

John 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

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The Only Begotten Son: Christology

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Introduction

This document represents my faith for how and who Messiah was/is. I am not a theologian nor a linguist. This study is not intended to be a creed or doctrine. I provide this as a point of discussion. This discussion was provoked from research, in part from a book titled, *The Search for the Christian Doctrine of God: The Arian Controversy, 318-381AD*. Before writing this document on Christology, I had written on the subject of Deity but never considered writing a separate document for the Subject of Christology. Now I have learned that the understanding for who Christ is and how He was made flesh is just as important as the subject for Deity on its own merit. Yet one can hardly discuss either of these subjects without overlapping the two.

In this study I will use the Old Jewish titles and names for: God, LORD and Jesus. As Moses had received from Elohim in Exodus; And with that the name given by angel Gabriel to Mary. The use of the Hebrew names clears up confusion at least in my mind for Matthew **28:19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Before we read from Moses, I will provide a definition for these titles and names:

A. Elohim is a plural title for the Almighty God. This title is interpreted by Hebrew as: Almighty One(s)

B. YAHWEH is the name given by Moses. I-AM Eternal to be honored.

C. YAHSHUA is the Hebrew name given to Mary for Messiah and this name means, I-AM Salvation.

We will read from the hand of Moses in the Hebraic Bible:

Genesis 2:4 These are the generations of the heavens and of the earth when they were created in the day of the making of YAHWEH Elohim's earth and heavens. **3:14** And Elohim said to Moses, EHYAH ASHER EHYAH (I-AM THAT I-AM or in Hebrew: I will Be what I will Be). and YAHWEH said, You shall say this to the sons of Israel, EHYAH (I-AM) has sent me to you. **3:15** And Elohim said to Moses again, You shall say this to the sons of Israel, YAHWEH, the Elohe (God) of your fathers, the Elohe Abraham, the Elohe Isaac, and the Elohe Jacob, has sent me to you. This is My name forever, and this is how I should be remembered from generation to generation.

This introduction and commandment to Moses seems to be clear enough, yet man changed the name of God anyway. Moses gave us the Holy Spirit's name in the Hebrew, EHYAH. Then he gave us the name with a title YAHWEH.

My name is in Him

To begin our discussion we go to the book of Exodus. We have a dual prophecy which carries the name of Elohim from Exodus 3:14 into Matthew 28:16: Baptize in the name of Father, Son, and Holy Spirit.

Exo 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Exo 23:21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

We see these two scriptures play out in the teachings of YAHSHUA exactly. He said of Himself: For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Then again YAHSHUA said unto them, If Elohim were your Father, ye would love me:

for I proceeded forth and came from Elohim; neither came I of myself, but he sent me, *John 8:42*.

What I want to point out in *Exodus 23:21* is the statement: my name is in Him. So the name of the Father is YAH and the name of the only begotten Son is YAH and that name is literally the I-AM [I will Be]. So, we can understand with clarity for the baptism commandment in *Matthew 28:16* In the name of the Father (I-AM), the Son (I-AM) and the Holy Spirit (I-AM). So Peter fulfilled YAHSHUA's commandment in *Acts 2:38*, baptize in the name of YAHSHUA Messiah.

Continuing on from Peter's teaching of the baptism in *Acts 2:38*, we will pick up the thought from *Exodus 23:21*, my name is in Him. I believe the Bible verse of *John 14:9* encapsulates *Exodus 23:21*. Let's read the words of YAHSHUA as John recorded them: YAHSHUA said to him, "Have I been among you all this time and you do not know me, Philip?" The one who has seen me has seen the Father. How can you say, 'Show us the Father?' This verse contains the understanding we seek. Yet what does it say?

I'm confident each one of us reads this verse not with an open mind; Rather we read it from our theologic point of view. For we convince ourselves we have full knowledge concerning Christology. From my point of view, our conceit hinders us. To think so highly of myself that I can know the fulness from a moment of inspiration, I hindered my growth. That's just wrong, but that I did.

The Only Begotten Son

We will read *Proverbs 8:22-27*. I have listed three Bible translations because I feel the need to create in our minds a picture for the foundation of the world. A time that YAHSHUA referenced when He began teaching His disciples, as we read in *Matthew 13:35* ... I will teach you the mysteries from the foundation of the world ... Let's go back now to that time.

Youngs Literal Translation Bible:

Pro 8:22 Jehovah possessed me -- the beginning of His way, Before His works since then.

Pro 8:23 From the age I was anointed, from the first, From former states of the earth

Pro 8:24 In there being no depths, I was brought forth, In there being no fountains heavy *with* waters,

Pro 8:25 Before mountains were sunk, Before heights, I was brought forth.

Pro 8:26 While He had not made the earth, and out-places, And the top of the dusts of the world.

Pro 8:27 In His preparing the heavens I *am* there, In His decreeing a circle on the face of the deep,

Geneva 1599 Bible:

22 The Lord hath possessed me in the beginning of his way: I was before his works of old.

23 I was set up from everlasting, from the beginning and before the earth.

24 When there were no depths, was I begotten, when there were no fountains abounding with water.

25 Before the mountains were settled: and before the hills, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heavens, I was there, when he set the compass upon the deep.

Hebraic Bible:

22 YAHWEH possessed me in the beginning of His way, from then, before His works.

23 I was set up from everlasting, from that which was before the earth.

24 When there were no depths, I was brought forth; when there were no springs heavy with water.

25 Before the mountains were settled, before the hills, I was brought forth;

26 before He had made the earth and the fields, or the highest part of the dust of the world.

27 When He prepared the heavens, I was there; when He set a circle on the face of the deep,

When YAHSHUA said in **John 6:46**: I was in the bosom of the Father, He was taking the apostles back to Proverbs 8:22.

Reading **Joh 3:16** For YAHWEH so loved the world, that he gave his only begotten Son ... He was birthed or brought forth. Then again testifying of Himself in **John 16:28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. It wasn't the body of Christ that came forth from the father and came into the world. It was the Only Begotten Son. The Only Begotten Son was the soul or the inner-man of Messiah. Messiah the Devine was made flesh by the Word, *John 1:14*. If the Father is Spirit, His Son is the same Spirit.

1Jn 4:9 In this was manifested the love of Elohim toward us, because that YAHWEH sent his only begotten Son into the world, that we might live through him.

Let's read Paul's teachings for who Messiah is and what He is, starting with **Philippians 2:6** Who, being in the form of Elohim, thought it not robbery to be equal with Elohim:

Here in Philippians Paul is teaching from the Old Testament prophets. He said the Spirit in YAHSHUA is "in the form of Elohim." The word form means: the essential nature of a thing as distinguished from its matter. Elohim is the Holy Spirit and the Son came in the form of the Holy Spirit. The form is not flesh and blood it is the only begotten Son from His Fathers bosom. Listen to what Messiah said of Himself:

John 14:10 Believe thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwells in me, he does the works

14:11 Believe me that *I am* in the Father, and the Father in me: or else believe me for the very works' sake.

The Holy Spirit Father and the Only begotten Spirit the Son, are one Spirit. One in essence as the Father brought forth of itself the Spirit and called this the Only begotten Son. Son is the "us" in Genesis:

Genesis 1:26 And Elohim said, Let us make man in “our” image, **after “our” likeness**: and let them have dominion over the fish of the sea. (Man is one spirit as them.)

Gen 1:27 So Elohim created man in **his own image**, in the **image of Elohim** created **he him**; **masculine and feminine created he them**.

Gen 1:28 And Elohim blessed **them**, and Elohim said unto **them**, Be fruitful, and multiply, and replenish the earth,

In verse 1:27 him the spirit of man is created as plural them. In verse 1:28 the one spirit as them is told to replenish the earth. It isn't until verse 2:22-23 of Genesis that Eve the spirit and the flesh are taken out of Adam and made wo-man. Now Adam is no more them, only him. Now them will replenish the earth as they were commanded back in verse 1:28; as “them” were the singular man-spirit. This is the image of Elohim (Almighty One(s)) as it is given to us plainly illustrated. *Gen 1:27*

In Proverbs chapter eight the Almighty One the Elohim/them brought forth or begot of itself and is now Almighty one(s); One Spirit operating as The Father and the Only Begotten Son.

When reading John we can now understand His teaching: **John 14:10** Believe thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwells in me, he does the works **14:11** Believe me that I-AM in the Father, and the Father in me.

If as Trinitarianism teaches, the spirit “man” that dwelt in Adam is the same man-image in Messiah, this making Him human; This benefits nothing towards salvation. The Genesis account tells us; Elohim made man in its likeness; a spirit but not the same spirit. The Holy Spirit did not make in exactness of itself for Adam's man; Man was not eternal. If Messiah's soul is the same as Adam's then it needs to receive the Word as Adam/Eve had need. Philippians is teaching: Elohim created Adam's spirit different from YAHSHUA's: **Philippians 2:6** Who, being in the form of Elohim, thought it not robbery to be equal with Elohim.

We must recognize “man” the spirit for what it is In Messiah. If Messiah's inner-man is the same as Adam's inner-man, then that inner-man has need for the Word; This making His soul weak. Yes, I have read theology teaching for Jesus is God incarnate, but what does that mean to us? I don't think it makes any sense to say fully God fully human as this should explain how Elohim became human and is Emmanuel. We will read two more scriptures from Paul:

Php 2:7 and took upon Him the form of a servant, and was made in the likeness of men:

Php 2:8 And being found in fashion as a “man,” He humbled Himself, and became obedient unto death, even the death of the cross.

These three scriptures Philippians 2:6-8 teach Messiah was not fully man as Adam. Paul said: The only begotten Son, Being in the form of Elohim is Elohim. Therefore he is equal with Elohim. The Son as He is Spirit was fashioned for the inner-man, the image from Genesis 1:26; Into the Devine body of a servant, in the likeness of humankind. The Only Begotten Son is in this form, as the inner-man of YAHSHUA, and humbled Himself into a Divine body. In this body He became obedient unto death. So then, the Only Begotten Son experienced death just the same as every human has and will. Our body dies when our spirit, our inner-man departs from it;

the inner-man as spirit lives on to heaven or hell. Yahshua's "man" the Only Begotten Son is at the right hand of Elohim.

As Paul taught in Philippians he repeats himself in the letter of 1Corinthians 15:47, he said: the body of Messiah came not from dust of earth, (therefore not the egg from Mary). Furthermore Adam and Eve not only produced a natural son, but a spiritual son. According to Gen 5:3 of which we will read on the next page. So if Messiah is fully "man" he is a half bread and we know half bread animals that don't reproduce life.

1Co 15:47 The first man *is* of the earth, earthy: the second man *is* Yahshua from heaven.

So what does that mean? John tells us as exact as a human can know: 1:14 And the Word was made flesh, and dwelt among us. Paul and John said Messiah's flesh was not made from dust as Adam was. The Word became flesh, seemingly from nothing (In the beginning was the Word). Yet the Word itself is a substance. Notice, John said: to see Messiah (spiritually) is to see the Father, (and we beheld his glory, the glory as of the only begotten of the Father).

John and Paul said, Messiah is Word made flesh and in Him we beheld the glory, **as** of the Only Begotten of the Father. "As" means: to compare to refer to the extent of something. Messiah's body and "man" is from heaven not dust, not as Adam's man the image in the likeness of Elohim. You might ask: how is man the image from dust, after all it is spirit? In this way:

Gen 5:1 This *is* the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made He him;

Gen 5:2 Masculine and feminine created he them; and blessed them, and called **their name Adam**, in the day when they were created.

Gen 5:3 And **Adam** lived an hundred and thirty years, and **begat a son in his own likeness, after his image**; and called his name Seth:

From "them" Adam, comes forth life as spirit and in flesh; notice Seth is a son by spirit, after Adam/them, their own image-man. Moses wrote for the fulfillment of the commission in Genesis 1:28. This is spirit reproduction or progeny. The flesh body is just the mechanism for "mans" progeny. The Tree of Life is spirit, flesh prophets nothing. *John 6:63*

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

Paul in agreement with John speaks plainly that the first Adam's inner-man and his body is not made the same as Messiah; the second Adam's inner man is the quickening Spirit. The book of Hebrews tells us who and what this quickening Spirit is: **Heb 4:12** For the **Word** of Elohim *is* quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. (Word of *is* Only Begotten Son of, Elohim) In Hebrews 4:12 the Word defines 1Co 15:45 quickening. John 6:63 my Words are Spirit. So 1Co 15:45 reads: the last Adam was made by the Word; Inner-man and outer body. All these scriptures go back to John 1:1.

1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

This is how Messiah is human and fully Elohim, furthermore He was more than a human as He is from heaven and not of this earth. He was in the similitude of the living soul Adam.

Is Mary the mother of Yahshua?

There is theology that places Mary above human status, I must disagree, as Mary was of Adam and Eve. By the truth of Psalms 51:5 Mary was born in sin, shaped in iniquity. People thinking she was not, are saying Mary was without sin. In this scenario Mary is perfect as Christ Himself. Her soul needed no redemption. But, the scriptures teach otherwise: **Rom 3:10** As it is written, There is none righteous, no, not one: This verse in Romans separates humankind from Messiah because if Messiah was fully human or made the same as Adam then He would be part of this scripture ... no not one. By default Messiah would be guilty in Psalms 51:5 ... shaped in iniquity... My argument is: If a person prays to Mary they make her co-equal with Messiah. The only route they can take to place Mary in that status is if they make her the mother, spiritually-genetic for Messiah. That's my thought for what its worth.

1Ti 2:5 For there is one Elohim, and one mediator between Elohim and men, the man Christ YAHSHUA.

Luke 1:42 said to Mary: you are blessed among women (sanctified). Mary was selected, set apart from women for this specific work. She was not called to be mediator, to do so is a Baal teaching going back to the goddess Inanna from the Sumer civilization 2,025 BCE in Mesopotamia.

Time to move on in our discussion

The Almighty, the Only Begotten Son, is creator for the things in heaven and in earth; Who was before Abraham.

Col 1:16 For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: His name means, I-AM Salvation.

Joh 1:3 All things were made by ~~Him~~ [It]; and without Him [It] was not anything made that was made.

Colossians and John are in perfect harmony. The Only Begotten Son did not create the universe, but the Word did. [Word] being Holy Spirit created our Solar System; Only Begotten Son made, finished the earth, and all things therein for Himself.

Let's go back to Geneses and read about who Elohim is. If you are of the Monotheism theology, you believe angels created man in Genesis 1:27. Are angels creators with Elohim? If so, the phrase we read from Genesis 1:27: "let us" implies these angels or angel are equal with Elohim. If an angel co-created with God, how could this angel be less than equal? Why does Monotheism teach angels plural; Did it take a committee? This theology is odd to me because Paul, John and

Hebrews said YAHSHUA created all things in heaven and earth. “Us” despite what Monotheism teaches, does not imply angels watched as the Holy Spirit created man. On the contrary “us” implies participation. Monotheism’s short coming is their doctrine doesn’t understand who Elohim is.

