

## Who is the Saviour from the Beginning of Time? By Rabbi Simon Altaf

19 July 2014

### Terms:

**HTHS** – All quotes using the Hidden-Truths Hebraic Scrolls unless otherwise indicated, this can be acquired from Amazon or [www.african-israel.com](http://www.african-israel.com).

**Note, we do not give the gentiles a right to translate and corrupt our scrolls that were given to us (True Y'sra'el). Christendom and their myriads of denominations for far too long have corrupted and misinterpreted our ordinances, commandments and statutes not differentiating between secular and sacred not separating the clean from the unclean. Woe onto them.**

**We'Yikra (Lev) 10:10** And that you may distinguish between set-apart and not set-apart, and between clean and unclean.

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### Who is the saviour?

- It's a trick question. Everyone in the world is arguing that their religious prophet or G-d is the saviour. Muslims say it's the prophet Muhammad and Allah. Hindus says it's Krishna and the other myriads of G-ds they worship, the Christians say it's Jesus but what does the Author of creation say?

Let's examine it.

**Beresheeth** Bara Elohim Alef-Tav ha shamayim v'et ha erez

**1:1** In the beginning Elohim/Powers<sup>1</sup> created the shamayim and the land.

This sums up the answer that the Creator Elohim (אלהים) is technically the Saviour.

The Hebrew word Elohim means (Powers/Lights) so it encompasses the whole court of G-d in other words the true Heavenly Court.

The word Elohim is used to describe judgment and justice this is crucial to understand, while the name YHWH is used to describe the merciful side of G-d and Yasha the saving Arm but where did the saving Arm come from?

So when isolated passages are provided such as Isa 43:11 or John 3:16 they do not match the criteria of the COURT. Salvation/Rescue issued out of the COURT that we know as Elohim.

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<sup>1</sup> Our Creator is a plurality of Powers.

So who is the Saviour? Elohim (The heavenly court where judgment and justice issues from)

When a poor woman who is in a village calls out what she calls out to? What if a poor dying hungry child? Would they call out to Jesus who they do not know, would they perhaps call out to Allah if they were Muslims then does that mean their salvation is not there? What if they knew no G-d and just called out to the Creator of the Universe?

Is Elohim so cruel not to acknowledge the cries of a child that is starving? A woman that is lowly? This is what the foolish religionists in Christianity will teach you but what does the Torah say;

Who did Abraham appeal to for justice?

Beresheeth (Gen) 18:25 ...Shall not the Judge (השפֵּט) of all the earth do right?

So Abraham referenced him as The JUDGE (Ha Shofet). So where does judgment issue from? ELOHIM (The Court with all the Ruhkhots).

As Israel was chosen and redeemed at the very beginning before even Creation therefore Elohim is the Saviour, the throne room or the courtroom where Judgment and justice issues from.

Remember Abraham said Khalelah Lakh Ha-Shofet Kul ha-Eretz Lo Y'esah Mishpat...Shall not the Judge of all the earth do right?

I am sure by now a lot of people are scratching their heads how can this be.

Its elementary my dear look at what G-d describes, the answer lies in the underlying wisdom revealed.

When Adam and everything else was created it says by necessity **Created Elohim** (meaning He established a Court), Bara Elohim. This is why G-d did not reveal himself as anything but Elohim. He hid himself basically. So while everyone is trying to fit their prophet and G-d as the saviour Our G-d hid himself. He concealed himself. Adam was not shown who Elohim is. Remember Elohim is the COURT. Adam did not meet the whole court. Elohim is a plurality of attributes of the sefirot revealed in different forms.

Next Adam is revealed YHWH (Gen 2:4), then he sees YHWH walking and talking in the Garden (Gen 3:8).

Beresheeth (Gen) 2:4...אלהים יהוה עשות.

Elohim YHWH Asot...

Literally one can read; Elohim (COURT) announces YHWH. The Hebrew word Asot here can mean to BROADCAST OR ANNOUNCE.

In other words Justice and Judgment which is Elohim that has revealed YHWH as a merciful judge.

Why merciful?

Because YHWH means typological meaning is “mercy” SO wherever you see the word YHWH written it means the Creator is revealing his merciful side or Khesed (loving-kindness) that is on the left side of G-d when we look at it.

