

THE FOUR LEVELS OF TRUTH

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THE FOUR LEVELS OF TRUTH

From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all the truth, oh Elohim of truth deliver *US. Ancient Hebrew prayer*

Sometimes I wonder if we have forgotten that Hebrew-speaking people originally wrote the scriptures. This includes the New Testament. I am more convinced than ever that the NT was not originally written in Greek. Some say it was written in Hebrew, but there is a lot of very convincing evidence that it was written in Aramaic, which is a Semitic language very closely related to Hebrew. Many portions of the Old Testament were originally written in Aramaic. Many scholars believe that Yahshua spoke Aramaic. So if we know that the scriptures were written in Hebrew and Aramaic, then we should study them as the Hebrew and Aramaic speaking people do. They have always understood that there are four different levels of understanding when studying the scriptures.

Pashat Literal primary meaning.

Remez Hints in the text of something deeper.

Drash The added understanding that can only be gleaned by a story, riddle, or parable.

Sod The deepest level. This is where you find secrets and

mysteries revealed in the text, which can and often do require many hours, weeks, months and, in some cases, even years to receive, through the diligent study and meditation in Yahweh's Word.

If we are serious about studying Yahweh's word, we have no choice but to accept things the way the Hebrews always did. And this is the understanding that many times there are four basic ways of understanding a passage you are studying. Some say that each verse of the Old Testament has all four ways of being understood. Personally, I think it's a stretch to say that every verse has four levels of understanding. However, all four basic ways are legitimate in Yahweh's eyes. And so if you are studying on the **pashat** level, the literal primary meaning of a verse or passage, you are finding truth. The **pashat** level can never be discounted. However, if you never considered that there are other levels of understanding when studying the scriptures, you will always be missing a whole lot of truth that Yahweh does reveal in the scriptures.

PASHAT:

One example is Genesis 1:1. In the literal understanding of the text, Elohim created all things. Period end of story! Simple enough. But is that the ONLY message of Genesis 1:1? Or is it deeper and if it is deeper, how much deeper? Well on a hint level (remez), Yahweh is stating that it is not Elohim the Father who is Creator but He specifies which part of Himself is Creator by stating that **ELOHIM ALEPH TAU** is Creator. (Aleph is the first letter of the Hebrew alphabet. Tau is the last

letter.) You have to look at the Hebrew to see this. Aleph Tau is not translated. Who is **ALEPH TAU**? You might say “Yahweh”, based on Isaiah 44:6, and you would be correct on the literal (pashat) level. But if you go to Revelation 1:7- 8 you will see that Yahshua is called the Alpha and the Omega, the beginning and the end, the Almighty! If you know what Isaiah 44:6 says, and then you read Revelation 1:8, either you get a revelation (SOD), or you will say that there is a mistake in the translation of either Isaiah or Revelation. There are other scriptures in the New Testament that indicate that Yahshua created (*read* Colossians 1:15-16, John 1:10). You cannot accept these scriptures on the **pashat** level. They contradict what the Old Testament says about Yahweh, that Yahweh created.

Another example: the light came to be, according to Genesis 1:3b, but the sun was not created till day four. Now if we attempt to understand this only in the literal primary **pashat**, we are left with the conclusion that Genesis is uninspired and contemptible. How can there be light without a sun? AHHH but wait a minute! Yahweh’s Word (torah) is light (PS. 119:105). Did the torah precede the sun? Well, you might think that’s a stretch if you only see the literal level of understanding. However, Elohim rested on the seventh day. The Sabbath is part of the torah! Yahshua is also called the light of the world. Did Yahshua come forth from the bosom of the Father on the first day of creation? These kind of revelations come only from the sod or mystery level of understanding and insight.

Another example: what does the “literal only” scholar do with Matthew 5:29-30? “And if thy right eye offend thee, pluck

it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into gehenna. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into gehenna.” These verses have created problems with some that take them literally. There are records of people needlessly mutilating themselves for a perceived sin. The fact is that if you dig a little deeper, you will find that these are Aramaic idioms that mean eliminate bad visions, and keep your hands from doing evil. (Ps. 101:3a “I will set no wicked thing before mine eyes;” Isaiah 33:15-16 “He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.”)

Are there two Yahweh’s? To answer that question, we have to go to the Hebrew and Aramaic scriptures. It's really hard to decipher any truth to this question in the Greek NT texts. The Greek NT texts refer to Yahweh and Yahshua as Theos, Kurios, Iezus Xristos, Pnuma Theon and Pnumotos Hagion. These are all well documented pagan titles. Yahweh’s torah tells us not to make mention of the names of other deities (Ex. 23:13). If you are using the Greek scriptures to try and figure out where it says Yahweh and where it says Yahshua, it takes some really intense, in-depth study. I only know one individual in the body of Yahshua that has done such in-depth study using the Greek scriptures, and he is the one who established the guidelines

that we use for restoring Yahweh's name in the New Testament. So let's begin with the Hebrew scriptures and look at a few passages.

