

Let Us Make Man in Our Image

Last edit: September 2025

Index

Introduction	Page 1
The Deity has a name.....	Page 3
Hebrew, the Mother Tongue	Page 4
God in the Bible	Page 6
A good place to start for our study is with Genesis. ...	Page 8
Genesis chapter five	Page 11
Spirit begat Spirit	Page 12
Science and scriptures are in agreement	Page 15
What did John teach?	Page 16

Introduction

I discovered I did not walk with the Holy Spirit in two truths when I started this study sixteen years ago:

1 Thessalonians 5:21 Prove everything; cling to what is right.

2. 2 Pe 1:10 First, understand that you cannot interpret any biblical prophecy in a personal way.

However, I often convinced myself that I knew several biblical principles during my Christian journey. Often, I discovered that my knowledge of biblical principles was not as current as I had previously believed. I discovered the Comforter's approach, which involves discovering truth for oneself under the guidance of the Holy Spirit. It's a simple formula, but it's also one of the hardest realities I've been learning to accept. I learned forty years ago that the texts are self-explanatory and do not require human interpretation. Our interpretations result in the creation of man-made doctrines. The world, through its wisdom, did not recognize Elohim.

1. Explore how personal prayer can enhance communion with Yahshua and facilitate spiritual growth.

2. Discuss the significance of allowing the Holy Spirit to illuminate scriptural understanding.
3. Examine common misunderstandings about doctrine and how divine guidance can clarify them.
4. Reflect on personal experiences of receiving spiritual insights during times of prayer and meditation.

While personal prayer and reliance on the Holy Spirit are invaluable for spiritual growth, some argue that community worship and collective study of scripture can provide a broader perspective on faith. Individual insights alone might also lead to subjective interpretations. Engaging in both individual study and communal fellowship allows for a richer understanding of faith, blending personal insights with the wisdom of the true Christian community. By sharing interpretations and experiences during group settings, individuals can refine their understanding and ensure that their spiritual journeys align with scripture under the tutelage of the Comforter.

If you read R. P. C. Hanson's book *The Arian Controversy 318 to 381 AD*, you will see 1 Corinthians 1:21 in all its accuracy. Many of the most brilliant thinkers established their claims to Christ by debating the scriptures without acknowledging that the Holy Spirit will reveal His meaning to you. Human nature frequently seeks to establish what is true. As they published dozens of books supporting and refuting each other, we made use of scriptures to bolster our intellectual arguments. Many have defended their position in their quasi-Christian faith to the point of weaponizing martyrdom, using political leverage against their opponents. These texts, documents, and creeds serve as the cornerstones within contemporary Christian faiths.

The many theological arguments, as read in history, did not end in 381 AD, as ordered by law. They continued on in every religion, even in the Catholic religion itself, until this very day. Here is a clip from the website Wikipedia.

The Council of Constantinople, held in 381 AD, was a major step in the development of Christian doctrine, but the discussions and debates surrounding the nature of divinity and the role of the Church persisted well beyond this period, influencing various theological perspectives and practices throughout the centuries.

The Filioque was the main discussion at the 62nd meeting of the North American Orthodox-Catholic Theological Consultation in June 2002. The Filioque clause was, and still is, a controversy in the church relating to the Holy Spirit. The question is, "From whom did the Holy Spirit proceed, the Father or the Father and the Son?" The word

"Filioque" means "and son" in Latin. It is referred to as the "Filioque clause" because the phrase "and Son" was added to the Nicene Creed, indicating that the Holy Spirit proceeded from both the Father and the Son. There was so much contention over this issue that it led to the split between the Roman Catholic and Eastern Orthodox churches in A.D. 1054. The two churches are still in disagreement concerning the Filioque clause.

In 2021 AD, religious thinkers continue to debate the mystery of the Deity that the Apostles declared long ago. We refuse to admit that the truth remains in dispute until the seeker receives its revelation from the Comforter. This ongoing dialogue invites both believers and scholars to explore the depths of faith and understanding. As they browse ancient texts and traditions, the pursuit of unity and clarity persists, reflecting the enduring quest for spiritual truth that transcends time and division.

END

The Deity has a Name

Just because I hear a convincing argument and feel like I understand it doesn't mean I've gotten what I need. My religious beliefs are very important to me, so I need to pay close attention to the verses that bring the best cross-references.

Exodus 3:13 Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" [14] God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel: 'I AM has sent me to you.'" In Hebrew, it reads, "I will be what I will be, and I will be who has sent me to you."

According to Wikipedia, the free encyclopedia

The traditional English translation within Judaism favors "I will be what I will be" because Hebrew has no present tense of the verb "to be" in the Hebrew language. So, for example, to say "I am a book" in Hebrew, one would say "Ani Sefer," which directly translates to "I book" in English. The theology or ideology of those translating, or their sponsors, often guides this translation of a phrase from the Hebrew Bible.

The King James Bible references the phrase "I AM" as the name that Moses gave to the children of Israel. The Hebrew term that signifies "I am" is YAH. The King James Version (KJV) translates it as such in English. The KJV presents the correct name in Exodus, along with the commandment to use it as stated in Exodus 3:15. Exodus further reveals the original Hebrew name as YHWH, commonly known as the

Tetragrammaton. This name holds significant theological importance, representing the eternal and self-existent nature of God in Judeo-Christian belief. YAHWEH will be utilized instead of the title The LORD, and the Hebrew title Elohim will replace the title God for our study. Exodus 3:15 And Elohim said moreover unto Moses, "This is my name forever, and this is my memorial unto every generation." In light of this verse, I'm curious to know who granted the authority to alter His name in the scriptures, as mere mortals have done.

Here is a very short history for the name given to Moses in Exodus 3:14. Yahweh, the God of the Israelites, gave His name to Moses as four Hebrew consonants (YHWH), called the tetragrammaton. Jews ceased to use the name Yahweh for two reasons: first, after the Babylonian Exile (sixth century BCE), Judaism became a universal religion. The more common noun Elohim, meaning "God," replaced Yahweh to prove the universal sovereignty of Israel's God over every other god. The Divine name was increasingly regarded as too sacred to speak, being replaced in the synagogue ritual by the Hebrew word Adonai ("My Lord").

