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the Word seroes  
**Who Is The Word?**

by haRold Smith  
a citizen of the Commonwealth (Ephesians 2:19)

*"In the beginning was the Word, and the Word was with YaHoVeH, and ithe Word was YaHoVeH. The same was in the beginning with YaHoVeH. All things were made by YaHoVeH; without YaHoVeH was not anything made that was made. . In YaHoVeH was LIFE; and THE LIFE was the Light of men. And the Light shines in darkness; and the darkness has not overcome it.*



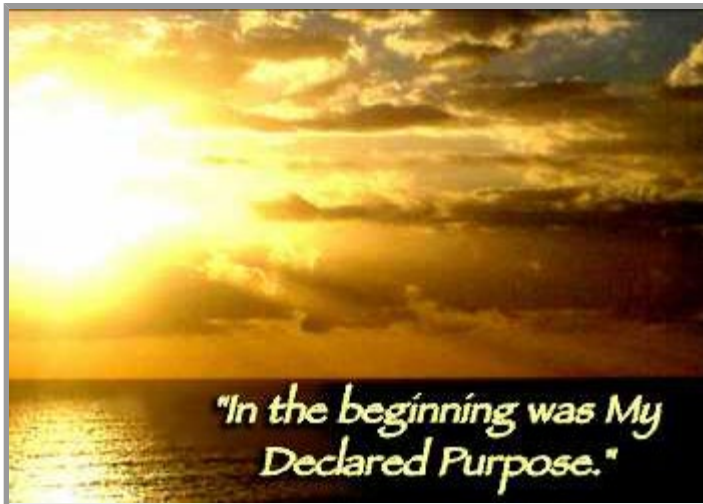
*"There was a man sent from YaHoVeH, whose name was John. He came as a witness, to bear witness about the Light (YaHoVeH), that all might believe through him (John). He was not the Light, but came to bear witness about the Light. The True Light (YaHoVeH), which enlightens everyone, came into the world. He was in the world, and the world was made through Him (YaHoVeH), yet the world did not know Him. He came to His own, and His own people did not receive Him. But to all who did receive Him, who believed in His Name, He gave the right to become children of YaHoVeH, who were born, not of blood nor of the will of the flesh nor of the will of man, but of YaHoVeH.*

*"And the Word (YaHoVeH) became flesh and dwelt among us, and we have seen YaHoVeH's Glory, Glory as of the only Son from the Father, full of grace and truth. (John bore witness about Him (the Son), and cried out, "This was He of whom I said, 'He who comes after me ranks before me, because He was before me'." And from His (the Son's) fullness (of the Father) we have all received, grace upon grace. For the law was given through Moses, grace and truth came through Yeshua haMaschiach. No one has seen YaHoVeH at any time. The only Son, Who is in the bosom of the Father, He has declared Him (YaHoVeH's Name)." John 1:1-18*

Words mean things. If we are courageous enough to set aside what we have been told of this passage by the tradition of men and just read it from the framework of simple grammatical pronoun structure, a view of Who the Father and the Son are begins to unfold before our eyes that is quite different from what has been traditionally handed down to us (**Hosea 4:6** - **click on the highlighted words to view content**). If we are seeking to understand the concepts of Truth given to us in scripture, we must approach them from the standpoint of mental honesty (which is the definition of the Greek word haplotes translated as "simplicity" in **2Corinthians 11:3**). It does not mean to remain ignorant of the Truth simply because it might conflict with what we have come to believe or because it requires of us to search the scriptures to see if these things are true. Challenging ourselves to revisit why we believe what we do and where that belief comes from is the Way to Life (**John 3:19-21**). To simply say, "I believe" without a coherent understanding of what scripture says to believe and how to believe it, is to remain in ignorance of the Word of YaHoVeH. That ignorance results in our destruction because it causes us to be separated from the Source of Life. The only thing Yeshua ever spoke of as being able to render the Word of YaHoVeH ineffective was the tradition of men in **Mark 7:13** (see what it means **To Believe**). The tradition men have given to us is that there are two Greek words used for "Word" in scripture - *logos* and *rhema*. This is true. However, what has also been taught conceptually is that "*logos*" means the written word of God and that "*rhema*" means the *spoken, inspired or revealed* word of God. This is not so true. In fact, it is the Greek word "*logos*" that is translated as "Word" in this passage from the first chapter of John at the top of this article (also in **1Thessalonians 2:13**). The primary definition of this Greek word "*logos*" means "*of speech*" - NOT OF WRITTEN WORDS (Strong's **G3056**). The words may subsequently be captured in written form, but primarily, they appear as a declared purpose of the one speaking.

