
The Word & The Hand of YHWH.

*A study of the unity of
Elohiym*

YHWH His Great Name.org

The Word & The Hand.

We often hear the Mashiyach referred to as "The Word". 1 Yohanan tells us in verse 14

"And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth"

So we understand that the **אֱלֹהִים** spoken of in the Tanach (Old Testament) as the Word of **אֱלֹהִים** was in fact the one who became YAHUSHUA the Mashiyach. This is confirmed by Scriptures such as 1Samuel 3:21 "And **אֱלֹהִים** continued to appear in Shiloh, because **אֱלֹהִים** revealed Himself to Shemu'el in Shiloh by the word of **אֱלֹהִים**."

This **אֱלֹהִים** appeared to Shemu'el and we recall that Yahushua himself has stated "**No one has ever seen Elohim**. The only brought-forth Son, who is in the bosom of the Father, He did declare" (Yohanan [John]1:18) This confirms that the Mashiyach was the one who interacted with the Israelites on behalf of the Father. So it is clear that Yahushua was 'The Word' as he is so often called.

But what about "THE HAND".



We read in Tehillim(Psalms)110:1

"**אֱלֹהִים** said to my Master, "Sit **at My right hand**, **Until I** make Your enemies a footstool for Your feet."

Now I believe it is widely understood that the above verse is the Father speaking to the resurrected Yahushua, so I will not waste any further ado on proving that. It does show however that King Dawid who had no earthly 'master' (or 'sovereign' as the Hebrew could read) was totally aware of 'The Word of **אֱלֹהִים**' as Mashiyach and King of Kings.

This understanding is confirmed in Mark 16.

Mark 16:19 Then indeed, after the Master had spoken to them, He was received up into the heaven, and sat down at **the right hand of Elohim**.

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Now let us look at another Scripture that speaks of this 'right hand'.

Tehillim (Psalm) 118:15-16 The voice of rejoicing and deliverance is in the tents of the righteous; **The right hand of אֱלֹהִים is doing mightily.**

The right hand of אֱלֹהִים is exalted, The right hand of אֱלֹהִים acts mightily.

Now let's think about this, did Yahushua sit at His own right hand, no of course not, He sat at the right hand of His Father.

Tehillim (Psalm) 20:6 Now I know that אֱלֹהִים **shall save His Anointed**; He answers him from His set-apart heavens With the saving might of **His right hand.**

In Yeshayahu 44 verse 6 we read, "Thus said אֱלֹהִים **Sovereign** of Yisra'el, **and his Redeemer**, אֱלֹהִים of hosts, 'I am the First and I am the Last, besides Me there is no Elohim."

Does this contradict itself or other Scriptures, first we see it is HWHY Sovereign of Yisra'el speaking this we understand to be the one who became Yahushua as we saw in Tehillim 110:1. Then it says and His redeemer, but goes on to say besides me there is no Elohim; this confuses many. So let us look at the previous verses and the verse following to understand this. In verse 5 (Yeshayahu 44) we read

Isa 44:1-5 "But now hear, O Ya'aqob My servant, and Yisra'el whom I have chosen.

Thus said אֱלֹהִים who made you and formed you from the womb, who helps you, **Do not fear**, O Ya'aqob My servant, and Yeshurun, whom I have chosen..

'For I pour water on the thirsty, and floods on the dry ground. **I pour My Spirit on your seed**, and My blessing on your offspring, and they shall spring up among the grass like willows by streams of water.'

"One says, 'I belong to אֱלֹהִים; another calls himself by the name of Ya'aqob; another writes with his hand, 'Unto אֱלֹהִים,' and **names himself by the name of Yisra'el.**

This is talking of what 'people' do, they are giving themselves 'names' to connect themselves with אֱלֹהִים We see a lot of this today, many believers have changed their name to something more "Scriptural". This could be a fearful thing to those who believe we should not utter the Name, but it is אֱלֹהִים who is pouring His Ruach out. We will discuss this verse more in a future article "In His Name?" The important thing to note for now is that אֱלֹהִים is saying that no matter what men do He IS the only and one of a kind without Him there is no Elohim and His Redeemer agrees.