The Majorettes, operating from the sixth to the tenth century AD, were tasked with reproducing the original text of the Hebrew Bible. The Majorettes substituted the vowels of the name YHWH with the vowel signs of the Hebrew words Adonai or Elohim. Latin-speaking Christian scholars substituted the Y (which does not exist in Latin) with an I or a J. Thus, the tetragrammaton became the artificial Latinized name Jehovah (JeHoWaH). As the name spread throughout medieval Europe, they pronounced the letter J according to the local vernacular.

Before we proceed, I would like to clarify the title "Elohim" and share some information about its meaning. The term "Elohim" derives from the root word "Eloh," which translates to "mighty," "almighty," or "powerful." The suffix "im" indicates a plural form. Therefore, in the context of "Elohim," it refers to "the Mighty One(s)" or "the Powers that be."

Some scholars suggest that the Semitic name for their pagan gods may be the origin of the word "Elohim." It is believed that during their sixth-century BC captivity in Babylon, the Hebrews began using this term. I am pleased to provide an accurate response based on my research. Although other Semitic languages have similarities with Hebrew, the term "Elohim" is distinctly Hebrew. The article explores the nuances of the term "Elohim," highlighting its usage in biblical texts and its significance in the context of monotheism. Additionally, it compares how various cultures have understood the term over time, offering insights into its evolution.

Hebrew, the Mother Tongue

<https://www.yaiy.org/literature/pdf/Is%20Elohim%20a%20Pagan%20Title%202018.pdf>
 McClintock and Strong's Cyclopedia of Biblical Literature comments on the Shem (Semitic) languages. "The Hebrew language takes its name from Abraham's descendants, the Hebrews, the Israelites." "In the Old Testament, we poetically call this language the language of Canaan, as said by Isaiah 19:18. On that day, five cities in the land of Egypt shall speak the language of Canaan and swear to YAHWEH of hosts; one shall be called "The City of Destruction."

The language of the holy land was consecrated to Yahweh, contrasting with that of profane Egypt. In its earliest written state, it exhibits in the writings of Moses a perfection of structure that was never surpassed.

Several respected scholars assert that Hebrew is the mother of every language, including Canaanite. This commentary states that the descendants of Shem spoke Hebrew and other Semitic languages—14 primitive dialects. From Girdlestone's Old Testament Synonyms, we learn, "The Hebrew language, though poor in a few respects, is rich in others; and no better language could have been selected for the purpose of preparing the way for [Messiah]," p. 6.

Genesis 1:28 And Elohim blessed them, and Elohim said unto them, "Be fruitful and multiply. And replenish the earth and subdue it." And have dominion over the fish of the sea, the fowl of the air, and every living thing that moves upon the earth." Yahweh communicated with Adam and Eve in Hebrew.

Many linguistic scholars agree that Hebrew is the basic language from which we derive all others. Isaiah Mozeson's comprehensive book, The Word, goes into detail showing that Hebrew is the ultimate source of English. Joseph T. Shipley, author of The Dictionary of Word Origins, says of Mozeson's comprehensive study, "This work is a challenge to linguists..." It calls for a reexamination of our etymologies. (End)

I will tell you what I am thinking regarding where the word "Elohim" comes from in Hebrew. Adam and Eve's seventh-generation progeny was Enoch, who wrote his visions into books. He then gave these books to Methuselah, who in turn gave them to his brothers. The event happened about 4,700 years ago. Noah spoke and wrote in the same language as Enoch as he carried the books on the boat. I agree with this idea

because Hebrew is the oldest Semitic language that was written down. Enoch was the first person to write the language that would later become Hebrew.

Genesis 3:1 serves as an excellent starting point for those interested in exploring the origins of the Semitic language. The beast of the earth, the serpent, possessed such eloquence that he enchanted Eve in the Garden of Eden. How was he able to communicate in the language of Adam and Eve? Grasping this concept may shed light on Lucifer's role as a cherub angel of significant authority prior to his fall.

Genesis 3:1. The serpent exhibited greater cunning than any of the animals created by Elohim in the field. He asked the woman, "Has Elohim indeed said you shall not eat from every tree in the garden?"

This text does not state that Elohim created a snake or that it resembled a reptile; rather, it indicates that Elohim perceived it as akin to a beast. However, this being did not originate from the field; it was of the earth. This phrasing suggests that Elohim did not create all animals uniformly, which is what is stated in Genesis 1:24. The language of 1:24 differentiates between the beast of the earth and the cattle of the field. Do you believe that Elohim created this distinctive creature to entice Eve? I believe this singular animal is not unique. I believe it is a bipedal being of the earth, and Satan employed it to oppose Elohim's design. Let's return to our previous discussion.

Is there a specific term that Moses employed for God in Genesis? Moses indeed employed the name Elohim in the opening chapter of Genesis. In Genesis 2:4, the name YAHWEH is introduced as a reference to God/Elohim.

God in the Bible

I shall explain how scribes and scholars substituted the word YAHWEH with titles to help those who are unfamiliar with the Hebrew names for God and Jesus. Moses gave us the Hebrew name YAHWEH for the Father, Elohim. The name Jesus was first used in the King James Bible in 1645 AD, in its second printing.

1. YAH is Hebrew for "I will be" or, in English, "I-AM."
2. In Hebrew, YAHWEH means "I will BE," to whom all existence belongs.
3. In Hebrew, YAHSHUA means "I will be salvation."
4. LORD, Adonai, and Jehovah supplanted YAHWEH in the KJV and many other Bibles.

5. In several Bibles, the term "Lord" has substituted the names "Jesus" and "YAHWEH."

6. Elohim means "powers that be" or "mighty ones," and it is sometimes used to refer to the one true God. Personally, I like the Almighty One(s).

The following online page offers an academic definition of the term "Elohim." While I may not entirely agree with the content presented, I consider it fascinating to explore different perspectives that can help us independently validate the scriptures.

<https://searchforbibletruths.blogspot.com>

Elohim does not refer to "plural oneness" or "plurality of persons." Biblical Hebrew language experts are well-known for commonly using the Hebrew plural for a singular noun to indicate "a plural" of majesty or quality. Being known since at least the time of Gesenius (1786-1842), he is considered one of the top authorities on Biblical Hebrew.

"Gesenius' Hebrew-Chaldee Lexicon to the Old Testament" has long been regarded as a classic text for students. The text suggests that the term "Elohim" occasionally refers to angels, judges, and false gods in a numerical plural sense. However, it adds that the plural of majesty [for Elohim] appears over two thousand times. When we employ Elohim, we interpret it numerically, using a singular verb and adjective.