Monotheism, it seems to me, teaches the Holy Spirit created YAHSHUA a living soul in Mary, Spirit and body in one breath. We will read Matthew 1:18... Mary being found with a child of the Holy Spirit. Monotheism takes liberty to assume the term child includes the spirit-man, same as Adam. I would like to illustrate the statement by Matthew is confusing; for a child is a young person below the age of puberty. Matthew wasn’t confused in this verse, it is a poor translation from Hebrew to Greek because Matthew wrote embryo, but the Greek translated it to child. Fortunately Matthew clarified what the embryo is. He said the embryo is “Of the Holy Spirit” not by the Holy Spirit. This defines Holy Spirit as Word. Paul taught this as we have read in Philippians 2:6-8.

The word “of” indicates part of the whole. We read the same expression again in Revelation 19:13 ... and His name is called the Word of Elohim. So Matthew wrote the embryo is the Word. His Hebrew name is YAHSHUA, I-AM Salvation, this fulfills Moses prophecy: **Exo 23:21** Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is in* Him; In Him is I-AM, the Only Begotten Son who was in the bosom of the Father. He came forth at the foundation of the world then fashioned and sent into the embryo as His inner-man. It seems to me the fashioning of Only Begotten Son wasn’t at the foundation of the world, but when the embryo was manifest by the Word. He came forth from the beginning then fashioned [sent] in likeness of “man” into the embryo.

This argument is not as complex as it seems but I think theology from the first five centuries made an assumption. They declare Messiah’s inner man being the same as Adam’s. Using the same scriptures as theologians, I will continue presenting my argument for YAHSHUA.

Gabriel spoke two thoughts to Mary, the first is the Holy Spirit shall overshadow thee... **Luk 1:35** And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

When we read the half a dozen scriptures in the New Testament for “overshadow,” it seems this term expresses the Holy Spirit bearing witness. Luke wrote, “The power [Word] of the Highest”.

Let’s notice the language because it’s important. John said the Word made flesh, Gabriel said Holy Spirit shall come upon thee, and in addition to this the power of the Highest shall overshadow thee. So, the Holy Spirit\Elohim is upon Mary and in this moment the power of the Highest overshadowed her. The power of the Highest is in and is the embryo Emmanuel. As we said: the power; In the beginning was That Word.

The second thought by Gabriel: For that reason and in addition too, that holy thing which shall be born of thee is Emmanuel. I want to repeat what Gabriel said, “That holy thing,” Elohim the Holy Spirit is a thing as far as humans can understand. His Spirit cannot be defined as John 1:1 said: that {Word} be Elohim. We find the same language by Apostle John: **1Jn 1:2** (For the life

was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) John speaking of the Word said, "It," John didn't say Him. John explains what "it" is as he said that eternal life which was with the Father. John is repeating what he said in John 1:1 the Word was with Elohim and the same was Elohim in the beginning. Gabriel told Mary: The Only Begotten Son-Spirit was in YAHSHUA at birth as he said the embryo is "of" the Holy Spirit. The Son of man is the Only Begotten Son just exactly like Moses said in Genesis 5:3. I'm working in these thoughts to pull us out of ourselves.

So I have made my argument or if you like, I have opened my self to a debate. Debates end without resolution, defaulting into creeds against one another. These documents become necessary when the debate is from a private interpretation of scriptures intending to prove the good from the evil. Theologians write creeds to force an end to discussions and consequently individual faith. Creeds or doctrines are without a spiritual understanding to the reader. Creeds/doctrines can only provide knowledge; whether or not they are based on spiritual understanding. They are but to prove ones faith to someone else. Creeds and doctrines can become a commandment over people, this should never be. For if we write doctrines to control people, we cannot obey the commandment "prove all things." We in fact become pagan, *2Cor 6:14-*

Messiah said: if you love me, keep my commandments. Paul said: prove all things. Messiah said, you think you have eternal life, search the scriptures for they testify of me. We cannot put spiritual thought onto paper. Paul said: The letter kills, but the spirit is life. There is one source for receiving the scriptures in spiritual understanding: "The Comforter which is the Holy Spirit will teach you all things, *John 14:26.*" We can gain wonderful knowledge through scriptures and the discussions of them; if we are open. This said, receiving the spiritual significance comes from the Comforter\Power of the most high to individuals, *John 5:39, 1Thessalonians 5:21.*

The Trinity theology attempts to avoid their pitfalls for Messiah's soul creation; Declaring Mary was the mother of YAHSHUA. That, the Holy Spirit purposed Mary's egg, in so doing that Messiah could be born "man," as fully human. In this He possessed "man" as Adam, allowing Messiah to suffer as Elohim cannot. But this theology falls short as Adam and Eve did not possess eternal life. They were created to eat of the tree of life as we read in Genesis. They have no scriptures without interpretation to prove this theology. They end the arguments with a creed which was in the making for 400 years to end all questions. By making Messiah fully man they can bring Mary to be an intercessor. Inannis and Nimrod repackaged by Baal.

I don't think Monotheists have cohesive scriptures to explain Messiah's soul either. Do they teach the man defined from Genesis 1:27? Or man defined after Genesis 2:22? I have not found their statement for either but there are dozens of books on the subject so I may not have found their definition. As I understand their theology, they create the Messiah's flesh and soul by the Holy Spirit. They presume creation of flesh and soul occurred together, in a moment in Mary. They have: Matthew 1:18... Mary being found with a child of the Holy Spirit. I was a Monotheist believer for forty years.

How did Messiah receive the Holy Spirit without measure? **Matthew 3:16** ... the Spirit of Elohim descending like a dove, and lighting upon him. Did Matthew say upon him or in him? The definition for upon is: in complete or approximate contact with. And again for this truth John

said: **John 1:33** Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He.

Luke 3:22 And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee, I am well pleased.

The argument is to interpret the next verse of Matthew, 3:17 “in thee I am well pleased” as occurring during Messiah’s baptism. Or was the Holy Spirit Father pleased in Him from birth as the Only Begotten Son? My understanding for 3:17 is “in thee,” thus the Son of Elohim is the Son of Man and dwells in the Devine body, I am well pleased.

For my understanding, Luke said; The anointing came UPON the Devine body Messiah at His baptism, and the Spirit dwelt in Him before the baptism. Now listen to Matthew’s account:

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of Elohim descending like a dove, and lighting upon him:

Search the scripture for what it said: “the Holy Spirit descended upon him” “and lighting upon Him,” this is part one of the verse. The second part of this testimony is the Holy Spirit giving testimony of itself: “that it dwells in Him”. Every truth is established with two or three witnesses; we have read three witnesses for the baptism. Here are three interpretations for the word “lighting” from Strong’s Greek lexicon:

1. to appear, make one’s appearance, come before the public
2. be established, become known, to come (fall) into or unto
3. to go, to follow one

To believe Paul’s teaching for Christology, one must receive his inspired truth from the Comforter. For me Paul teaches the Only Begotten Son-Spirit was more than a thought in Elohim at the foundation of earth. Monotheism holds the doctrine for the Son of God being a thought in God until His earthly conception. Paul and John teach, He came forth just as He said of Himself in: *Proverbs 8:24, John 8:24 and John 16:28*. Hebrews said: “from the foundation of the world,” *Hebrews 1:10*. The Word was in the Divine Embryo as Gabriel said to Mary.

Regarding Messiah’s body and mind, was it Divine or Deity, the arguments from theology for two thousand years continue unchanged. If you have not addressed these arguments, I think you do a disservice to yourself. For my faith it is a clear understanding; Messiah’s Brain, His bones and the sinless blood of life, are Divine but are not Deity. I will define these words for myself:

Divine: of, relating too, or proceeding directly from the Word.

Deity is defined by Scripture, the Almighty One(s) Elohim.

We will continue with scriptures to help us further understand the Divinity of Messiah's body and mind, then the Deity for His inner man.

Psa 110:4 YAHWEH hath sworn, and will not repent, Thou *art* a priest (the risen Messiah) for ever, after the order of Melchizedek.

Hebrews 5:6-10 and **Heb 7:15** And it is yet far more evident: for that after the similitude of Melchisedec there arise another priest,

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but *made like* unto the Son of Elohim; abides a priest continually.

Heb 7:26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and *made* higher than the heavens;

Heb 7:28 For the law makes men high priests which have **infirmity**; but the *Word of* the oath, which was since the law, *makes the Son*, who is consecrated for evermore.

This negates the iniquity of Psalms 51:5 for Yahshua. If born of Mary then the laws of iniquity must apply; yet Hebrew's states this does not apply. Read carefully 7:28 ... the [that] Word, of the oath, which was before the law, **made** the Son... *John 1:14, Php 2:6-9.*

Hebrews 7:3 said: "Melchisedec, made like unto the Son of Elohim," a statement identifying Messiah. For my faith: the Only Begotten Son of Holy Spirit was the incarnate Melchizedek. Hebrews said again: "Messiah is after the order of Melchizedek, in similitude"; "Melchizedek having neither beginning of days nor end of life." Melchizedek was Deity incarnate, but the Body of Messiah, as Apostle John said: was manifest unto us, John 9:3 & 14:21. So, Messiah's body was Divine, created by the Word (Not Jesus). His body being birthed by Mary with beginning of days and end of life. The Holy Spirit did not utilize Mary's egg to create Messiah as certain theology teach. This would necessitate Elohim as Father donating the seed. Messiah was not a hybrid creature; half man, half Spirit. It reminds us of **Greek mythology, Hercules**, the son of Zeus who was a god and had a relationship with a human woman named Alcmena. Hercules per Greek mythology was super human but suffered as he was half human.

The four scriptures we just read illustrate Messiah, a priest after the order of Melchizedek. A high priest became us: Holy, undefiled, separate from sinners and made higher than the heavens. Why was the Devine body *made* higher than the heavens? Because the heavens were made by the Word of Only Begotten Son and the Word with Begotten Son became flesh.

Melchizedek who is without father, without mother, without descent, having neither beginning of days nor end of life. This description for Melchizedek doesn't imply "the Word made flesh" as Messiah's body was, nor did He suffer death. But it does imply the inner-man of Messiah, who is the Only Begotten Son.

How Melchizedek and the Son of Elohim appeared on earth are different. Yet, they are both Spirit in the human, in likeness thereof, Elohim on earth.

Heb 1:8 But unto the Son *he saith*, Thy throne, O' Elohim, *is* for ever and ever ...

Hebrews quoted King David and said the Son is Elohim. This is the Son of God-Spirit, not the body of Christ. Continuing in Hebrews 1:9, now he speaks of the Messiah bodily.

Heb 1:9 Thou hast loved righteousness, and hated iniquity; therefore Elohim, *even* thy Elohim, hath anointed thee ...

Hebrews 1:10 is speaking of the Son of Elohim, the inner-man, the Only Begotten Son, not the body of Messiah; Hebrew's speaking from Proverbs chapter eight.

Heb 1:10 And, Thou, Master, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Hebrews expresses the Son of God and the Devine body as agreeing in one but very separate in identity. This is what John spoke of in 1John 5:8: And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one, YAHSHUA agrees in YAHWEH the one. How so? For the Word is Elohim.

In comparison to Messiah, the spirit and the mind of humans are not one. They are two, separated in purpose. We know this, for the mind is enmity to Elohim. Did not Paul teach the body's redemption is at the resurrection by the cross? *Romans 8:23 Ephesians 2:14-18*

Rom 8:23 And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to witness the redemption of our body. (Our spirit will witness the resurrection of our body, if our spirit is redeemed.)

Paul expresses that our body and spirit being separate beings, have separate methods of redemption. It may well be that Paul in Ephesians which we will read next, is teaching the barrier between Jew's and Gentiles being removed. That Jews and Gentiles are now one in the Spirit. However, I would like to approach his teaching in a second light. As Paul teaching in depth for what we are and what Messiah did for each of us. So with this approach for Ephesians chapter two, what is it he said? We have to begin with **Psalms 51:5**, I was shaped in iniquity and born in sin. We have two problems that must be reconciled in order to be made one. Made one is defined: in agreement; the mind submits its will to the Word, the Word resides in the spirit; Not the essence of Holy Spirit residing in the redeemed spirit.

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

Our minds hate the law of commandments "in ordinances". Because we cannot but fail them as our minds are born in iniquity. In Messiah is the Word of Elohim. Paul is bringing out the thought that the Blood Covenant by Christ is the power of reconciliation for man's mind and spirit to serve Him. It must be both mind and spirit, because we are both. Yet the fullness of reconciliation is at our resurrection. So, how are we reconciled until our resurrection?

Eph 2:14-15 Paul said the first part for reconciliation is our inner-man that was dead by the law of evil; now redeemed by the Word of Life. Messiah made both sinless. The Works by Faith of Messiah has made peace by His blood covenant; the forgiveness of sins (disobedient nature) of our natural mind. Of which we only sought to live life in iniquity. By this blood covenant our conscience is no longer under condemnation. John teaches us about our state of iniquity then our redeemed spirit:

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jn 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

The Word Made Flesh

How was the sinless body of Messiah made as John and Paul wrote? His body was made in the likeness of humankind, the temple for the Holy Spirit as the Only Begotten Son to Dwell. That which was from earth was Adam; That which came from heaven is Messiah, **1st Corinthians 15**. The body, that Word became flesh of which the Only Begotten Son-Spirit dwelt, *John 1:14*. As we have previously said, the Son of Elohim dwelt in a Divine body not made from the dust of the earth as Adam.

1Co 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: **43** It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: **44** It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. **45** And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. **46** Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. **47** The first man is of the earth, earthy: the second man is Yahshua from heaven.

Paul spoke as simple as he could for first Adam being earthy in both body and spirit; neither is spiritual. For the second Adam Yahshua, he was both spiritual, for the “Man” and His body. He said the very same thing in Philippines 2:6-9 which we read before on page 5-7.

Paul’s letter to Philippines provides the same teaching as does John; Messiah has Holy Spirit without measure **John 3:34** ... Elohim giveth not the Spirit by measure *to Him*. This tells me the fullness of Spirit in Christ is the complete Word with full authority and this is The Only Begotten Son. **Jhn 10:17** Therefore doth my Father love me, because I lay down my life, that I might take it again.

To see this in fulness of operation we need to see how Word is with the Holy Spirit, and is full authority, while also being that Spirit. Just how John revealed it in John 1:1. In John 1:1 we need to understand all three realities in this verse. We should read it as three truths and not just a general statement. And my goodness, please stop interpreting this verse from right to left; the Word is the subject. Tyndale Bible from the sixteenth century got it right. That Word was with and That Word is ...

All Things Were Created by Him, or by It Were All Things Created?

Before we compare the scriptures recorded below for John and 1John; I'll provide a few thoughts from the two articles we attached in this study's appendix. In the first article titled John 1:1, there are twenty-seven versions of for John 1:1 given. Also there is some good history, such as listing ten source texts from which people have translated Bibles. And explanations for the difficulties in translations; This is not all translations though, I read where there are 5,000 Greek texts of the Bible among all the other languages.

From our first article we have two paragraphs illustrating in a nutshell the rudiment force that brought the interpretations for John 1:1 and thus the furthering for Godhead philosophies or theologies that came out of what history calls the early fathers. And these continue today.