The word translated as "beginning" comes from the Greek word arche and means "*origin*" - *to have its origin in. the active cause of something*. There is no concept of time associated with this word (see what it means to be **In Perpetuity**). The word translated as "with" in this passage comes from the Greek word pros and means "*toward*" -

signifying a direction or motion to a goal. Nowhere in these definitions is *personification* signified except who it might be pointing to - in this instance, **YaHoVeH, the Present Presence**. The "Word" spoken of here is the declared speech or purpose that originates with or from YaHoVeH. Therefore, when the verse says "*In the beginning was the Word, and the Word was with YaHoVeH (God), and the Word was YaHoVeH (God)*", a more appropriate translation would mean that the speech, the "declared purpose" of YaHoVeH, originated with YaHoVeH - it was His and His alone (let us also remember that the Name of the Father, YaHoVeH, appears over 6,500 times throughout scripture but does not appear once in any of our modern translations, having been replaced by the names God, LORD, Adonai, etc. - see **Whose Name Is It?** for further explanation). YaHoVeH Is Spirit/Breath. It's hard to speak without breathing. Words are actually compression waves of breath/air, and so the Word is YaHoVeH's Breath (That's Him!) moved by His Speech in such a way as to create the Universe. Therefore, the Word(s) He spoke are also His Spirit, so it's Him - just configured so you and I can see, smell, and handle. Every atom and molecule is part of YaHoVeH - so, **Genesis 1:1-1:2** solves the question of Who is being spoken of. It doesn't have to be theological, it can just be logical and natural.



Out of this passage, the Christian religion has taught that "Jesus is the Word of God" because, when reading verse 14 in English, "*the Word became flesh and dwelt among us*" there is an implied assumption that verse is speaking of the Son. With that assumption firmly in place, they then skip back to the beginning and insert that implication into the meaning of "logos" - thereby replacing YaHoVeH with "Jesus" when verse one clearly states the "Word was YaHoVeH". This manner of interpretation disregards simple grammatical structure concerning prepositions. Along with that, those who advance this theology fail to recognize that nowhere in scripture is the Son of YaHoVeH specifically given the title, the "Word". The lone exception to that statement is

only found in the King James Version of **1John 5:7-8** but is not found in the **original manuscript**. This phrase was inserted by the translators to advance a theological bias (*can it be so?*). Even in this passage of John 1:14, Yeshua is not spoken of grammatically as "the Word". Rather, what we are told is that we are able to see the Glory of the Father's Word (declared purpose) in His Son - but, in the verse just preceding that description, we are also told that Glory is available to any who believe in YaHoVeH's Name to become sons, or children of YaHoVeH. As seen in a previous article, **the Glory In His Name**, we found YaHoVeH's Glory to be manifest in His Name. YaHoVeH's Son is the manifestation of that Glory. Yeshua said in **John 17:4-6** that He had finished the work YaHoVeH sent Him to do because He manifested the Name of His Father to those given to Him. And, to make matters worse for Christian theology, Yeshua goes on to say that He has given that same authority to manifest His Father's Name to any who would embrace His Life exemplified (**John 17:20-23**). Yeshua is the firstborn Son of the Only One True Elohim of Israel, YaHoVeH - not the **replacement** god of all mankind that Christians have been taught is the same as His Father (see **the Kinsman Redeemer** series for an explanation of firstborn status). Simply put - the universal god of mankind that the religion Christianity has made of "**Jesus**" is not the same person scripture describes the Hebrew Messiah, Yeshua, to be. This is not a matter of a simple translation of letters in a name from one language to another, but a fundamental difference in perception of Who this person truly is.

**"And now, Father, glorify Me in your own Presence with the glory that I had with you before the world existed." John 17:5**

To further illustrate how scripture becomes filtered when a template of tradition is overlaid upon the words written, John the Immerser says in **John 1:15** that Yeshua was "before" him. To read this verse through the filter of tradition makes it seem as though he is saying that Yeshua existed from creation. However, the Greek word used here is **protos**. There is nothing in the definition of this word that implies a time frame - it means "first in any succession of things or persons, as in a ranking". Words mean things. To properly understand scripture from YaHoVeH's perspective, we must constantly be reminded that ALL the books of scripture were written by Hebrews out of a Hebrew mindset influenced by a Hebrew culture that produced a uniquely Hebrew perspective being conveyed primarily to a Hebrew audience which understood the nuances of the Hebrew language. To properly understand what these words mean necessitates viewing them from the Hebrew perspective they were written in - not our current English culture. In similar regard as the words of John the Immerser, the pronouncement of Yeshua in John 17:5 above has to be taken in context with the Hebrew culture He was speaking from. The **book of Enoch** clearly presents the Hebraic context of perspective these assertions were made from. The author of this gospel,