According to Gesenius-Kautzsch's Hebrew Grammar (1949 ed., pp. 398-399), Elohim is a plural noun. It implies that, aside from a plurality of individuals, the Divine Being possesses an abundance of attributes. In both Exodus 4:16 and 7:1, God refers to Moses as "a god" (Elohim). This passage alone illustrates the mistaken belief held by some that the plural term Elohim implies a "plural oneness," unless one accepts the idea that Moses was a multiple-person entity.

The New International Dictionary of New Testament Theology, published by Zondervan in 1986, states that "Elohim, albeit plural in form, is infrequently employed in the OT (i.e., gods)." It can indicate even a single heathen god with the plural Elohim (for example, Judges 11:24). In Israel, the concept of plural refers to completeness; God is the God who embodies the fullest meaning of the word. This definition is stated on page 67 in Volume 2. (End)

It is shocking how few people today know anything about spirituality. The idea that false elohim, even if they are multiple, only stand for one god instead of a single-plural god goes against the genuine meaning of "Elohim," which means plural

singularity. People don't often realize that Satan, as a single false god image, spreads his false gods over the world in a single plural form. Satan is a complicated and confusing figure who embodies the gods and goddesses Inanna, Baal, and Moloch.

Theologians contend that Moses, referenced in Exodus 4:16, "and you shall be Elohim to him," should not be considered a plural entity as representing the name of Elohim. Nonetheless, I maintain that Moses is a plural-singular entity that seamlessly integrates spirit and flesh. Additionally, as noted in John 1:1 "and the Word was," Moses represents both the Word of Elohim and his own essence when the Word is harmonized through his spirit. Theologians assert that Moses cannot be viewed as a plural person; however, this interpretation is misguided, as Moses was indeed a singular-plural being.

A suitable place to start for our study is with Genesis.

In Genesis chapters 1-5, Moses portrays the relationship of that Holy Spirit as a father and son collaborating as distinct agents—representing the plurality of a singular entity. The formation of humanity, the essence of spirit bestowed upon Adam and Eve, will make plain the Father-Son relationship.

Although the Father and the Son are one Spirit, Yahshua affirms in 1st John 5:1 that the Father begat His Son as spirit. Proverbs 8 indicates that Yahshua discloses His purpose—the rationale for all existence on earth—on behalf of the Father. YAHWEH recognized our inherent tendency to dismiss this perspective. I believe that Elohim provided the passages from Genesis chapters one and two to illuminate this relationship of Father and Son in Proverbs. He narrated the creation account of Proverbs to Moses from the story of Adam and Eve's creation and purpose.

Genesis 1:26, And Elohim declared, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth. [27] So God created man in his own image; in the image of God he created him; masculine and feminine he created them. [28] Elohim bestowed a commission upon them, instructing, "Be fruitful, multiply, replenish the earth, and subdue it."

Elohim fashioned humanity [spirit and flesh] in a likeness of Himself, the likeness of a plural-singular "Us," as said in 1:26. No, he does not have a head and body. His likeness represents His nature, which is a singular spirit that transformed into a singular-plurality, identified as the only begotten Son of that Holy Spirit. Moses' narrative imparted that Elohim's spirit became Father and Son and is both a singular

essence and a plural agent. Let's open these scriptures and read what they say, not what we are taught to read.

1. Scripture 1:26 indicates that the image of God is represented in the plural form, "Us," and that His likeness is spirit as a Father and a Son. Additionally, Elohim, which is a plural title for God the Spirit, refers to "man a spirit" in the plural as "them." In this same verse, Elohim grants dominion to "them [us]."

2. In verse 1:27, the narrative by Moses states, "Elohim made man a singular spirit, just as He himself is singular." Elohim further reveals His likeness by using the term "us" in the subsequent phrase, indicating that He created man with a plural nature, encompassing both masculine and feminine aspects. In this way, He created the singular man-spirit with a dual nature, comprising one as masculine and another as feminine. It is accurate to assert that our Bibles have been mistranslated concerning male and female, which diverges from Moses's original intent. This verse, 1:27, does not introduce a new concept; rather, it continues the thought from verse 1:26. The focus is on the man who is made in the likeness of Elohim, a spirit, whose image is expressed through the plural term "us." The Holy Spirit does not conform to either male or female flesh.

3. Flesh is not mentioned in Genesis chapter one; the first reference to flesh occurs in Genesis 2:7. This verse states that the man-spirit became a living person. While our bodies are Homo sapiens, without the man-spirit dwelling within us, we would merely be animals. In that case, we would lack direction, the need for worship, or the sense of something greater than ourselves.

4. Now we will read Genesis 2:22-23, which supports my statement: "Then YAHWEH Elohim made a woman from the rib he had taken out of the man, and he brought her to the man." The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." These scriptures are so simple; just believe the narrative of Moses: "Elohim created the spirit of woman and her flesh, now a living soul, from the living soul of Adam. The flesh of woman was made from his rib, and she the woman as spirit, came forth from his spirit. Elohim said, "The spirit woman was presented to the spirit man, and also their flesh is now one." Why do you marvel at that stated truth? We recently referenced Genesis 2:7, which reads, "YAHWEH Elohim formed the man-spirit of dust from the ground and breathed into his nostrils the breath of life." We must discipline ourselves and continue the original thought in this narrative: man is spirit from 1:26. In this verse

of 2:7, we are told explicitly, "Man's spirit is made from dust the ground." What is the rib of Adam made from? Yes again, dust from earth.

We now return to Elohim's commission to man-spirit, Genesis 1:28: "Be fruitful, multiply, replenish the earth, and subdue it." Adam was unable to restore life on Earth without a companion. Adam needed a helpmate, and God brought her forth. Reminds me of John 16:28. I came forth from the Father and entered the world; once again, I leave the world and return to the Father. That's just what happened with Adam and Eve, the man-spirit and the woman-spirit. It is the spirit that is to be replenished upon the earth, not flesh. It is spirit that will return to Father after its flesh dies.

