

# Before There Was ... !

When, Who and What – Part 1 of 3

Before there was the creation in Genesis, what was there? Since God always has been; and always will be; what was God doing? Was He just sitting around, twiddling his thumbs, doing nothing? Or was He, even long before He created the earth, just as dynamic and creative as we see Him being later? Was our Physical Realm or Physical Dimension (which is actually made up of four dimensions) the first thing that God Created or was it a later Creation? Did God Create other Realms or other Dimensions before He Created our Physical Realm or Dimension?

We see in scripture that there is at least one or more Angelic Realm or Realms which could also be referred to as a Spiritual or Angelic Dimension or Dimensions.

So, when Scientists tell us that there is something in the Universe that they cannot see or find any tangible evidence of, but that they know that it is there. Because their scientific calculation and formulas tell them that there is something there which is holding the Universe, as we know it, together. The Scientists call the something DARK MATTER. Is it possible that what they have discovered is evidence of the unseen Spirit Realm or Realms?

These same Scientists will generally tell you that there are more than just the four Dimensions which make up our Physical Realm or Physical Dimension (the term Physical Dimension referring to a set of four individual Dimensions, of which it is composed).

In fact, most Scientists who have studied the subject will tell you that there are at least Eleven Dimensions. So then, where do these other additional Dimensions exist? If they are not a part of our Physical World, then where are they and what type of World or Realm do they exist in? Is it possible that some, or all, of these other Worlds, Realms or Dimensions were in existence before God Created our Physical Universe and our Physical World?

Many, if not most, of today's Scientist do not want to believe in a God of any kind, much less a God of Creation who brought the Physical Universe and Our World into existence. Not to mention a God who also created, who knows how many, other Spiritual or Angelic Worlds and/or Universes.

If all of this is anywhere close to being correct, than there should be some way for the average person to find at least some hints of this in Scripture; even if the Bible does not directly address it. Yet, at the same time many, if not most, of today's devout Christians do not even want to look for such hints, because they mistakenly believe that there was nothing before Genesis chapter one verse one. They believe that is when everything started and that there was nothing in existence, other than God, before that! However when we begin to take a more in-depth look at a number of verses of scripture, scattered throughout the Bible, we begin to see a number of hints, which God has left for us. The first of these hints is found at the very first of the Bible in Genesis 1:1. In fact the first hint is the first word used in the Hebrew Bible.

The next paragraph is a little tedious, but it is needed to help substantiate what has already been discussed, as well as to set the stage for the rest of the subject matter which follows.

The first Hebrew word in the Bible (Hebrew reads from right to left) is **בראשית** *b-raysheet* (or *b-raysheet*) this word is translated as **“In the beginning”**. Is this translation accurate? Or is it a near miss? The **ראשית** *raysheet*, part of this word is **“beginning”** or **“a beginning”** (literally, “head” or “head of”). The indefinite article ‘a’ or ‘an’ in English is understood in Hebrew. If **ראשית** *raysheet*, is altered by the addition of the prefix **ה** or *ha-*, which means **“the”**, it makes **הראשית** *ha-raysheet*, it then becomes **“the beginning”**. The confusion comes when the prefix **ב** is added. The **ב** is *b-*, it means **“in”**. When the **ב** or *b-* is then added to **ראשית** *raysheet* **“beginning”** or **“a beginning”** it becomes **בראשית** *b-raysheet*, the first word in the Bible. However when the **ב** or *b-* is then added to the word **הראשית** *ha-raysheet* **“the beginning”** the prefix **ב** replaces the prefix **ה**, and it also becomes **בראשית** *b-raysheet*, the first word in the Bible. So there is some confusion, or a dilemma, that comes about, because the word **בראשית** *b-raysheet*, can mean either, **“In the beginning”** or it can mean **“In a beginning”**.

So, is the intended meaning of the first Hebrew word in the Bible **“In the beginning”** or is it **“In a beginning”**? There are many hints given throughout scripture as to which it is. One of them can be found in an unexpected place, the book of Proverbs, where we find a short account, referring to someone (who later became The Messiah) who was created, before the earth was.

#### Proverbs 8:22-31 (NIV)

- (22) “The LORD brought me forth as the first of His works, before His deeds of old;  
 (23) I was appointed from eternity, from the beginning, **before the world began.**  
 (24) When there were no oceans, **I was given birth**, when there were no springs abounding with water;  
 (25) before the mountains were settled in place, before the hill, **I was given birth,**  
 (26) before He made the earth or its fields or any of the dust of the world.  
 (27) I was there when He set the heavens in place, when He marked out the horizon on the face of the deep,  
 (28) when He established the clouds above and fixed securely the fountains of the deep,  
 (29) when He gave the sea its boundary so the waters would not overstep His command, and when He marked out the foundations of the earth.  
 (30) Then I was the craftsman **at His side.** I was filled with delight day after day, rejoicing always in His presence,  
 (31) rejoicing in His whole world and delighting in mankind.”