The Difficulties

https://en.wikipedia.org/wiki/John_1:1 page 47

The text of John 1:1 has a sordid past and a myriad of interpretations. With the Greek alone, we can create empathic, orthodox, creed-like statements, or we can commit pure and unadulterated heresy. From the point of view of early church history, heresy develops when a misunderstanding arises concerning Greek articles, the predicate nominative, and grammatical word order. The early church heresy of Sabellianism understood John 1:1c to read, "and the Word was the God." The early church heresy of Arianism understood it to read, "and the word was a God." — David A. Reed[22]

There are two issues affecting the translating of the verse, first theology and second, proper application of grammatical rules. The commonly held theology that Jesus is God naturally leads one to believe that the proper way to render the verse is the one which is most popular.[23] The opposing theology that Jesus is subordinate to God as his Chief agent leads to the conclusion that "... a god" or "...divine" is the proper rendering.

Paul said in the way they call heresy so I serve the living Elohim; I believe Sabellianism got it right. There is no surviving documents from the hand of Sabellian.

<https://en.wikipedia.org/wiki/Sabellianism> **Sabellianism** page 36

Something interesting written by Tertullian 155-220 AD is how the simple who make up the majority believe that three persons in one god is wrong. Tertullian suggests that the elders, those with Phd's and considered the early fathers or as he writes, apostolic successors have received the Trinity from the original church. The article is in the appendix called Sabellianism in the chapter, History and development.

When you read the history for the development of Trinity you'll find it came to be the prominent church doctrine by force; culminating with Bishop Athanasius I of Alexandria and Constantine's I and II who together drove this doctrine. An excellent book titled, The Search for the Christian Doctrine of God: The Arian Controversy, 318-381AD brings the details of history by the letters and books from this time period.

From the article we listed above John 1:1, we are provided 26 renderings from prominent theologians beginning with Wycliff to present day. They fall into six categories.

1. God was the Word ... 7 theologians
2. Word was God ... 1 theologian
3. Word was a god ... 11 theologians
4. Son was of God ... 1 theologian
5. Word was Devine ... 5 theologians
6. Essence of Word is Deity ... 1 theologian

For my faith and in this study we will continue to define our knowledge with scripture to scripture. Understanding must come from the Comforter alone, *John 15:26*.

When reading from KJV and others, there is a conflict in the wording or transliteration between these two letters of John 1:1-4 and 1John 1:1-4. We will bring in four Bible translations but first let us break down what is written in the KJV.

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

Jhn 1:2 The same was in the beginning with Elohim.

Jhn 1:3 All things were made by him; and without him was not any thing made that was made.

Jhn 1:4 In him was life; and the life was the light of men.

Tyndale and Geneva Bibles read:

John 1:3 All things were made by it; and without it was not anything made that was made.

1:4 In It was life and the life was the light of men.

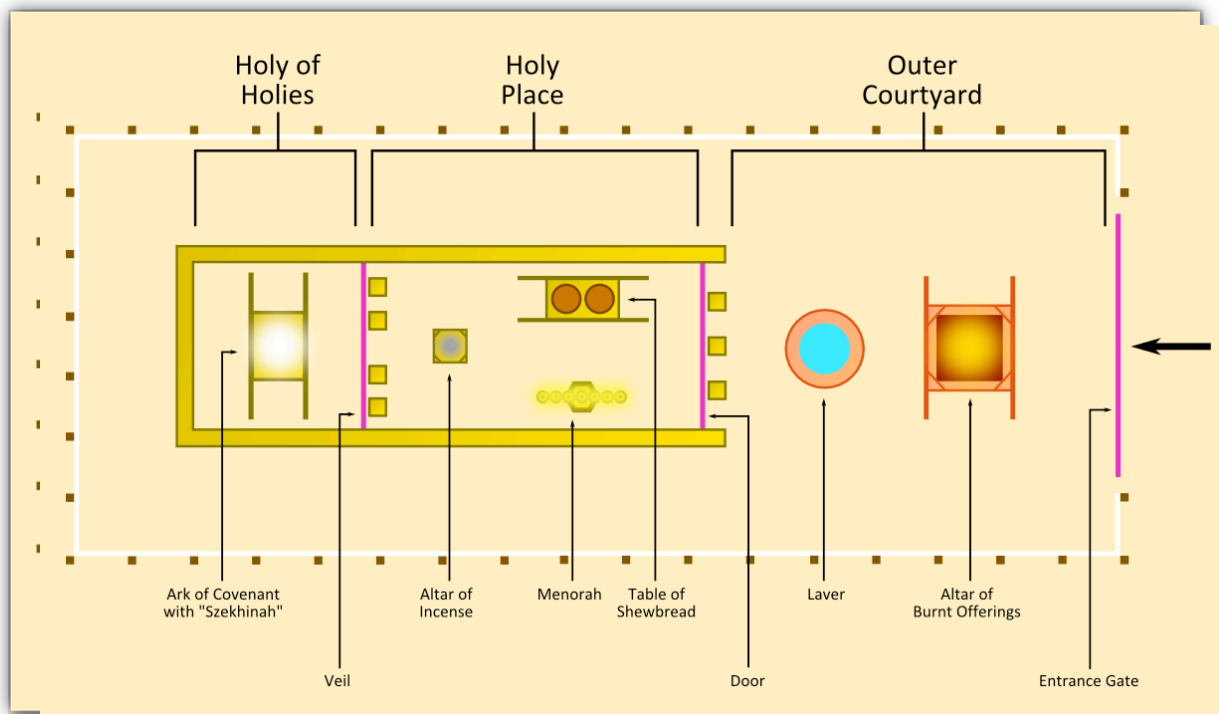
John 1:1a is the complete revelation for the Self Existing, what we call eternal with no beginning and the defining of Deity. Verse two is the repeating for the second phrase of verse one: the Word was with Elohim. Verse three in KJV Bible states: all things were made by him. But from verses one and two the subject is the Word not Elohim. Verse four is the third phrase from John 1:1 In Elohim was life. From the first three verses Life is by the Word, Elohim is that Word manifest. Because the subject in all four verses are that Word which was in the beginning.

I doubt seriously that John taught this truth using the word "him". Him defined: to refer to a man, boy, or male animal that has just been mentioned. Verses 1:3 and 1:4 use the word "him" in most Bibles, but in 1John 1:2-3 These Bibles use the word "it," not the word "him". In John 1:2 "the same" identifies the Word recorded in verse 1:1. John in verse 1:2 reinforces "the Word was with Elohim" because he wants to make a point that won't be misinterpreted. John makes this same point exactly in 1John 1:1-3 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon. "That" is the Word which we heard and have seen; "from the beginning" is The Begotten Son Elohim. Next John said: which we have looked upon, this is Messiah the Word of Life. (For the life appeared, and we have seen It [Word.]) First they heard and saw the Word and then they looked upon Messiah, of which John said is the Word manifest. This is the story of Mark 8:22-25.

From this *understanding* in 1John 1:2 he continues speaking to define the Word “It”; All things were made by “It” not Him. “Him” was transliterated into John 1:3 by theology of Trinity and Oneness. John wasn't confused nor changed his mind between John 1 and 1John. It is the adversaries of the faith that have confused, they bring the seat of Satan into the church as recorded in Revelation chapter two. John said It created all things made, yes “It” did; the universe and our Solar system was made by the power Word. In particular our Solar System was made by Holy Spirit Father. Paul said Him the Son of Elohim created all things in earth and its heavens, seen and unseen. That is exactly correct as said in Proverbs chapter eight.

John 1:4 In It was life; and the life was the light of men. This illustrates: the Word with and is Elohim as the power and the giver of Life. Isn't this said in 1John 1:1 ... of the Word of Life? And again in John 1:4 In Him [Yahshua] was Life [Word as Only Begotten Son] and this Life is the light of men.

When we go back to Exodus chapter thirty and we enter through the door into the Holy Place, what is the first thing we receive? It is the shewbread the Word of Life, which becomes the oil in the Menorah that provides the light revealing the path of life.



If you want to talk of the confused; I hear people state with their chest out: The Bible is the Word of God, infallible. No, it isn't, they keep themselves blind refusing that the Word is an eternal substance; the Bible is a recorded history of what was spoke and taught by men anointed. But the translators worked with bias. Another example of bias is the Old Testament, being rewritten about 6 BCE removing the name YAHWEH and Elohim, replacing them with LORD and G-d; This against the commandment of Exodus third chapter. All because we [they] know the truth, so they think. Rev 12:9 ... Satan, which deceives the whole world.

So now let us read four thoughts for John 1:1-5 from different authors or committees.

1. **Wycliff 1382 AD:** In the beginning was the word, that is, God's Son, and the word was at God, and God was the word, 2 This was in the beginning with God. 3 All things were made by him, and without him was made nought, that thing that was made. 4 In him was life , and the life was the light of men; 5 and the light shines in darkneses, and the darkneses comprehended not it.

2. **Tyndale 1536 AD:** In the beginning was the [that] word, and the [that] word was with God: and God was the [that] word. 2 The same was in the beginning with God. 3. All things were made by it, and without it, was made nothing, that was made [made was]. 4 In it was life, and the life was the light of men, 5 And the light shineth in the darkness, but the [and] darkness comprehended it not.

3. **Geneva 1560 AD:** 1 In the beginning was the Word, and the Word was with a God and that word was God. 2 The same was in the beginning with God. 3 All things were made by it, and without it was made nothing that was made. 4 In it was life, and the life was the light of men. 5 And the light shineth in the darkness, and the darkness comprehended it not.

4. **Purvey 1395 AD** 1 In the beginning was the word, and the word was at God, and God was the word.

Something we need to seriously put together are John 1:2-4 with 1John 1:1-4. 1John has been written from the teaching of John's gospel, these two writings are the same thought as we have mentioned in this study. I think it important to keep in mind **1Co 1:21 For after that in the wisdom of Elohim the world by wisdom knew not Elohim.**

Let's take a look at two translations for 1John 1:1-3. These are the only two real variants in all translations:

1. 1John 1:1-3 **Geneva 1560** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. 2 (For the life appeared, and we have seen it, and bear witness, and shew unto you the eternal life, which was with the Father, and appeared unto us) 3 That, I say, which we have seen and heard, declared we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father and with his Son Jesus Christ.

2. 1John 1:1-3 **Wycliff:** Which thing was from the beginning, which we heard, which we saw with our eyes, which we beheld and our hands touched, of the word of life; 2 and the life was showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us. 3 Therefore that thing, that we saw, and heard, we tell to you, that also ye have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ.

I don't know Greek nor Hebrew or Latin. But the fellowship we have with the Comforter in the name of Yahshua, will teach us all things that He said. So I will labor in this discussion, but I

cannot teach the understanding nor put the oil in the candlestick. Any man that labors to replace the Comforter knows not the Comforter. Let's read the scriptures as one continuous thought:

1. **John 1:1a** In the beginning was the Word; **Mat 24:35** Heaven and earth shall pass away, but my word's shall not pass away.

His Word's shall not pass because the Word is with Him, not only is Him.

2. **John 1:1b** and the [that] word was with Elohim: **1 John 1:2** (For the life appeared, and we have seen *it*, and bear witness, and shew unto you *the eternal life*, which was *with the Father*, and appeared unto us) **1Jn 2:24** Let *that* therefore abide in you, which ye have heard from the beginning. If *that* which ye have heard from the beginning shall remain *in you*, ye also shall continue *in the Son*, and *in the Father*. **Jhn 14:11** Believe me *that I AM* in the Father, and the Father *in me*: or else believe me for the very works' sake.

3. **John 1:1c** and *that* Word was Elohim **1John 1:1** *That* which was *from the beginning* which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the *Word of life*. **Pro 8:22** YAHWEH possessed me *in the beginning of his way*, before his works of old. **Pro 8:23** I was set up *from everlasting, from the beginning*, or ever the earth was. **Jhn 1:18** No man hath seen God at any time; *the only begotten Son*, which *is in the bosom* of the Father, he hath declared *him*. **1John 1:3** *That*, I say, which we have seen and heard, declared we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father and with his Son Jesus Christ. **Pro 8:24** When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. **8:25** Before the mountains were settled, before the hills was I brought forth:

Tree of Life

This Tree was before the Garden continuing in the Garden, then continuing through the grace age, and there He is in the Millennium for a thousand years, Revelation 2:7, 22:2, 22:14. Adam and Eve were forbidden to eat of the Tree of Life by their curse. But now we can partake of that Tree which is in Christ. A law is a commandment and a commandment from Elohim is His Word empowered. So what is the commandment? Acts 2:38 and ye shall receive the *gift of the Holy Spirit*. Col 3:16 the **word of Christ dwell in you** richly in all wisdom. John 6:63 the word's that I speak unto you, they are spirit, and they are life. I believe the Word is the gift of Holy Spirit. Just what Yahshua said in Mark 10:18 there is none good but one. The Word is all and in all, whomsoever will.

The Word's that I speak; how is His Word's Spirit and how are they Life? It's back to John 1:1 again: Word with and Word is Elohim.

To help answer these questions we need to see what the Tree of Life is. First I want to thank a brother for pointing out the fuller truth in Mark 8:24, a key to a treasure box. So let's turn this key and see what is the substance inside.

Mrk 8:23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw anything.

Mrk 8:24 And he looked up, and said, I see men as trees, walking.

Mrk 8:25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

We are taught with every descriptive step in these three verses. I don't know if I can give justice to the fulness taught here but I can give what I have received thus far. 8:23 Yahshua leads the "man" spirit out of the town. Led him away from unbelief to a wilderness where he could receive. By faith the Devine followed a precise set of instructions given him for the benefit of this blind "man". The inner man is blind that's what we want to see. This man looked up (humbly) to see spiritually. Then Messiah spit on his eyes and put his hands on him. In this action Messiah brought the man's full attention to Himself and then ask the "man" do you see anything? This is spirit to Spirit, the giving and eating of manna. 8:24 the blind man said he looked up; his spirit in a lowly and humble state seeking to receive. The "man" his spirit saw men as trees, walking. I'll ask what did he see?

Mark 8:25 After this he saw every man clearly; both spiritually and physically. The man understood Genesis chapter one through five.

We first see this Tree in the Garden and recognize this as the Law of Life the Only Begotten Son. With all that we have studied concerning the Word, what do you think is the seed that brought the Tree of Life? What does that mean? **Luk 8:11** Now the parable is this: The seed is the Word of Elohim. Exactly what John said: ... In the beginning was the Word (seed) and the Word be with Elohim and is Elohim. Elohim is the Tree that all Life comes from. Elohim is Spirit, being the Father, being the first born of the Father. This means the Tree of Life being Holy Spirit came from the Word Seed.

Then from this Tree, who was made? Who are the descendants from this Tree in the Garden? Genesis 1:26 ... make "man" in our likeness in our image (spirit), he, them, masculine and feminine made He them, him. And from one Tree [him] came two trees the "man and wo-man." When the two trees came back together as one, then came Abel a son of Elohim; and every seed shall be of its kind; exactly as said in Genesis 5:2-3.

Gen 1:11 And Elohim said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit **after his kind**, *whose seed is in itself*, on the earth: and it was so.

Gen 1:12 And the earth brought forth grass, *and* herb yielding seed after his kind, *and* the tree yielding fruit, **whose seed was in itself, after his kind:** and God saw that *it was* good.

Gen 3:3 But of the **fruit of the tree** which *is* in the midst of the garden, Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Gen 1:27 So Elohim created man in his *own* image, in the image of Elohim created he him; masculine and feminine created he them.