John, reinforces the concept of the Word of YaHoVeH being separate from Yeshua in the introduction to another book he penned. **Revelation 1:2** says, "...who bore witness to the Word of YaHoVeH, and to the testimony of Yeshua haMaschiach, to all things that he saw." The Hebrew apostle *Sha'ul* (Paul) also confirms this distinction that the Father and the Son are not the same in **1Corinthians 8:6** when he states that there is one God, the Father and one Lord, Yeshua. In fact, every epistle of the *brit hadashah* (the newer testament) begins with some acknowledgement of this separation between "God the Father and Yeshua haMaschiach (the Messiah - see more about how scripture treats this separation **In Addition**)". Context - interpreting scripture begins in simple grammatical context. The tradition of men assumes an implication involved with these scriptures that the rest of scripture does not support - anywhere. Like the theory of **the Rapture** - that this implied assumption has become entrenched in the Christian religion and widely popularized does not change the meaning of the words written.

Since all these books were written by Hebrews from a Hebrew mentality out of a Hebrew culture, perhaps we should look at the origin of the Hebrew concept of "The Word" to see what it really means. The Hebrew word translated as "words" in **Exodus 20:1**, describing what we have been told are "commandments", is **dabar** and means "of speech" - the same definition as the Greek word "logos". How interesting is that? Therefore, what has come to be viewed traditionally as the "Ten Commandments" are more accurately presented in scripture as "**the Ten Words**" declared or coming from the mouth of YaHoVeH that were in the beginning with YaHoVeH. Now we can understand how it was that Abraham kept the "commandments, statutes and ordinances" 430 years before they were written down on tablets of stone because Abraham KNEW the Essence of the Nature and Character of YaHoVeH through his relationship with the Father; thus, he knew what was necessary to come into the fullness of the Presence of the Source of Life (**Genesis 26:5, John 17:3**). This information places an entirely different emphasis on what we have been told about what those following the "Ten Words" mean because now, we are not looking at rules and regulations implemented by a stern overlord, but a Plan of Purpose designed to express the Essence of the Father's Nature through His Children that is **distinctly separate** from the rest of the world. Thus, when John, as a Hebrew, says that "the Word became flesh and dwelt among us", being familiar with the Hebrew concept of "the Word", he is not saying something "new"; but, rather, upholding the Word of the Father described in **Jeremiah 31:33** and repeated in **Hebrews 10:16** that the Declared Purpose (the Word) of the Father will be written on the hearts of men - BUT THEY ARE STILL THE SAME WORDS originating from the Essence of the Nature of YaHoVeH and EXEMPLIFIED in the Life of Yeshua. It is also what Yeshua affirms about those who will enter the Kingdom of YaHoVeH in **Matthew 7:21-23** - those who DO the Purpose of YaHoVeH revealed in His Words ("**dabar** / **logos**"). A dear friend recently pointed out that this Hebrew word "**da'bar**" is the same word used in **1Kings 8:56** for "**promise**". What is interesting to note is the connection between YaHoVeH speaking a Word through Moses, or any of the prophets; and the revealing of that Word in the words and life of Yeshua and the writings of the apostles. Thus, one could say that the "Word" is the same yesterday, today, and forever, and when it comes to pass, it is always a revelation of YaHoVeH's declared purpose. This is how we can be told in **Revelation 19:10b** tells us that "...the testimony of Yeshua **IS the spirit of prophecy**." Gesenius' Hebrew-Chaldee Lexicon defines the Hebrew word **nava'** (translated as the English word, "prophecy") as the "spoken oracles of YaHoVeH". So, **the Testimony** of the Life of Yeshua reveals how the "spoken oracles" of YaHoVeH's Words are to be construed. If what we "think" they mean is not found in the Life or Words of Yeshua, at the very least, they should be held suspect until the Father gives us more understanding.