**Notice**, that from verse 22 through 29 the one who is speaking seems not to be the one doing the creating. Instead He is part of the creation, the very first part of an earlier creation; which was before THE CREATION OF EARTH. Yet, in verse 30 he is now a craftsman, a master workman. Perhaps the book of Genesis can give us a few hints on why this may be. In the second verse of Genesis where it says, (in the NIV) “**Now the earth was formless and empty, darkness was over the surface of the deep...**”. You can see that the word “**was**” is footnoted in the NIV. And in many, if not most, of the other translations you will find that this word “**was**” is also footnoted. When you check the footnote you will find that it says, “**Became**”. The Hebrew word used here implies, that with the passage of time the earth had become; or it “**was**” because it had become.

We also see that in verse one of Genesis that the heavens and the earth are created. Yet a few verses later the earth seems to be in the process of being re-created; apparently because, for whatever reason, the earth had become a wasteland.

When a family decides to build a house, most of them will choose to have a Master Carpenter build it for them. They decide on what they want and how they want it done. Then they commission the Craftsman to do it. Yet, we say that they built a new home. And they did, through their agent, which they had commissioned for that task.

The Angels of Heaven were not created to sit around and twiddle their thumbs, while God does all the work. They are given tasks to perform. This can be seen in many places in the scriptures. One of these places is in the book of Job, when God is questioning Job.

**Job 38:4-7 (NIV)**

- (4) “Where were you when I laid the earth’s foundation?  
Tell Me, if you understand.  
(5) “Who marked of its dimensions? Surely you know!  
Who stretched a measuring line across it?”  
(6) “On what was its footings set,  
or who laid its cornerstone –  
(7) While the morning stars sang together,  
and all the angels shouted for joy?”

**Notice**, that God is asking Job; who was assigned certain tasks during **GOD’S CREATION OF THE EARTH**. Also note: that the angels had already been created, in a previous creation; separate and apart from **THE CREATION OF THE EARTH** and the creation of the Physical Realm or Physical Dimensions, of which the earth is a part. The angels were acting as God’s workmen.

On a human level, a similar example of this can be seen in the building of Solomon’s Temple and then later in history with the building of Herod’s Temple. In both of these examples neither Solomon nor Herod actually did any of the construction personally, with their own hands, in either of their respective Temples. Yet, each of them is said to have built their respective Temples. One substantial difference between them and God would be that Solomon and Herod could only choose from craftsmen and labors, which they had at hand. Whereas God could (and did) create craftsmen and labors. So whatever task they were given to do, would also be a result of God’s creation of them. And therefore their actions and deeds would also be secondarily, part of God’s personal creation.

In the earlier quote from Proverbs the speaker is saying, that before the world began, he was born and/or brought forth, and that he was a Master Craftsman and was (seated?) beside the Almighty.

All of this seems to be what John is talking about in John 1:1-3. Where it is most likely referencing back to what is written in Proverbs 8:22-31.

### John 1:1-3 (NIV)

- (1) In The beginning was the Word, and the Word was with God, and the Word was God.
- (2) He was with God in the beginning.
- (3) Through him all things were made; without him nothing was made that has been made.

In English, this appears to say the Jesus is God. Yet, how can he be God if he was given birth and/or brought forth by God, before God “**set the heavens in place**” when God “**established the heavens**”?

Before we go on much further, we need to look at something, which will be of importance in setting the stage, for understanding this passage of Scripture. We need to take a much closer look at verse one where in English it says, “...and the Word was God”. We will start by taking a much closer look at the meaning of the original Greek text.

In J.P. Green’s Interlinear of the Bible, we can see that it shows the Strong’s numbers above and the English below, with the Greek in between.

John 1:1													
1722	746	2258	3056		3056	2258	4314		2316		2316	2258	3056
Ἐν	ἀρχῇ	ἦν	ὁ λόγος,	καί	ὁ λόγος	ἦν	πρὸς	τόν	θεόν,	καί	θεὸς	ἦν	ὁ λόγος.
In (the) beginning	was the Word,	and the Word	was with	-	God,	and	God	was the	Word.				

The Greek word **θεόν** or **θεὸς** can be referring to any one of a number of Greek gods in their pantheon of gods or even to any of the other gods in the Near East and/or the Mediterranean region; which included the God of Abraham, Isaac and Jacob. The way in which the author of the Greek New Testament made the distinction between the God of the Bible and the Pagan gods, was to always place one of the Greek definite articles in front of the Greek word for god. In John 1:1 there are two definite articles used in the sentence. The article **ὁ** is used before the Greek word for “Word” **λόγος**; the article **τόν** is use before the Greek word **θεόν** (God) . Yet the word **θεὸς** (God) does not have any article before it.