The one and only begotten came forth from the Father, that is, the Holy Spirit (Proverbs 8:24-25). Yahshua did return to the Father, but He did not enter into the Father when His Spirit departed from His flesh. If He had returned to heaven and entered into the Father, we would not have a high priest for our salvation; in other words, there would be no replenishing of life. See? Genesis 1:26 Elohim is our image. Genesis 1:28 instructs us to replenish the earth with life. Eve, the woman, returns to Adam, the man, as one essence; however, she does not re-enter man. Man and woman are one spirit, yet two independent agents of it.

Genesis 3:8 recounts that they heard the sound of YAHWEH Elohim walking in the garden during the cool of the day, prompting Adam and his wife to hide among the trees. Paul directly states the truth in 1 Corinthians 15:47, indicating that the first man is now of the earth and earthy. This chapter passage illustrates how man, a spirit, exists within a Homo sapiens body. In verse 2:7, man transitions into a living soul and is placed in the Garden of Eden. According to these principles, Elohim created man as a spirit from the dust of the ground. Genesis 2:7 affirms that when the breath of life entered him, "Man became a living soul." An alternative Greek interpretation is "man lived in the soul," which aligns more with Moses' narrative than the English Genesis narrative. This interpretation raises questions about the Homo sapiens origin, as it was present awaiting the spirit of man to enter. This account is directly revealed in Genesis, the first five chapters, and referenced in Jeremiah chapter four along with Jude.

This being, also called Adam, lived in the Garden of Eden. Genesis 2:8 focuses on the man, not his body. This distinction underscores the significance of humanity's spiritual essence over its corporeal form, implying that authentic identity resides in the spirit rather than solely in biological existence. The story emphasizes the divine purpose of Adam's creation,

concentrating on the interplay between spirit and body in the Edenic context. Elohim took a rib from man's spirit to make a natural home for the spirit of woman. Genesis 2:22 shows that life is more about spirit than flesh. We read this as the rib came from man, the spirit, but the rib is bone. This idea says that God recognizes the life of a person in their spirit, not their flesh.

Theology tells us that we should focus on the creation of Adam and Eve's bodies. The doctrine asserts that man's spirit is merely a passenger and that the body is life itself. Moses asserts that the spirit is the most significant component of existence. He is developing a theme based on Genesis 1:28 to emphasize the importance of spirit-derived existence on Earth. The source of life's restoration is their spirit, not their physical body. According to John 6:63, Yahshua stated, "Flesh profits nothing." This statement emphasizes the idea that true vitality and purpose stem from the spirit rather than the physical form. Thus, the act of creation, particularly of man and woman, symbolizes not just the continuation of humanity but also the profound connection between spirit and existence, urging a return to spiritual origins in the pursuit of life's meaning.

In 2:23, the phrase "bone of my bones and flesh of my flesh" suggests that Eve's body is a direct descendant of Adam's. Interestingly, the Bible does not mention the creation of Adam's body. Passage 2:7 states that God placed a spirit man into a soul [body]. The significance and focus are on Eve's spirit emerging as the firstborn of the spirit man; 2:23 states that she would be referred to as a woman because she was born of the spirit man. This passage describes the Only Begotten Son, who is born of His Father, and together they are known as Elohim [Almighty One(s)], referred to as "the Us." Yahshua has the same name as His Father, YAHWEH. In verse 1:26, YAH is the name, meaning "I will be." In family tradition, the spirit woman carries the name of the spirit man. This connection highlights the divine lineage and unity between Yahshua and YAHWEH, demonstrating the value of their shared identity. It reflects the theological understanding of their roles within creation and humanity's relationship to the divine.

Genesis chapter five:

Adam and Eve were the first people to be replenished, and Eve derived her feminine essence from Adam's spirit. The event involving mankind in Genesis 1:26 is regarded as the

origin of humankind; however, humans were created to replenish what had previously existed. The divine image, when present, uses a single spirit entity to construct the genetic blueprint for a son of God. In Genesis 5:3, it states that Elohim would create Seth in the image of Adam's spirit and that Seth emerged from the plural unity of Adam and Eve, who were both referred to as Adam. Moses incorporated the original seed of spirit from Genesis 1:26 and 2:21 into the narrative of Genesis 5. Genesis 1:11 declares, "The fruit tree yields fruit after his kind, whose seed is in itself, upon the earth: and it was so." Through the interplay of singularity and plurality in both their physical and spiritual forms, Adam and Eve exemplify the universal principle of singularity. Adam and Eve represent that fruit tree upon the earth. According to Genesis 5:2, Seth, a descendant of Adam, represents both the physical and spiritual genealogy of Adam and Eve. Since they were created in "our likeness, the Elohim," it can be inferred that the origin of humanity stems from a singularly complex and binitarian nature of spirit.

Initially, Adam and Eve represented a single essence. Eve emerged from Adam, and her eventual return to him resulted in a mysterious unity that symbolizes the essence of existence. This narrative illustrates how Elohim, referred to as "Us," created life in a similar manner. It also reflects the structural relationship between the Father and the Son. The Father and the Son are aspects of the Holy Spirit, both serving as titles for this singular yet plural entity, understood as a plural being: Elohim.

Spirit begat Spirit.

Are you aware of the greatest challenge we face in understanding God's nature? We often use human imagery to articulate our comprehension of God. Theology teaches that humanity is primarily composed of flesh. However, Scripture recognizes humanity as a being of spirit in 95% of its references. Despite this, mainstream theology tends to interpret these scriptures in a way that emphasizes flesh. As we explore the book of John, it becomes clear that humanity embodies spirit.

I interpret 1 John 5:1 as follows: "Whoever believes that Jesus is the Christ is born of Spirit, and everyone who loves YAHWEH, who begot, also loves Yahshua, who is begotten of YAHWEH."

When did Father YAHWEH give birth to His only begotten Son, Yahshua? It should take place before the time referenced in Colossians, when Yahshua created all things in heaven and on earth, including both visible and invisible entities, such as thrones, dominions, principalities, and powers. When did this event take place? Hebrews 1:10

You, YAHWEH, established the earth's foundation from the beginning, and the heavens reflect your craftsmanship. Proverbs chapter 8 offers insights from John, Paul, Peter, and Hebrews. This chapter emphasizes that Yahshua had a crucial role in creation, operating after YAHWEH established the earth but before the appearance of angels and other beings. The text emphasizes the divine order and partnership between YAHWEH and Yahshua in the creation of the earth.