**"For all the promises of YaHoVeH in Him are Yes, and in Him Amen, to the glory of YaHoVeH through us who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the Torah, the service of YaHoVeH, and the promises."**

**(the apostle Paul in 2Corinthians 1:20 and Romans 9:4)**

The Hebrew apostles knew that the Word (**dabar**) of YaHoVeH equaled the promises they saw that were being fulfilled in the lives of the faithful from the nations coming into the Kingdom. In very simple terms - His words or promises do not fail: "**Has His mercy ceased forever? Has His promise failed forevermore?**" (**Psalms 77:8**). Because YaHoVeH **IS** His Word (John 1:1), He cannot deny Himself (**2Timothy 2:13**). So, when we proclaim that "all the promises of the Book are mine" the promises ("**dabar**") we are proclaiming **ARE** the Ten Words ("**dabar**") of **Exodus 20:1-17**. Yet another tradition that has been handed down

to us (resulting from the assumptions of John 1 discussed earlier) teaches that Yeshua is "divine" - part of the "Trinity", the **"Godhead"** (it is interesting to note that the word "Trinity" does not appear anywhere in the





scriptures, neither translated nor in the original languages). However, in the *Tanakh* (the original Books) we find where the word translated as "divine" has been taken from the Hebrew words *nachash*, *qacam*, and *qecem* - all three of which carry a definition associated with the practice of *divination and witchcraft*. Of the only three times the translated English word "divine" appears in *brit hadashah* (the Messianic Writings), it is taken from the Greek word *theios* where its primary definition is given as "a general name of deities or divinities as used by the Greeks". A derivative of this Greek word, *theotes*, is translated "Godhead", meaning "deity", and is only used ONCE in association with Yeshua - but the very next verse says that whoever is IN Yeshua has also been filled in the same manner (**Colossians 2:9-10**, see **Just As - Even So**). Since the Greeks called all of their gods "divine" (Zeus, Hades, etc.), it should come as no surprise that their definition would find its way into the Greek translations when regarding the Only True *Elohim* of Israel and His Son, Yeshua, since all gods were considered of equal importance to them (see **No Other God**).

Christianity's insistence on separating itself from the Holy One of Israel in the face of what the words of scripture actually reveal, necessitates an elevation of "Jesus" to the same or equal status as YaHoVeH. This elevation is necessary in order to justify a replacement theology that diminishes the status proclaimed by the Father as the One True God, thus creating a conflict with the **first of the Ten Words** given to us by that Only God (**Isaiah 43:11**). This deification of another god, "Jesus", to replace the One True God of Israel has caused Christianity to join the ranks of every other pagan god-worshipping religion in the world. If you doubt the beginnings of "Christianity" to be rooted in something other than a conspiracy to renounce and replace the Almighty Holy One of Israel, then do some historical research and see what birthed this religion. Or read the historical research already compiled in Frank Viola's book, **Pagan Christianity**. The notes shown below are taken from the Nicaean Council of 325 CE (convened by the Roman emperor Constantine to solidify his political standing) and just might serve to give you pause:

*"We ought not therefore to have anything in common with the Jews, for the Savior has shown us another way; our worship follows a more legitimate and more convenient course (the order of the days of the week); and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast. How can they be in the right, they who, after the death of the Savior, have no longer been led by reason but by wild violence, as their delusion may urge them? They do not possess the truth in this Easter question; for, in their blindness and repugnance to all improvements, they frequently celebrate two Passovers in the same year. We could not imitate those who are openly in error. How, then, could we follow these Jews, who are most certainly blinded by error? To celebrate the Passover twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communications with such wicked people (the Jews). Besides, consider well, that in such an important matter, and on a subject of such great solemnity, there ought not to be any division. Our Savior has left us only one festal day of our redemption, that is to say, of his holy passion, and he desired (to establish) only one Catholic Church..." (Eusebius, Vita Const., Lib. iii., 18-20)*

In approximately 365 CE, the Catholic Council of Laodicea wrote in one of their canons:

*"Christians must not judaize by resting on the Sabbath, but must work on that day. Rather, honoring the Lord's Day. But if any shall be found to be Judaizers, let them be anathema (against) from Christ".*

