Who is God and How Was He Made Flesh?

Three Studies on the Identity of Elohim and the Nature of the Messiah

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."
— John 1:14

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Scripture quotations are from the King James Version (public domain), with the names YAHWEH, Elohim, and Yahshua restored in place of the titles LORD, God, and Jesus.

Also in the Pulling the Thread Series

1. Who is God and How Was He Made Flesh? — this volume
2. Who Are They
3. God's Time
4. This Generation and the 70th Week of Daniel
5. From Two Seeds to the Holy City

Foreword

I want to say plainly at the start of this, the same way I've said it at the start of everything else I've written: I am not an orthodox teacher, and I don't offer what follows as one. This volume gathers three studies that grew up together over the years, in conversation rather than all at once — "One Spirit, Two Identities," "The Genesis Story, Seen Differently," and "Understanding the Messiah: A Journey into Christology" — and between them they ask one question in two parts: who is Elohim, and how was He made flesh?

"One Spirit, Two Identities" opens the volume, asking what Scripture actually says about the divine name and the divine nature — how YAHWEH revealed Himself to Moses, how that name became the titles LORD and God, and how one Spirit stands behind both the Father and the Son without becoming two separate gods or collapsing into one undifferentiated person.

"The Genesis Story, Seen Differently" follows, taking some of the oldest questions in Scripture in a direction I had not taught before — who Adam was before the fall, what it meant for Satan to make himself "a beast of the earth," and why the enmity Elohim set between the serpent's seed and the woman's seed in Genesis 3:15 reaches forward into everything the rest of Scripture does with that conflict. I say plainly inside that study where an earlier teaching of mine has moved, and why; I'd rather a reader catch me correcting myself in daylight than find two contradictory things left standing side by side.

"Understanding the Messiah: A Journey into Christology" closes the volume, asking directly what it means that the Word was made flesh — who Yahshua is, how His sonship relates to the Father's, and why I don't use the word "incarnate" to describe what happened, even though nearly every tradition around me does.

Each study was written to stand on its own, and each still carries its own introduction, so you can go straight to whichever one brought you to this book. But they were never really three separate conversations. Each one leans on the other two, and where a later study refined or corrected something an earlier one said, I've left a dated note at the spot itself rather than quietly rewriting the record.

A note on names, since it runs through all three studies the same way it runs through everything else I've written: I use YAHWEH, Elohim, and Yahshua rather than the more familiar LORD, God, and Jesus. That's less a stylistic preference than a conviction about how I want to read and speak of Him, and I've kept it consistent throughout, including within quoted Scripture itself.

I'd rather you test everything here against Scripture than take my word for any of it. That's true of everything I write, but it bears repeating at the front of a book that asks as much of its reader

as this one does.

Brian Neill

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SECTION I

One Spirit, Two Identities

Who Is the Deity?

Understanding YAHWEH, Elohim, and Yahshua

A Study of the Divine Nature

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Introduction: The Journey to Truth

This opening section establishes why we cannot rely on human interpretation alone. Throughout history, most theological debates have missed a crucial truth: that Holy Spirit by way of the Comforter, must reveal understanding. We explore three foundational principles that guide this study and examine why even brilliant scholars have struggled with the Deity mystery when relying solely on intellect.

Three Critical Questions

In 2015, a friend asked me three critical questions that reshaped my understanding of the Deity:

First: When Elohim said, 'Let us make man,' to whom was He speaking—Himself or angels? Second: Is Yahshua Elohim, or not? Third: Did Yahshua pre-exist his birth, or was he merely a thought in Elohim's mind before his birth?

Many well-established doctrines address these questions, yet we have conflicting truths. What I am saying is this: man cannot prove the spiritual through intellect alone. He can only teach theology. As Paul wrote in 1 Corinthians 2:7:

> *'But we speak the wisdom of Elohim in a mystery, even the hidden wisdom, which Elohim ordained before the world for our glory.'*

Three Foundational Truths

Before 2015, I thought I knew the answers to these questions, but I later realized I didn't. I realized I did not walk with the Holy Spirit in three ways:

First, 1 Thessalonians 5:21 teaches us: 'Prove all things; hold fast that which is good.' This means we must personally verify our beliefs rather than simply accept what we have been taught.

Second, 2 Peter 1:20 reminds us: 'Knowing this first, that no prophecy of the scripture is of any private interpretation.' We cannot interpret Scripture by our own understanding—we need the Holy Spirit's revelation.

Third, Mark 4:11 reveals: 'Unto you it is given to know the mystery of the kingdom of Elohim. But unto them that are without, all these things are in parables.' Understanding the mystery is given, not earned by human wisdom.

Scripture Interprets Scripture

Many times in my Christian walk, I convinced myself I had it together on several Bible truths, only to learn I wasn't as up to date as I thought. I argue for a simple formula: know the truth for yourself under the leading of the Holy Spirit. It is one of the hardest truths I have been learning to live by.

Forty years ago, I read this statement: the Scriptures say what they mean and reveal themselves without human interpretation. Giving our interpretation creates manmade doctrines. I have learned that a parable or scripture opens another scripture, revealing the truth of the matter. Trying to explain what the writer intended may lead us to a manmade doctrine. In this simple formula, the catalyst is the Comforter, John 14:26.

When we let one scripture open another, we learn spiritual truth—this is Isaiah 28's principle of line upon line. So we must walk with Yahshua and listen to the Comforter. We must allow Him access to give us the spiritual side of the argument, as only He can.

