



Cepher Moments
presents

The Beni Elohiym

The Beni Elohiym

In the world of modern discovery, much is now being revealed, as was foretold by the prophet Daniy'el:

But you, O Daniy'el, shut up the words, and seal the cephher, even to the time of the end: many shall run to and fro, and the knowledge shall be increased.

Daniy'el (Daniel) 12:4

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As we shall see, Daniy'el holds many of the keys to our understanding here today. But before we undertake our inquiry into the Beni Elohiym, let us first set the groundwork to inquire as to Elohiym. Who is this Elohiym?

In the beginning Elohiym created תא the heavens and תא the earth.

Bere'shiyth (Genesis) 1:1

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In the creation of the heavens and the earth, we see the appearance of the beni Elohiym (the sons of Elohiym) appearing as the morning stars:

3 Gird up now your loins like a man; for I will demand of you and answer me. 4 Where were you when I laid the foundations of the earth? Declare, if you have understanding. 5 Who has laid the measures thereof, if you know? Or who has stretched the line upon it? 6 Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of Elohiym shouted for joy?

Iyov (Job) 38:3-7

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Many people, in their first blush with the Ivriyt of Scripture (Hebrew) see the word *Elohiym* as a word ending in the masculine plural – *iyim*, therefore implying *gods*, as it were. Strong's even tells us this. But let's look at this much closer.

Ēlôhîym (אֱלֹהִים) H430 is the plural of H433; **gods in the ordinary sense**; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:—angels, × exceeding, God (gods) (-dess, -ly), × (very) great, judges, × mighty.

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We however will attempt two times here to rightly divide the word.

אלהים

While Strong's (and others) insist on the pronunciation Ĕlôhîym, a quick look at the word without the Masoretic inflection of the nikkudoth indicates that there is no "o" vowel in the word at all.

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The symbolism of this word reveals not the “gods”, but rather the pluralistic expression of Yah echad (Yah alone).

אלהים

We begin with the understanding that each letter has meaning: In this case, we see the Aleph (א) symbolizing the ram’s head; the Lamed (ל) symbolizing the shepherd’s staff, and the Heh (ה) symbolizing the breath or *ruach* of Yah, which proceeds from both the ram’s head and the shepherd’s staff.

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In the word El hayim (a corrected pronunciation), we can see then the ram's head – the symbol of the authority of the father; the shepherd's staff – the symbol of the authority of the son; and the breath of EL in plural form, i.e., ha'yim.

אלהים

And there shall come forth a rod out of the stem of Yishai, and a Branch shall grow out of his roots: 2 And the Ruach Yahuah shall rest upon him, the Ruach Chokmah and Biynah, the Ruach Etsah and Gevurah, the Ruach Da'ath and of the Yir'ah of Yahuah;

Yesha'yahu (Isaiah) 11:1-2

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Yet there may be another meaning altogether – one that is quite disturbing when you see it and may change the tenor of everything. Consider the Ivriyt of Bere'shiyth (Genesis) 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Consider the idea that the word Elohiym was not rightly divided as it should have been in this phrase. But rather, exists as two words:

אל ה'ים

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Here we see two words: the first is the word EL, and the second is the word hayim, or **ha'yam**, construing the heh (ה) to be the prefix meaning *the*.

אלהים

The word *yam* (יָם) found in Strong's at H3220, means to roar; a **sea** (as breaking in noisy surf) or large body of water. In the construction of the word El ha'yam, we see El followed by *the sea*.

How, then, would Bere'shiyth (Genesis) 1 and 2 then read?

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In the beginning created El the sea, תא the heavens and תא the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Ruach El of the waters moved upon the face of the waters.

However, the phrase (תהו ובוהו) tohu v'bohu may not necessarily mean "without form and void. The two-letter root which appears in both of these words (הו) hu, symbolizes the idea of grief in the word alas (H1929, H1930). The right division of these words shows *you shall (ת) grieve, and in (וב) grief*. "Of the earth, you shall grieve and in grief, darkness was upon the face of the deep. And the Ruach, El of the sea, moved upon the face of the waters."

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This is why we are given additional definitions of the phrase (תְּהוֹ וְבוֹהוּ) *tohu v'bohu*, Strong's telling us that *tohu* is derived “from an unused root meaning to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing;”

Additionally, the word *bohu* is also derived “from an unused root (meaning to be empty); a vacuity, i.e. (superficially) an undistinguishable ruin:—emptiness, void.

Therefore, the passage may rightly read: *And the earth was desolate, and a ruin; and darkness was upon the face of the deep. And the And the Ruach El of the waters moved upon the face of the waters.*

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Let us then consider further – using this construction - this passage:

And El of the waters said: Let there be an expanse in the midst of the waters, and let it divide the waters from the waters. 7 And El of the waters made the expanse and divided the waters which were under the expanse from the waters which were above the expanse: and it was so. 8 And El of the waters called the expanse Heaven.