Proverbs 8:17-21 I cherish those who care for me, and those who genuinely seek me will discover my presence. I possess wealth and honor, along with enduring substance and justice.

My fruit surpasses gold, even the finest gold, and it exceeds the value of quality silver. I guide them along a way of virtue amidst the roads of discernment. I gather the cherished belongings of those that love me, ensuring they will possess something of worth.

Proverbs 8:22-31 "YAHWEH brought me forth as the first of his works, before his deeds of old; I was brought forth long ages ago, at the very beginning, before the earth came to be." "In the absence of watery depths, I came into being; before the springs overflowed with water, before the mountains were established, and before the hills, I was born." This event was before the creation of the world, its fields, or any of the dust of the earth. I witnessed the moment he positioned the heavens, delineated the horizon on the surface of the deep, established the clouds above, and securely set the deep fountains. I saw Him assign boundaries to the sea, ensuring the waters would not exceed His command, and I observed Him outline the foundations of the earth. From that point on, I was always by his side. Then I am near Him, a workman, and I am a delight—day by day. Rejoicing before Him at all times,

Proverbs 8:32-36: Now, my sons, pay attention to what I have to say. Certainly they are pleased with my methods. Listen to counsel, gain wisdom, and avoid arrogance. Oh, the delight of a man who listens to me, keeping watch at my doors day after day, at the thresholds of my entrance. Whoever finds me discovers life and manifests YAHWEH's beneficial will. Those who overlook my presence are doing a disservice to their spirits, and those who harbor hatred for me have embraced the essence of demise! Notice, it is man, that spirit from Genesis 1:26, that listens to spiritual counsel.

This chapter of Proverbs, in my view, signifies the 'I,' the Mystery Storyteller, as the Only Begotten Spirit, Yahshua.

The mysterious narrator conveyed His thoughts in the first person, employing Solomon's pen, more than 850 years prior to His arrival on earth in the divine body. These verses form the basis for the revelations of Paul and John, along with the Book of Hebrews. Through the examination of these texts, we can gain more insight into the enigma of the Deity. Let us examine the subsequent texts, starting with Isaiah.

Isaiah 40:21, Are you not aware? Have you not heard? Were you made aware of the truth from the outset? Have you had the chance to explore the foundations of the earth? [25] The Holy One inquires, "Whom shall you liken me to, or who can be my equal?" [28] Are you not aware? Have you not heard that YAHWEH, the Creator of all things, is tireless? No one seeks His understanding. (In Acts 2:27, Yahshua is recognized as the Holy One.)

Hebrews 1:2: In these latter days, He has communicated with us through the Son, whom He appointed as heir for all and by whom the worlds were created. Proverbs states, "Yahshua came forth or was birthed from His Father." He presented this fact in two passages. Revisiting it would be beneficial to fully understand what He expressed about Himself and His Father. Proverbs 8:24: I was born before there were any depths or water-filled springs. 8:25 I was born before the hills and mountains formed.

In verses 24 and 25, the Only Begotten Son conveyed that while there was water, it was limited in availability. While the mountains were still forming, His Father brought Yahshua forth. In this period, the Spirit, the Only Begotten Son, commenced His role as an ingenious creator for His Father, YAHWEH. The creation described in Hebrews 1:1-2 is attributed to the Son of Elohim. In 1 John 5:1, John instructs us regarding the Only Begotten. I wish to highlight that the Son mentioned that the Father-Spirit brought him forth rather than created him. The Begotten Son, Spirit, transcended the idea that the Begotten Son was a mere concept, as some theologies teach.

Proverbs 31-35 includes four prophecies that, upon fulfillment, disclosed the identity of the narrator. Let us read them.

1. Proverbs 8:31 expresses, "My delight was among the sons of mankind." Fulfilled by Luke 1:68: "Praise be to YAHWEH, the Elohim of Israel, for He has come and brought salvation to His people." Luke 1:69 He established a horn of salvation for us in the

house of His servant David, just as He proclaimed through the mouths of His holy prophets from generations past (Hebraic Bible).

2. Proverbs 8:32. Please pay attention to the instructions that I provided. As stated in John 14:15, if you truly care for me, follow my commandments.

3. Proverbs 8:33-3... Fortunate is the individual who heeds my words. Fulfilled by John 14:21: The individual who possesses My commandments and adheres to them is the one who truly loves Me; My Father and I will love him and make Myself known to him.

4. Proverbs 8:35 states, "Whoever finds me finds life." Mark 8:35 fulfills that verse. Those who lose their lives for my sake and the gospel's will save them.

Science and scriptures are in agreement:

The Only Begotten Son entered the holy body. His body was not formed as John claimed. John 1:14 And the Word, full of grace and truth, became flesh and dwelt among us. We witnessed His glory—that of the Father's only begotten Son, the Spirit Yahshua. According to John 1:18, "He has made it known that no human has ever seen Elohim; the only begotten Son, who resides in the Father, has declared Him."

What are your thoughts on John's assertion that the only begotten Son resides in the Father's bosom? In 1 John 5:1, John expresses that Yahshua, the Begotten Son, is born of YAHWEH; similarly, our spirits are reborn through Yahshua. The Word gives birth to the Word.

The glory of the Father resided within the Divine Flesh. "If you have seen me, you have seen the Father," Yahshua replied. Why do you want me to reveal the Father? Scripture conveys that the Holy Spirit, Father, and Son are unified as one Spirit. Our minds find it challenging to comprehend that the Holy Spirit exists as a singular entity while simultaneously embodying two distinct identities as Elohim. Rather than embracing this concept, humans frequently choose to construct intricate theological frameworks. This tendency reveals a profound yearning to reverence a golden idol.

Eve could not embody the spirit woman if she were not conceived by man, the spirit. In Philippians 2:6, the Son cannot be considered equal to the Father unless He is of Him. In Philippians 2:6, Paul speaks of the Son, who, in the essence of Elohim (Spirit), deemed it not theft to be on equality with Elohim. He is not alluding to the flesh, the Divine, but to the Spirit, the only begotten Son of Elohim. This principle applies to Adam and Eve.

In 1 Peter 3:4, Peter discussed Eve's inner self. He remarked, "However, since the heart is immune to corruption, allow the inner man of the heart to serve as your witness."

