" about himself, it should not be associated with the Eternal's Name, but with the promised Messiah whom all were waiting for.

This means that we cannot find proof that Yeshua said that he was the Eternal before Avraham existed. On the other hand, we have a good foundation for the claim that he said he was the promised Messiah long before Avraham existed.

## **Conclusion**

In this chapter we have talked about how the Scriptures and other Jewish texts unanimously testify to the preexistence of the Messiah before the creation of the world, which would mean that he existed eternally before time began. The Messiah was within the Father since eternity. However, to begin with he was not a conscious being but a thought, a project, through which the Eternal created everything. The Messiah is the master plan for all of creation and the Eternal created everything with him in mind and for his sake. The Messiah was not the Creator but rather the means by which the Eternal created everything, invisible as well as visible. The Word, the Torah, developed from being a thought into an expressed word through which all things came into existence and are upheld. Later, the Word was sent in Writing and finally it became a living being in the man Yeshua. This man was anointed to be the Messiah he was created to be. When he had passed all his tests and been obedient unto death, he was raised up, made divine, and clothed in the immortality and glory that had been reserved for him from eternity, since before time began. As a man made divine, he has been placed to rule over all creation for everything was created to be placed under his feet. When he has finally ruled as the Eternal's representative until all enemies are laid under his feet, he will place all of creation under the Eternal's lordship so that all can be completely filled with the fullness of Elohim in absolute harmony with the original purpose of creation.

We have also seen that the Word, in all its different stages of development, is the only way of communication between the Creator and creation.

Finally we saw that based on the Semitic Bible manuscripts, Yeshua's use of the expression *I am* is not related to the Name of the Eternal but to the promised Messiah.

Great problems arise when one tries to claim a Messiah who is Elohim in the flesh. First of all it contradicts the clear passages in the Tanach which determine that Elohim is not a man, and secondly it puts words in Yeshua's mouth which he never spoke of himself thus making him into a false witness.

In Numbers 23:19, it is written,

*God is not a man, that he should lie, **neither the son of man**, that he should repent: has he said, and will he not do it? Or has he spoken, and will he not make it good? (HNV)*

In 1 Samuel 15:29, it is written,

*Also the Strength of Yisra'el will not lie nor repent; for **he is not a man**, that he should repent. (HNV)*

In Job 9:32, it is written,

*For **he is not a man**, as I am, that I should answer him, that we should come together in judgment. (HNV)*

In Hosea 11:9, it is written,

*I will not execute the fierceness of my anger. I will not return to destroy Efrayim: for **I am God, and not man**; the Holy One in the midst of you; and I will not come in wrath. (HNV)*

It is a severe thing to believe that based on John 8:24, one would die in one's sins if one did not believe that Yeshua is the Eternal, as the Modern King James Version has translated in the following manner,

*Therefore I said to you that you shall die in your sins; for if you do not believe that I AM, you shall die in your sins.*

The Amplified Bible has translated the same verse like this,

*That is why I told you that you will die in (under the curse of) your sins; for if you do not believe that I am He [Whom I claim to be--if you do not adhere to, trust in, and rely on Me], you will die in your sins.*

To believe that Yeshua is whom he claims to be does not mean that one believes that he is the Eternal. Other texts in the Scriptures testify that salvation does not depend upon whether or not one believes that Yeshua is the Eternal, but whether or not one believes on the Eternal's testimony concerning Yeshua as the promised Messiah, the Son of Elohim who, according to the Scriptures, would suffer, die, and be raised up on the third day as an atonement offering for the sins of all men, as it is written in 1 Corinthians 15:1-8, 11,

*Now I declare to you, brothers, the Good News which I preached to you, which also you received, in which you also stand, **by which also you are saved**, if you hold firmly the word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that **Messiah died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Kefa, then to the twelve. Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep. Then he appeared to Ya`akov, then to all the apostles, and last of all, as***

*to the child born at the wrong time, he appeared to me also... Whether then it is I or they, so we **preach, and so you believed.** (HNV)*

In John 20:31, it is written,

*but these (signs) are written, that you may believe that Yeshua is the Messiah, the Son of God, and that believing you may have life in his name. (HNV)*

This is the foundation of our salvation dear friends, not believing that Yeshua is the Eternal.