Gen 1:28 And Elohim blessed them, and God said unto them, **Be fruitful**, and multiply, and *replenish* the earth. (This commandment is to him-them as “man” not Adam and Eve. This is spirit first to be fruitful and multiply, *Gal 5:22, Eph 5:9*)

Gen 3:14 And YAHWEH Elohim said unto **the serpent**, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Gen 3:15 And I will put *enmity between thee and the woman, and between thy seed and her seed*; it shall bruise thy head, and thou shalt bruise his heel.

Why just the woman Eve?

Gen 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Jhn 8:41 *Ye do the deeds of your father.* Then said they to him, We be not born of fornication; we have one Father, *even* YAHWEH.

Jhn 8:42 Jesus said unto them, If YAHWEH were your Father, ye would love me: for I proceeded forth and came from YAHWEH; neither came I of myself, but He sent me.

Mat 27:31 And after that they had mocked him, they took the robe off from Him, and put his own raiment on Him, and led him away to crucify Him.

When Enmity was Introduced Into Mankind:

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

So the serpent became cursed above all other beasts of the field; the serpent was a mammal. Furthermore this particular beast went from upright walking to slithering as a snake. But the rest of that species continued to live upright and they were more subtle than all other beasts, they could speak in the same language as Adam and Eve. Why was this beast called a serpent? **Rev 12:9** And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world, **Rev 17:5**. This verse tells us the Serpent’s deception has never changed; that Homo-Sapient breed has been on earth before Adam and Eve. Who do you think that little horn of Daniel is? Did you think the most subtle beast of the field just magically appeared after Adam and Eve arrived in the Garden? Did the Almighty create a one of a kind creature to take down Adam and Eve? I don’t think so.

Gen 3:15 And I will put *enmity between thee and the woman, and between thy seed and her seed*; it shall bruise thy head, and thou shalt bruise his heel.

Why just the woman Eve? Not every Woman but Eve’s descendants, her seed in spirit.

Elohim said: He will put enmity (hatred) between the beast of the field and Eve; How so for the beast is now a reptile. For even more so, there will be enmity between the seed of the beast and the seed of Eve. Notice the curse upon Eve’s descendants; “it shall bruise thy head”. This shows us the mind of Eve’s progeny; How they will serve iniquity and this includes enmity, Psalms 51:5. Furthermore Eve’s progeny her spiritual seed, will bruise the beast’s heal. Her heritage will hinder or stand against the beast’s progeny. Well ..., I thought the beast called the serpent went upon its belly? How can a snake have a progeny that will hate Eve’s descendants? And by the way what happened to Adam and his progeny, Their not in this discussion? Oh yea, Now I

remember, Adam's progeny is in the fifth chapter Genesis, and Cain's in the fourth chapter of Genesis.

Rom 8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of Elohim, neither indeed can be.

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; To illustrate this bruise against Eve her progeny, we can pick up this same thought with:

Luk 4:18 The Spirit of YAHWEH *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty *them that are bruised*, So enmity and iniquity has been since the progeny of the serpent beast. That's what it said in Gen 3:15.

Enmity revealed:

Gen 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Abel was murdered in the same year that the Tree of Life continued in Seth, Genesis 5:3 ... and was in the image of Adam. And Adam was defined in 5:2 as who? Adam and Eve as one image "man" back to Genesis 1:26 is that right? Then in Genesis chapter six what happened? *Genesis 6:1-6* The two progenies crossed, is that about right? The Sons of Elohim ended with Lamech and then Noah is said to be the most righteous man of his generation, not a Son of Elohim.

The Tree of Life in the Sons of Elohim disappeared from the earth, didn't they. So what is man's hope? Can the Tree of Life be restored? Ye must be born again, of that Tree of Life. **1Jn 3:2** Beloved, now are we the sons of Elohim.

Luk 11:13 **If you then, being evil**, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit *to them that ask him*?

1Co 12:3 Wherefore I give you to understand, that no *man speaking by the Spirit* of Elohim calls Yahshua accursed: and *that no man* can say that Yahshua is the Lord, *but by the Holy Spirit*.

Eph 1:13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

1Jn 3:2 Beloved, now are we the sons of Elohim, and it doth not yet appear what we shall be: but we know that, when he shall appear, *we shall be like Him*; for we shall *see Him as He is*. "He is" Word.

For we shall be like Him; what is He, the Only Begotten Son? We can't be Holy Spirit for He is Holy Spirit. Again, our image is in His likeness from our beginning at Genesis 1:26. We can be like Him having a substance in us that is the substance He is, The Word of Life. In the beginning is the Word. Everything that is eternal is the Word, that Word of Life. In Luke 11:13 he said the Father will give the Holy Spirit to them that ask Him. We ask when we submit to repentance then born again being baptized in Him receiving the *gift of Holy Spirit, Acts 2:38*.

We can't know the how, for what John said in the two verses from John 1 and John 6: ... and that Word is with and that Word is Spirit. Word is a substance and Spirit is, hum ... a substance that

no person knows and can't know, that we are told is a Spirit. So to say as scripture does: the Holy Spirit in us, is a truth; But how is Spirit in us? It is by the Word that is with Elohim. That Word in us is the substance sent from Holy Spirit. And is also Holy Spirit. Let's not leave John yet, The Word sent from Holy Spirit is the Word with Holy Spirit. That second phrase from John 1:1. That mysterious phrase of relationship. Yes, it is a truth that Holy Spirit sends the Word of itself. However He is not sending Himself *John 14:26 & 15:26*. I will send the Comforter in my name to teach you all things I said. The Word is omnipresent throughout the universe; In the beginning was the Word. That Word was/be with Holy Spirit. This is the beginning for understanding the relationship for Word, with and being Holy Spirit sent to us.

I have pondered for a long period of time for the understanding to John's usage with the term "was" in John 1:1. In the beginning was that Word; simple enough, that Word was present at the time called "in the beginning". And furthermore, that Word was with Elohim. At a specific time in this beginning of our Solar System, Elohim was, or Elohim began, and that Word was present at this beginning. And once again at this beginning before any works of old, before the earth was; that Word became Elohim. That is why John used the Word "was" instead of be or is. Was has the meaning for: an action has taken place.

All of this said so we can know what the Apostles wrote of and knew. Not we only, but the few who have overcome and received His name through the seven church ages and into the 70th Week.

Is His Spirit in Us?

Mat 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

I have heard it said, this mountain is a metaphor that means obstacles in your life. To that I say: their thought is to hide their sin of unbelief. So the church's thought for the Sons of God is that they have literally Holy Spirit in them but can't operate it as Messiah did. Furthermore they never will because of unbelief, is that about right? Do they teach Mat 17:20 is not instruction for learning how to operate our faith which is the substance? Or does it teaches us, we cannot have the fullness of faith so don't try? Is it, that if we never have faith without doubt; We are Emmanuel without power on earth? And to this you say to me: we are not Emmanuel on earth. To that I'll say, you claim the literal Holy Spirit is in you and you are on earth but not an Emmanuel? How could that be; ... and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Matthew 1:23 KJV).

I'll maintain that if Holy Spirit dwells in you literally, the very essence of Holy Spirit in you, You must be Emmanuel; GOD with us. GOD, what does that word mean when you say that? If you are Trinity what does that mean? If you are Oneness what does this mean? Holy Spirit with us or Father with us or Son with us? Does it mean The Sons of God have a small measure of Holy

Spirit as grandsons? You know, because grandsons are genetically removed in a large part from their grandfather, by 60%. I made these statements attempting to make us think for what we believe; be accountable for our faith, by the Word of Life. (We will pick this thought up again in the next chapter)

Holy Spirit Upon Us, Comforter in Us

Below we have listed eleven groups of scriptures from which to draw out the thought for what the Comforter is. Also how is Comforter operating in relationship with Elohim and ultimately with the redeemed children through Messiah. After the following scriptures there are eleven short paragraph commentaries.

1. **Joh 14:26** But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. **Col 3:16** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing.

Joh 15:26 But when the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me:

2. **Joh 1:1** In the beginning was **that Word**, and **that Word was with Elohim**, and that **Word was Elohim**. (Tyndale)

3. **Pro 8:22** YAHWEH possessed me **in the beginning of his way**, before His works of old. **8:24** When there were no depths, I was brought forth; when there were no fountains abounding with water.

4. **Joh 1:2** **The same was in the beginning with Elohim. All things were made by it, and without it was made nothing that was made. In it was life, and that life was the light of men.** (Tyndale Bible)

1Jn 1:1 **That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life,**

5. **1Jn 1:2** For the **life was manifested**, and we have **seen it**, and bear witness, and shew unto you **that eternal life, which was with the Father, and was manifested unto us.**

Joh 10:30 **I and my Father are one.**

6. **Jhn 17:20** Neither pray I for these alone, but for them also which shall **believe on me through their Word.**

Act 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia,

1Th 1:6 And ye became followers of us, and of the Yahshua, having received the word in much affliction, with joy of the Holy Spirit:

7. **Mat 13:23** But he that *received seed into the good ground is he that hears the Word and understands it*; which also bears fruit, *Genesis 1:12. Luke 8:11 The parable is: the seed is the Word of Elohim*

Mrk 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

Mrk 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. *Genesis 3:22-24*

Mrk 4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

Mrk 4:14 **The sower sows the word.**

7. **Proverbs 8:24** I came forth from the Father before the hills were mountains and there was little water. **John 16:28** I came forth from the Father, and am come into the world.

John 4:24 said: And this is the will of Him that sent me.

8. **Eph 3:9** And to make all *men* see what *is the fellowship of the mystery*, which **from the beginning of the world** has been hid in Elohim, who created all things by YAHSHUA Messiah.

1Jn 2:14 I have written unto you, fathers, because ye have known him *that is (sent)* from the beginning. ...and **the Word of God abides in you ...**

9. **1Jn 2:27** But the **anointing** which ye have received **of Him** abides **in you**, and ye need not that any man teach you: **but as the same anointing teach you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.**

10. **1Jn 5:7** For there are three that bear record in heaven, the Father, **the Word**, and the Holy Spirit: and these three are one. (One and the self same)

1Jn 5:8 And there are three that bear witness in earth, the Spirit, and **the water**, and the blood: and these three agree in one.

1Jn 5:9 If we receive the witness of men, the *witness of* God [Elohim] is greater: for this is the *witness of* God [Elohim] which he hath testified *of his Son*.

1Jn 5:10 He that believes on the *Son of God* [Elohim] hath the **witness in himself**: he that believes not God [Elohim] hath made him a liar; because he believes not the record that God [Elohim] *gave of his Son*.

1Jn 5:11 And this is the record, that Elohim hath **given to us eternal life**, and **this life is in His Son**.

1Jn 5:12 He that **hath the Son hath life**; and he that hath not the Son of Elohim hath not life; *1John 2:1*

11. **Rev 1:8** I-AM Alpha and Omega, the beginning and the ending, saith Yahshua, which is, and which was, and which is to come, the Almighty.

Yahshua identifies Himself in Rev 1:8 perfectly, He is Almighty of the Almighty One(s) Elohim.

Commentary

1. John 14:26 and 15:26

Joh 14:26 But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. **Joh 15:26** But when the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me:

In these two verses we have an agent [a doer of an action] called the Comforter. First this Comforter is said to be Holy Spirit, that [not whom] the Father will send. And Yahshua said, I will send from the Father the Spirit of Truth;

In these two verses we have an independent agent; a doer of an action in the singular, called the Comforter.

First, this Comforter is said to be Holy Spirit, John 1:1c and the Word is Elohim

Second, the Father Holy Spirit is not sending Himself nor His Son.

Thirdly this Comforter is sent in the name Yahshua, John 1:1b and the Word is with Elohim

Forth, That Comforter will teach all things Yahshua said to the Apostles.

Fifth, Yahshua stating, I will send from the Father the Spirit of Truth; Furthermore, this

Comforter the Father will send, is preceding from the Father. John 1:1a In the beginning was the Word.

Next we have two comments for the above scriptures from John and Paul:

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing.

Jhn 6:63 the word's that I speak, *they* are spirit.

That doesn't make sense does it? These scriptures play an important role for Oneness doctrine and Trinity creeds, but neither of these teachings make sense. So there must be a key, you know like Peter carried; Keys that unlock the doors of hidden manna. Keys are plural in that, one door must open leading to the next door and to the next, etc, *Isa 28:13*.

2. John 1:1 First Key

John 1:1 said, in the beginning be the Word, this was the era before the earth was. Next, That same Word is with Elohim, and furthermore is Elohim. Who is Elohim? He is The Almighty One(s) Holy Spirit Father and Holy Spirit Only Begotten Son. That Word being Elohim identifies Spirit as two representatives for Itself. This Word being singular is unity and remains so; this Word is first with Elohim. Then John said, That same Word is Elohim; In essence the Word is

self existing, and that Word is with itself as Holy Spirit, and is the Word Holy Spirit. In John 1:1 the Word is the subject though John 1:1 as it brings itself into a position ultimately to fellowship with its creation “man”.

What we want to see is: The Self existing substance called Word as the Holy Spirit Father, will send to you the Comforter that is Word that was in the beginning. Or for the Hebrew translation too Moses in Exo 3:14, I will Be what I will Be.

If the Word being with Elohim, and separately is Elohim, as that is the Word from John 1:1 which John received from Yahshua; Then we have the teaching for Word manifesting itself as Holy Spirit. Not created into Holy Spirit but manifested itself as Holy Spirit. How did that work you might think? For our the answers we look in John 1:14 the Word made flesh not created flesh, *1Cor 15:47*. And with this in similitude to Genesis 1:26-27; The man-spirit as him singular is him-them. Same one spirit masculine and feminine, is formed into man and woman them plural yet same one spirit that him-them were and are. Then in Genesis chapter two, Eve is taken out of Adam, Adam and Eve now being one spirit are two agents for that spirit. Word is one and is a substance, *Pro 8:21*.

3. Proverbs 8:22 Second Key

Holy Spirit [YAHWEH/Father/IAM] possessed me [Yahshua/Son/IAM] in the beginning before any of His works [One Spirit]. In verse **23** it states: before the earth was. I[Yahshua/Son/IAM] was brought forth. The similar process we just shared about Genesis 1:26-27. (In this beginning, is the era for making our solar system. This is the time stamp we are given).

4. John 1:2 and 1John 1:1 Third Key

The same [Word] was in the beginning with Elohim. All things were made by It [Word]. Without It [Word] was made nothing that was made. In IT [Word] was Life, and that life [Word] was the light of men. (And the Word was made flesh) That [Word] which was from the beginning, which we have heard and seen with our eyes [spirit]; which we have looked upon [flesh] and have touched, of the Word of Life [Emmanuel]

5. 1John 1:2, John 10:30 and John 4:24 Third Key Continued

For the Life [Word] has been manifested [revealed], we have seen IT [Word], and bear witness as we have shown to you that [Word] eternal Life, which is with the Father [Holy Spirit], This has been revealed to us.