Bere'shiyth (Genesis) 1:6-8

We see here very expressly that the expanse (רָקִיעַ) *raqia*, is referring to Heaven (שָׁמַיִם) – *shamayim* (literally, heavenly waters), not to the earth (אֶרֶץ) – *eretz* (literally, a tree with a man's head in the middle of it).

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So much for our preliminary discussion. Let's move on to the creation of beni Elohiym, shall we? Before we begin, let me ask the question: How many of you believe that there was a class of beings created before A'dam? You might refer to them as angels. Do you believe they were created first, and that one third fell from grace? Where is that discussed in scripture? When does that happen?

26 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.

Bere'shiyth (Genesis) 1:26-27

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Now in this passage we see that “male and female” were created in the image and likeness of Elohiym. Let’s look at some key words:

Image: (צֶלֶם) tselem; meaning to shade; a phantom, i.e. (figuratively) illusion.

Likeness: (דְּמוּת) d’moot (literally, the doorway to death); meaning a resemblance

Male: (זָכָר) zakar, a male, i.e., he who remembers

Female: (נְקֵבָה) neqabah, a female; from the root (נָקַב) naqav, meaning the one who is punctured or pierced with violence.

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Given that both “male and female” were created in the image and likeness of Elohiym, can we conclude that they are therefore the children of Elohiym, i.e., the *beni Elohiym* (בְּנֵי הָאֱלֹהִים)?

It is also explicitly stated that the *beni Elohiym* were created on the sixth day:

And Elohiym saw everything that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

Bere'shiyth (Genesis) 1:31

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Yet there appears to be a second epoch – a new story of creation, that brings about A'dam by the work of Yahuah:

*Thus, the heavens and the earth were finished, and **all the host** of them. 2 And on the seventh day Elohiym ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And Elohiym blessed the seventh day and sanctified it: because that in it he had rested from all his work which Elohiym created and made.*

Bere'shiyth (Genesis) 2:1-3

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*4 These are the generations of the heavens and of the earth when they were created, in the day that Yahuah El'ayim made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for Yahuah El'ayim had not caused it to rain upon the earth, and **there was not a man to till the ground.***

Bere'shiyth (Genesis) 2:4-5

How is it possible that the creation of the heavens and the earth were complete which included the created of *zakar* and *neqabah* (male and female) yet there is no man to till the ground? The word for man here is not *zakar*, but rather *A'dam*.

The Beni Elohiym

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Bere'shiyth (Genesis) 2:4-5

We also see the reference to the “generations” (תּוֹלְדוֹת) (*toldoth* – fem. plural) of the heavens and the earth – not of mankind, the beni Elohiym of the beni A'dam, but **the *toldoth* of the heavens and the earth!**

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From this point, Yahuah would create both man (A'dam) and the garden. There are a few key words here.

6 But there went up a mist from the earth and watered the whole face of the ground (אֲדָמָה). 7 And Yahuah Elohiym formed the man (אָדָם) of the dust of the ground and breathed into his nostrils the breath of life (נְשֵׁמַת חַיִּים); and the man became a living soul (לְנֶפֶשׁ חַיָּה).

Bere'shiyth (Genesis) 2:6-7

The Beni Elohiym

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Bere'shiyth (Genesis) 2:6-7

Adamah (אֲדָמָה) – the red soil.

A'dam (אָדָם) (literally, I will be blood) – man, as distinguishable from *zakar* (male)

N'shem'oth chayim (literally, we will give the names of life) – the breath of life

L'nepesh chaya – to the living soul.

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From here, we will see – again well after the seven days of creation described in Bere'shiyth (Genesis) 1, the creation of woman. And in this passage, you will find that A'dam is called Ish (man) and his woman is called Ishah (woman), not zakar (male) and neqabah (female).

21 And Yahuah El'ayim caused a deep sleep to fall upon the man, and he slept: and he took from one of his sides and closed up the flesh thereof; 22 And the side, which Yahuah El'ayim had taken from man, he made woman (אִשָּׁה) and brought her to the man. 23 And the man said: This is now bone of my bones, and flesh of my flesh: she shall be called woman (אִשָּׁה), because from man (אִישׁ) she was taken. 24 Therefore shall a man leave his father and his mother and shall cleave to his woman: and they shall be one flesh. 25 And they were both naked, A'dam and his woman (אִשָּׁה), and they were not ashamed.

Bere'shiyth (Genesis) 2:21-25

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We will see even greater distinguishment between the beni Elohiym and the beni A'dam, however in one very infamous passage:

And it came to pass, when men (הָאָדָם) began to multiply on the face of the earth, and daughters were born to them, 2 That the sons of Elohiym (בְּנֵי-הָאֱלֹהִים) saw the daughters of men that they were fair; and they took them women of all which they chose.