There are at least several places that indicate two Yahweh's in the Old Testament if you can allow for a **remez** level of understanding.

Genesis 19:22-24

22 "Haste thee, escape there; for I cannot do any thing till you go there. Therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then Yahweh rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh out of heaven;". (2 Yahweh's?) Yahweh (on earth in the area of Sodom/Gomorrah) rained fire & brimstone from Yahweh out of heaven.

There have been many times that I have seen people try to use verse 24 to show that there are two Yahweh's. The literalist always says this verse only shows one Yahweh. It's like saying Bill sent Bob a letter from Bill in Mulliken. Verse 24 only gives you the hint (remez) that there are two Yahweh's. It's easier to see if you read from verse 22 through 24 as we just did. Verse 22 says "I cannot do any thing till you go there". I see two Yahweh's here, and I believe that the Yahweh on earth was in fact the Son, that is Yahshua. Before this study is completed this should be easier to see if you don't already see it.

Psalm 110:1-5

1 Yahweh said unto my Sovereign, Sit thou at my right hand, until I make thine enemies thy footstool.

2 Yahweh shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 Yahweh hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 Yahweh at thy right hand shall strike through kings in His wrath.

Using the above text, the Apostle Peter found meaning in the words, “Sit at my right hand.” He reasoned that since David had never ascended to heaven to sit at Elohim’s right hand, the Psalm must apply to the divine Son of Elohim. (Read Acts 2:29-36.) If Peter understood the scriptures only on the literal level, he couldn’t say what we just read in Acts. But he talked to Yahshua face to face and he understood that Psalm 110:5 refers to Yahshua. Peter wrote at least two of the New Testament books. He conversed with Yahshua. He has a high degree of credibility.

Paul also had understanding beyond the literal level.

Hebrews 1:1-14

1. Elohim, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he

hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his splendour, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; [Psalm 110:1]

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? [Psalm 2:7] And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of Yahweh worship him. *(If all the angels of Yahweh worship him, should He receive our worship?)*

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. [Psalm 104:4]

8 But unto the Son he saith, Thy throne, O Elohim, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore Elohim, even thy Elohim, hath anointed thee with the oil of gladness above thy fellows. [Psalm 45:6-7]

10 And, Thou, Yahweh [Peshitta omits], in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. [Psalm 102:25-27]

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? [Psalm 110:1]

14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Paul refers to five different Psalms in this chapter. He sees Yahshua in all of them! In Psalm 45:6-7 Yahweh the Father calls Yahshua Elohim. Paul mentions Psalm 110:4 in Hebrews 5:6 and again in 5:10. He expounds about this verse in Hebrews chapter 7.

1 For this Melchisedec, king of Salem, priest of the most high Elohim, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Elohim; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Master sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testified, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto Elohim.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, Yahweh sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

22 By so much was Yahshua made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto Elohim by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

After reading what Paul has to say, is there any doubt that the Yahweh in Psalm 110:5 is Yahshua? Is there any doubt that Yahshua is Elohim? Paul wrote fourteen of the New Testament books. I think he is another credible witness!

Zech 2:10-11

10 "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith Yahweh.

11 And many nations shall be joined to Yahweh in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that Yahweh of hosts hath sent me unto thee."

REMEZ:

On the **remez** (hint) level, it looks like there are two Yahwehs! After all of the teaching we just heard from Paul, I think it's a safe bet that one of them is Yahshua! (Zech 9:9; Zech 12:10)

Was/is Yahshua Elohim? I think the apostle Paul has already made that clear for us, but let's look at a couple of new testament scriptures.

John 1:1-10

1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.

2 The same was in the beginning with Elohim.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from Yahweh, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

Who created? Elohim created. Gen. 1:1. The apostle John, clearly talking about Yahshua here, said that Yahshua created,

as did Paul in Colossians 1:15-16 and Hebrews 1:2! John wrote five of the NT books. He conversed with Yahshua. He is another witness with a high degree of credibility.