6. John 17:20 1Thessalonians 1:6 Acts 16:6

The Word of Yahshua is spoke from the Apostles as their Word, guided by Holy Spirit. So what does all this mean? Simply, the same Word in the beginning is now in relationship to us as Comforter, brought forth from the Apostles. Of which came out of Messiah. Their Word brings the Comforter sent by the Father into the hearer. Messiah said a prayer that would provide the Word as being their Word to all generations. This Word is not theology nor doctrine, It is the self existing Comforter entering man. I will give you peace but not as the world's peace, *John 14:27 & 26*. Now as Yahshua is high priest, the Father will send the Comforter in the name of Yahshua, just as He sent the Only Begotten into the World. The reality is, nothing changed but the speaker. We see the guidance of Holy Spirit the Father; At times forbidding the Word to be spoke in situations. At other times we see this Comforter from Father sent to a particular person, just as was told us from *John 15:26*.

7. Matthew 13:23, Luke 8:11 and Mark 4:11-14

The seed is the Word given from Elohim to those who hear and understand IT; and they bearing fruit. These souls will know the mystery of the Kingdom of Elohim. That mystery Paul was talking about. Those that will not hear is they which do not have a spirit desiring to worship the Father in His spirit and truth. If you cannot understand this parable: the seed is Word-Comforter from Elohim, then you cannot know any other parables. The sower whom is the Father sows the Word that is with Him, The Word as John said in 1:1, now revealed in *John 15:26* the Comforter.

8. Ephesians 3:9 and 1John 2:14

I Paul, who is given the Word in sharing with all men, to see what is the fellowship of the mystery which began *in the beginning of the world* and being hid in Elohim, Yahshua [Word for salvation]. I John have written to you who are established in the faith of the Word. For you know Him [Yahshua] *from the beginning* of the World when the mountains were not and there was little water on earth, *Pro 8:24-30*. That the Word of Elohim abides in you; The Comforter.

9. 1John 2:27

The anointing [Comforter] you received from the Holy Spirit-Father is the Word in you. This Comforter when received in you, will teach you all things and is reality. Let this mind be in you. *Jhn 17:22* And the glory [Word] which thou gave me I have given them; that they may be one, even as we are one: [The Word is one]. 2 *John 1:9* ...He that abides in the teaching of Christ, he hath both the Father and the Son. *Jhn 10:30* I and *my* Father are one, *Jhn 6:63* the words that I speak, *they* are spirit.

10. 1John 5:7-12

For there are three that bear evidence from heaven. The Word a substance that is with, and is Holy Spirit and this Holy Spirit being, as a Father. And these three actions are manifest by one and the self same. Also there are three actions bearing witness in earth, the Holy Spirit Begotten Son, and the Water [redemptive Word] and the blood of the Devine Messiah [New Testament covenant] all agree in one (In the beginning was the Word). The life death and resurrection agree by the Word. The witness of men has little value, The witness of Elohim makes the difference; the witness of Elohim is His confirmation of His Son. A person who believes the Son of Elohim has the witness in himself. The unbelieving does not have the record for Elohim sending His Only Begotten Son. The record is Elohim sending eternal life [Word] and this life [Word] is in His Son; The only Begotten Son from the Father Holy Spirit.

11. Rev 1:8

I-AM [I-Be] alpha and Omega the Almighty, the beginning and the end; I-AM [I-Be] is Word *John 1:1* and *Exodus 3:14*

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APPENDIX

Sabellianism

In Christian theology, Sabellianism is the belief that there is only one Person ('hypostasis' in the Greek language of the fourth century Arian Controversy) in the Godhead. For example, Hanson defines Sabellianism as the "refusal to acknowledge the distinct existence of the Persons." [1]:844 and "Eustathius was condemned for Sabellianism. His insistence that there is only one distinct reality (hypostasis) in the Godhead, and his confusion about distinguishing Father, Son and Holy Spirit laid him open to such a charge." [1]:216 Condemned as heresy, Sabellianism has been rejected by the majority of Christian churches.

Monarchianism

Sabellianism appeared for the first time in the second century in the form of Monarchianism (<http://revelationbyjesuschrist.com/tertullian-sabellian/>). While "this movement called themselves 'Monarchians', the Greek Fathers called them 'Sabellians', as Sabellius was the person who has put this doctrine in its philosophical form." (Willem Oliver (<https://www.scielo.org.za/scielo.php?>

Monarchianism opposed the Logos-theology (<https://revelationbyjesuschrist.com/hanson/#apologists>). As from the late second century, non-Jewish Christianity was dominated by Logos-theology which taught a two-stage existence for the Logos: He always existed inside God but became a separate Being -a distinct Reality -when God decided to create. Monarchians claimed "that the theology of the Apologists (<https://revelationbyjesuschrist.com/hanson/#apologists>) involves a division in the being and unity of God that is unacceptable" [2]:68 and that Logos-theology teaches two creators and two Gods (bi-theism), "inconsistent with monotheism (Tertullian Praxeas, ch. 3)" (Stanford Encyclopedia of Philosophy (<https://plato.stanford.edu/entries/trinity/trinity-history.html>)).

In Monarchianism, "the Father and Son were different expressions of the same being, without any personal distinctions between them. In other words, the Father is himself the Son, and therefore experiences the Son's human frailties." (Litfin (https://www.researchgate.net/publication/332256750_Tertullian_on_the_Trinity)) "In the words of Noetus: ... the Father ... Himself became His own Son." "It was therefore God who was born from a virgin and who confessed himself to humankind as the Son of God. At the cross, God commended his spirit to himself, as he acted to be dead, but he was not dead in reality, although he raised himself on the 3rd day." (Willem Oliver (https://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2074-7705202100_0100066))

Tertullian was one of the Logos theologians (<https://revelationbyjesuschrist.com/tertullian-sabellian/>) and strongly opposed Monarchianism. "The treatise Against Praxeas is widely

recognized as Tertullian's greatest work on the Trinity. The view apparently taught by Praxeas has come to be called 'modalism', thanks to that designation appearing in Adolf von Harnack's History of Dogma (1897). Tertullian simply calls his opponent a 'monarchian'." (Litfin (https://www.researchgate.net/publication/332256750_Tertullian_on_the_Trinity))

"Adolph Von Harnack coined the term 'Modalism' for this 2nd-century doctrine, which referred to the Trinity as consisting of 'three modes or aspects of one divine existence'." (Modalism' for this 2nd-century doctrine, which referred to the Trinity as consisting of 'three modes or aspects of one divine existence'." (Willem Oliver (https://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2074-77052021000100066))

Following Tertullian, "The Latin Fathers ... called them 'patripassians' because they have identified the Father and the Son to such an extent that they believed that it was the Father who suffered and died on the cross." (Willem Oliver (<https://www.scielo.org.za/scielo.php?>

Sabellius

Sabellianism is named after Sabellius (fl. c. 215), who taught a form of it in Rome in the 3rd century. None of his writings have survived, and all that is known about him comes from his opponents, which is not the most reliable source.

Monarchianism had come to Sabellius via the teachings of Noetus and Praxeas.[3] Noetus was excommunicated from the Church after being examined by council,[4] and Praxeas is said to have recanted his modalistic views in writing, teaching again his former faith.[5] Sabellius likewise was excommunicated by council in Alexandria, and after complaint of this was made to Rome, a second council then assembled in Rome and also ruled against Sabellianism.[6][7]

"Sabellius held to the simple unity of the person and nature of God." [8] However, the form of Sabellianism taught by Sabellius is not the same as Monarchianism. He did not believe that the Father, Son, and Holy Spirit are simply three names for the same Reality. Von Mosheim (<https://books.google.com/books?> German Lutheran theologian who founded the pragmatic school of church historians,[9] argues that Sabellius did describe God as three in one sense but one in another. He "believed the distinction of Father, Son, and Holy Spirit, described in the Scriptures, to be a real distinction, and not a mere appellative or nominal one." [10] He maintained that, just like a man is one person, but has a body, a soul, and a spirit, so God is one Person, yet in that Person, the Father, the Son, and the Holy Spirit can be discriminated.

Hippolytus of Rome knew Sabellius personally, writing how he and others had admonished Sabellius in Refutation of All Heresies. He knew Sabellius opposed Trinitarian theology, yet he called Modal Monarchism the heresy of Noetus, not that of Sabellius.

Jesus Christ

In (Modalistic) Monarchianism, Jesus Christ is God. In Dynamic Monarchianism, Jesus Christ is a mere man.

Homoousios

It has been reported that Sabellius used the Greek term homoousian (ὁμοούσιος, 'same substance', 'consubstantial'), which is also used by the Nicene Creed. The term describes the relationship between Father and Son. Many who held with Athanasius were uneasy about the term. Their objection was that it was considered to be un-scriptural, suspicious, and "of a Sabellian tendency." [11] For Sabellius, this term means that the Father and Son were one essential person, operating as different manifestations or modes.

Other Competing Views

Simonetti sees Arianism "as an extreme reaction against a Sabellianism which was at the time rife in the East." [1]:95 Arianism advocated three hypostases. The Trinitarian view also presents three distinct persons within the Godhead, [12] but while Arianism taught three distinct substances, the Trinity doctrine asserts that the three Persons exist in one substance.

Fourth Century Sabellians

The three main Sabellians (<https://revelationbyjesuschrist.com/sabellians/>) of the fourth century were Eustathius of Antioch, Marcellus of Ancyra, and Photinus of Sirmium. Eustathius and Marcellus were deposed for Sabellianism:

!"

"It seems most likely that Eustathius was primarily deposed for the heresy of Sabellianism."

!"

"Marcellus was deposed for Sabellian leanings." [1]:228 Eusebius regards Marcellus' "doctrine as outright Sabellianism, that is a failure to distinguish Father and Son." [1]:224

!"

"Paulinus was a rival of Basil's friend and ally Meletius. ... Basil suspected that Paulinus was at heart a Sabellian, believing in only one Person (hypostasis) in the Godhead. Paulinus' association with the remaining followers of Marcellus and his continuing to favour the expression 'one hypostasis' ... rendered him suspect." [1]:801

Basil of Caesarea

Basil of Caesarea argued in favour of homoousios because it "also corrects the fault of Sabellius for it excludes identity of Person (hypostasis) ... for nothing is consubstantial with itself." (RH, 694-5)

History and development

Sabellianism was embraced by Christians in Cyrenaica, to whom Dionysius, Patriarch of Alexandria (who was instrumental in the excommunication of Sabellius in Alexandria), wrote letters arguing against this belief. Hippolytus wrote: Some others are secretly introducing another doctrine, who have become disciples of one Noetus, who was a native of Smyrna, (and) lived not very long ago. ... This person introduced a heresy from the tenets of Heraclitus. Now a certain

man called Epigonus becomes his minister and pupil, and this person during his sojourn at Rome disseminated his godless opinion. But Cleomenes, who had become his disciple, an alien both in way of life and habits from the Church, was wont to corroborate the (Noetian) doctrine.[13] | But in like manner, also, Noetus, being by birth a native of Smyrna ... introduced (among us) this heresy which originated from one Epigonus. It reached Rome, and was adopted by Cleomenes, and so has continued to this day among his successors.[14]

Tertullian also perceived modalism as entering into the Church from without as a new idea, and opposing the doctrine which had been received through succession. **After setting forth his understanding of the manner of faith which had been received by the Church, he then describes how the "simple" who always constitute the majority of believers are often startled at the idea that the One God exists in three and were opposed to his understanding of "the rule of faith."**

Proponents of Tertullian argue that he described the "simple" as the majority, rather than those who opposed him as the majority. This is contended from Tertullian's argument that they were putting forth ideas of their own which had not been taught to them by their elders:

We, however, as we indeed always have done (and more especially since we have been better instructed by the Paraclete, who leads men indeed into all truth), believe that there is one only God, but under the following dispensation, or οἰκονομία, as it is called, that this one only God has also a Son, His Word, who proceeded from Himself, by whom all things were made, and without whom nothing was made. Him we believe to have been sent by the Father into the Virgin, and to have been born of her—being both Man and God, the Son of Man and the Son of God, and to have been called by the name of Jesus Christ; we believe Him to have suffered, died, and been buried, according to the Scriptures, and, after He had been raised again by the Father and taken back to heaven, to be sitting at the right hand of the Father, and that He will come to judge the quick and the dead; who sent also from heaven from the Father, according to His own promise, the Holy Ghost, the Paraclete, the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Ghost. That this rule of faith has come down to us from the beginning of the gospel, even before any of the older heretics, much more before Praxeas, a pretender of yesterday, will be apparent both from the lateness of date which marks all heresies, and also from the absolutely novel character of our new-fangled Praxeas. In this principle also we must henceforth find a presumption of equal force against all heresies whatsoever—that whatever is first is true, whereas that is spurious which is later in date.[15]

The simple, indeed, (I will not call them unwise and unlearned,) who always constitute the majority of believers, are startled at the dispensation (of the Three in One), on the ground that their very rule of faith withdraws them from the world's plurality of gods to the one only true God; not understanding that, although He is the one only God, He must yet be believed in with His own οἰκονομία

The numerical order and distribution of the Trinity they assume to be a division of the Unity; whereas the Unity which derives the Trinity out of its own self is so far from being destroyed, that it is actually supported by it. They are constantly throwing out against us that we are

preachers of two gods and three gods, while they take to themselves pre-eminently the credit of being worshippers of the One God; just as if the Unity itself with irrational deductions did not produce heresy, and the Trinity rationally considered constitute the truth.[16]

According to modalism and Sabellianism, God is said to be only one person who reveals himself in different ways called modes, faces, aspects, roles or masks (Greek πρόσωπα prosopa; Latin personae) of the One God, as perceived by the believer, rather than three co-eternal persons within the Godhead, or a "co-equal Trinity"., or a "co-equal Trinity".[17] Modalists note that the only number expressly and repeatedly ascribed to God in the Old Testament is One, do not accept interpreting this number as denoting union (i.e. Gen 2:24) when it is applied to God, and dispute the meaning or validity of related New Testament passages cited by Trinitarians.[18] The Comma Johanneum, which is generally regarded as a spurious text in First John (1 John 5:7) known primarily from the King James Version and some versions of the Textus Receptus, but not included in modern critical texts, is an instance (the only one expressly stated) of the word Three describing God.[19] Many modalists point out the lack of the word "Trinity" in any canonical scripture.[20]

Passages such as Deut 6:4-5; Deut 32:12; 2Kings 19:15-19; Job 6:10; Job 31:13-15; Psalm 71:22;

Psalm 83:16,18; Is 42:8; Is 45:5-7; Is 48:2,9,11-13; Mal 2:8,10; Matt 19:17; Romans 3:30; 2Cor 11:2-3; Gal 3:20; and Jude 1:25 are referenced by modalists as affirming that the Being of the One God is solidly single, and although known in several modes, precludes any concept of divine coexistence.

Hippolytus described similar reasoning by Noetus and his followers saying: Now they seek to exhibit the foundation for their dogma by citing the word in the law, "I am the God of your fathers: ye shall have no other gods beside me;" and again in another passage, "I am the first," He saith, "and the last; and beside me there is none other." Thus they say they prove that God is one.... And we cannot express ourselves otherwise, he says; for the apostle also acknowledges one God, when he says, "Whose are the fathers, (and) of whom as concerning the flesh Christ came, who is over all, God blessed for ever." [4]

Oneness Pentecostals, an identifier used by some modern modalists,[21][22] claim that Colossians 1:12-20 refers to Christ's relationship with the Father in the sense of different roles of God: giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities; all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.[23]

Oneness Pentecostals also cite Christ's response to Philip's query on who the Father was in John 14:10 to support this assertion: Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'?"