Remember when we wash our hands and pour water on it we pour water on the right hand first 3 times. When we take our shoes off we take off left foot off first. This means we are acting our the Loving-kindness side or mercy to others first.

### **Revelation to Abraham..**

Beresheeth (Gen) 12:1

ויאמר יהוה אל־אברם

We'Yomar YHWH El Abraham

Note now what is being revealed to Abraham

The word YHWH is used which means the mercy side of G-d is revealed to our forefather Abraham.

Shemoth (Exo) 24:10...אלהי ישראל ותחת רגליו.

Elohee Y'sra'el WeTakhat Raglev.

When the 70 elders of Israel see G-d they are only shown the FEET but not the rest of G-d.

So what do we have? We have Adam sees only the invisible Powers/Lights (Elohim/Judgment/Court) followed by YHWH (mercy) because of his fall.

Abraham has been given mercy so sees (YHWH).

The Elders of Y'sra'el see the feet of Elohee. This word Elohee here is plural. This means this takes us back to Genesis 1:1 THE COURT/Judgment. Y'sra'el see the feet only but actually faces the full COURT. This means our people Y'sra'el by seeing the FEET are revealed that they need to kneel to the FEET for that is where G-d's wisdom (Chockmah) rests in the Sefirotic tree.

Muslims often say “Jannat mah kay pao may” (Heaven is in the mother’s feet). Well that saying is not far wrong as Malkhut (symbol for the Holy Spirit) in the sefirotic tree where the Kingdom is in the feet or Em Chokmah is the Kingdom itself.

Since the Torah emanated out of the Creator therefore Torah being a feminine noun means it was representative symbol for the Ruach Ha Kadosh or Holy Spirit the mother figure in the G-dhead. The seven rachmim each are a symbol of the seven annual festivals one festival for each Spirit of El.

Now do you see the importance our Abbah has placed in the feminine? Therefore one who blasphemes the feminine side of G-d removes his salvation. The same way if we have mother and father and we disrespect our mother put her down, slap her around we have effectively removed our salvation.

This is why the Muslim saying that heaven is in the feet of mother is not far wrong.

In order to receive salvation or even be worthy of it the first thing fix your relation with your parents, hence why it is one of the commandments given. Usually you find the sons who are close to their parents are the best candidates to reap the benefits of above.

So next time you need to address who is the Savior. It actually emanates out of the COURT called (ELOHIM).

The Talmud teaches us the following about the Hebrew words YHWH Elohim (Lord, G-d) as follows:

.... THE LORD G-D [MADE EARTH AND HEAVEN]. This may be compared to a king who had some empty glasses. Said the king: ' If I pour hot water into them, they will burst; if cold, they will contract [and snap]. ' What then did the king do? He mixed hot and cold water and poured it into them, and so they remained [unbroken]. Even so, said the Holy One, benevolent is He: ' If I create the world on the basis of mercy alone, its sins will be great; on the basis of judgment alone, the world cannot exist. Hence I will create it on the basis of judgment and of mercy, and may it then stand!' Hence the expression, ' THE LORD G-D. (Midrash Rabbah - Genesis XII:15)

*Woe to the wicked who turn the Attribute of Mercy into the Attribute of Judgment. Wherever the Tetragrammaton ['Lord] is employed it connotes the Attribute of Mercy, as in the verse, The Lord, the Lord G-d, merciful and gracious (Ex. XXXIV, 6), yet it is written, And the Lord saw that the wickedness of man was great (Gen. VI, 5), And it repented the Lord that he had made man (ib. 6), And the Lord said: I will blot out man (ib. 7). Happy are the right-ruling who turn the Attribute of Judgment into the Attribute of Mercy. Wherever Elohim (G-d) is*

*employed it connotes the Attribute of Judgment: Thus: Thou shalt not revile Elohim- G-d (Ex. XXII, 27); the cause of both parties shall come before Elohim- G-d (ib. 8); yet it is written, And Elohim heard their groaning, and Elohim remembered His contract (ib. II, 24); And Elohim remembered Rachel (Gen. XXX, 22); AND ELOHIM REMEMBERED NOAH. (Midrash Rabbah - Genesis XXXIII:3).*

Yahushua never ever made a claim that he died for the sins of the world, this is something contrived by the Church.

May the Most High Elohim Increase all those that obey and uphold his Torah and listen to his Kohanim.

Rebbe Simon Altaf HaKohen

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