John 1:1													
1722	746	2258	3056		3056	2258	4314		2316		2316	2258	3056
Ἐν	ἀρχῇ	ἦν	ὁ λόγος,	καί	ὁ λόγος	ἦν	πρὸς	τόν	θεόν,	καί	θεὸς	ἦν	ὁ λόγος.
In (the) beginning	was <u>the</u> Word,	and <u>the</u> Word	was with	<b>thee</b>	God,	and	God	was <u>the</u>	Word.				

So, why is there no article in front of **θεὸς** (God) and what is this telling those people who know and understand the original New Testament Greek?

## THE EXPOSITOR'S GREEK TESTAMENT

Edited by The Rev. W. Robertson Nicoll, M.A., LL.D.  
(Editor of "The Expositor," "The expositor's Bible," Etc.)

### VOLUME I.

#### Part II

### THE GOSPEL OF ST. JOHN

By The Rev. Marcus Dods, D.D.  
Professor of Exegetical Theology, New Collage, Edinburgh  
WM. B. Eerdmans Publishing Company  
Grand Rapids, Michigan U.S.A.

On page 684 we find the following:

(3) **The Word** is distinguishable from God and yet **θεὸς ἦν ὁ λόγος**, **the Word** was God of Divine nature; **not** "a God," which to a Jewish ear would have been abominable; nor yet identical with all that can be called God, for then the article would have been inserted.

### The New LINGUISTIC and EXEGETICAL Key To The GREEK NEW TESTAMENT

By Cleon L. Rogers Jr. & Cleon L. Rogers III  
Zondervan Publishing House  
Grand Rapids, Michigan

The section entitled:  
**The Gospel of John**

on page 175 we find the following:

**θεὸς** (#2536) God. The word (**θεὸς**) occurs without the art. (article). It is the predicate emphasizing quality "the **Word** has the same nature as God".

Both of these sources (as well as others) show that because there is no definite article in front of the word **θεὸς** (god) that it is saying, the **Word** or **Jesus** (Yeshua) was the reflection of the nature and character of God. However even though a reflection is the image of what is being reflected, it does not have the same substance as **The One** who is being reflected.

**2<sup>ed</sup> Corinthians 4:4** (NIV)

(4) The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

**Colossians 1:15** (NASV)

(15) And He is the image of the invisible God, the **first-born** of all creation.

Being the *reflection* and *image* of God is why Jesus could **truthfully** say both of the following quotes:

**John 14:9** (NIV)

(9) Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen Me has seen the Father. How can you say, “Show us the Father?”

*And*, just a few verses later He said,

**John 14:28** (NIV)

(28) “You heard me say, ‘I am going away and I am coming back to you.’ If you love me, you would be glad that I am going to the Father, for the Father is GREATER than I.”

This would also explain why Jesus (Yeshua) also told everyone **not** to pray to Him!

**John 26:23** (NKJV)

(23) “And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.”

Whatever is being reflected is greater than its reflection! Even though Jesus is the reflection of God, Jesus is **not** His own Father!

We are **not** to pray to the reflection of God, but rather to God Himself! We are to do so, in the name and power given to us by the individual who is God’s reflection.

Also, just as part of a person’s DNA comes from their father. A part of their father is in them (half of their DNA) and a part of them is in their father (half of their father DNA is the same as their own). So, their father is in them and they are in their father. Since Jesus was the reflection of His Father, you could say, the same analogy would hold true, in the spiritual sense, between them as well. And yet Jesus (Yeshua) would still **not** be ALMIGHTY GOD, The One who is His HEAVENLY FATHER.

**John 14:10-11** (NASV)

(10) “Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His work.”

(11) “Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves.”

So then - In (a) beginning was the Word and the Word was with Thee God and the Word was a reflection of God’s image.

And since we have already seen in the book of Job that angels were used as God's workmen in the Creation of this Physical Realm or Physical Dimension, it becomes obvious that the Spiritual and Angelic Realm or Dimension was already in existence, before God created our Physical Realm or Physical Dimension.

Keep this in mind as we once again go through Proverbs 8:22-31.

**Proverbs 8:22-31 (NIV)**

- (22) "The LORD brought me forth as the first of His works, before His deeds of old;  
(23) I was appointed from eternity, from the beginning, **before the world began.**  
(24) When there were no oceans, **I was given birth**, when there were no springs abounding with water;  
(25) before the mountains were settled in place, before the hill, **I was given birth,**  
(26) before He made the earth or its fields or any of the dust of the world.  
(27) I was there when He set the heavens in place, when He marked out the horizon on the face of the deep,  
(28) when He established the clouds above and fixed securely the fountains of the deep,  
(29) when He gave the sea its boundary so the waters would not overstep His command, and when He marked out the foundations of the earth.  
(30) Then I was the craftsman at His side. I was filled with delight day after day, rejoicing always in His presence,  
(31) rejoicing in His whole world and delighting in mankind."