Trinitarian Christians hold that verses such as Colossians 1:12-20 remove all reasonable doubt that scripture teaches the Son, Who IS the Word of God (i.e. John 1:1-3), is literally "living," and literally Creator of everything together with God the Father and the Spirit of God. In the Trinitarian view, the above usage not only takes John 14:10 out of its immediate context, but is also resolutely contrary to the congruence of the Gospel of John as a whole, and strongly suspected of scripture teaches the Son, Who IS the Word of God (i.e. John 1:1-3), is literally "living," and literally Creator of everything together with God the Father and the Spirit of God. In the Trinitarian view, the above usage not only takes John 14:10 out of its immediate context, but is also resolutely contrary to the congruence of the Gospel of John as a whole, and strongly suspected of begging the question in interpretation. Trinitarians understand John 14:10 as informed by parallel verses such as John 1:14 and John 1:18, and as affirming the eternal union of the Son with His Father:

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth... No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

Many doctrinal exchanges between modalists and Trinitarians are similar to the above. Passages such as Gen 1:26-27; Gen 16:11-13; Gen 32:24,30; Judg 6:11-16; Is 48:16; Zech 2:8-9; Matt 3:16-17; Mark 13:32; Luke 12:10; John 5:18-27; John 14:26-28; John 15:26; John 16:13-16; John 17:5,20-24; Acts 1:6-9; and Heb 1:1-3,8-10 are referenced by Trinitarians as affirming that the Being of the One God is an eternal, personal, and mutually indwelling communion of Father [God], Son [the Word of God], and Holy Spirit [the Spirit of God]. Addressing the fact that the word Trinity does not occur in scripture, **Trinitarians attest that extra-biblical doctrinal language often summarizes our understanding scripture in a clear and concise manner**—other examples being even the words modalism, mode, and role—and that use of such language does not of itself demonstrate accuracy or inaccuracy. Further, the accusative implication that the word Trinity gained common use apart from careful and pious fidelity to scripture may be associated with ad hominem argumentation. Hippolytus described his own response to Noetus' doctrine, claiming the truth to be more evident than either of the two mutually opposed views of Arianism and Sabellianism :

In this way, then, they choose to set forth these things, and they make use only of one class of passages; just in the same one-sided manner that Theodotus employed when he sought to prove that Christ was a mere man. But neither has the one party nor the other understood the matter rightly, as the Scriptures themselves confute their senselessness, and attest the truth. See, brethren, what a rash and audacious dogma they have introduced... For who will not say that there is one God? Yet he will not on that account deny the economy [i.e., the number and disposition of persons in the Trinity]. The

proper way, therefore, to deal with the question is first of all to refute the interpretation put upon these passages by these men, and then to explain their real meaning.[4]

Tertullian said of Praxeas' followers:

For, confuted on all sides on the distinction between the Father and the Son, which we maintain without destroying their inseparable union... they endeavour to interpret this distinction in a way which shall nevertheless tally with their own opinions: so that, all in one Person, they distinguish two, Father and Son, understanding the Son to be flesh, that is man, that is Jesus; and the Father to be spirit, that is God, that is Christ. Thus they, while contending that the Father and the Son are one and the same, do in fact begin by dividing them rather than uniting them.”[24]

A comparison of the above statement by Tertullian with the following example statement made by Oneness Pentecostals today is striking: "Jesus is the Son of God according to the flesh... and the very God Himself according to the Spirit...." Oneness Pentecostals today is striking: "Jesus is the Son of God according to the flesh... and the very God Himself according to the Spirit...."[25] [26]

The form of the Lord's Name appearing in verse nineteen of the Great Commission, Matthew 28:16-20, has also historically been spoken during Christian baptism, Trinitarian Christians believing the three distinct, albeit co-inherent, persons of the Holy Trinity received witness by Jesus' baptism. Many modalists do not use this form as the Lord's Name. It is also suggested by some modern Oneness Pentecostal critics, that Matthew 28:19 is not part of the original text, because Eusebius of Caesarea quoted it by saying "In my name", and in that source there was no mention of baptism in the verse. Eusebius did, however, quote the "trinitarian" formula in his later writings. (Conybeare (Hibbert Journal i (1902-3), page 102). Matthew 28:19 is quoted also in the Didache (Didache 7:1), which dates to the late 1st Century or early 2nd Century) and in the Diatesseron (Diatesseron 55:5-7), which dates to the mid 2nd Century harmony of the Synoptic Gospels. The Shem-Tob's Hebrew Gospel of Matthew (George Howard), written during the 14th century, also has no reference of baptism or a "trinitarian" formula in Matthew 28:19. However, it is also true that no Greek manuscript of the Gospel of Matthew has ever been found which does not contain Matthew 28:19. The earliest extant copies of Matthew's Gospel date to the 3rd Century, and they contain Matthew 28:19. Therefore, scholars generally agree that Matthew 28:19 is likely part of the original Gospel of Matthew, though a minority disputes this.

In passages of scripture such as Matthew 3:16-17 where the Father, Son, and Holy Spirit are separated in the text and witness, modalists view this phenomenon as confirming God's omnipresence, and His ability to manifest himself as he pleases. Oneness Pentecostals and Modalists attempt to dispute the traditional doctrine of eternal co-existent union, while affirming the Christian doctrine of God taking on flesh as Jesus Christ. Like Trinitarians, Oneness adherents attest that Jesus Christ is fully God and fully man. However, Trinitarians believe that the "Word of God," the eternal second Person of the Trinity,[27] was manifest as the Son of God by taking humanity to Himself and by glorifying that Humanity to equality with God through His resurrection, in eternal union with His own Divinity.[28] In contrast, Oneness adherents hold that the One and Only true God—Who manifests Himself in any way He chooses, including as Father, Son and Holy Spirit (though not choosing to do so in an eternally simultaneous manner)

—became man in the temporary role of Son.[29] Many Oneness Pentecostals have also placed a strongly Nestorian distinction between Jesus' humanity and Divinity[30] as in the example compared with Tertullian's statement above.

Oneness Pentecostals and other modalists are regarded by Roman Catholic, Greek Orthodox, and most other mainstream Christians as heretical for denying the literal existence of God's Beloved Son from Heaven, including His eternal Being; rejecting the direct succession of apostolic gifts and authority through the ordination of the Christian bishops; rejecting the identity of mainstream Christians as the God-begotten Body and Church which Christ founded; and rejecting the affirmations of the ecumenical councils such as the Councils of Nicaea and Constantinople, including the Holy Trinity. While many Unitarians are Arians, modalists differentiate themselves from Arian or Semi-Arian Unitarians by affirming Christ's full Godhead, whereas both the Arian and Semi-Arian views assert Christ as not of one substance (Greek: οὐσία) with, and therefore also not equal with, God the Father. Dionysius, bishop of Rome, set forth the understanding of traditional Christianity concerning both Arianism and Sabellianism in *Against the Sabellians*, ca. AD 262. He, in similarity to Hippolytus, explained that the two errors are at opposite extremes in seeking to understand the Son of God, Arianism misusing that the Son is distinct respecting the Father, and **Sabellianism misusing that the Son is equal respecting the Father. In fact, he also repudiated the idea of three Gods as error as well.**[7]

While Arianism and Sabellianism may appear to be diametrically opposed, the former claiming Christ to be created and the latter claiming Christ is God, both in common deny the Trinitarian belief that Christ is God Eternal in His Humanity, and that this is the very basis of man's hope of salvation. "One, not by conversion of the Godhead into flesh, but by taking of the manhood into God." [31]

Hippolytus' account of the excommunication of Noetus is as follows:

When the blessed presbyters heard this, they summoned him before the Church, and examined him. But he denied at first that he held such opinions. Afterwards, however, taking shelter among some, and having gathered round him some others who had embraced the same error, he wished thereafter to uphold his dogma openly as correct. And the blessed presbyters called him again before them, and examined him. But he stood out against them, saying, "What evil, then, am I doing in glorifying Christ?" And the presbyters replied to him, "We too know in truth one God; we know Christ; we know that the Son suffered even as He suffered, and died even as He died, and rose again on the third day, and is at the right hand of the Father, and cometh to judge the living and the dead. And these things which we have learned we allege." Then, after examining him, they expelled him from the Church. And he was carried to such a pitch of pride, that he established a school.[4]

Today's Oneness Pentecostal organisations left their original organization when a council of Pentecostal leaders officially adopted Trinitarianism,[32] and have since established schools.

Epiphanius (Haeres 62) about 375 notes that the adherents of Sabellius were still to be found in

great numbers, both in Mesopotamia and at Rome.[33] The First Council of Constantinople in 381 in canon VII and the Third Council of Constantinople in 680 in canon XCV declared the baptism of Sabellius to be invalid, which indicates that Sabellianism was still extant.[33]

Patripassianism

The chief critics of Sabellianism were Tertullian and Hippolytus. In his work *Adversus Praxeas*, Chapter I, Tertullian wrote "By this Praxeas did a twofold service for the devil at Rome: he drove away prophecy, and he brought in heresy; he put to flight the Paraclete, and he crucified the Father." [5] Likewise Hippolytus wrote, Do you see, he says, how the Scriptures proclaim one God? And as this is clearly exhibited, and these passages are testimonies to it, I am under necessity, he says, since one is acknowledged, to make this One the subject of suffering. For Christ was God, and suffered on account of us, being Himself the Father, that He might be able also to save us.... See, brethren, what a rash and audacious dogma they have introduced, when they say without shame, the Father is Himself Christ, Himself the Son, Himself was born, Himself suffered, Himself raised Himself. But it is not so.[4]

From these notions came the pejorative term "Patripassianism" for the movement, from the Latin words *pater* for "father", and *passus* from the verb "to suffer" because it implied that the Father suffered on the Cross.

It is important to note that our only sources extant for our understanding of Sabellianism are from their detractors. Scholars today are not in agreement as to what exactly Sabellius or Praxeas taught. **It is easy to suppose that Tertullian and Hippolytus at least at times misrepresented the opinions of their opponents.**[34]

Eastern Orthodox view

The Greek Orthodox teach that God is not of a substance that is comprehensible since God the Father has no origin and is eternal and infinite. Thus it is improper to speak of things as "physical" and "metaphysical"; rather it is correct to speak of things as "created" and "uncreated." God the Father is the origin and source of the Trinity of Whom the Son is begotten and the Spirit proceeding, all Three being Uncreated.[35] Therefore, the consciousness of God is not obtainable to created beings either in this life or the next (see apophatism). Through co-operation with the Holy Spirit (called theosis), Mankind can become good (God-like), not becoming uncreated, but partaker of His divine energies (2 Peter 1:4 (<https://bible.oremus.org/?passage=2%20Peter%201:4> &version=nrsv)). From such a perspective Mankind can be reconciled from the Knowledge of Good and the Knowledge of Evil he obtained in the Garden of Eden (see the Fall of Man), his created substance thus partaking of Uncreated God through the indwelling Presence of the eternally incarnate (Phil3:21(<https://bible.oremus.orgpassage=Philippians%203:21&version=nrsv>)) Son of God and His Father by the Spirit (John 17:22–24 (<https://bible.oremus.org/?passage=John%2017:22-24&version=nrsv>), Rom 8:11,16-17 (<https://www.biblegateway.com/passage/?search=Rom+8:11,16-17&version=NRSV>)).

Current adherents

At the Arroyo Seco World Wide Camp Meeting, near Los Angeles, in 1913, Canadian evangelist R.E. McAlister stated at a baptismal service that the apostles had baptized in the name of Jesus only and not in the triune Name of Father, Son, and Holy Spirit. Later that night, John G. Schaepppe, a German immigrant, had a vision of Jesus and woke up the camp shouting that the name of Jesus needed to be glorified. From that point, Frank J. Ewart began requiring that anyone baptized using the Trinitarian formula needed to be rebaptized in the name of Jesus "only." Support for this position began to spread, along with a belief in one Person in the Godhead, acting in different modes or offices.[36]

The General Council of the Assemblies of God convened in St. Louis, Missouri in October 1916, to confirm their belief in Trinitarian orthodoxy. The Oneness camp was faced by a majority who required acceptance of the Trinitarian baptismal formula and the orthodox doctrine of the Trinity or remove themselves from the denomination. In the end, about a quarter of the ministers withdrew.[37]

Oneness Pentecostalism teaches that God is one Person, and that the Father (a spirit) is united with Jesus (a man) as the Son of God. However, Oneness Pentecostalism differs somewhat by rejecting sequential modalism, and by the full acceptance of the begotten humanity of the Son, not eternally begotten, who was the man Jesus and was born, crucified, and risen, and not the deity. **This directly opposes the pre-existence of the Son as a pre-existent mode, which Sabellianism generally does not oppose.**

Oneness Pentecostals believe that Jesus was "Son" only when he became flesh on earth, but was the Father before being made man. They refer to the Father as the "Spirit" and the Son as the "Flesh", but they believe that Jesus and the Father are one essential Person, though operating as different "manifestations" or "modes". Oneness Pentecostals reject the Trinity doctrine, viewing it as pagan and nonscriptural, and hold to the Father before being made man. They refer to the Father as the "Spirit" and the Son as the "Flesh", but they believe that Jesus and the Father are one essential Person, though operating as different "manifestations" or "modes". Oneness Pentecostals reject the Trinity doctrine, viewing it as pagan and nonscriptural, and hold to the Jesus' Name doctrine with respect to baptisms. They are often referred to as "Modalists" or "Jesus Only". Oneness Pentecostalism can be compared to Sabellianism, or **can be described as holding to a form of Sabellianism, as both are nontrinitarian, and as both believe that Jesus was "Almighty God in the Flesh", but they do not totally identify each other.**

It cannot be certain whether Sabellius taught Modalism completely as it is taught today as Oneness doctrine, since only a few fragments of his writings are extant and, therefore, all we have of his teachings comes through the writing of his detractors.[38]

The following excerpts which demonstrate some of the known doctrinal characteristics of ancient Sabellians may be seen to compare with the doctrines in the modern Oneness movement:

!"

Cyprian wrote - "...how, when God the Father is not known, nay, is even blasphemed, can they who among the heretics are said to be baptized in the name of Christ, be judged to have obtained the remission of sins?"[39]

!"

Hippolytus (A.D. 170–236) referred to them -"And some of these assent to the heresy of the Noetians, and affirm that the Father himself is the Son..."[40]

!"

Pope Dionysius, Bishop of Rome from A.D. 259–269 wrote -"Sabellius...blasphemes in saying that the Son Himself is the Father and vice versa."[41]

!"

Tertullian states -"He commands them to baptize into the Father and the Son and the Holy Ghost, not into a unipersonal God. And indeed it is not once only, but three times, that we are immersed into three persons, at each several mention of their names."[42]

Current opposition

While Oneness Pentecostals seek to differentiate themselves from ancient Sabellianism, modern theologians such as James R. White and Robert Morey see no significant difference between the ancient heresy of Sabellianism and current Oneness doctrine. This is based on the denial by Oneness Pentecostals of the Trinity, believing that there is no distinction between the Father, Son, and Holy Spirit.[43] Sabellianism, Patripassianism, Modalistic Monarchianism, functionalism, Jesus Only, Father Only, and Oneness Pentecostalism are viewed by these theologians as being derived from a Platonic doctrine that God was an indivisible Monad and could not be differentiated as distinct Persons.[44]

John 1:1

John 1:1

John 1:1 is the first verse in the opening chapter of the Gospel of John in the New Testament of the Christian Bible. The traditional and majority translation of this verse reads: In the beginning was the Word, and the Word was with God, and the Word was God.[1][2][3][4]

"The Word," a translation of the Greek λόγος (logos), is widely interpreted as referring to Jesus, as indicated in other verses later in the same chapter.[5] For example, "the Word became flesh, and dwelt among us" (John 1:14; cf. 1:15, 17).