The Failure of Human Wisdom

If you read R. P. C. Hanson's book 'The Arian Controversy 318 to 381 AD,' you will witness 1 Corinthians 1:21 in its absolute truth: 'For after that in the wisdom of Elohim the world by wisdom knew not Elohim.' Many of the greatest intellectuals claimed Christ by arguing Scripture without accepting that the Comforter will teach them to understand. History tells the truth of the matter, at least for me.

Human nature often seeks to establish truth through intellectual arguments. These scholars wrote dozens of theses supporting and refuting one another. Many defended their positions to the point of weaponizing martyrdom, using political/religious power against their adversaries.

These documents and creeds form the foundation of Christianity today. Imagine that Yahshua used violence to beget His gospel. Yet billions of people do.

These theological arguments did not end with the councils of 381 AD or 451 AD, as law ordered—they continue across all religions to this day. Consider the Filioque controversy, the central topic at the 62nd meeting of the North American Orthodox Catholic Theological Consultation in June 2002. The question: 'From whom did the Holy Spirit proceed, the Father or the Father and the Son?'

This contention led to the split between the Roman Catholic and Eastern Orthodox churches in A.D. 1054. The two churches still disagree. Here we are, all these years later, and religious minds still debate this mystery of Deity. We do not want to acknowledge truth as an argument until the Comforter reveals it to the seeker.

A Note on This Collection: This study is one of three that grew up together — alongside "Understanding the Messiah: A Journey into Christology" and "The Genesis Story, Seen Differently." They were built in conversation, not all at once, and a later study sometimes refines or corrects an earlier one. When that happens, I've left a dated note in the spot rather than silently rewriting what came before.

The Deity Has a Name

Understanding Elohim requires understanding His name. This section explains how the divine name YAHWEH was given to Moses and why it matters. We explore how this name became titles such as 'LORD' and 'God,' examine what the title Elohim truly means, and discover why Hebrew itself holds keys to understanding the nature of the Deity.

The Name Revealed to Moses

Just because we have heard a persuasive argument does not mean we have received what we need. My flesh is very persuasive, so I need to look closely at the often-disputed verses. The King James Bible left me with a problem in securing full knowledge of the Deity. If we use only the King James Bible, it doesn't use the name Elohim—it replaces His name with titles for many reasons. This blurs the Apostolic writers' deeper thoughts, and we lose the Hebrew meaning of these names and how they relate to one another. For goodness sake, we don't even use the proper Greek for the word "was" in John 1:1. The tense matters here: ēn (ἦν) is not present tense—it's imperfect tense, a past tense. The reason it matters for John 1:1 isn't that it means "now," but that the imperfect describes continuous, ongoing action in the past—"was continually being"—with no marked beginning or end, as opposed to a single completed past event.

That's exactly why it contrasts so sharply with John 1:14's egeneto ("became"), which is in the

aorist tense — a past tense for a single, completed event at a specific point in time. So the grammar is: ēn = was continuously, unbroken, stretching back without a starting point; egeneto = became, at a specific moment. Not ”was” versus ”is now,” but ”was continuously” versus ”happened once.”

In Exodus 3:13, Moses asked Elohim: 'Behold, when I come to the children of Israel and say to them, The Elohim of your fathers has sent me to you; and they shall say to me, What is his name? What shall I say to them?'

> *Exodus 3:14: 'And Elohim said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.'*

In Hebrew it reads:

> *Exodus 3:14: 'And Elohim said unto Moses, “I will Be what I will Be”: and he said, Thus shalt thou say unto the children of Israel, “I will Be” hath sent me unto you.'*

I will BE what I will BE, and I will BE hath sent me unto you. The traditional English translation within Judaism favors 'I will be what I will be' because Hebrew lacks a present tense for the verb 'to be.' For example, to say 'I am a book' in Hebrew, one would say 'Ani Sefer,' which translates directly to 'I book' in English.

The King James Bible says I AM—this is the name given to Moses for the children of Israel. The Hebrew word for “I will Be” is YAH. Although the KJV teaches the correct name in Exodus and commands us to use it in Exodus 3:15, we still resort to the Greek translation, substituting the Hebrew word YAHWEH with the Greek title LORD and the Hebrew title Elohim with the Greek title God.

> *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 am curious who granted the authority to alter His name in the scriptures, as mere mortals have done.

The History of the Name

Here is a brief history of the name given to Moses in Exodus 3:14. YAHWEH, the Elohim of the Israelites, gave His name to Moses as four Hebrew consonants, the tetragrammaton: YHWH. Jews ceased using the name YAHWEH for two reasons:

First, after the Babylonian Exile in the sixth century BCE, Judaism became a universal religion. The more common term Elohim, meaning 'God,' replaced YAHWEH to affirm Israel's Elohim's universal sovereignty over every other god.

Second, Rabbis increasingly considered the divine name too sacred to pronounce, so synagogue ritual replaced it with the Hebrew word Adonai, meaning 'My Lord.'

The Masoretes, who from the sixth to the tenth century AD worked to reproduce the original text of the Hebrew Bible, replaced the vowels of the name YHWH with the vowel signs of the Hebrew words Adonai or Elohim. Latin-speaking Christian scholars replaced the Y, which does not exist in Latin, with an I or a J. Thus, the tetragrammaton became the artificial Latinized name Jehovah. As the name spread throughout medieval Europe, people pronounced it with the local vernacular J.

YHWH, as Moses wrote it, is YAHWEH in English. One Hebrew meaning of this name: I AM ETERNAL TO BE HONORED. Another is: I WILL BE to whom all existence belongs.