The constraints of religion can diminish this deeper meaning and turn it into an ideology. Peter stated that Eve was the son of Elohim. Since Adam described Eve's spirit as WoMan, or a Feminine Man, this aligns with Elohim's identity, making it quite understandable.

The Only Begotten Son entered the holy body. His body was not formed as John claimed. John 1:14 And the Word, full of grace and truth, became flesh and dwelt among us. We witnessed His glory—that of the Father's only begotten Son, the Spirit Yahshua. According to John 1:18, "He has made it known that no human has ever seen Elohim; the only begotten Son, who resides in the Father, has declared Him."

What did John teach?

I'll take a few paragraphs to focus on the word "was" as it relates to John 1:1. John's teaching, drawn from Exodus 3:14, highlights the importance of this passage.

3:13 God said to Moses, "I AM THAT I AM; thus you shall say to the children of Israel, 'I AM has sent me to you.'"

John 1:1 In the Geneva Bible of 1560 AD, it states: "In the beginning was the Word, and the Word was with God, and the Word was God." 2. The same Word was in the beginning with God. 3. All things were made by it, and without it, nothing was made.

John's use of the word "was" clearly communicates the relationship between the Word and Elohim. Given that Elohim is described as "I AM" or "I WILL BE," both of which are present tense statements, it seems peculiar that modern thought and theology do not seem to have an issue with using the past tense form of "be," namely "was." It is evident that Elohim, or the Word, is eternal and thus always present. Why does John use the past tense in 1:1? I do not believe he actually did. It appears that John's choice of words reflects a more reasonable understanding of the eternal essence of the Word, suggesting that while the term may seem to be in the past tense, it transcends time and exists in an eternal state. This perspective encourages us to reevaluate our understanding of the relationship between language and the divine essence. We will explore some etymology:

<https://www.etymonline.com/word/was>

"Was," derived from Old English "waes" and "waeron," symbolizes the first and third person singular forms of "wesan," which means "to remain." This phrase derives from Proto-Germanic "wesanan," which is the root of several cognates, including Old Saxon "wesan," Old Norse "vesa," Old Frisian "wesa," Middle Dutch "wesen," Dutch "wezen," and Old High German "wesen," all of which mean "being" or "existence." Additionally, Gothic "wisan" means "to be." The name is derived from the PIE root *wes-* (3), which means "remain, abide, live, dwell," and has cognates in Sanskrit, *vasati*, which means "he dwells, stays," as well as a similarity to the word "vestal." "Wesan" was a unique verb in Old English that eventually evolved into the past tense version of "am."

"I would like to explore further the history of the Gothic language, specifically focusing on the term 'wisen,' which means 'to be.' The Goths used Gothic, an extinct East Germanic language. The Codex Argenteus, a 6th-century copy of a 4th-century Bible translation, is the primary source of information about Gothic and is notable for being the only East Germanic language with a substantial text corpus." The term "wesan" originates from a Proto-Germanic language and translates to "being" or "existence." Between the fifth century BC and the fifth century AD, three branches of the Germanic peoples developed this concept. For millennia, people have used the words "wesan" or "was" to signify the present tense. This usage aligns with the revelations delivered to Moses by Elohim. Although we cannot change time, it possesses the power to transform us. We must not allow time and humanity to distort the teachings of the Apostle John.

In light of the preceding reasons, Exodus 3:14 forms the verse as that of John 1:1, "I AM," or, in Hebrew, "I WILL BE." The first verse of John in English reads, "In the beginning, the Word was with Elohim, and the Word was Elohim." However, John wrote, "The Word exists from the beginning," which makes a profound declaration of truth that embodies God's nature. The teachings of John and Moses complement one another. John asserts in all his epistles this thought, "This Word exists in the beginning alone," which serves as his interpretation of John 1:1. This intimate relationship highlights the divine revelation present throughout Scripture, reinforcing the notion that God's identity is inseparably connected to that Word. As we analyze these teachings, it becomes evident that understanding this fundamental truth is essential for fully appreciating the depth of faith and existence.

Three realities intertwine throughout the text (John 1:1). I am convinced that John acquired the truth represented in John 1:1 from the scriptures found in Exodus 3:14

and Proverbs 8:22-31. The Word, also known as the self-existing substance, faith, is synonymous with I-Will-Be.

Proverbs 8:22-24 provides an analogy of Elohim's essence to John, stating, "I am the Father, and I am the Son." John recorded the remark in section 1:1c.

John 1:1 The Geneva Bible, published in 1560 AD, states: 1a "In the beginning was the Word," 1b "and the Word was with God," and 1c "and that Word was God."

How does John 1:1a relate to the concepts found in Proverbs? Proverbs 8:22-31 "YAHWEH brought me forth as the first of his works, before his deeds of old; I was brought forth long ages ago, at the very beginning, before the earth came to be." In the absence of watery depths, I came into being before the springs overflowed with water.

In contrast, John 1:1b and the subsequent verses suggest that the Word existed both with and as, in fact, Elohim. This establishes a temporal context for Proverbs 8:22, which alludes to a time prior to YAHWEH's creative actions and the formation of the Earth. Consequently, John 1:1a states, "In the beginning was the [existent] Word," which occurs just before the events described in Proverbs 8:22.

The term "Word" in conjunction with Elohim suggests that Elohim holds the authoritative power associated with the Word, to the extent that the Word functions as an independent agent. Additionally, John 1:1c reveals the essence and identity of Elohim, stating, "And the Word 'be' God," which echoes the idea presented in John 1:1a. The so-called early fathers propose a theology that is merely a metaphor lacking sound spiritual reasoning, referred to as logos.

John's sentence does not begin with the preposition "and." Instead, John's concept stands alone, as the living Word represented the only existing life before the formation of the earth's solar system within that specific time and space. This perspective highlights the Word's superiority as a creative force and fundamental aspect of reality. It further asserts the idea, "The Word was with Elohim, and the Word was Elohim." Consequently, Elohim created the Earth and our solar system as the essential essence of life, thereby affirming His dominion over all creation within the solar system.

According to John's teachings, the Word is God and represents a substance that eludes our understanding. This Word transcends mere written concepts on paper and

spoken voice frequencies. It encompasses ideas that go far beyond the theological elements of logos. I contend that the theology of logos serves to humanize Elohim. In the Gospels of John, 1 John, and 2 John, the Word is Elohim's essence and expression. In John 1:1, the inclusion of "was" is made to align with modern English usage; however, John originally wrote his text in Hebrew, employing "to be," which derives from "I-will-be." Ancient languages, including Old English, utilize the term "wesen"—which means to be or existence; this term originates from the Proto-Indo-European root "wes," meaning to remain, abide, live, or dwell.