Source text and translations

Language John 1:1 text

Koine Greek

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.[6][7] Greek transliteration

En arkhêi ên ho lógos, kai ho lógos ên pròs tòn theón, kai theòs ên ho lógos.

Syriac Peshitta

ܚܪܫܝܬܐ ܐܘܡܢܐ ܩܕܝܫܐ ܐܘܡܢܐ ܚܪܫܝܬܐ ܚܪܫܝܬܐ ܕܩܕܝܫܐ ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ
ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ
ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ
ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ
ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ ܘܚܪܫܝܬܐ ܕܩܕܝܫܐ

Syriac transliteration

brīšīṭ'ītauhi hwāmiltā, whu miltā'ītauhi hwāluat'alāhā; w'alāhā ītauhi hwā hu miltā Sahidic
Coptic ϠNTEϠOYEITENEϠϠOOPINϠIΠϠAϠE,
AYIIIΠϠAϠENEϠϠOOPINNAϠPMΠNOYTE. AYIIINEYNOYTEΠEΠIϠAϠESahidic

Coptic transliteration

Hn teHoueite neFSoop nCi pSaJe auw pSaJe neFSoop nnaHrm pnoute auw neunoute pe pSaJe.

Sahidic Coptic to English

In the beginning existed the Word, and the Word existed with the God, and a God was the Word.

John 1:1 in English versions

The traditional rendering in English is: 3/7/24, 8:42:56 AM From the latin vulgate bible which is Catholic. [Ioannes 1]

[John 1]

{1:1} In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.
{1:1} In the beginning was the Word, and the Word was with God, and God was the Word.
~ The words 'Deus' and 'Verbum' are both in the nominative case, so the text could be read as 'God was the Word,' or as 'the Word was God.' However, word order in Latin is not entirely irrelevant, therefore this translation prefers 'God was the Word,' over 'the Word was God.' The same translation choice is made in the original Rheims New Testament of 1582.)
In the beginning was the Word, and the Word was with God, and the Word was God.

Other variations of rendering, both in translation or paraphrase,

John 1:1c also exist:

- !"
- 14th century: "and God was the word" – Wycliffe's Bible (translated from the 4th-century Latin Vulgate)
- !"
- 1808: "and the Word was a god" – Thomas Belsham The New Testament, in an Improved Version, Upon the Basis of Archbishop Newcome 's New Translation: With a Corrected Text, London.
- !"
- 1822: "and the Word was a god" – The New Testament in Greek and English (A. Kneeland, 1822.)
- !"
- 1829: "and the Word was a god" – The Monotessaron; or, The Gospel History According to the Four Evangelists (J. S. Thompson, 1829)

!"

1863: "and the Word was a god" – A Literal Translation of the New Testament (Herman Heinfetter [Pseudonym of Frederick Parker], 1863)

!"

1864: "the LOGOS was God" – A New Emphatic Version (right hand column)

!"

1864: "and a god was the Word" – The Emphatic Diaglott by Benjamin Wilson, New York and London (left hand column interlinear reading)

!"

1867: "and the Son was of God" – The Joseph Smith Translation of the Bible

!"

1879: "and the Word was a god" – Das Evangelium nach Johannes (J. Becker, 1979)

!"

1885: "and the Word was a god" – Concise Commentary on The Holy Bible (R. Young, 1885)

!"

1911: "and [a] God was the word" – The Coptic Version of the New Testament in the Southern Dialect, by George William Horner.

[14]

!"

1924: "the Logos was divine" – The Bible: James Moffatt Translation, by James Moffatt.

!"

1935: "and the Word was divine" – The Bible: An American Translation, by John M. P. Smith and Edgar J. Goodspeed, Chicago.[15]

!"

1955: "so the Word was divine" – The Authentic New Testament, by Hugh J. Schonfield, Aberdeen.[16]

!"

1956: "And the Word was as to His essence absolute deity" – The Wuest Expanded Translation[17]

!"

1958: "and the Word was a god" – The New Testament of Our Lord and Saviour Jesus Anointed (J. L. Tomanec, 1958);

!"

1962, 1979: "'the word was God.' Or, more literally, 'God was the word.'" – The Four Gospels and the Revelation (R. Lattimore, 1979)

!"

1966, 2001: "and he was the same as God" – The Good News Bible.

!"

1970, 1989: "and what God was, the Word was" – The New English Bible and The Revised English Bible.

!"

1975 "and a god (or, of a divine kind) was the Word" – Das Evangelium nach Johnnes, by Siegfried Schulz, Göttingen, Germany

!"

1975: "and the Word was a god" – Das Evangelium nach Johannes (S. Schulz, 1975);

!"

1978: "and godlike sort was the Logos" – Das Evangelium nach Johannes, by Johannes Schneider, Berlin

!"

[18] 1985: "So the Word was divine" -The Original New Testament, by Hugh J. Schonfield.

!"

1993: "The Word was God, in readiness for God from day one." — The Message, by Eugene [19] H. Peterson.

!"

1998: "and what God was the Word also was" – This translation follows Professor Francis J. [20] Moloney, The Gospel of John, ed. Daniel J. Harrington.

!"

2017: "and the Logos was god" [21] The New Testament: A Translation, by David Bentley Hart.

Difficulties

The text of John 1:1 has a sordid past and a myriad of interpretations. With the Greek alone, we can create empathic, orthodox, creed-like statements, or we can commit pure and unadulterated heresy. From the point of view of early church history, heresy develops when a misunderstanding arises concerning Greek articles, the predicate nominative, and grammatical word order. The early church heresy of Sabellianism understood John 1:1c to read, "and the Word was the God." The early church heresy of Arianism understood it to read, "and the word was a God."

David A. Reed[22]

There are two issues affecting the translating of the verse, 1) theology and 2) proper application of grammatical rules. The commonly held theology that Jesus is God naturally leads one to believe that the proper way to render the verse is the one which is most popular.[23] The opposing theology that Jesus is subordinate to God as his Chief agent leads to the conclusion that "... a god" or "... divine" is the proper rendering.[24]

The Greek Article

The Greek article is often translated the, which is the English definite article, but it can have a range of meanings that can be quite different from those found in English, and require context to interpret. the, which is the English definite article, but it can have a range of meanings that can be quite different from those found in English, and require context to interpret.[25] **Ancient Greek does not have an indefinite article like the English word a, and nominatives without articles also have a range of meanings that require context to interpret.**

Colwell's Rule

In interpreting this verse, Colwell's rule should be taken into consideration, which says that a

definite predicate which is before the verb "to be" usually does not have the definite article. Ernest Cadman Colwell writes: The opening verse of John's Gospel contains one of the many passages where this rule suggests the translation of a predicate as a definite noun. Καὶ θεὸς ἦν ὁ λόγος [Kai theos ên ho logos] **looks much more like "And the Word was God" than "And the Word was divine"** when viewed with reference to this rule. The absence of the article does not make the predicate indefinite or qualitative when it precedes the verb, it is indefinite in this position only when the context demands it. The context makes no such demand in the Gospel of John, for this statement cannot be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas [Footnote: John 20,28]."[26]

Jason David BeDuhn (Professor of Religious Studies at Northern Arizona University) criticizes Colwell's Rule as methodologically unsound and "not a valid rule of Greek grammar." [27]

The Word was divine

The main dispute with respect to this verse relates to John 1:1c ("the Word was God"). One minority translation is "the Word was divine." The following support this type of translation:

Tertullian

Tertullian in the early third century wrote: Now if this one [the Word] is God according to John ("the Word was God"), then you have two: one who speaks that it may be, and another who carries it out. However, how you should accept this as "another" I have explained: as concerning person, not substance, and as distinction, not division. (Against Praxeus 12)[28]

In other words, the Persons are distinct but the substance is undivided. As Tertullian states in Against Praxeus 9 and 26, He is "so far God as He is of the same substance as God Himself ... and as a portion of the Whole ... as He Himself acknowledges: "My Father is greater than I." [28]

At the beginning of chapter 13 of against Praxeus, Tertullian uses various Scriptures to argue for "two Gods," including:[28] "One God spoke and another created" (cf. John 1:3).

"God, even Thy God, hath anointed Thee or made Thee His Christ" (cf. Psm 45).

"In the beginning was the Word, and the Word was with God, and the Word was God."

There was One 'who was,' and there was another 'with whom'".

Origen

In John 1:1c, logos has the article but theos does not. Literally, "**god was the word**".[29] Origen of Alexandria, a teacher in Greek grammar of the third century, discusses the presence or absence of the article in Commentary on John, Book II, chap, 2.[30] He states:

He (John) uses the article, when the name of God refers to the uncreated cause of all things, and omits it when the Logos is named God. [...] God on the one hand is Very God (Autotheos, God of Himself); and so the Saviour says in His prayer to the Father, "That they may know Thee the only true God;" (cf. John 17:3) but that all beyond the

Very God is made God by participation in His divinity, and is not to be called simply God (with the article), but rather God (without article).

Origen then continues to explain that the Son -the first-born of all creation – was the first to be "with God" (cf. John 1:1), attracted to Himself divinity from God, and gave that divinity to the other "gods:"

And thus the first-born of all creation, who is the first to be with God, and to attract to Himself divinity, is a being of more exalted rank than the other gods beside Him, of whom God is the God [...] It was by the offices of the first-born that they became gods, for He drew from God in generous measure that they should be made gods, and He communicated it to them according to His own bounty.

As R.P.C. Hanson stated in discussing the Apologists, "There were many different types and grades of deity in popular thought and religion and even in philosophical thought." [31] Origen concludes that **"the Word of God" is not "God ... of Himself" but because of "His being with the Father" (cf. John 1:1):** The true God, then, is "The God," and those who are formed after Him are gods, images, as it were, of Him the prototype. But the archetypal image, again, of all these images **is the Word of God, who was in the beginning, and who by being with God is at all times God, not possessing that of Himself, but by His being with the Father, and not continuing to be God,** if we should think of this, except by remaining always in uninterrupted contemplation of the depths of the Father.

Translations

Translations by James Moffatt, Edgar J. Goodspeed and Hugh J. Schonfield render part of the verse as **"...the Word [Logos] was divine"**.

Murray J. Harris writes,

[It] is clear that in the translation "the Word was God", the term God is being used to denote his nature or essence, and not his person. But in normal English usage "God" is a proper noun, referring to the person of the Father or corporately to the three persons of the Godhead. **Moreover, "the Word was God" suggests that "the Word" and "God" are convertible terms, that the proposition is reciprocating. But the Word is neither the Father nor the Trinity ... The rendering cannot stand without explanation.**" [32]

An Eastern/Greek Orthodox Bible commentary notes:

This second *theos* could also be translated 'divine' as the construction indicates "a qualitative sense for *theos*". The Word is not God in the sense that he is the same person as the *theos* mentioned in 1:1a; he is not God the Father (God absolutely as in common NT usage) or the Trinity. **The point being made is that the Logos is of the same uncreated nature or essence as God the Father, with whom he eternally exists. This verse is echoed in the Nicene Creed: "God (qualitative or derivative) from God (personal, the Father), Light from Light, True God from True God... homoousion with the Father."** [33]

Daniel B. Wallace (Professor of New Testament at Dallas Theological Seminary) argues that:

The use of the anarthrous theos (the lack of the definite article before the second theos) is due to its use as a qualitative noun, describing the nature or essence of the Word, sharing the essence of the Father, though they differed in person: he stresses: "The construction the evangelist chose to express this idea was the most precise way he could have **stated that the Word was God and yet was distinct from the Father**".[34] He questions whether Colwell's rule helps in interpreting John 1:1. It has been said that Colwell's rule has been misapplied as its converse, as though it implied definiteness.[35]

Murray J. Harris (Emeritus Professor of NT Exegesis and Theology at Trinity Evangelical Divinity School) discusses "grammatical, theological, historical, literary and other issues that affect the interpretation of θεός" and conclude that, among other uses, "is a christological title that is primarily ontological in nature" and adds that "the application of θεός to Jesus Christ asserts that Jesus is ... God-by-nature.[36] [37][38]

John L. McKenzie (**Catholic Biblical scholar**) wrote that ho Theos is God the Father, and adds that **John 1:1 should be translated "the word was with the God [=the Father], and the word was a divine being."**[39][40]

In a 1973 Journal of Biblical Literature article, Philip B. Harner, Professor Emeritus of Religion at Heidelberg College, claimed that the traditional translation of John 1:1c ("and the Word was God") is incorrect. **He endorses the New English Bible translation of John 1:1c, "and what God was, the Word was."**[41] However, Harner's claim has been criticized.[42]

Philip B. Harner (Professor Emeritus of Religion at Heidelberg College) says:

Perhaps the clause could be translated, 'the Word had the same nature as God.' This would be one way of representing John's thought, which is, as I understand it, **that ho logos, no less than ho theos, had the nature of theos.**[43]

B. F. Westcott is quoted by C. F. D. Moule (Lady Margaret's Professor of Divinity in the University of Cambridge):

The predicate (God) stands emphatically first, as in 4:24. 'It is necessarily without the article (theós not ho theós) inasmuch as it describes the nature of the Word and does not identify His Person. It would be pure Sabellianism to say "the Word was ho theós".

No idea of inferiority of nature is suggested by the form of expression, which simply affirms the true deity of the Word. Compare the converse statement of the true [44] humanity of Christ five 27 (hóti huiòs anthròpou estín . . .).'

James D. G. Dunn (Emeritus Lightfoot Professor at University of Durham) states:

Philo demonstrates that a distinction between ho theos and theos such as we find in John 1.1b-c, would be deliberate by the author and significant for the Greek reader. Not only so, Philo shows that he could happily call the Logos 'God/god' without infringing

his monotheism (or even 'the second God' – Qu.Gen. II.62). Bearing in mind our findings with regard to the Logos in Philo, this cannot but be significant: **the Logos for Philo is 'God' not as a being independent of 'the God' but as 'the God' in his knowability**

– the Logos standing for that limited apprehension of the one God which is all that the rational man, even the mystic may attain to." [45] In summary, scholars and grammarians indicate that the grammatical structure of the Greek does not identify the Word as the Person of God but indicates a qualitative sense. The point being made is that **the Logos is of the same nature or essence as God the Father. In that case, "the Word was God"** may be misleading because, in normal English, "God" is a proper noun, referring to the person of the Father or corporately to the three persons of the Godhead.

