



Cepher
Academy



I can only imagine . . .



I can only imagine . . .

The image of Yahuah
and
The image of the beast

I can only imagine . . .

*And Elohiym said: **Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth. 27 So Elohiym created man in his own image, in the image of Elohiym created he him; male and female created he them. 28 And Elohiym blessed them, and Elohiym said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.***

- Bere'shityth (Genesis) 1:26-28

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“Let us make man in our image”: is this really plural?

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ

Vayo'mer Elohiym na'a'sah b'tsal'me'nu kiyd'muth'nu

The roots are *tselem* (image) and *damuth* (likeness)

The nu suffix denotes the plural “our”.

צֶלֶם **tselem** is from an unused root meaning *to shade; a phantom*, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol: i.e., an image.

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דְּמוּת d'mûth (1823) is from H1819, which is a verb and the primitive root דָּמָה dâmâh, meaning to compare; So d'muth means resemblance; concretely, model, shape; adverbially, like: i.e., fashion, likeness, manner, similitude. But the complete word here is *kiyd'muth'nu* – *kee* being the prefix meaning *like*, *nu* being the suffix meaning *our*: *like our likeness*.

I can only imagine . . .

Now that we have resolved the question concerning the plural, what about the next verse?

*So Elohiym created man in **his own** image, in the image of Elohiym created **he him**; male and female created **he them**.*

וַיְבָרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
בָּרָא אֹתָם:

Vayi'bara Elohiym eyth-ha'adam b'tsal'mo, b'tselem Elohiym bara otho zakar u'n'qebah, bara otem.

- Bere'shityth (Genesis) 1:27

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בָּרָא אֹתָם:

Vayi'bara Elohiym eyth-ha'adam b'tsal'mo,
(And he created (Elohiym) the man in his image)
b'tselem Elohiym bara otho zakar u'n'qebah,
In the image of Elohiym created he eth-and and woman
bara otem.
Created he them.

- Bere'shityth (Genesis) 1:27

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Which is it? Our, or he?

אֱלֹהִים

Elohiym – singular or plural?

When the word is viewed without the nikkudoth (Masoretic vowel sounds) we find something interesting: there is no “oh” sound found in the word: ALEPH (א) LAMED (ל) HEH (ה) YOD (י) MEM SOFIT (ם) This would render a simpler pronunciation of **El’hayim, separating the El from the remainder.**

I can only imagine . . .

אל

El – singular or plural?

Strong's tells us that the word (אֵל) El (Strong's H410) is shortened from H352. Is that right? Let's look:

(אֵיל) ayil is from the same as H193 but means properly, strength; hence, anything strong; specifically a chief (politically);

But what of H103 (אוּל) ûwl? This too arises from an unused root meaning to twist, i.e. (by implication) to be strong; the body (as being rolled together); also powerful:—mighty, strength.

Note: the vowel vav here being pronounced as oo.

I can only imagine . . .

A closer look then gives us the understanding of two premises: El (אֱל) followed by hayim (הַיִּים). Why would we do such a thing?

Consider the underlying paleo meaning of the letters creating this word:

Aleph - the ox head – meaning for lack of a better term, the Godhead.

Lamed – the shepherd's staff – the authority of the shepherd.

Heh – meaning the breath of Yah or the Ruach.

Yod – the possessive suffix which claims all things belong to Yah first and then to the recipient of the term.

Mem – the waters where the possessive is found, rendering the word plural in its application.

I can only imagine . . .

The concept of the father (aleph) and son (lamed) is seen in two relevant passages:

כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הוּא וְאֲנִי נָתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי־הַדָּם
הוּא בְּנֶפֶשׁ יְכַפֵּר:

Kee nephesh h'basar ba'dam, **hu (sic) va'ani** nathaniyn lachem al-ha'mits'becha
l'kapher al-nephesh'techem kee-ha'dam hu b'nephesh y'kapher.

For the soul of the flesh is in the blood; he and I have given it to you on the altar for
atonement of your souls, for the blood of his in the soul is your atonement.

- Vayiqra (Leviticus) 17:11

Note: The Masoretic vowel sounds say “she and I”.

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Who has ascended up into heaven, or descended? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, if you can tell?

- Mishlei (Proverbs) 30:4

I can only imagine . . .

The concept of the “heh” (ה) representing the ruach, which is the breath of Yahuah, is not completely foreign to the language. Let’s track two appearances.