Understanding the Title Elohim

Before we move on, I want to mention the title Elohim and give us some history. The Hebrews commonly used this title. The meaning of the title Elohim: Eloh means mighty, almighty, or powerful. The 'im' suffix gives that first syllable a plural meaning. This plurality in Elohim gives the meaning 'the Powers that be' or 'The Mighty One(s).'

Some scholars suggest that the Semitic name for pagan gods may have originated the word Elohim. Some believe the Hebrews began using this title during their sixth-century BC captivity in Babylon. However, I am glad to share the correct answer I found in my search. The title Elohim is Hebrew. While other Semitic languages share similarities with Hebrew, Canaanite was not the first to develop this title. To this, I state that if you don't know who Elohim is, you can't understand the singular-plural meaning.

These scholars state: Elohim does not mean a 'plural oneness' or 'plurality of persons.' Biblical Hebrew experts are well known for using the Hebrew plural for a singular noun to denote 'a plural of majesty' or 'excellence.' This practice has been known since at least the time of Gesenius (1786-1842), regarded as one of the best authorities on Biblical Hebrew.

Hebrew, the Mother Tongue

McClintock and Strong's Cyclopedia of Biblical Literature comments on the 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 Isaiah 19:18 puts it.

The language of the holy land was consecrated to YAHWEH, unlike the profane Egypt. In its earliest written form, Moses' writings display a structural perfection that has never been surpassed. Several respected scholars assert that Hebrew is the mother of every language, including Canaanite.

> *Genesis 1:28: 'And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply. And replenish the earth and subdue it.'*

YAHWEH communicated with Adam and Eve in Hebrew. Many linguistic scholars agree that Hebrew is the basic language from which we derive all others.

Let me add a thought about the Hebrew word Elohim. Enoch was the seventh born from Adam and Eve. Enoch wrote books from his visions and gave them to Methuselah to share with his brothers nearly 4,700 years ago. Noah spoke and wrote in the same language as Enoch and carried the books into the ark. For me, this argument is settled, as Hebrew is the original written Semitic language. Long before the Hebrews, Enoch wrote and spoke the language that became Hebrew.

Names Used in This Study

To make it easier for those not familiar with the Hebrew names for Elohim and Yahshua, here is how we will use them:

• YAH is Hebrew for 'I will Be' or, in English, 'I AM'

• YAHWEH is Hebrew for 'I Will BE to whom all existence belongs,' the name Moses received for the Father

• YAHSHUA is Hebrew for 'I Will Be salvation,' the name given by prophecy for the Son

• LORD, Adonai, and Jehovah replaced YAHWEH in the KJV Bible and many other Bibles

• Elohim means Powers that be or Mighty One (Ones), sometimes used to represent the one true Elohim. My personal choice is Almighty One(s).

Paul's Teaching for the Deity

Paul, along with the writer of Hebrews (likely Apollos) and the apostle John, teaches us about Yahshua's beginning and His works from of old. This section explores Hebrews chapter 1 and connects it to Old Testament prophecies in Proverbs 8 and Isaiah 40. We discover that Yahshua is the Only Begotten Son who came forth from the Father during the foundation of the earth, and through whom all creation came into being.

The Foundation from Hebrews

We want to study Paul, John, and Hebrews to learn about Yahshua's beginning and His works of old. What were the Father and Son's works from the beginning? Paul likely did not write Hebrews—one of the top contenders for authorship is Apollos, who traveled with Paul and was considered an apostle. As Paul's student, Apollos began his doctrine the same way as Paul in Romans 16:25.

> *Hebrews 1:1-2: 'At sundry times and in diverse manners Elohim spoke in the old time to our fathers by the Prophets. In these last days he has spoken unto us by his Son,*

> *whom he has made heir of all things, by whom also he made the worlds.'*

We want to begin with who the Son is. After reading Hebrews, we will go to the Old Testament scriptures that I believe Hebrews references.

> *Hebrews 1:8-9: 'But to the Son He said, Your throne, O Elohim, is forever; a scepter of uprightness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; because of this, Elohim, Your Elohim, has anointed You with the oil of gladness beside Your fellows.'*

The writer of Hebrews makes his distinction clear: 'But to the Son, He [YAHWEH] said, your throne [Yahshua], O Elohim.' The writer has just told us his understanding of the Messiah—the Only Begotten Son, who is Spirit, is the Almighty. He continues by showing that the Son of Man is above His fellows.

> *Hebrews 1:10: 'And YAHWEH, from the beginning you have laid the foundations of the earth, and the heavens are works of Your hands.'*

In verse 1:10, we are taken back in time to the era called 'from the beginning,' not the beginning. John 1:1: The Word was in the beginning. So in the Father's beginning, His first works, as Proverbs 8 states. The throne of power for Yahshua, the only begotten Son, Spirit, began His works after the Father's, as Proverbs 8:23-30 states. Then we see the latter half of Hebrews 1:8-9 in Proverbs 8:31-36, prophecies pointing to the Messiah's time on earth.

The Mystery Revealed in Proverbs

Hebrews presents Hebrew Christians with a mystery teaching about the Deity, not just from Paul's work, but also from the prophets of old. His teaching included Genesis 1:26, Isaiah 40, and Proverbs 8:1-35, among others. What did he know from the Old Testament prophets? Let us go to Proverbs, where he received much of his understanding.