The titles Father, Son, and Holy Spirit are linked to the name YAH, which means "I Will Be." This declaration was made by the Messiah in Matthew 28:19. Peter expanded on this in Acts 2:38, emphasizing baptism in the name of YAHshua the Messiah. This name is significant, as it is the specific name given to Moses for every generation to honor and proclaim.

In the Beginning

In the beginning, the Word existed, and the Word was with God, and the Word was God. 2. The Word was present with God from the very beginning. 3. All things were made by it, and without it, nothing 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.

1 John 1:1-3 Geneva, 1560 AD 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 show unto you the eternal life, which was with the Father and appeared unto us) [3] I declare to you what we have seen and heard, so that you may also have fellowship with us, and our fellowship may be with the Father and His Son, Jesus Christ.

So what can we glean if we read scriptures in a sequence to tell a story?

Tyndale Bible

1. John 1:1a In the beginning was the Word. Mat 4:4, "But he answered and said, 'It is written, Man shall not live by bread alone, but by every Word that proceeds out of the mouth of Elohim.'"
2. John 1:1b, and that word was with Elohim. 1 John 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. 1 Jn 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. John 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. In John 1:1c, it states that the Word was [be] Elohim. 1 John 1:2 (For the life appeared, and we have seen it, and bear witness, and show unto you the eternal life, which was with the Father, and appeared unto us.) In John 1:1b, it states that the Word was [be] with Elohim.

Now we are going to read the same time period expressed with a fuller thought. Proverbs 8:22 YAHWEH possessed me at the beginning of His creation, before any of His works from ancient times. Pro 8:23 I was established from everlasting, from the beginning, before the earth existed. 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: 30 Then I was by him, as one brought up with him, and I was his daily delight, always rejoicing before him. John 1:18 No man has seen Elohim at any time; the only begotten Son, who is in the bosom of the Father, he has declared him. 1 John 1:3 That, I say, which we have seen and heard, declare 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. (In Spirit, our spirit with His spirit)

Although it may seem obvious, I feel compelled to reiterate its astounding significance. 1 John 1:1 states, "We have listened, observed, and contemplated what has existed since the beginning of time." "That" refers to the "Word" that we have both heard and seen, while "from the beginning" points to the Begotten Son in Proverbs chapter eight when He came forth from Elohim. This phrase "from the beginning" appears 38 times in the KJV Bible, starting with Proverbs 8:23. John notes, "What we have observed is the Messiah, the Word of Life." (For the life was made visible [John 1:14], and we have seen it [the Word]). The Apostles first heard and

witnessed the Word, and then they understood that the Messiah, whom John described as the manifest Word, was the same entity.

From the Greek Bible

<https://greekbible.com/john/1/1>

I'm thrilled to have discovered the website mentioned above. This website provides us the chance to practice translating the Koine Greek Bible for ourselves. I have translated John 1:1-15, and you can read it if you're interested. I used Exodus 3:14, Proverbs 8:21-36, and 1 John 1:1-3 to interpret John 1:1-15 from the Greek manuscript. Some of the verses in John 1:1-15 were sufficiently apparent for me to not translate them. Read the Greek with English translations on greekbible.com's following page. The words in [brackets] denote my additions.

John 1:1 Brian: In beginning existed that Word, and that Word existed with that Elohim, and Elohim I-AM that Word.

John 1:2 Brian: It, existed in beginning with the Elohim.

John 1:3 Brian: All that exists is from It; I-AM born separate from Him; I-AM born, not one of myself that I came into being.

John 1:4 Brian: In It is life; the I-AM is that life; I-AM a source of light to mankind; I-AM one among this human race.

John 1:5 Brian: Even that light among the darkness I shine; even that light mankind comprehends not.

John 1:6 There came a *man*, sent from God, whose name was John.

John 1:7 The same came as a witness, that he might testify about the light, that all might believe through him.

John 1:8 He was not the light but was sent that he might testify about the light.

John 1:9 Brian: I-AM that source of light, the true one that brings to light a *man*; I come among the world.

John 1:10 Brian: Among this World I-AM, I also came into this world. Through It came I into being, and this world realized Me not.

John 1:11 He came to his own, and those who were his own didn't receive him.

John 1:12 But as many as received Him, to them He gave the right to become God's children, to those who believe in his name:

John 1:13 Brian: Who not from blood, neither out from desire of flesh [mind], nor out from will [of] body [man], but from [Elohim] gave birth [to] them:

John 1:14 Brian: Also the Word became flesh; I [I-AM] came into being, namely I-AM born in Word. So behold the glory as the Only Begotten [Spirit] in the presence [Emmanuel] from the Father, full of favor and truth.

John 1:15 Brian: John I witness concerning He and I cry aloud, I say He exist which I say the [that] behind [before] I [John]. I [Him] come into being, that before I [John] I-AM.

John 1:1 <https://greekbible.com/john/1/1>

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Ἐν	ἀρχῇ	ἦν	ὁ	λόγος,	καὶ	ὁ	λόγος
In, on,	ruler	I-Am,	the	a word,	and	the	a word
	Beginning	exist		speech	even		speech
				Divine speech	also, namely		Divine speech

ἦν	πρὸς	τὸν	θεόν,	καὶ	θεὸς	ἦν	ὁ	λόγος
I-AM	to	the	God	and	God	I-AM	the	a word
Exist	towards		a god	even	a god	exist		speech
	With			also, namely				Divine speech

John 1:2 <https://greekbible.com/john/1/2>

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

οὗτος	ἦν	ἐν	ἀρχῇ	πρὸς	τὸν	θεόν.
This, he	I-AM	in, on	ruler	to, with	the	God
She, it	exist	among	beginning	towards		a god

John 1:3 <https://greekbible.com/john/1/3>

πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

πάντα	δι'	αὐτοῦ	ἐγένετο,	καὶ	χωρὶς	αὐτοῦ
All	through	he, she	I come into being	and, also	Apart from	he, she,
The whole	on	it, they	am born	even	Without	it, they
Every kind of	Account of	them, same		namely		them, same