It then says in verse two of John chapter one, speaking of Jesus (Yeshua) it says that "**He was with God in the beginning**". Perhaps this is a reference to verses twenty-two through twenty-nine in Proverbs chapter eight. And it goes on to say in John 1:3, "**Through him all things were made; without him nothing was made that has been made**". Could this be referring back to verses thirty through thirty-one in Proverbs chapter eight? There it says: "**Then I was the craftsman at His side. I was filled with delight day after day, rejoicing always in His presence, rejoicing in His whole world and delighting in mankind.**"? (NIV) And in Ephesians 3:9 (KJV) it says: **And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:**

If so, then he appears to be the craftsman through which The ALMIGHTY had chosen to create (or re-create) the earth. He was the one, *who was given birth and brought forth*, by THE ALMIGHTY, his HEAVENLY FATHER, before the earth was. And now he appears to be the one who is chosen as God's agent (or tool), to be use by God for the earth's creation and/or re-creation, whichever the case may be.

At this point, if not before, some will no doubt be asking themselves or at least wondering, “If he was created, given birth and brought forth by THE ALMIGHTY FATHER; this would make them, two distinct and different individuals. How then can he and The Father be One?” Yet more often than not, the very same people who are wondering about this, will have no difficulty understanding how two different individuals (IE: husband and wife) are also said to be One! How is it that they are confused about one and not the other? When in both of these cases, they are separate and distinct entities. In addition we even see Jesus (Yeshua) asking his HEAVENLY FATHER in John 17:22 (NASV), “...that they may be One, just as We are One”. Again, several separate and distinct individuals being One, either with God or with each other, depending on how the reader may choose to view it.

Some, or even most, will ask; “But doesn’t it say that he is Immanuel ‘God with us?’” “And how can this be, if ALMIGHTY GOD created him?”

It seems that this might be a good time to take a look at this? We need to look at how the ramification of this miss-understanding has affected Gentile Christianity; from its earliest times, through the centuries and even to today. And because of the influence of Gentile Christianity, this mis-understanding has had an effect even on the New and Modern forms of the various Messianic Movements as well. However, the Original Messianic Movement, had no such mis-understanding or confusion on this point, what so ever. As was pointed out, most of today’s Gentile Christianity as well as many, if not most, of those in the New Modern Messianic Movements of today have based many key portions of their theology on this mis-interpretation.

So let’s take a look at this dilemma and see how it might be explained or at least understood a little better.

#### Matthew 1:21-24 (NASV)

- (21) “And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from sin.”  
 (22) Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying ,  
 (23) “Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel,” which translated means, “God with us.”

Many Christians will go into how the original Greek in these verses means this or that, but the important thing is that the prophecy, which is being referenced and is said to be being fulfilled, was given in Hebrew, not Greek.

#### Isaiah 7:14 (NIV)

- (14) “Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.”

In this case it does **not** say, “**he is**” Immanuel, but rather it is says, “**will call him**”. **Why?** Is there something else here that is **not** readily apparent? If Strong’s is checked, it shows that the root word is #7121 קרא which is the Hebrew word for “**call, declare, call-out, (to call-out what is written) to read, to preach, or to proclaim**”. What Strong’s does **not** show (because



it only shows the root word) is any prefixes or suffixes. Not only does Hebrew sometimes have prefixes and suffixes that are somewhat similar to those in English. But also in Hebrew there are some prefixes and suffixes, which in English would be free standing and separate words. In this case, there is a suffix on this root word in the original text. This suffix is ת. Remember Hebrew reads the opposite direction from English, so with the suffix added it the Hebrew word it is קראת it can be translated as “call you” or “you call”, “declare you” or “you declare”, “call-out you” or “you call-out”, “preach you” or “you preach”, “proclaim you” or “you proclaim”.

There can be some additional confusion, when you add to this that in both Biblical Hebrew and Modern Hebrew there is a practice of in-directly referring to the Name of God, (which in English is mispronounced as “Jehovah”). Frequently this will causes even more confusion with those who are not familiar with the practice. Unfortunately, this leads to an even further miss-interpreting of what is being said. This is quite understandable! This is especially true for Gentiles with little or no Hebrew Language background. Biblically this practice can be traced back to even before the flood. Evidence of this can be seen in one of the names of Noah’s three sons; Shem, Ham and Japheth. Shem שם is the Hebrew word for “Name”. So, Shem’s name is “Name” in Hebrew. Why? Why would Noah name his first son “Name”? It seems that since Shem was his first born son, that he had been dedicated to God and His service. And since Noah had dedicated him to God, and His service, part of this dedication was that Noah had chosen to in-directly name his son after the one to whom he had been dedicated. It is interesting that according to extra-biblical tradition, after the flood Shem became the King of the Salem. For several centuries following the flood, he was known for being a “Righteous King” מלכי-צדק *mal-kee tsek-dek* or Melchizedek. So even before the flood, the practice of occasionally using the word “שם” as an in-direct reference to The Name of God already was in existence. Over the centuries, or more accurately over the millenniums, this practice has continued. Whether they used the in-direct reference of “Name”, “His Name” or “The Name” the in-direct reference was and is the same. They were referring to The Name of God, (mispronounced in English as “Jehovah”)