> *Proverbs 8:22-25: 'YAHWEH possessed me in the beginning of His way, from then, before His works. I was set up from everlasting, from that which was before the earth. When there were no depths, I was brought forth; when there were no springs heavy with water. Before the mountains were settled, before the hills, I was brought forth.'*

Do you know who wrote these scriptures? Solomon wrote it, but Solomon was not before the earth. So who spoke at the earth's beginning? In Proverbs 8:22 we read: 'YAHWEH possessed "I" in the beginning of His way.' After reading verses 24-35, we know that 'I' was with YAHWEH before the earth, that 'I' came forth from YAHWEH, and that 'I' was a delight before YAHWEH.

> *Proverbs 8:27-31: 'When He prepared the heavens, I was there; when He set a circle on the face of the deep, when He formed the clouds above, when He made the strong*

> *fountains of the deep, when He gave to the sea its limit, that the waters should not pass beyond His command; when He decreed the foundations of the earth, then I was at His side, a master workman; and I was His delights day by day, rejoicing before Him at every time; rejoicing in the world, His earth; and my delight was with the sons of men.'*

Four Prophecies Fulfilled

In verses 31-35, we have four prophecies that, when fulfilled, answer the mystery of the narrator's identity:

First, Proverbs 8:31 says, 'My delight was with the sons of men.' This was fulfilled in Luke 1:68-69: 'Blessed be YAHWEH, the Elohim of Israel, because He visited and worked salvation for His people. And He raised up a horn of salvation for us in the house of His servant David.'

Second: Proverbs 8:32 instructs, 'Hear instruction.' This was fulfilled in John 14:15: 'If ye love me, keep my commandments.'

Third: Proverbs 8:33-34 says, 'Blessed is the man listening to me, watching daily at my gates.' This was fulfilled by John 14:21: 'He that has My commandments and keeps them, that one who loves Me; and the one that loves Me shall My Father and I love him and will show myself to him.'

Fourth: Proverbs 8:35 states, 'For whoever finds me finds life.' This was fulfilled by Mark 8:35: 'For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.'

In verse 8:22, 'I' is the Son of Elohim, the Only Begotten, the mystery narrator. Our mystery narrator spoke in the first person through Solomon's pen nearly 850 years before He walked on Earth as Emmanuel. These verses form the foundation for the book of Hebrews and for Paul and John's revelation.

Science and Scripture in Agreement

Now, Proverbs tells us that Yahshua came forth from His Father. Yahshua said this in two verses of Proverbs chapter eight. To emphasize the word 'was' as used in these two scriptures—definition: was, first-person singular past-tense indicative of be. As we read verses 24 and 25, He told us there is water, but not plentiful, and that the mountains are still being formed. This is the period when Yahshua came forth. In this era, the Only Begotten Son, who is Spirit, began as a wise creator for His Father YAHWEH.

Science tells us the Earth became a molten ball of hot rock about 4.5 billion years ago, which aligns with Proverbs 8:22. Our solar system is the same age: about 4.5 billion years old. The universe itself is even older. For decades, the standard figure has been about 13.8 billion years,

but that number is being tested right now: data from the Hubble and James Webb telescopes have revealed galaxies that look too large and too mature for a universe that young, pushing some researchers toward alternative models that place the universe anywhere from around 16 billion to as much as 22 billion years old or more. Nothing has replaced the 13.8-billion-year figure yet, but I find the disagreement itself instructive. Even a measurement as fundamental as the age of the universe keeps being revised as new evidence arrives — the same pattern this whole study keeps finding in doctrine and in the seven church ages themselves: truth given line upon line, a dispensation understood only as far as its own age could bear it, never the whole of it at once. So what Yahshua, as Spirit, said is that He was one with the Father YAHWEH before the Earth was forming into a boiling mass of hot rock. Scientists call this era the Earth's foundation. This is the era 'in the beginning' mentioned by Proverbs.

Water on earth arrived about 3.7 billion years ago, when the Holy Spirit Son came forth from the Holy Spirit Father and began creation upon the earth—' from the beginning.' Moses described the Holy Spirit's relationship as Father and Son in Genesis, as shown in the creation of man. We will pick up this story to gain insight into Proverbs.

Genesis and the Image of Elohim

Moses wrote extensively about the Father-Son relationship in Genesis chapters 1-5. The formation of humanity and the essence of spirit bestowed upon Adam and Eve reveal the Father-Son relationship. This section explores how mankind was created in the image of Elohim—not physically, but as spirit beings reflecting the Deity's plural-singular nature. Understanding Adam and Eve helps us understand the relationship between YAHWEH and Yahshua.

Let Us Make Man in Our Image

The Father and the Son are the same Spirit, yet Yahshua testifies to His own identity in the Father. Our natural minds want to argue this idea, and YAHWEH knew this. For me, He gave us Genesis 1:26 to help us understand this relationship. He gave Moses the story of Adam and Eve to show us the Father-Son relationship as Elohim.

> *Genesis 1:26-28: 'And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth. So Elohim created man in his own image; in the image of Elohim created he him; masculine and feminine created he them. And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.'*

When reading from Colossians 1:16, 'For by Him was everything created, that are in heaven, and that are in earth, visible and invisible,' we understand that 'Him' is the Only Begotten from the

Father. Because we cannot use the name Yahshua in the Old Testament, since the name for the Son was hidden, we must remember that the Only Begotten is the Son from the foundation of the world in the Elohim, 3.7 billion years ago; in the beginning, 4.5 billion years ago.

Notice that Elohim fashioned humanity in His likeness—the likeness of a plural singular 'Us.' His likeness represents His nature: a singular spirit that became a singular plurality, identified as the Only Begotten Son of that Holy Spirit. Moses' narrative teaches that Elohim's spirit became Father and Son, both a singular essence and a plural agent.