ἐγένετο	οὐδὲ	ἓν.	ὃ	γέγονεν
I came into being	neither, nor	one	who, which	I come into being
Am born	not, even		what, that	am born

John 1:4 <https://greekbible.com/john/1/4>

ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

ἐν	αὐτῷ	ζωή	ἦν,	καὶ	ἡ	ζωή	ἦν	τὸ	φῶς
In, on	He, she	life	I-AM	And, even	the	life	I-AM	the	light
Among	It, they		exist	also,			exist		a source of light
	Them, same			namely					

τῶν ἀνθρώπων

The a man, one of the human race

John 1:5 <https://greekbible.com/john/1/5>

καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

καὶ	τὸ	φῶς	ἐν	τῇ	σκοτίᾳ	φαίνει,	καὶ	ἡ
And, even	the	light	in, on	the	darkness	I shine	and, even	the
Also, likely		a source	among			appear	also	
namely		of light				seem	namely	

σκοτία	αὐτὸ	οὐ	κατέλαβεν.
Light	He, she	no	I seize tight hold of
A source	it, they	not	overtake
of light	them, same		comprehend

John 1:10 <https://greekbible.com/john/1/10>

ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

ἐν	τῷ	κόσμῳ	ἦν,	καὶ	ὁ	κόσμος	δι'	αὐτοῦ
In, on	the	World	I-AM	and	the	world	through	he, she, them
Among		Universe	exist	even, also		universe	on	it, they, same
				Namely			account of	

ἐγένετο,	καὶ	ὁ	κόσμος	αὐτὸν	οὐκ	ἔγνω.
I come into being	and, even	the	The world	He, she, it	no, not	I come to know
Born	also, namely		Universe	They, them		realize, learn

John 1:11 He came to his own, and those who were his own didn't receive him.

John 1:12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name:

John 1:13 <https://greekbible.com/john/1/13>

οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

οἱ	οὐκ	ἐξ	αἱμάτων	οὐδὲ	ἐκ	θελήματος	σαρκὸς	οὐδὲ
----	-----	----	---------	------	----	-----------	--------	------

Who	no	from out	blood	neither	from out	will, wish	flesh	neither
Which	not	out from		nor, not	out from	desire	body	nor, not
What		among			among			even
That		from			from			

ἐκ	θελήματος	ἀνδρὸς	ἀλλ'	ἐκ	θεοῦ	ἐγεννήθησαν.
From out	will, wish	flesh	but	from out	God	I beget
Out from	desire	body	except	out from	a god	bring forth
Among				among		give to birth
From				from		

John 1:14 <https://greekbible.com/john/1/14>

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

Καὶ	ὁ	λόγος	σὰρξ	ἐγένετο	καὶ	ἐσκήνωσεν
And, even	the	word	flesh	I come into being	and	I come into being
Also		speech	body	born	also, even	born
namely		divine utterance			namely	
		Analogy				

ἐν	ἡμῖν,	καὶ	ἐθεασάμεθα	τὴν δόξαν	αὐτοῦ,	δόξαν	ὡς
In, on	I	and, so	I see, behold	the honor	he, she	honor	as, like as
among		even	contemplate	renown	it, they	renown	how
		namely	visit	glory,	them	glory	while
				Splendor	Same	splendor	so that

μονογενοῦς	παρὰ	πατρός,	πλήρης	χάριτος	καὶ	ἀληθείας.
Only	from	Father	full	grace	and	truth
Only begotten	in the presence from	ancestor		favor	also	
Unique				kindness	even	
					Namely	

John 1:15 <https://greekbible.com/john/1/15>

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν

John	I witness	about	he, she	and	I cry aloud	I say	this, he	I-Am
	Testify	concerning	it, they,	even	shriek	speak	she, it	exist
		around	them,	also				
			Same					

ὁν	εἶπον,	Ὁ	ὀπίσω	μου	γένονεν,	ὅτι	πρώτος	μου	ἦν
Who	I say	the	behind	I	I come into being	That	first	I	I AM
Which	speak		after		born	since	before		exist
what						because			
That									

For 1 John 1-4, I only provided my translation from the Greek Koine Bible [//greekbible.com](http://greekbible.com) Words in [brackets] are my additions.

1 John 1:1 that exists from the beginning, which I hear, which I see, [that] the eye [mine], which I see [with] even the hand I [John] touch [with] concerning the Word Life.

1 John 1:2 And the life manifest, namely [that is to say], I see and I witness even bringing a report [to] you, the Life, the eternal, whichsoever exists to the Father, also I make clear I [John].

1 John 1:3 What I see, also I hear; I report, namely [to] you, so that also [in addition] you [have]. fellowship possess with I [me]. Namely the communion and the our own [selves] with the Father, also with the a son He Iēsous Messiah. (Iēsous is the Ancient Greek form of the Hebrew name Yehshua.)

1 John 1:4 Namely [that is to say] this I write I[John] so that the joy I exist [be] fulfill [is fulfilled].

Next up, and the last thought for this study, are different translations for John and 1 John.

LEGEND

(w) Wycliffe 1382 - blue

(p) Purvey-Wycliffe 1395 - light blue

(t) Tyndale with 1534 variants and [1526 variants] - green

(g) Geneva 1599 - indigo

(k) King James 1611 to 1769 - black

1 John 1:1-4

- 1:2 (w) and the life is showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us.
 (p) and the life is showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us.
 (t) For the life appeared, and we have seen, and bear witness, and show unto you that eternal life, which was with the father, and appeared unto us.
 (g) (For the life was made manifest, and we have seen it, and bear witness, and shew unto you the eternal life, which was with the Father, and was made manifest unto us.)
 (k) (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;)
- 1:3 (w) 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.
 (p) 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.
 (t) That which we have seen and heard declare we unto you that ye may have fellowship with us, and that our fellowship may be with the father, and his son Jesus Christ.
 (g) That, *I say*, which we have seen and heard declare 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.
 (k) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
- 1:4 (w) And this thing we write to you, that ye have joy, and that your joy be full.
 (p) And we write this thing to you, that ye have joy, and that your joy be full.
 (t) And this write we unto you, that our [your] joy may be full.
 (g) And these things write we unto you, that your joy may be full.
 (k) And these things write we unto you, that your joy may be full.

Brother Brian Neill

First edition 2015, last edit August 2025