שם – Shem      which is – Name

שמו – Shm-oh      which is – Name His (or His Name)

השם – Ha-Shem      which is – The Name

All three of these are used as in-direct references to the “The Name of God” and thereby to **God Himself!**

It was during the development of Rabbinic Hebrew that the use of השם – HaShem became the preferred manner of making this in-direct reference. Being far less likely for the average person to mistakenly think the reference was being made to some other person, rather than to ALMIGHTY GOD. However, during the time of the Prophets the use of שמו (His Name) was the more common.

So, why is this being pointed out here? One might be asking themselves? It is because, this use of an in-direct reference to God’s Name, along with the use of the word translated as “called”, plays an extremely important role in understanding Isaiah 7:14.

As was discussed earlier, the word translated as “called” in most English translations in Isaiah 7:14 is וקראת - the ו is “and”, the קרא is “call, proclaim or preach”, the ת is the second person “you”. The vowels were not yet being written in Hebrew when the Bible was written. So, another question is - Which way should this word be vowel-ized to show its original intent?

וקראת = vkarat and call you (feminine) *or* and you (in the feminine) call, proclaim, preach

וקראת = vkarata and call you (masculine) *or* and you (in the masculine) call, proclaim, preach

#### Isaiah 7:14 (NASV)

(14) ”Therefore the LORD Himself will give you a sign:  
Behold a virgin will be with child and bear a son,  
and she will call His name Immanuel.”

#### Isaiah 7:14

לכן יתן אדני הוא לכם אות הנה העלמה הרה וילדת בן וקראת שמו עמנו אל:

. . . . .  
 . . . . . לכן - Therefore  
 . . . . . יתן - he give(s)  
 . . . . . אדני - Lord  
 . . . . . אה - he  
 . . . . . לכם - to you  
 . . . . . אות - sign  
 . . . . . הנה - behold  
 . . . . . העלמה - the maiden  
 . . . . . הרה - conceive (be pregnant)  
 . . . . . וילדת - and birthed  
 . . . . . בן - son  
 . . . . . וקראת - and call you, *or* and you call, *or* and you proclaim, *or* and you preach  
 . . . . . שמו - name his (or His Name) [Name of God – “Jehovah”]  
 . . . . . עמנו - with us [with the children of Abraham, Isaac and Jacob?]  
 אל - God

It is saying, “Therefore He the Lord gives to you a sign, ‘Behold the maiden conceives and births a son, and you (*in the masculine - referring to the son*) call (*preach and proclaim*) Jehovah (*who is*) with us (*the children of Abraham, Isaac and Jacob*) as God’ ”.

This son who is born to the maiden is **not** being called God!

He (the son) is preaching and proclaiming God!

The word העלמה the maiden means a young girl and implies a virgin. Since numerous young girls have conceived and become pregnant each and every day since this prophecy was given; the only way that it could ever be a sign, is for the implied secondary meaning of virgin, to be playing a pivotal role in the original intent of this prophecy.

Some will ask: “Well what about what it is saying in Jeremiah 23:5-6” ?

**Jeremiah 23:5-6 (NASV)**

(5) “Behold, the days are coming,” declares the LORD,  
 “When I shall raise up for David a righteous Branch;  
 And He will reign as king and act wisely  
 And do justice and righteousness in the land.  
 (6) “In His days Judah will be saved,  
 And Israel will dwell securely;  
 And this is His name by which He will be called,  
 The LORD our righteousness.

The verse with the problem in its translation is verse six. To be more precise, the last half of the verse is where the problem is.

(6) “In His days Judah will be saved,  
 And Israel will dwell securely;  
 And this is His name by which He will be called,  
 The LORD our righteousness.

**Jeremiah 23:6**

בימיו תושע יהודה וישראל ישכן לבטח וזה-שמו אשר-יקראו יהוה צרקנו:

• • • • •  
 • • • • • בימיו - in day his *or* in his day  
 • • • • • תושע- you will be saved  
 • • • • • יהודה - Judah  
 • • • • • וישראל - and Israel  
 • • • • • ישכן - he dwells (he refers to all of Israel, probably including Judah)  
 • • • • • לבטח - to *or* at, safety *or* security  
 • • • • • וזה- and this *or* and this is  
 • • • • • שמו - name his *or* His Name (Name of God – “Jehovah”)  
 • • • אשר - which  
 • • יקראו - he calls him *or* he (the Branch of David) calls Him (referring to God)  
 • יהוה - Jehovah  
 צרקנו - righteousness ours *or* our righteousness

The Scripture verse in Jeremiah 23:6 is saying:

In his day (the Branches day) Judah will be saved and Israel will dwell securely; and this is His Name (Name of God) which he (the Branch) calls Him (calls God), Jehovah our righteousness.