"Thus said אֱלֹהִים **Sovereign** of Yisra'el, **and his Redeemer**, אֱלֹהִים of hosts, 'I am the First and I am the Last, **besides Me there is no Elohim.**"

אֱלֹהִים goes on to ask? Verse 7

'And **who is like Me?** Let him call and declare it, and lay it before Me, since I appointed the everlasting people. And the events that are coming and those that do come, let them declare these to them.

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'Do not fear, nor be afraid. Have I not since made you hear, and declared it? You are My witnesses. Is there an Eloah besides Me? There is no other Rock, I know not one.' "

Those who make an idol, all of them are emptiness, and their delights do not profit. And they are their own witnesses; they neither see nor know, so that they are put to shame.

Now you might ask, but how can two say 'without ME there is no Elohiym' ? Firstly the word Elohiym is a uni-plural word; like 'family' for example, one family but more than one family member. The singular of Elohiym is Eloah. Now if a family had only two members, say father and son, then if one were to die, the one left would be said to have no family, there would be no family as one alone is not a family. So therefore both could say 'without out ME there is no family'.

In this case though we see that אֱלֹהִים Sovereign of Yisra'el goes on to say "And who is like ME?" He is the only and one of a kind and His Redeemer agrees. Let's see how that is. Yeshayahu 43 verse 10-12

"You are My witnesses," declares אֱלֹהִים, "And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no Ėl formed, nor after Me there is none.

"I, I am אֱלֹהִים, and besides Me there is no saviour.

"I, I have declared and saved, and made known, and there was no foreign mighty one among you. And you are My witnesses," declares אֱלֹהִים, "that I am Ėl.

We see there in Yeshayahu 43:10 "Before Me there was no El formed" Verse 1 tells us who it is speaking But now, thus said אֱלֹהִים, your Creator, O Ya'aqob, and He who formed you, O Yisra'el, "Do not fear, for I have redeemed you. I have called you by your name, you are Mine.

Now many Scriptures tell us that the "Word of אֱלֹהִים" who became Yahushua Ha Mashiyach was our Creator- If you are uncertain of this check; John1:3 Eph. 3:9, Col. 1:16, Heb. 1:2, Heb. 11:3, 2 Peter 3:5,

Ps. 33:6. Tells us, "By the Word of דְבַר ה' the heavens were made, And all their host by the Spirit of His mouth

So not only all on earth but all in the heavens were also made by The Word of אֱלֹהִים.

Still The Word of אֱלֹהִים was also 'formed' "You are My witnesses," declares אֱלֹהִים, "And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no Ėl formed, nor after Me

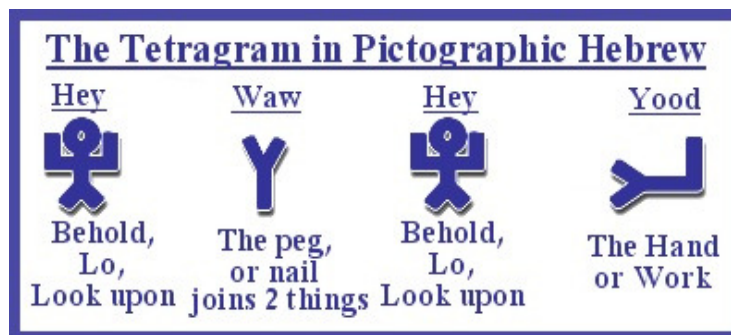
there is none." Who was He formed by?? Recall we read in Yeshayahu 44:6 "Thus said אֱלֹהִים Sovereign of Yisra'el, and his Redeemer, אֱלֹהִים of hosts, 'I am the First and I am the Last, besides Me there is no Elohim.'" The two in agreement that The Word of HWHY was the First and the Last, the Alef-Taw (see our page 'The Alef & TheTaw').