Bere'shiyth (Genesis) 6:1-2

Men are referred to here as ha'A'dam and the sons of Elohiym as beni-ha'Elohiym. They are manifestly distinguished in the Ivriyt.

The Beni Elohiym

And again, the beni Elohiym are distinguished from al-benoth ha'A'dam (the daughters of A'dam) in the passage which has triggered a great controversy.

4 There were Naphaliym in the earth in those days, who also gathered afterward, when the sons of El'ayim came in unto the daughters of A'dam (אֵל-בְּנוֹת הָאָדָם), and they bore children to them, who were warriors and tyrants from time out of mind, mortal men of renown.

Bere'shiyth (Genesis) 6:1-2

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The Ceper is the only text in the English language that distinguishes between the Naphaliym (נַפְּלִיִּים) H5307, meaning the fallen or cast out, and Nephiliym (נְפִילִיִּים) H5303, the bully, tyrant, giant offspring of the fallen.

But it is critical to understand that although there were the fallen on the earth at that time, the transgressors were the beni Elohiym. So, what do we know about them?

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Bere'shiyth (Genesis) 6:1-2

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Another passage which illustrates this correlation, and which indicates the difference between both the fallen, and the children of the fallen.

33 And there we saw the Nephiliym, the sons of Anaq, which come of the Naphaliym: and we were in our own sight as grasshoppers, and so we were in their sight.

Bemidbar (Numbers) 13:33

The Beni Elohiym

One passage appears twice in the book of Iyov (Job).

6 Now there was a day when the sons of Elohiym came to present themselves before Yahuah, and Ha'Satan came also among them. 7 And Yahuah said to Ha'Satan: From whence come you? Then Ha'Satan answered Yahuah and said: From going to and fro in the earth, and from walking up and down in it.

Iyov (Job) 1:6-7

The Beni Elohiym

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Iyov (Job) 2:1-2

We see in both of these passages that the beni Elohiym have the capability of presenting themselves before Yahuah. This is an interesting characteristic. It also appears that the beni Elohiym had the same capability as Ha'Satan which appears the ability to go to and fro the earth (from heaven) and the walking up and down upon the earth.

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Let us now consider a mystery found in the Brit Chadasha. We begin with the discussion here in reference to Mashiach as the ben A'dam:

13 And no man has ascended to heaven, but he who came down from heaven, even the Son of A'dam (ben A'dam) which is in heaven.

14 And as Mosheh lifted up the serpent in the wilderness, even so must the Son of A'dam (ben A'dam) be lifted up: 15 That whosoever believes in him should not perish but have eternal life.

Yochanon (John) 3:13-15

The Beni Elohiym

In the Ceper, we use the word *yachiyd* (יָחִיֵּד), which is a word that is derived from *yachad* (יָחַד) H3161 which means to be one or united, and which means united and by implication, beloved. As in the case of Yitschaq, *yachiyd* in this instance means beloved son.

16 For El'ayim so loved the world, that he gave his yachiyd, that whosoever believes in him should not perish, but have everlasting life. 17 For El'ayim did not send his yachiyd into the world to condemn the world; but that the world through him might be saved.

Yochanon (John) 3:16-17

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18 He that believes on him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the yachiyd of El'ayim (beni Elohiym).

Yochanon (John) 3:16-17

The Beni Elohiym

This however is not the only reference.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying: 67 Are you Ha'Mashiach? Tell us. And he said to them: If I tell you, you will not believe: 68 And if I also ask you, you will not answer me, nor let me go. 69 Hereafter shall the Son of A'dam (ben A'dam) sit on the right hand of the power of El'ayim. 70 Then they all said: Are you then the Son of El'ayim (ben Elohiym)? And he said to them: You say that I am. 71 And they said: What need we any further witness? For we ourselves have heard it from his own mouth.

Luqas (Luke) 22:66-71

The Beni Elohiym

Consider:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared to glory, 24 Even us, whom he has called, not of the Yahudiym only, but also of the other nations? 25 As he says also in Husha,

I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come to pass, that in the place where it was said to them: You are not my people; there shall they be called the children of the living El'ayim (beni Elohiym chayim).

Romayim (Romans) 9:23-26

The Beni Elohiym

Also consider:

For as many as are led by the Ruach Elohiym, they are the sons of Elohiym (beni Elohiym). 15 For you have not received the ruach of bondage again to fear; but you have received the Ruach Aymots, (spirit of adoption) whereby we cry: Abba, Father. 16 The Ruach itself bears witness with our ruach, that we are the children of Elohiym (beni Elohiym): 17 And if children, then heirs; heirs of Elohiym (yarash Elohiym), and joint heirs with Mashiach; if so be that we suffer with him, that we may be also glorified together.

Romayim (Romans) 8:14-17