Neither shall your name anymore be called Avram (אַבְרָם), but your name shall be Avraham (אַבְרָהָם); for a father of many nations have I made you.

- Bere’shityth (Genesis) 17:5

Abram (אַבְרָם): Abraham (אַבְרָהָם)

- the only difference is the *heh* (ה)!

I can only imagine . . .

The next appearance concerns the wife of Avraham.

And Elohiym said unto El-Avraham: As for Sarai your woman, you shall not call her name Sarai (שַׂרַי), but Sarah (שָׂרָה) shall her name be.

- Bere'shityth (Genesis) 17:15

Sarai (שַׂרַי) (literally, my princess) : **Sarah** (שָׂרָה)

The *yod* (י) is replaced with the *heh* (ה).

Sarah is now the princess of the promise (the Ruach which is the spoken promise of Yahuah).

I can only imagine . . .

In Sarah, the seed of the promise is found.

And Elohiym said unto El`Avraham: Let it not be grievous in your sight because of the lad, and because of your bondwoman; in all that Sarah has said unto you, hearken unto her voice; for in Yitschaq shall your seed be called.

- Bere'shityth (Genesis) 21:12

In Sarah (בְּשָׂרָה) b'Sarah.

I can only imagine . . .

Let us consider the giving of the Ruach expressed in the heh, as it being the breath of Yahuah. Look at the passages where it is given.

*3 And Avram fell on his face: and **Elohiym talked with him**, saying: 4 As for me, behold, my covenant is with you, and you shall be a father of many nations. 5 Neither shall your name anymore be called Avram, but your name shall be Avraham; for a father of many nations have I made you.*

- Bere'shiyth (Genesis) 17:3-5

*15 **Elohiym said** unto El-Avraham: As for Sarai your woman, you shall not call her name Sarai, but Sarah shall her name be.*

- Bere'shiyth (Genesis) 17:15

I can only imagine . . .

We see now that the giving of the heh is the breath of Elohiym when it is given in making a promise or covenant.

We now can properly construe the plural nature of the word El'hayim, as it is the heh which is plural in nature:

And the Ruach Yahuah shall rest upon him, the Ruach Chokmah (wisdom) and Biynah (understanding), the Ruach Etsah (counsel) and Gevurah, (strength) the Ruach Da'ath (knowledge) and of the Yir'ah (fear/awesome reverence) of Yahuah;
- Yesha'yahu (Isaiah) 11:2

I can only imagine . . .

But an image – depending on its source – can bring other things.

You shall not make unto you any graven image (פֶּסֶל peçel), or any likeness (תְּמוּנָה temunâh) of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: 5 You shall not bow down yourself to them, nor serve them: for I, Yahuah Elohayka am a jealous El, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And showing mercy unto thousands of them that love me, and guard my commandments.

- Shemoth (Exodus) 20:4-6

I can only imagine . . .

But an image – depending on its source – can bring other things.

Ye shall make you no idols nor graven image (פֶּסֶל peçel), neither rear you up a standing image (מַצְבֵּה matstsêbâh – a standing stone or column), neither shall ye set up any image of stone (מַשְׁכִּיֶּת maskîyth – a figure carved on stone or on a wall) in your land, to bow down unto it: for I am Yahuah Elohaykem.

- Shemoth (Exodus) 20:4-6

I can only imagine . . .

No Graven Image:



I can only imagine . . .