The first and last what? As we saw in Yeshayahu 43:10 "Before Me there was no Ėl

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formed, nor after Me there is none. " He was the first and last **FORMED EL**; contrary to popular Christian teaching The One who became Yahushua Ha Mashiyach was always 'The Son' formed by 'The Hand' of the Father, His redeemer who resurrected Him from the death.

Proverbs 30:4 Who has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the ends of the earth? What is His Name, And what is His Son's Name, If you know it?



Above we see the Name of **איהוה** in the early pictographic Hebrew, the first letter of the Name is a Yood the picture of a hand . The Hand of HWHY that formed the only formed El, the hey-waw-hey is the picture of Mashiyach, the One who said "I AM" the word spelt hey-waw-hey is :-

H1933 in Strong's **איהוה**

A primitive root (compare H183, H1961) supposed to mean properly to *breathe*; to *be* (in the sense of existence): - be, X have.

Now let's consider some of the things the Yahushuah The Mashiyach said while in the flesh upon the earth

Yoh 5:19 Therefore Yahushua responded and said to them, "Truly, truly, I say to you, the Son is able to do none at all by Himself, but only that which He sees the Father doing, because whatever He does, the Son also likewise does.

Yoh 5:30 "Of Myself I am unable to do any matter. As I hear, I judge, and My judgment is righteous, because I do not seek My own desire, but the desire of the Father who sent Me.

Yoh 8:28 So Yahushua said to them, "When you lift up the Son of Adam, then you shall know that I am He, and that I do none at all of Myself, but as My Father taught Me, these words I speak.

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Yoh 14:10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I speak to you I do not speak from Myself. **But the Father who stays in Me does His works.**

Yoh 14:26 "But the Helper, the Set-apart Spirit, whom **the Father shall send** in My Name, He shall teach you all, and remind you of all that I said to you.

Yoh 14:27 "Peace I leave with you - My peace I give to you. I do not give to you as the world gives. Do not let your heart be troubled, neither let it be afraid.

Yoh 14:28 "You heard that I said to you, 'I am going away and I am coming to you.' If you did love Me, you would have rejoiced that I said, 'I am going to the Father,' **for My Father is greater than I.**

Yoh 5:17 But Yahushua answered them, "**My Father works** until now, **and I work.**"

From these verses we see that Yahushua, 'The Word' that became flesh, speaks only His Father's words and does only His Father's work, it is all The Hand work of the Father. They are in perfect harmony.

There are two occasions when elders use their hands to impart the Spirit and Power of אַיָּאָל, one is at immersion, the other is for healing

1Ti 4:14 Do not neglect the gift that is in you, which was given to you by prophecy **with the laying on of the hands** of the elderhood.

Jas 5:14 Is anyone among you sick? Let him call for the elders of the assembly, and let them pray over him, **having anointed him with oil** in the Name of the Master.

At these times elders are doing once again, as Yahushua did, the work of the Father.

While it could be said that just as 'The Word' represent Yahushua, 'The Hand' represents The Father. However I would not recommend referring to the Father as 'The Hand'¹.

The Word and Hand of Yahushua and the Work and Hand of the Father are exactly the same. The Father and the Son do not contradict each other at all, they are 'Echad'

H259 (Mickelson's Enhanced Strong's Greek and Hebrew Dictionaries)

H259 **אֶחָד** 'echad (ekh-awd') adj.

1. (properly) **united, i.e. one**
2. (as an ordinal) **first**

[a numeral from H258]

KJV: a, alike, alone, altogether, and, any(-thing), apiece, a certain, (dai-)ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together,

Root(s): H258

Deu 6:4 "Hear, O Yisra'el: אַיָּאָל our Elohim, אַיָּאָל is one! (one = echad =united)

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Yahushua prayed that those who believed and followed him would be 'one' as He and The Father were one. Now by no stretch of the imagination can He have meant that the Apostles should be fused together in one physical body, in the manner that Christianity teaches that The Father and Son are one being with the Spirit being yet another 3rd person of one being, and yet he said "As **we are**" That is in the same manner, that they be one in Mind, Spirit and Action.