Understanding the Language of Genesis

Before we begin, I want to state that Genesis 1:26-29 remain prophetic and unfulfilled. Their fulfillment is found in Genesis 2. Let us open these scriptures and read what they say, not what we are taught to read. First, Genesis 1:26 indicates that the image of Elohim is expressed in the plural form 'Us,' and that His likeness is spirit, as a Father and a Son. Additionally, Elohim, a plural title for Elohim the Spirit, refers to 'man a spirit' in the plural as 'them.' In this same verse, Elohim grants dominion to 'them,' to 'us.' We want to view man in this light because we are told man is in His image; the image is the Spirit of plural us, so Elohim is speaking of spirit man, referred to in particular at this time. We see the whole man separated into two identities, one flesh and one spirit, in Genesis 5:3, likeness and spirit, respectively.

Second, in verse 1:27, 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 next phrase, indicating that He created man with a plural nature that encompasses both masculine and feminine aspects. In this way, He created the singular man spirit with a dual nature, comprising one masculine and another feminine aspect.

Verse 1:27 does not introduce a new concept; rather, it continues the thought from verse 1:26. The focus is on the man 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.

Spirit and Flesh

Genesis chapter one does not mention flesh. The first reference to flesh occurs in Genesis 2:7:

> *'And YAHWEH the Elohim formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.'*

This verse indicates that man's spirit gives life. Although our bodies are Homo sapiens, without the divine spirit that made Adam and resides within us, we would be nothing more than Homo sapiens animals with a different spirit. In that scenario, we would lack purpose and the desire to worship the true Spirit, and Elohim would have no need to seek us to fulfill this purpose; this goes

beyond merely feeling that there is something greater than ourselves.

> *Genesis 2:18-23: 'And YAHWEH through the Son the Almighty said it is not good that the man should be alone; I will make him a help meet for him. And YAHWEH through the Only Begotten Son caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs and closed up its place with flesh. And the rib which YAHWEH through the Only Begotten Son had taken from man, made he a woman, and brought her unto the man. And Adam said, she is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man.'*

These scriptures are simple. Just believe Moses's narrative: Elohim formed the woman's spirit and flesh, now a living soul, from Adam's rib — not from the dust, as Adam himself had been, but from what was already living and breathing in him. Spirit and flesh are inseparable; the feminine, as spirit, came from his own spirit and flesh. This pattern reflects the relationship between the Father and the Son — how the only begotten Son came forth not as a separate creation, but from the Father Himself."Genesis Chapter Five: The Pattern Continues

How can Adam, who is 'them ', fulfill the commission to replenish the earth if his flesh and spirit are singular, as he-them? In Genesis chapter one, everything is being recorded as 'seed reproducing its kind.' The original seed in the Father, the Son being the Spoken Word, is the image. The Spirit Son, whom we now know as Yahshua—YAHWEH the Almighty brought forth His seed after His kind: the Son of Elohim, a spirit begotten of the Holy Spirit Father, being that Word. "In the beginning, being the Word." How the Greek reads it, how John wrote it.

> *Genesis 5:2-3: 'Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam begat a son in his own likeness, after his image; and called his name Seth.'*

Adam and Eve were the first people to begin filling the earth with sons of God, and Eve derived her feminine essence from Adam's spirit. In this account of Adam's generations, the Only Begotten Son has Moses go back and record Genesis 1:26 and 2:21. Why? Because verse 5:2 reminds us that Adam and Eve are one image together; "image" is spirit.

The descendants of Adam and Eve are spirit and flesh from man and woman. Adam and Eve together produced flesh in their likeness, but also one image: the spirit, 'man.' They began as one image, and to produce one image, they must create life together. Just as the Father and the Son work as one and create as "us". The Holy Spirit, Father, and Begotten Son are one spirit, just as Adam and Eve are one—the Word as Father and the Word as Son. And the Son was begotten from the Holy Spirit and remained Holy Spirit.

The Conclusion from Genesis

Eve could not be a woman if she had not come forth from man. Likewise, the Son could not be equal to the Father if He were not part of Him, as Philippians 2:6 teaches: 'Who, being in the form of Elohim (Spirit), thought it not robbery to be equal with Elohim.' Paul is not speaking of the flesh, the Son of Man, but rather of the Spirit, the Son of Elohim. Please note: Eve's spirit was never cursed; her flesh was, as Adam's was. Therefore, their spirits are still equal. Just the same as Philippians 2:6.

Peter spoke of Eve's inner man in 1 Peter 3:4: 'But let the hidden man of the heart be, as the heart is not corruptible.' Peter said Eve was a son of Elohim. This is not surprising, as Adam named Eve's spirit woman, or, in transliteration, Eve's spirit is Feminine Man, and her heart is not corruptible, as Peter said.

For me, the argument that the Son of Elohim is possessed by YAHWEH means the Son was part of the Father. The Son was more than a thought—He was I will be of the I will be. You can have a God without the Son proceeding from YAHWEH, but you cannot have the Elohim, the Almighty One(s), Father and Son, that Holy Spirit, not another part of but the whole of.

This same pattern — Genesis 1:26-28 spoken as prophecy, Genesis 2:7 and 2:22 as its fulfillment — is developed further in a newer discussion in this collection, "The Genesis Story, Seen Differently," which traces it to Adam's own origin and corrects an older teaching of mine that Genesis 2 was a "restart" of a fallen prior generation. It was not. Adam is the first and only Son of Elohim, not a second attempt — what stands here about the Father and the Son is unchanged by that correction.