It is from this canon the word "judaizer" first appeared. While this epitaph is frequently used in language by Christians, the word "**judaizer**" is not found in scripture. The real, permanent religious shift, however, came in 380 CE when Emperor Theodosius outlawed pagan practice in the empire, including any form of Hebraism, and made Christianity the official religion with SUNday, the "*the Venerable Day of the Sun*", the official day of worship. (see **Who Changed the Sabbath?** for more validation). Is it any surprise that, even today, Christianity requires specific renunciation of "the law" to emphasize the artificial separation of a new "Christian" religion from its Hebrew roots? To underscore just how pervasive this separation has become, a recent article parroting this traditional Christian mantra under a headline that read, "*Agape Love Replaces The Law*", used the passage from **Matthew 22:37-40** to underscore that position. What is not understood by those embracing this mantra is that what Yeshua was quoting was not "**new**" but, rather, comes directly from the Torah in **Deuteronomy 6:5** and **Leviticus 19:18** and is known to every Hebrew as the Shema. To keep the *Shema* IS to keep the Words of the Father (mistranslated as "**the law**"). This was nothing "new" to anyone listening to these words of Yeshua. He went on to say in v40 that on these two principles hang all the law and the prophets meaning that these two sum up the Essence of the Father found in all the rest. That Essence is self**LESS**ness, to put the interests of the brethren of the Kingdom above the interests of my own. Yeshua was reinforcing these Words of YaHoVeH - not "doing away" with them (**Matthew 5:17-18**, **Philippians 2:3-4**). When we pick and choose what Words we want to follow and ignore the rest - WE become the determinant of what is Light and what is darkness instead of YaHoVeH. Whose name is being served by these actions and, thus, whose name is being worshipped? It is the god of self.

And Yeshua answered him, "It is written, 'You shall worship YaHoVeH, your God, and Him **ONLY** shall you serve'." (Matthew 4:10, Luke 4:8, Deuteronomy 6:13)



While it is true that Yeshua was given a name above every name in creation - *Sha'ul* (the Hebrew apostle Paul) makes it clear in **1Corinthians 15:24-27** that was for a purpose and that the Name of the Father was the exception. That verse also says there will be a time when what has been given to Yeshua, when that Purpose has been fulfilled, will be presented back to the Father, the Creator, for His Glory. The statements made in this article do not detract from the magnificence of what Yeshua has done in the obedience of and the laying down of His Life in order for the Father's Declared Purpose to be manifest in this earthly realm. This makes Him more than "just a prophet". If we are to understand and discern what our role is in this same Purpose of the Father, we need to handle the Words we have been given to explain

that Purpose from a standpoint of truth and mental honesty (see **the Bride** and **the Gospel** for an in-depth look at that Purpose). Yeshua, as the Son of YaHoVeH, accorded all the rights and privileges that status affords Him. said the Father was **greater than He**. As such, because He has proven Himself faithful to the Father's Purpose, **Hebrews 12:1-2** says He has been given the seat at the right hand of the Father with all the accolades that rightfully comes with that position. Because He chose not to keep that pathway into the Father's Presence for Himself, but laid it down so that anyone who chooses to be **as He is in this world** becomes a **member of His Body**, seated with Him as part of His Body at the right hand of the Father; makes Him even more worthy of all the praise, adoration, glory and thankfulness deserving of His Selflessness (**Romans 8:16-17**, **Ephesians 2:6**). This is what it means to be **One with Him**. Thus, the Word, YaHoVeH, becomes (is manifested) in the flesh of the Sons of God who **choose** to Obey the Voice of the Father through the cultivation of **ruach hakodesh** - Hebrew for "the holiness of spirit") in the same manner as the Son Who, being the first born among **many brethren**, gave the example for us to follow. The **testimony**, the Word we manifest is His Life lived in us.

The declared purpose (the "Word") of the Father was to provide a way for men to dwell in His Presence - His Light. His Life is our Light and His Word (*dabar / logos*) becomes our Life when we embrace it (**John 1:1-5**). Yeshua said you are already made clean by the Word (*dabar / logos*) He has spoken in **John 15:3**, and that, if we will keep those Words (*dabar / logos*), we will remain in Him. The word translated as "clean" is the same Greek word, *katharos*, translated as "pure" in **Matthew 5:8**, and means *free from every admixture or adhesion of what is false, anything which soils, adulterates or corrupts what is Truth; purified by fire*. The Words (*dabar / logos*) He speaks are not His, but the Words (*dabar / logos*) of the Father (**John 14:23-24**) and those Words (*dabar / logos*) can be found in **Exodus 20**. To remain pure is to keep the Words of the Father. This is not a "one-shot" deal. It is a daily walk (**Luke 9:23**). If we take care of His Words (*dabar / logos*) in our life today, then we will be prepared for whatever tomorrow brings. You see, the Father is not as concerned in how many fall as much as He is in those that remain (see **Perspective**).

*"Therefore, having these **promises (dabar / logos)**, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of YaHoVeH." 2Corinthians 7:1*

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**a discussion of Who Is The Word?**



???Questions???

Please feel free to email me at [harold@hethathasanear.com](mailto:harold@hethathasanear.com). While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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