... reading from the book “Ruach Qadim” by Andrew Gabriel Roth ...page 149

breshit **aytohi hwa miltha**

“In the beginning **was the Miltha.**”—John 1:1

Now I suppose many of you reading this expected me to substitute “Word” for *miltha* in the English portion, even as many laymen and scholars alike have done so with ‘logos’ in the Greek tradition. However, while *miltha* does mean ‘word’, its full depth cannot be adequately translated. As such, *miltha* is the first of what will be many Aramaic theological terms we will use that can only be discussed through explanation and metaphor, as opposed to being given a strict dictionary definition. For now though, *Word* will do fine as a launching point while we sift through the poetic and grammatical challenges of the Apostle John’s first statement.

As for the way’ this particular verse is presented, the reason for the two styles of highlights is to address an often-overlooked element of Semitic grammar. Every word in Hebrew or Aramaic must be either **masculine** or **feminine**, and this particular phrase reflects something very unusual that will become clear momentarily. Before that though, let me give a few examples of the way things normally work: page 150:

“There **was** a **woman** who was there
who had a spirit of infirmity.”
ayt **hwt** tamin **antatha** dayat
hwt leh rokha d’korhahana-*Luke 13:11*

This is proper Aramaic grammar, with the female noun of *woman* (*antatha*) being joined with a female verb for *was* (*hwt*). So when it comes to nouns being linked to verbs, the gender for both parts of the sentence must match. This same principle works for the masculine gender as well:

“**Was Yochanan** in the wilderness baptizing and preaching.”
Hwa yochanan b’madbara maimad w’mkraz-*Mark 1:4*

Again, the nouns and verbs match up, with the male noun (Yochanan) linked to the male verb form of was (*hwa*). Yet in the verse we are studying, an amazing pattern emerges -**AYTOHI HWA MILTHA**-two masculine verbs linked to a feminine noun! If the Aramaic version of John 1:1 was somehow a translation from Greek, how is it the redactor could not wait four words to miss the most basic rule of Aramaic grammar? Like poetry, bending grammatical rules does not translate into the receiving language. Furthermore, even if it was conceivable that the ‘translator’ of the Peshitta would make such a glaring error, surely, that would not be something that would happen in the very first sentence!

So, if this disregard of the rules is not due to translation irregularities, why then would the author of the original Aramaic text engage in such a departure from the ordinary? In order to

answer that question, we need to delve deeper into the mysteries of gender in Aramaic and Hebrew. First let us look at what the Tanakh says:

“And Elohim created man in His image, in the image of Elohim He created him; male and female He created them.”- **Genesis 1:27**

The point of this passage is that there are male and female images of Elohim, but this is not the same thing as saying the Almighty is both male and female because, as the text clearly says, Elohim is a He. Nevertheless, aspects of Elohim are given one gender or another, both grammatically and spiritually:

“But a shoot shall grow out of the stump of Jesse; a twig shall sprout from his stock. The spirit of YHWH shall alight on him; a spirit of **wisdom** and **insight**, a spirit of counsel and valor, a spirit of devotion and reverence for YHWH. He shall sense the truth by his reverence for YHWH.” - **Isaiah 11:1-3**

So, in the case of the word for “*spirit*” as used in the Isaiah verse, or *ruach*, this word is *always feminine*. However, if it combines with either a masculine noun (*like Elohim*) or adjective, the entire phrase is considered masculine. As a result, the phrase *spirit of wisdom and insight* is feminine whereas a *spirit of counsel and valor* is clearly masculine. At the same time, the concept of Elohim as depicted in Deuteronomy 6:4 being “*echad*,” has a sense of oneness commingled with a *unity of aspects* that manifest in time and space but derive from a single Divine Nature. “*Let us go down and make man after our image*

and after our likeness,” necessitates that His ‘likenesses’ be in both gender.

John is breaking the rules of Aramaic grammar on purpose to make an extremely important poetic and spiritual point. Since there is no neuter (*it, one*) in either Hebrew or Aramaic, there was no ‘official’ way—that rest on the Messiah (*Isaiah 11:1-3*). The same is true of the fact that *all aspects of Elohim* were supposed to dwell bodily within him:

“He is the image of the invisible Elohim, and the first born over all creation. For by him all things were created; things in heaven and earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the assembly; he is the beginning and the firstborn among the dead. **For Elohim was pleased to have all His fullness dwell in him.**” - **Colossians 1:15-19**

FIRSTBORN: [Definition of First Born: #4569 in Gesenius Hebrew-Chaldee Lexicon. Greek word: Prototokos, means authority of the First Born, not birth order.]

If John were to follow proper Aramaic grammar to depict either an all-masculine or all-feminine construct, he would leave out half of the powers and attributes that are supposed to dwell in Messiah! As a result, his solution to this dilemma had to involve an ‘illegal’ device that, while awkward, nonetheless represents the only way to communicate this full unity mating a feminine noun with two masculine verbs.