The next question that many may ask is: “What about in Isaiah 9:6, where he is said to be Mighty God, Everlasting Father, The Prince of Peace? What do you do with this?”

**Isaiah 9:6** (NASV)

(6) For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

**Isaiah 9:6**

כִּי־יֵלֵד יִלְד־לָנוּ בֶן נִתֵּן־לָנוּ וְתִהְיֶה הַמְּשָׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פְּלֵא אֶל גְּבוּר אֲבִי־עַד שְׂרֵי־שְׁלוֹם:

. . . . .  
 . . . . . כי - For  
 . . . . . ילד - child  
 . . . . . ילד - born  
 . . . . . לנו - to us  
 . . . . . בן - son  
 . . . . . נתן - given  
 . . . . . לנו - to us [children of Abraham]  
 . . . . . ותהי - and is, and you are  
 . . . . . המשרה - the office, the government  
 . . . . . על - on  
 . . . . . שכמו - shoulder his  
 . . . . . ויקרא - and he calls, and he preaches, and he proclaims  
 . . . . . שמו - name his (His Name) [Name of God – “Jehovah”]  
 . . . . . פלא - Wonderful, Marvelous  
 . . . . . יועץ - Counselor  
 . . . . . אל - God  
 . . . . . גבור - Mighty  
 . . . . . אבי - Father  
 . . . . . עד - Eternal  
 . . . . . שר - Chief Leader, Government Minister, Ruler or Prince  
 שלום - peace

It is saying, “For a child born to us, a son; and the office of government is on his shoulder and he calls (*he proclaims and he preaches*) His Name (The Name of God, “Jehovah”, *to be*) Wonderful, Counselor, Mighty God, Eternal Father, Chief Ruler of Peace”.

So you have the one being referred to as the son, who is declaring ALMIGHTY GOD to be a Wonderful Counselor, The Mighty God, who is The Eternal Father and The Chief Ruler of Peace.

This SON who is born with the government on his shoulders is **not** being called God!

The SON, is **not** the one being declared to be Mighty God!

The SON, is **not** the one being acknowledged as being The Eternal Father!

The SON is **not** The Chief Ruler of Peace! (Matthew 10:34-36)

It is **His HEAVENLY FATHER** who is **The Chief Ruler of Peace!**

### **Jesus said:**

**Matthew 10:34-36** (NASV)

**“Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to SET A MAN AGAINST HIS FATHER, and A DAUGHTER AGAINST HER MOTHER, and A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; and A MAN’S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.”**

Back in Isaiah chapter nine, the next verse after verse six, Isaiah goes on to elaborate on the government that will be on the SON’S shoulders.

**Isaiah 9:7** (NASV)

(7) There will be no end to the increase of *His* government or of peace,  
On the throne of David and over his kingdom,  
To establish it and to uphold it with justice and righteousness  
From then on and forevermore.  
The zeal of the **LORD of host** will accomplish this.

**Notice:** that it is the **LORD of host** that accomplishes this, **not** the SON!

No doubt, some are wondering, how the Government can be on His (the son’s) shoulder without the position of Chief Ruler of Peace not also being a part of His position and title? So, how could the Government be on son’s shoulder? Since He (the son) is truly **not** the Chief Leader, Head Government Minister and/or the Ruler, nor is he Prince of Peace. Then perhaps in order to understand this better an analogy or two will help some comprehend this, a little better.

The first analogy might be where you have an organization and one person is the Vice President, Secretary and Treasurer. It is fairly easy to understand that they are the one who is doing most of the work in the administration of that organization. They are obviously the one who is, out of necessity, exercising most of the authority and power in the organizational government. You could say that the organizational government was on their shoulders. Yet, they are not the supreme authority of the organization. The President of the organization is the

head and has overriding authority. Even though it is seldom if ever used! Especially when the person who is the Vice President, Secretary and Treasure is a competent and trust worthy person.