John Teaches the Fullness of the Deity

John's Gospel offers the clearest revelation of the Deity's nature. This section explores John 1:1 in depth, examining what it means that 'the Word was with Elohim, and the Word was Elohim.' We examine the relationship between 'in the beginning' and 'from the beginning,' see how John connects these teachings to Proverbs 8 and Exodus 3:14, and learn that the Word is not merely language but substance itself—the very essence from which all creation comes.

In the Beginning Was the Word

Before we explore John 1:1, let us review the Hebrew words that Moses wrote for Exodus 3:14: I AM THAT I AM. In Hebrew, these words are Ehyeh Asher Ehyeh, meaning 'I will be what I will be'. 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.'

John 1:1 in the Geneva Bible of 1560 AD states: "In the beginning was the Word, and the Word was with God, and the Word was God." Verse 2 continues: "The same Word was in the beginning with

God." Verse 3 states: "Everything came into being through it, and without it, nothing existed." The Geneva Bible got it correct: The Word in the beginning, "it," made all things; without "it," nothing was made. The Word, not Yahshua, brought the universe into existence. That Word is the Only Begotten Son, who made all things on earth and in its heavens.

I am persuaded that John drew his truth for writing John 1:1 from the revelation "I will be" and from Proverbs 8:19-35. John realized that Moses' introduction to Elohim in Exodus 3:14 is more than an introduction. Moses learned the meaning of the self-existing, and nearly fourteen hundred years later, John understands the title Elohim in its complete composition.

Understanding John's Use of "Was"

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, who is 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.

John's word choice reflects a more reasonable understanding of the Word's eternal essence, 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.

The Etymology of "Was": A Present Tense Reality

Let us explore the etymology of "was" to understand what John truly meant. "Was," derived from Old English *waes* and *waeron*, reflects the first- and third-person singular forms of *wesan*, meaning "to remain." This phrase derives from Proto-Germanic *wesanan*, 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 meaning "being" or "existence." Additionally, Gothic *wisan* means "to be." The word derives from the PIE root *wes-* (3), meaning "remain, abide, live, dwell," and has cognates in Sanskrit *vasati*, meaning "he dwells, stays," as well as a similarity to the word "vestal."

Wesan was a unique Old English verb that eventually evolved into what we now understand as the past tense of "am." However, historically, this word conveyed present, ongoing existence—not merely past tense.

The Goths spoke Gothic, an extinct East Germanic language. The Codex Argenteus, a 6th-century copy of a 4th-century Bible translation, is the primary source for Gothic and is notable as the only East Germanic language with a substantial corpus. The term *wesan* originates in Proto-Germanic and translates to "being" or "existence." From the fifth century BC to the fifth century AD, three

branches of the Germanic peoples developed this concept. For millennia, people have used the word *wesan,* or "was," to signify present-tense existence. This usage aligns perfectly with the revelations Elohim delivered to Moses.

Although we cannot change time, it can transform us. We must not allow time and humanity to distort the teachings of the Apostle John.

Connecting Exodus 3:14 to John 1:1

In light of these linguistic insights, Exodus 3:14 forms the foundation for John 1:1. "I AM," or in Hebrew "I WILL BE," affirms eternal present existence. The first verse of John in English reads, "In the beginning, the Word was with Elohim, and the Word was Elohim." However, what John actually wrote conveys this meaning: "The Word exists from the beginning"—a profound declaration of truth that embodies God's eternal nature.

The teachings of John and Moses complement one another. Throughout his epistles, John asserts, "This Word exists in the beginning alone," as his interpretation of John 1:1. This intimate relationship highlights divine revelation throughout Scripture, reinforcing the notion that God's identity is inseparably connected to that Word. As we examine these teachings, it becomes clear that understanding this fundamental truth is essential to fully appreciating the depth of faith and existence.

What John Understood

What I think John understood is this: only the Word is "I will be that I will be"—this is the eternal, self-existing. " I will be" is YAHWEH, and "I will be" is Yahshua. This makes "I will be" the Elohim, always present with humankind. Moses never saw the "I will be" as Yahshua. This concealment of the Savior is the mysterious relationship until Matthew 13:35: 'I will utter things which have been kept secret from the foundation of the world.'

Proverbs 8:22-30: The Word be with Elohim and be Elohim.

John teaches that the Word is Deity and a substance, a being—not merely words written on a page or spoken over the airwaves. The Word is more than the theology of logos, a mind of wisdom. This Word, as John teaches, is the Deity with YAH and is literally YAH. YAH carries the titles Elohim, Father, Son, and Holy Spirit. Not three things but one unity of Word.

Despite how we want to hold to our traditional thinking, John did not say in John 1:1 and 1:2 that Elohim was in the beginning with the Word. In John 1:2, he makes this point by telling us that the Word existed; it lived [be] in the beginning with Elohim. John did not say Elohim was in the beginning with the Word. The Word came first in both verses 1:1 and 1:2.

1 John 1:1-2: '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, concerning the Word of life.

For the life was made manifest, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us.'

When we read what John said, it sounds to me like he said the Word is eternal life, and that eternal life was manifested; notice John said, "we have seen it." YAH is "I will be", the ever-present Spirit, the Word as the Spirit which made all things on earth and in earth's heaven. This Word, which exists in the beginning—this eternal present reality—became flesh at the appointed time.

Tyndale Got It Right

William Tyndale was the first to translate the Bible directly from Greek and Hebrew into English. His translation served as the basis for the King James Version.