Another key reason why John chose *miltha* has to do with its unique root, which is amply demonstrated when Y'shua says:

“I will open my mouth in parables, and bring out secrets that were from before the foundation of the world.”- **Matthew 13:35 (YPIV)**

The near direct quotation of Psalm 78:2 in the above verse closely mirrors what is in the Masoretic Text, which uses the word *mashal*, for “*parable*”. However, a very good Aramaic equivalent of *mashal* is *mithleh*, and this is the word Y'shua uses in the Peshitta version of Matthew. So, as should be apparent by now, *miltha* and *mithleh* are nearly identical words derived from the same root. And where Matthew says that secrets from before the creation of the world will be revealed by the Messiah, John is making the exact same point here, even identifying Messiah as the essence of that secret. Furthermore this verse is not the only time John records Y'shua making this connection:

“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 from the creation of the world.”- **John 17:24**

DRASH:

A consideration in the mind of John must have been the depth of meaning in the word itself. *Miltha* is a term that has no direct equivalent in any other language, including Hebrew.

Like the Tanakh usage of *davar* in Psalm 33:6 and the frequent targumic allusion to *memra* to avoid the anthropomorphizing of Deity, *miltha* has great power as a particle of divine speech. However, *miltha* has meanings not even hinted at in these other terms, and certainly not in the Greek *logos*. Over the centuries, *miltha* has been rendered as “force”, “manifestation”, “emanation”, “substance” as well as “ward”, and even all these put together still don't come close to approaching its totality. Surely though it was also this very diversity that John wanted, since only a nearly-infinite-meaning word can attempt to do justice to that which is infinite in the first place.

Finally let's look at something Yahshua himself said that has gone over my head for over 30 years all the times I have read it. John 3:9-13

9. Nicodemus answered and said unto him, How can these things be?

10 Yahshua answered and said unto him, Art thou a teacher of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Verse 13 is the verse I wanted to focus on. I started with verse 9 to put it in context and to show that it is Yahshua speaking. “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in

heaven.” Who can be in two places at once besides Elohim? I checked the word “is” in Strong’s. Strong’s simply defines it as “being, etc.”. My computer version of Strong’s also shows the tense for this verb. It says “The present tense represents a simple statement of fact or reality viewed as occurring in actual time.” I checked Young’s literal translation: present tense. Concordant Literal Translation: present tense. There is an interlinear translation of the Aramaic New Testament on the internet at Peshitta.org. A native Aramaic speaker, Paul Younan, also translates the last part of this verse as “the Son of Man who is in heaven”! That’s already four witnesses that this verse is translated correctly in The Word of Yahweh. I sought out one more witness. I wrote (emailed) Andrew Gabriel Roth. He is an Aramaic scholar that is currently working on an interlinear Aramaic New Testament. His work is nearly ready to publish. Here’s his answer. “The simple answer is no, I don’t believe the tense is wrong in this passage Akhi Robert. It is true that AYTQHI can be translated as WAS on occasion, such as John 1:1, however the context in 3:13 demands present tense. Generally “was” is better expressed as AYTQI (see Peshitta John 8:47). This (John 3:13b) is actually quite an accurate statement, as the divine side of Messiah is connected as an occurrence (or qnoma) of the one divine nature of YHWH, who is in heaven. Think of it as a real time connection in a separate brain for Messiah. The qnoma that is in the Son is from the Father, and on the divine side, he is in heaven in the present tense even as the flesh is on earth.”

SOD:

“And no man hath ascended up to heaven, but he that

came down from heaven, *even* the Son of man which is in heaven.” I think this is a mystery revealed, which makes it a SOD level of understanding. Sometimes you will get such revelations as you read Yahweh’s Word. In this case a brother in the body of Messiah pointed it out to me.

To say that Yahshua is not...Elohim, Creator, Saviour, Eternal, Almighty, to be worshipped, to be prayed to, to be held in the same esteem as the Father, to say that the Father, and the Father alone, has all of these attributes and alone is worthy of our highest devotions, is to alienate our souls from the soul of Messiah and ultimately from Elohim. I have seen this happen too many times. Let’s not let it happen here at the Assembly of Yahweh.

2 Timothy 2:15, “ Study to show thyself approved unto Elohim, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Pray that Yahweh will show you deeper levels of understanding as you study His Word.

BOOKLETS:

Did the Savior Pre-exist?

Doctrinal Statement booklet

Spirit Led

Was Yahshua Created?

Who is Our Creator?

DVD's

The Fruit of the Spirit

Who is Yahshua Really?

What is the Name Above Every Name?