On a Navy vessel you have somewhat the same type of thing, which will be used for the second analogy. On a Navel vessel the Executive Officer may also be the Officer of the Deck at sea, as well as in port. They may also be the Command Duty Officer when in port (Especially if it is a smaller vessel). This Executive Officer will out of necessity be exercising more power and authority on a minute to minute, hour to hour and day to day basis that the Captain is. One might say that the operations and control, which figuratively speaking, you might say is the operational government of the vessel is predominately resting on his shoulders. Yet, it is the **Captain** who has the **supreme authority** on the vessel, **NOT** the **Executive Officer!**

So, even though the ship's GOVERNMENT, so to speak, does predominantly rest on the Executive Officer's shoulders, he is not the supreme governmental authority. The Captain has delegated to him the authority to handle most of the governmental administrative needs of the vessel. However, this does not elevate the Executive Officer to a point where he is the supreme or chief authority! Even though the Executive Officer has great discretion and leeway to act on many, if not most, things on his own, without consulting with the Captain. The Executive Officer's leeway or discretion is not total. The Captain has the right and authority to over-rule or change, anything that he, the Captain, wishes to. But because of the Executive Officer's qualifications and his constant effort to coordinate with the Captain, this rarely if ever happens!

Like wise we see something similar in scripture, which appears to be going on between THE ALMIGHTY and THE FIRST OF HIS CREATIONS, the **ONE** who is being spoken of in Isaiah 9:6, where the Almighty places his **SON**, THE FIRST OF HIS CREATIONS, firmly in charge of the world and places the Government on his shoulders. Yet, His SON who has the government on his shoulders, declares his HEAVENLY FATHER to be far Greater in all of the following aspects, which are stated in the verse. Just as the Executive Officer of a ship does not equal, exceed or surpass his Captain, when the government is placed on his shoulders, so to the SON in Isaiah 9:6 does not equal, exceed or surpass his HEAVENLY FATHER!

Hopefully, these examples have given you some insight as to how the one prophesied in Isaiah 9:6, having the Government on his shoulders; is not the Chief Authority of the Universe!

We have seen that the Prophesied One, the Messiah, was to preach and uphold ALMIGHTY GOD. And His origin was from before Adam.

**Micah 5:2** (NASV)

(2) "But as for you Bethlehem Ephrathah,  
too little to be among the clans of Judah  
from you One will go forth for Me to be ruler in Israel  
his goings forth are from long ago,  
From the days of eternity."

He is the One who goes forth as The First of The Almighty's creations, which we have seen in Proverbs 8:22-31. For the sake of any who may not fully remember, perhaps we should review it a third time.

**Proverbs 8:22-31** (NIV)

- (22) “The LORD brought me forth as the first of His works, before His deeds of old;
- (23) I was appointed from eternity, from the beginning, **before the world began.**
- (24) When there were no oceans, **I was given birth**, when there were no springs abounding with water;
- (25) before the mountains were settled in place, before the hill, **I was given birth,**
- (26) before He made the earth or its fields or any of the dust of the world.
- (27) I was there when He set the heavens in place, when He marked out the horizon on the face of the deep,
- (28) when He established the clouds above and fixed securely the fountains of the deep,
- (29) when He gave the sea its boundary so the waters would not overstep His command, and when He marked out the foundations of the earth.
- (30) Then I was the craftsman at His side. I was filled with delight day after day, rejoicing always in His presence,
- (31) rejoicing in His whole world and delighting in mankind.”

The Book of Proverbs is a collection of unrelated proverbs, assembled into a single book. To show where one proverb stops and the next begins the Hebrew codex used for translating most of the English versions of the Bible, has the Hebrew letter **ב** placed at the end of a proverbial section to indicate where one stops and the other starts. Proverb chapter eight has a **ב** at the end of verse 21 (just before the beginning of verse 22) and at the end of verse 31. Showing that it is un-connected and un-related to the proverbs both before it and after it!

Even after reading all of this some will still be unwilling to except the fact that the One they call Jesus was **not** to be worshipped as God! And therefore some may ask, “What about, what Thomas said in John 20:28? Where Thomas is calling Jesus his Lord and God?”

**John 20:28** (NASV)

- (27) Then He said to Thomas, “**Reach here your finger, and see My hands, and reach here your hand, and put it into My side; and be not unbelieving, but believing.**”
- (28) Thomas answered and said to Him, “My Lord and my God!”
- (29) Jesus said to him, “**because you have seen Me, have you believed**” **Blessed are they who did not see, and yet believe.**”

Many try to say, since Jesus did not correct him, that means Jesus is Lord and God. However, they over look the possibility that Thomas was uttering a prayer of astonishment and the acknowledgement, that THE ALMIGHTY, LORD GOD had truly resurrected Jesus from the dead? Just a few verses before in John 20:17 (NIV), Jesus said, “...‘I am returning to My Father

and your Father, to My God and your God.’ ”. It is quite clear that they (the disciples) knew that God (their God) was **THE ALMIGHTY, FATHER IN HEAVEN**. They were not elevating Jesus to the equivalent level of a Pagan Deity nor transforming him into a replacement for **GOD THE FATHER!** Remember this (the statement in John 20:17) was after Jesus (Yeshua) had been resurrected. Notice, in John 20:17, Jesus (Yeshua) did **NOT** say; “Since I have been resurrected from the dead, I am now to be your God”; now did he?