The Word as a god

Some scholars oppose the translation ...a god,[46][47] [48][49] while other scholars believe it is possible or even preferable **The rendering as "a god" is justified by some non-Trinitarians by comparing it with Acts 28:6 [53]** which has a similar grammatical construction' "The people expected him to swell up or suddenly fall dead; but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said he was a god." [54]"Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god (θεόν)." (KJV)[55]

"But they were expecting that he was going to swell up or suddenly drop dead. So after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and said he was a god (θεόν)." (NET)[56]

However, it was noted that the Hebrew words El, HaElohim and Yahweh (all referring to God) were rendered as anarthrous theos in the Septuagint at Nahum 1:2 (<https://mechon-mamre.org/p/pt/pt1901.htm#2>), Isaiah 37:16 (<https://mechon-mamre.org/p/pt/pt1037.htm#16>), 41:4 (<https://mechon-mamre.org/p/pt/pt1041.htm#4>), Jeremiah 23:23 (<https://mechon-mamre.org/p/pt/pt1123.htm#23>) and Ezekiel 45:9 (<https://mechon-mamre.org/p/pt/pt1245.htm#9>) among many other locations. Moreover, in the New Testament anarthrous theos was used to refer to God in locations including John 1:18a (<https://bible.oremus.org/?passage=John%201:18&version=nrsv>), Romans 8:33 (<https://bible.oremus.org/?passage=Romans%208:33&version=nrsv>), 2 Corinthians 5:19 (<https://bible.oremus.org/?passage=2%20Corinthians%205:19&version=nrsv>), 6:16 (<https://bible.oremus.org/?passage=2%20Corinthians%206:16&version=nrsv>) and Hebrews 11:16 (<https://bible.oremus.org/?passage=Hebrews%2011:16&version=nrsv>) (although the last two references do have an adjective aspect to them). Therefore, anarthrous or arthrous constructions by themselves, without context, cannot determine how to render it into a target language. In Deuteronomy 31:27 (<https://bible.oremus.org/?passage=Deuteronomy%2031:27&version=nrsv>) the septuagint text, "[57] but the oldest Greek text "supported by all MSS... reads πρὸς τὸν θεόν for the Hebrew

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ה ו ה ι ζὸς πιν PapyrusFouad 266 has written [57] τὸν θεόν.

In the October 2011 Journal of Theological Studies, Brian J. Wright and Tim Ricchuiti[58] reason that the indefinite article in the Coptic translation, of John 1:1, has a qualitative meaning. Many such occurrences for qualitative nouns are identified in the Coptic New Testament, including 1 John 1:5 (<https://bible.oremus.org/?passage=1%20John%201:5&version=nrsv>) and 1 John 4:8 (<https://bible.oremus.org/?passage=1%20John%204:8&version=nrsv>). Moreover, the indefinite article is used to refer to God in Deuteronomy 4:31 (<https://mechon-mamre.org/p/pt/pt0504.htm#31>) and Malachi 2:10 (<https://mechon-mamre.org/p/pt/pt2402.htm#10>).

In the Beginning

"In the beginning (archē) was the Word (logos)" may be compared with: Genesis 1:1 : "In the beginning God created heaven, and earth." [59] The opening words of the Old Testament are also "In the beginning". Theologian Charles Ellicott wrote:

"The reference to the opening words of the Old Testament is obvious, and is the more striking when we remember that a Jew would constantly speak of and quote from the book of Genesis as "Berēshîth" ("in the beginning"). It is quite in harmony with the Hebrew tone of this Gospel to do so, and it can hardly be that St. John wrote his Berēshîth without having that of Moses present to his mind, and without being guided by its meaning. [60]

Mark 1:1 : "The beginning of the gospel of Jesus Christ, the Son of God." [61]

!"

Luke 1:2: "According as they have delivered them unto us, who from the beginning (archē) were eyewitnesses and ministers of the word (logos). [62][63]

!"

1 John 1:1 : "That which was from the beginning (archē), which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word (logos) of life" [64][65]

Debate on Article

The verse has been a source of much debate among Bible scholars and translators.

This verse and other concepts in the Johannine literature set the stage for the Logos-Christology in which the Apologists of the second and third centuries connected the divine Word of John **1:1-5 to the Hebrew Wisdom literature and to the divine Logos of contemporary Greek philosophy.** [66]

On the basis of John 1:1, Tertullian, early in the third century, argued for two Persons that are distinct but the substance is undivided, of the same substance.

In John 1:1c, logos has the article but theos does not. **Origen of Alexandria**, a teacher in Greek grammar of the third century, argued that John uses the article when theos refers to "the uncreated cause of all things." But the Logos is named theos without the article because He participates in the divinity of the Father because of "His being with the Father." Robert J.

Wilkinson informs that Origen also "mentions the name Ιαω in his comentary on John 1:1, where in discussing divine names, he glosses ieremias as meteorismos Ιαω (exultation of Ιαω). This appears to be an entry from a list giving the meaning of Hebrew names in LXX".[67]

The main dispute with respect to this verse relates to John 1:1c ("the Word was God"). One minority translation is "the Word was divine." This is based on the argument that the grammatical structure of the Greek does not identify the Word as the Person of God but indicates a qualitative sense. The point being made is that the Logos is of the same uncreated nature or essence as God the Father. In that case, "the Word was God" may be misleading because, in normal English, "God" is a proper noun, referring to the person of the Father or corporately to the three persons of the Godhead.

With respect to John 1:1, Ernest Cadman Colwell writes: The absence of the article does not make the predicate indefinite or qualitative when it precedes the verb, it is indefinite in this position only when the context demands it.

So, whether the predicate (theos) is definite, indefinite or qualitative depends on the context. Consequently, this article raises the concern that uncertainty with respect to the grammar may result in translations based on the theology of the translator. The commonly held theology that Jesus is God naturally leads to a corresponding translation. But a theology in which Jesus is subordinate to God leads to the conclusion that "... a god" or "... divine" is the proper rendering.

Commentary from the Church Fathers

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Chrysostom : "While all the other Evangelists begin with the Incarnation, John, passing over the Conception, Nativity, education, and growth, speaks immediately of the Eternal Generation, saying, In the beginning was the Word."[68]

!"

Augustine: "The Greek word "logos" signifies both Word and Reason. But in this passage it is better to interpret it [as] Word; as referring not only to the Father, but to the creation of things by the operative power of the Word; whereas Reason, though it produce nothing, is still rightly called Reason."[68]

!"

Augustine: "Words by their daily use, sound, and passage out of us, have become common things. But there is a word which remaineth inward, in the very man himself; distinct from the sound which proceedeth out of the mouth. There is a word, which is truly and spiritually that, which you understand by the sound, not being the actual sound. Now whoever can conceive the notion of word, as existing not only before its sound, but even before the idea of its sound is formed, may see enigmatically, and as it were in a glass, some similitude of that Word of Which it is said, In the beginning was the Word. For when we give expression to something which we know, the word used is necessarily derived from the knowledge thus retained in the memory, and must be of the same quality with that knowledge. For a word is a thought formed from a thing which we know; which word is spoken in the heart, being neither Greek nor Latin, nor of any language, though, when we want to communicate it to others, some sign is assumed by which to express it. [...] Wherefore the word which sounds externally, is a sign of the word

which lies hid within, to which the name of word more truly appertains. For that which is uttered by the mouth of our flesh, is the voice of the word; and is in fact called word, with reference to that from which it is taken, when it is developed externally."[68]

!"

Basil of Caesarea: "This Word is not a human word. For how was there a human word in the beginning, when man received his being last of all? There was not then any word of man in the beginning, nor yet of Angels; for every creature is within the limits of time, having its beginning of existence from the Creator. But what says the Gospel? **It calls the Only-Begotten Himself the Word.**"[68]

!"

Chrysostom : "But why omitting the Father, does he proceed at once to speak of the Son? Because the Father was known to all; though not as the Father, yet as God; whereas the Only-Begotten was not known. As was meet then, he endeavours first of all to inculcate the knowledge of the Son on those who knew Him not; though neither in discoursing on Him, is he altogether silent on the Father. And inasmuch as he was about to teach that the Word was the Only-Begotten Son of God, that no one might think this a passible (παθητὴν) generation, he makes mention of the Word in the first place, in order to destroy the dangerous suspicion, and show that the Son was from God impassibly. And a second reason is, that He was to declare unto us the things of the Father. (John. 15:15) But he does not speak of the Word simply, but with the addition of the article, in order to distinguish It from other words. For Scripture calls God's laws and commandments words; but this Word is a certain Substance, or Person, an Essence, coming forth impassibly from the Father Himself."[68]

!"

Basil of Caesarea: "Wherefore then Word? Because born impassibly, the Image of Him that begat, manifesting all the Father in Himself; abstracting from Him nothing, but existing perfect in Himself."[68]

!"

Aquinas: "Now the Word of God is a Form, not a formation, but the Form of all forms, a Form unchangeable, removed from accident, from failure, from time, from space, surpassing all things, and existing in all things as a kind of foundation underneath, and summit above them."[68]

!"

Basil of Caesarea: "Yet has our outward word some similarity to the Divine Word. For our word declares the whole conception of the mind; since what we conceive in the mind we bring out in word. Indeed our heart is as it were the source, and the uttered word the stream which flows therefrom."[68]

!"

Chrysostom : "Observe the spiritual wisdom of the Evangelist. He knew that men honoured most what was most ancient, and that honouring what is before everything else, they conceived of it as God. On this account he mentions first the beginning, saying, In the beginning was the Word."[68]

!"

Augustine: "Or, In the beginning, as if it were said, before all things."[68]

!"

Basil of Caesarea: "The Holy Ghost foresaw that men would arise, who should envy the glory of the Only-Begotten, subverting their hearers by sophistry; as if because He were begotten,

He was not; and before He was begotten, He was not. That none might presume then to babble such things, the Holy Ghost saith, In the beginning was the Word."[68]

!"

Hilary of Poitiers: "Years, centuries, ages, are passed over, place what beginning thou wilt in thy imagining, thou graspest it not in time, for He, from Whom it is derived, still was."[68]

!"

Chrysostom : "As then when our ship is near shore, cities and port pass in survey before us, which on the open sea vanish, and leave nothing whereon to fix the eye; so the Evangelist here, taking us with him in his flight above the created world, leaves the eye to gaze in vacancy on an illimitable expanse. For the words, was in the beginning, are significative of eternal and infinite essence."[68]

!"

Council of Ephesus: "Wherefore in one place divine Scripture calls Him the Son, in another the Word, in another the Brightness of the Father; names severally meant to guard against blasphemy. For, forasmuch as thy son is of the same nature with thyself, the Scripture wishing to show that the Substance of the Father and the Son is one, sets forth the Son of the Father, born of the Father, the Only-Begotten. Next, since the terms birth and son, convey the idea of passableness, therefore it calls the Son the Word, declaring by that name the impassibility of His Nativity. But inasmuch as a father with us is necessarily older than his son, lest thou shouldest think that this applied to the Divine nature as well, it calls the Only-Begotten the Brightness of the Father; for brightness, though arising from the sun, is not posterior to it. Understand then that Brightness, as revealing the coeternity of the Son with the Father; Word as proving the impassibility of His birth, and Son as conveying His consubstantiality."[68]

!"

Chrysostom : "But they say that In the beginning does not absolutely express eternity: for that the same is said of the heaven and the earth: In the beginning God made the heaven and the earth. (Gen. 1:1) But are not made and was, altogether different? For in like manner as the word is, when spoken of man, signifies the present only, but when applied to God, that which always and eternally is; so too was, predicated of our nature, signifies the past, but predicated of God, eternity."[68]

!"

Origen: "The verb to be, has a double signification, sometimes expressing the motions which take place in time, as other verbs do; sometimes the substance of that one thing of which it is predicated, without reference to time. Hence it is also called a substantive verb."[68]

!"

Hilary of Poitiers: "Consider then the world, understand what is written of it. In the beginning God made the heaven and the earth. Whatever therefore is created is made in the beginning, and thou wouldest contain in time, what, as being to be made, is contained in the beginning. But, lo, for me, an illiterate unlearned fisherman is independent of time, unconfined by ages, advanceth beyond all beginnings. For the Word was, what it is, and is not bounded by any time, nor commenced therein, seeing It was not made in the beginning, but was."[68]

!"

Alcuin: " To refute those who inferred from Christ's Birth in time, that He had not been from everlasting, the Evangelist begins with the eternity of the Word, saying, In the beginning was the Word."[68]

!"

Chrysostom : "Because it is an especial attribute of God, to be eternal and without a beginning, he laid this down first: then, lest any one on hearing in the beginning was the Word, should suppose the Word Unbegotten, he instantly guarded against this; saying, And the Word was with God."[68]

!"

Hilary of Poitiers: "From the beginning, He is with God: and though independent of time, is not independent of an Author."[68]

!"

Basil of Caesarea: "Again he repeats this, was, because of men blasphemously saying, that there was a time when He was not. Where then was the Word? Illimitable things are not contained in space. Where was He then? With God. For neither is the Father bounded by place, nor the Son by aught circumscribing."[68]

!"

Origen: "It is worth while noting, that, whereas the Word is said to come [be made] to some, as to Hosea, Isaiah, Jeremiah, with God it is not made, as though it were not with Him before. But, the Word having been always with Him, it is said, and the Word was with God: for from the beginning it was not separate from the Father."[68]

!"

Chrysostom : "He has not said, was in God, but was with God: exhibiting to us that eternity which He had in accordance with His Person."[68]

!"

Theophylact of Ohrid: "Sabellius is overthrown by this text. For he asserts that the Father, Son, and Holy Ghost are one Person, Who sometimes appeared as the Father, sometimes as the Son, sometimes as the Holy Ghost. But he is manifestly confounded by this text, and the Word was with God; for here the Evangelist declares that the Son is one Person, God the Father another."[68]

!"

Hilary of Poitiers: "But the title is absolute, and free from the offence of an extraneous subject. To Moses it is said, I have given thee for a god to Pharaoh: (Exod. 7:1) but is not the reason for the name added, when it is said, to Pharaoh? Moses is given for a god to Pharaoh, when he is feared, when he is entreated, when he punishes, when he heals. And it is one thing to be given for a God, another thing to be God. I remember too another application of the name in the Psalms, I have said, ye are gods. But there too it is implied that the title was but bestowed; and the introduction of, I said, makes it rather the phrase of the Speaker, than the name of the thing. But when I hear the Word was God, I not only hear the Word said to be, but perceive It proved to be, God."[68]

!"

Basil of Caesarea: "Thus cutting off the cavils of blasphemers, and those who ask what the Word is, he replies, and the Word was God."[68]

!"

Theophylact of Ohrid: " Or combine it thus. From the Word being with God, it follows plainly that there are two Persons. But these two are of one Nature; and therefore it proceeds, In the Word was God: to show that Father and Son are of One Nature, being of One Godhead."[68]

!"

Origen: "We must add too, that the Word illuminates the Prophets with Divine wisdom, in that He cometh to them; but that with God He ever is, because He is God. For which reason he

placed and the Word was with God, before and the Word was God." [68]
!"

Chrysostom : "Not asserting, as Plato does, one to be intelligence, the other soul; for the Divine Nature is very different from this. [...] But you say, the Father is called God with the addition of the article, the Son without it. What say you then, when the Apostle. writes, The great God and our Saviour Jesus Christ; (Tit. 2:13) and again, Who is over all, God; (Rom. 9:5) and Grace be unto you and peace from God our Father; (Rom. 1:7) without the article? Besides, too, it were superfluous here, to affix what had been affixed just before. So that it does not follow, though the article is not affixed to the Son, that He is therefore an inferior God.[68]