No standing columns



The City,
London



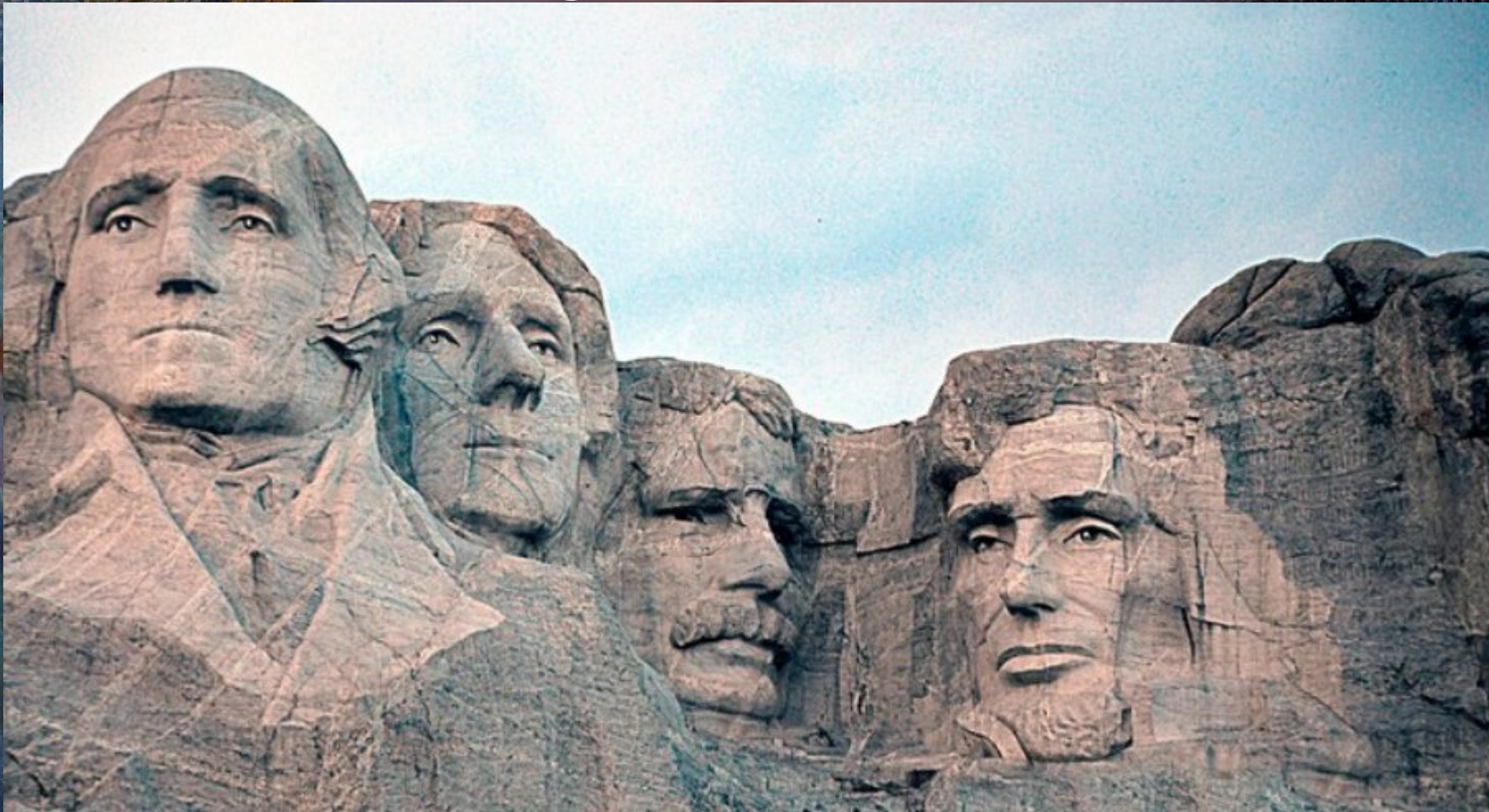
Washington
Monument



Vatican

I can only imagine . . .

No carved figures in Stone or on a Wall



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No carved figures in Stone or on a Wall