Nevertheless many Christians will still eagerly try to point out that Thomas was declaring that Jesus was God! To justify their worship of Jesus instead of, or along with, **THE HEAVENLY FATHER**, however there is just one more, small problem with this. The problem is that there is a subtle mistake in the translation of one word in this verse. This near-miss in the translating of one key word in verse 28, makes a major difference. The word in question is the word translated as “**Him**”. Since it should have been translated as “**himself**”, which totally transforms the understanding of what Thomas is doing!

(28) Thomas answered and said to **himself**, “My Lord and my God!”

Instead of calling Jesus, “My Lord and my God”; Thomas was in his astonishment, muttering to **himself** (**not** to Jesus), the recognition and the acknowledgement that his Lord and God, **THE HEAVENLY FATHER**, had truly raised His Son, Jesus (Yeshua) from the dead!

As was pointed out, just seven verses earlier, in the same chapter Jesus had declared and re-affirmed that **THE HEAVENLY FATHER** was to still be His Disciple’s God!

Jesus (Yeshua) did **not** say for them to make him (Jesus) their God! Nor did Jesus tell them to break **THE FIRST COMMANDMENT**, of **THE TEN COMMANDMENTS** and to start worshipping him!

All of this in no way reduces or takes away from Jesus’s (Yeshua’s) roll as the One used by **GOD THE FATHER** to redeem us from our sins. Because of **HIS GREAT VALUE** to **THE ALMIGHTY**, it was only **HIS LIFE** that could pay for and redeem the **CALLED OUT ONES** of this Planet. No normal human, no matter how perfect their life may have been, could ever do this. No other human life could ever be so very valuable to **THE ALMIGHTY**, that their one life could pay the price for so many others! Even though this is so, we are **not** to worship Jesus (Yeshua)!

When God gave The Commandment

“**You shall have no other gods before Me.**”

Did it just mean that He only wanted to be first?

**No!**

It means: When you stand before God, ‘**face to face**’ on the **DAY OF JUDGMENT** you are **not** to have been worshipping anyone other than Him!

Wouldn’t this, **THE FIRST COMMANDMENT**, also include the individual sitting at His Right Hand? For the one at His Right Hand is to be your **Advocate** (1 John 2:1), **not** your God!



Jesus said, “Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, ‘I am returning to My Father and your Father, to My God and your God.’ ”

John 20:17 NIV

“Father, I want those you have given Me to be with Me where I am, and to see My glory, the glory you have given Me because you loved Me before the Creation of the World.”

John 17: 24 NIV

“The LORD brought me forth as the first of His works, before His deeds of old; I was appointed from eternity, from the beginning, **before the world began.** When there were no oceans, **I was given birth,** when there were no springs abounding with water; before the mountains were settled in place, before the hill, **I was given birth,** before He made the earth or its fields or any of the dust of the world. I was there when He set the heavens in place, when He marked out the horizon on the face of the deep, when He established the clouds above and fixed securely the fountains of the deep, when He gave the sea its boundary so the waters would not overstep His command, and when He marked out the foundations of the earth. Then I was the craftsman at His side. I was filled with delight day after day, rejoicing always in His presence, rejoicing in His whole world and delighting in mankind.”

Proverbs 8:22-31 NIV

“You heard me say, ‘I am going away and I am coming back to you.’ If you love me, you would be glad that I am going to the Father, for the Father is greater than I.”

John 14:28 NIV

**Jesus said:**  
**The Father is greater than I !**

**Jesus is declaring:**

**He is SUBORDINATE to His Father!**

**They are not the same Person !**

**and**

**They are not Co-Equal !**

**John 7:5 (NIV)**

(5) “And now, Father, glorify me in your presence with the glory I had with you before the world began.”

**Daniel 7:13-14 (NASV)**

(13) “I kept looking in the night visions,  
And behold, with the clouds of heaven  
One like the Son of Man was coming,  
And He came up to the Ancient of Days  
And was presented before Him (the Ancient of Days).

(14) “And to Him (the Son of Man) was given (by the Ancient of Days)  
Dominion, Glory and a Kingdom,  
That **all the peoples, nations, and men of every language**  
Might serve Him.

His dominion is and everlasting dominion  
Which will not pass away;  
And His kingdom is one  
Which will not be destroyed.

**THE ANCIENT OF DAYS, ALMIGHTY GOD, THE KING OF THE UNIVERSE, THE KING OF ALL THE ANGELIC HOST** throughout **ALL OF HEAVEN**, will at that time install **THE SON OF MAN** as a subordinate **KING**, over the inhabitants of the Earth! Over all the people of every nation and the men of every language, who are upon the Earth!