Here's how Tyndale translated John 1:1-5:

"In the beginning was the Word, and the Word was with God: and the Word was God. The same was in the beginning with God. All things were made by IT, and without IT nothing that was made was made. In IT was life, and the life was the light of men, and the light shined in the darkness, but the darkness comprehended it not."

Notice Tyndale used "It" instead of "him."

Why? Because Tyndale, working from the original Greek, recognized that Logos (Word) is grammatically neuter, not masculine. The Word is not a person separate from Elohim. The Word is Elohim's substance, essence, and very being.

Various translators changed "it" to "him," and that small change has led to centuries of confusion. People began to think the Word was a separate person standing alongside God. But that's not what John is saying.

The Word is the substance that became Spirit. From that Spirit, the Father and the Son came forth.

Three Witnesses in Heaven and Earth

> *1 John 5:7-8: 'For there are three that testify: the Spirit and the water and the blood; and the three are in agreement.*
>
> *1 John 5:7-8 (KJV): 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.'*

A word of honesty about these verses. The words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" are not found in the early Greek manuscripts of John's letter. They first appear in Latin writings near the end of

the fourth century, and they entered our English Bibles through Erasmus's Greek New Testament of 1522, which the King James translators followed. They are widely believed to have been added to support the doctrine of the Trinity.

Even so, notice what the added words actually say: "these three are one." They do not describe three persons standing side by side; they describe one. Read on their own terms, the addition fits the unity of the Word better than the doctrine it was meant to support. I use these words only to illustrate that unity, and my teaching does not rest on them. It rests on what John certainly wrote: the Spirit, the water, and the blood bear witness, and the three agree as one.

Looking closely into John's thought as he expressed the nature of Messiah Yahshua. John says three testify; they are one identity. John goes on with his thought. He is telling us how to understand Matthew 28:19. There are three bearing witness in earth; these three agree in unity. The three things agreeing in earth: His body, the Spirit as the Only Begotten Son, the water as the working of the Word, and the blood as the Son of Man (John 1:14). These three agree in the One in heaven. The title Holy Spirit identifies its work as the Father's and the Son's, as the Holy Spirit is presented to us in masculine terms; we see John distinguish this in 1 John 5:11-12 and in the Son of Man in John 1:1.

John laid the foundation for this witness in the opening words of the same letter. In 1 John 1:1-4, he writes of the Word of life, which the apostles heard, saw with their eyes, looked upon, and handled with their hands. That eternal life was with the Father and was manifested unto us, and John says, "we have seen it, and bear witness." The witness in 1 John 5 is the same as in 1 John 1: one Word, made manifest in the flesh. (The Appendix sets 1 John 1:1-4 side by side in five early English translations.)

In the Beginning and From the Beginning

Because the Holy One showed Himself to the Apostles, they now had the key to the mystery from the foundation. Understanding the mystery of who He is will help a person distinguish between the phrases 'from the beginning' and 'in the beginning.' The phrase 'in the beginning' refers to the Holy Spirit Elohim before Its works of creation. Somewhere in time, near the early creation of our solar system, before Earth's foundation or beginning, the era 'in the beginning' begins, marking the start of the Father-Son relationship. 'From the beginning' is the era when Earth began to be formed.

John recognized the language scheme in Proverbs, provoking him to teach John 1:1.

Most importantly, he saw the phrase 'in the beginning' as meaning 'before the beginning.' The inception of our solar system is the work of old by Elohim—the Word was, existed, and lived. This letter from John helps us understand our relationship with our Creator.

Why the Title Holy Spirit for Baptism?

Matthew 28:19 commands baptism 'in the name of the Father, and of the Son, and of the Holy Spirit.' Yet Acts 2:38 shows baptism 'in the name of Yahshua.' This section resolves this apparent contradiction and explains the relationship between the Father, Son, and Holy Spirit as three operations of the one Deity. We discover that the name YAH encompasses all three titles, and that the Holy Spirit is not a third person but the means by which the Word relates to creation as Father and as Son.

The Three Operations of the Deity

Three Old Testament verses use the title Holy Spirit: Psalms 51:11, Isaiah 63:10, and Isaiah 63:11. These verses speak of the Father as the Holy Spirit. This is true—the Holy Spirit is a Father. We ask ourselves this question: if the Holy Spirit is the Father as one entity, did YAHWEH separate the Father and the Holy Spirit in His commandment in Matthew 28:19, 'Go ye therefore, and teach every nation, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit?'

John answers in 1 John 5:1 and 7-8. Looking closely at John's thought,

1Jn 5:1 “Everyone who believes that Jesus is the Christ has been born of Elohim, and everyone who loves the one [YAHWEH the Father], [They] love whoever has been born of Him [Only Begotten Son].” How are we born of Elohim? Through the living water of the Word. We have a spirit birth, as did the Only Begotten Son of Elohim (Proverbs 8:24).

1 John 5:7-8 says three bear witness; they are one identity.

John said that the Word is Spirit, Father and Son, and that the Word became flesh. I will be that I will be. The eternal Father cannot exist if He were not that Word, as John 1:1 says: “And the Word I-BE,” with “And I BE Elohim.”

The Name Within the Messenger

Matthew 28:19 asks why we are baptized in the name of Yahshua for the Father, the Son, and the Holy Spirit. The short answer is that in these three titles- the Father, the Son, and the Holy Spirit- we receive salvation. The name ‘YAH’ for all three of the one thing. Yah-shua, YAH-WEH, and YAH the Holy Spirit. Matthewis presentation reveals the Godhead: Father and Son as the Word.