Joh 17:10 "And all Mine are Yours, and Yours are Mine, and I have been esteemed in them.

Joh 17:11 "And I am no more in the world, but these are in the world, and I come to You. Set-apart Father, guard them in Your Name which You have given Me, **so that they might be one**, as **We are**.

Yahushua's prayer went on to include not only the Apostles and believers of the time, but also those who would come to believe later through their word, that is the words that we quote here, the Apostolic writings.

Joh 17:20 "And I do not pray for these alone, but also for those believing in Me through their word,

Joh 17:21 **so that they all might be one**, as You, **Father, are in Me, and I in You**, so that they too might be one in Us, so that the world might believe that You have sent Me.

Joh 17:22 "And the esteem which You gave Me I have given them, so **that they might be one as We are one**,

Joh 17:23 "I in them, and You in Me, so that they might **be perfected into one**, so that the world knows that You have sent Me, and have loved them as You have loved Me.

Joh 17:24 "Father, I desire that those whom You have given Me, might be with Me where I am, so that they see My esteem which You have given Me, because You loved Me before the foundation of the world.

Joh 17:25 "O righteous Father, indeed the world did not know You, but I knew You, and these knew that You sent Me.

Joh 17:26 "And I have made Your Name known to them, and shall make it known,¹ so that **the love with which You loved Me might be in them**, and **I in them.**"

Sadly today there is much division among believers, while there is no division between The Word and The Hand of HWHY, the same cannot be said of believers; the answer lies with each individual. Let us give urgency therefore to making sure individually, that our own Word & Hand are in unity with each other and in unity with The Word and The Hand of HWHY. Then and only then will we be able to collectively become ONE (Echad).

Let us look at one more Scripture that mentions the Word and The Hand in the same verse.

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Eze 1:3 the word of אַיָּאֵל came expressly to Yehezqël the priest, the son of Buzi, in the land of the Chaldeans by the River Kebar. And the hand of אַיָּאֵל came upon him there.

The rest of chapter 1 goes on to tell of what Yehezqël saw, in the final verse of chapter 1 we read:-

Eze 1:28 As the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the esteem of אַיָּאֵל. And when I saw it, I fell on my face, and I heard a voice of One speaking.

In Chapter 2

Eze 2:1 And He said to me, "Son of man, stand on your feet, so that I speak to you."

Eze 2:2 And the Spirit entered into me when He spoke to me, and set me on my feet. And I heard Him who was speaking to me.

Eze 2:3 And He said to me, "Son of man, I am sending you to the children of Yisra'ël, to a nation of rebels who have rebelled against Me. They and their fathers have transgressed against Me, until this day.

Eze 2:4 "And the children are stiff of face and hard of heart to whom I am sending you, and you shall say to them, 'Thus said the Master אַיָּאֵל.'

Eze 2:5 "And they - whether they hear or whether they refuse, for they are a rebellious house - shall know that a prophet has been in their midst.

Here we see Yahezqël receiving the Spirit and being sent to speak for אַיָּאֵל, not speaking his own words but only that which he was told to speak, and only to those he was told to speak to. In other words he was to be ONE with The Word and The Hand of אַיָּאֵל .

Let us not be those rebellious and stiff of face and hard of heart children of verses 3&4, but rather do our utmost to be ONE with The Word and Hand of אַיָּאֵל

Shalom.

Footnote.

1. While it has been common practise to refer to Yahushua as "The Word" I would not be inclined to refer to The Father as "The Hand" in recent years there has been an unfortunate gesture coupled with an expression that is "speak to the hand" it is used by some when they do not want to hear or have anything to do with someone. I am of the understanding that it originates in some movie or another. This is yet another way of taking the Name of אַיָּאֵל in vain that is so prevelant in our society. I would stick to what Yahushua told His disciples when they asked Him to teach them how to pray, and call The Father "Abinu" ('Our Father') or 'Abba' (Father)