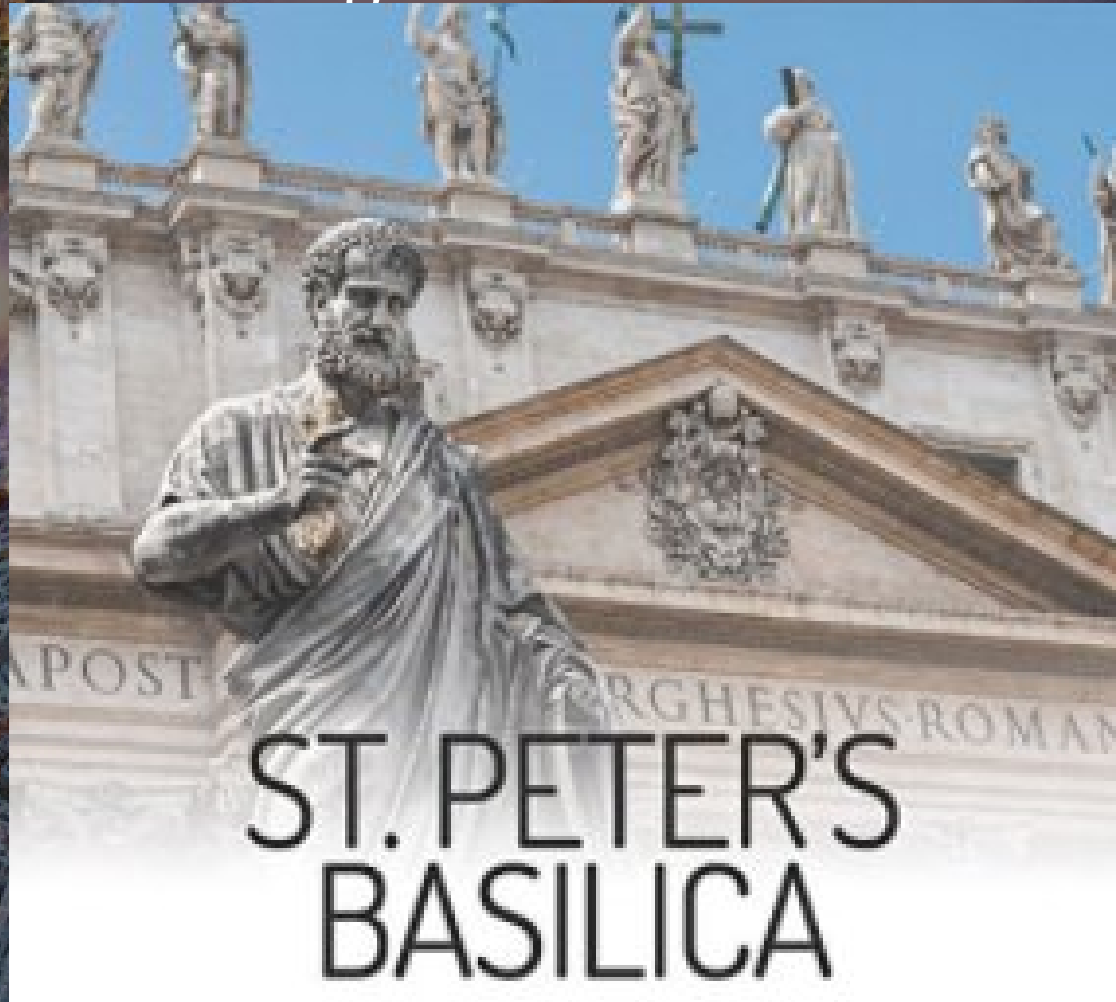
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No carved figures in Stone or on a Wall



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Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against Yahuah, and against his Mashiach, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sits in the heavens shall laugh: Adonai shall have them in derision. 5 Then shall he speak unto them in his wrath and vex them in his sore displeasure.

- Tehilliym (Psalms) 2:1-5

I can only imagine . . .

And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shin`ar; and they dwelt there. 3 And they said one to another: Go, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. 4 And they said: Go, let us build us a city and a tower, whose top may reach unto the heavens; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

- Bere'shiyth (Genesis) 11:1-4

I can only imagine . . .

*5 And Yahuah came down to see the city and the tower, which the children of men built. 6 And Yahuah said: Behold, the people are one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined doing**. 7 Go, let us go down, and there confound their language, that they may not understand one another's speech. 8 So Yahuah scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because Yahuah did there confound the language of all the earth: and from thence did Yahuah scatter them abroad upon the face of all the earth.*

- Bere'shiyth (Genesis) 11:5-9

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- Bere'shiyth (Genesis) 11:5-9

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*11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. 12 And he exercises all the power of the first beast before him and causes the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, 14 And **deceives them that dwell on the earth** by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should **make an image to the beast**, which had the wound by a sword, and did live.*

- Chizayon (Revelation) 13:11-14

Note: Make an image to the beast, not of the beast.

I can only imagine . . .

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

- Chizayon (Revelation) 13:15-16

Note: The image of the beast is an image made to the beast which is then of the beast (of the beast means that the image is a creature of the beast, *not* an image of the beast per se. The image belongs to the beast but is not the image of the beast itself).

The image of Leonardo di Vinci could be the Mona Lisa – not a self-portrait!

I can only imagine . . .

What if, ultimately, this is the image of the beast?

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0 1 1 0 1 1 1 0  
0 1 1 0 1 0 0 1  
0 1 1 0 1 1 1 0  
0 1 1 0 1 0 1 0  
0 1 1 0 0 0 0 1
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I can only imagine . . .

But we see it as:



For illustration purposes only.

I can only imagine . . .

Where do we find the image of the beast?



For illustration purposes only.