> *Exodus 23:20-21: 'Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.'*
>
> *Colossians 2:9: 'For in him dwells the fullness of divinity bodily.'*

The Holy Spirit as Embodiment

Holy Spirit is the embodiment of the Word. That Word is not a spirit but a substance that expresses itself as a Spirit. The Word did not create the Holy Spirit; rather, the Word extracted itself or begat Spirit, much as the Father begot the Son. The same process by which a son of God is born of the Word. Ecclesiaties 1:9-10.

John was specific: In the beginning was the Word, and the Word was Elohim. If we are honest, we do not want to accept what John said. It does not sit well with our religious doctrine. Moreover, we cannot quantify that idea, so we will not accept it—we reason it, Same as Eve.

We know the Word is substance. It has no form, and we cannot understand it. We have two references to this substance revealing to us the Word:

> *Proverbs 8:21: 'That I may cause those that love me to inherit substance; and I will fill their treasures.'*
>
> *Hebrews 11:1: 'Now faith is the substance of things hoped for, the evidence of things not seen.'*

Acts 2:38 is the realization of Proverbs 8:21: “You shall receive the gift of Elohim,” the substance of what He is, which is Word.

Hebrews 11:3 reveals: 'Through faith we understand that the Word of Elohim framed the worlds, so that things that are seen are not made of things which appear.' This substance we call faith made the worlds. What we see, even what science tells us, does not exist as we think it does. It exists by this substance.

The Return: When the Two Become One Again

This section carries the mystery of the Father and Son forward to its end. If Genesis showed us how one Spirit became a Father and a Son, and how that same pattern was pressed into Adam and Eve as masculine and feminine, then Paul’s letter to Corinth shows us the return—the moment the two-fold is back into the One, and every joint-heir is drawn into that same fullness.

Let me add a thought to what we have already discovered. If Genesis 1:26-27 shows the one Spirit becoming a plural ‘us’—Father and Son, masculine and feminine—then we should expect Scripture to show us the reverse as well: the two becoming one again. Paul gives us exactly that in his letter to the Corinthians.

> *1 Corinthians 15:28: ‘And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that Elohim may*

> *be all in all.'*

Notice its shape. The Son's eternal body comes fully under the Father—the same Spirit submitting to itself, the two who were separated in Genesis returning to the One. This is not the Son ceasing to be, any more than Eve ceased to be when Adam called her 'bone of my bones, flesh of my flesh.' It completes a pattern that was there from the beginning.

Holy Means Whole

I want to pause on one word here, because I believe it carries more weight than we usually give it. The English word 'holy' comes from the Old English hālig, and that traces back through the Germanic languages to a root, hailaz, meaning whole, uninjured, healthy. It is the very same root that gives us the words 'whole' and 'health' today. Holy and whole are, at the root, the same word.

This matters because right now, this body of clay holds a spirit of dust, born of Word and, in part, Holy Spirit; not Holy, as it is incomplete, yet Holy in the same essence. To that extent, we are not whole. We have received, as Paul says, the earnest of the Spirit (2 Corinthians 5:5), a token, a down payment—the earnest of our inheritance until the redemption of the purchased possession (Ephesians 1:14). We are eating what Revelation calls the hidden manna (Revelation 2:17), being fed the Word a portion at a time, but we have not yet received the whole of it.

> *Colossians 2:9-10: 'For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.'*

Complete—whole—but 'in him,' not yet in us. That is our position, not yet our possession.

That Elohim May Be All in All

This is why I believe 'that Elohim may be all in all' means more than Christ's own submission. I believe it describes the moment every born-again spirit stops being partial and becomes Holy Spirit in the full sense of the word—whole, complete, no longer carrying a token but possessing the fullness itself. The natural spirit that received the earnest in this life is, in that day, the same Spirit as the Father and Son, in fullness. All—every redeemed spirit—in all—the one complete Spirit that has always existed. The two becoming one is no longer just Father and Son; it is Father, Son, and every joint-heir drawn into the same wholeness.

The Bride and the Elder Brother

This relationship shifts because of it. Now, the church is the bride—feminine in spirit, waiting, being made ready (Revelation 19:7). But Scripture already tells us what Yahshua becomes to us once that wholeness comes: not merely a bridegroom, but the firstborn among many brethren (Romans 8:29). The feminine-in-relation-to-the-Father standing is the condition of the not-yet. Once we are whole, the relation is no longer bride and groom, but brethren under one Father—a

real change of standing, not just a change of title.

What Remains Hidden

Even so, I do not believe we will ever see the Word itself—not even in that day. The substance from which everything was made, the faith that is the substance of things hoped for (Hebrews 11:1), and the treasure Proverbs 8:21 speaks of—this remains unseen. Scripture already tells us this now:

> *John 1:18: 'No man hath seen Elohim at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.'*

And of the Father Himself:

> *1 Timothy 6:16: '...dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.'*

I see no reason this changes in eternity. We will always see the Word through the Father. Even whole, even complete, even Holy Spirit in the fullness of it—we will see Him only as He is shown to us, forever.

Conclusion

This final section brings together the threads of our study. We have explored the divine name YAHWEH, examined how the Father and Son relate as one Spirit within Elohim, discovered that mankind was created in this same image, and learned that the Word is not merely language but the substance from which all things come. The mystery is revealed: the Word that existed from the beginning is both Father and Son, one Spirit expressed in relationship to creation.

Throughout this study, we have examined scriptures that reveal the nature of the Deity. We began with the question of who Elohim spoke to when He said, 'Let us make man.' We discovered that the 'us' refers to the Father and the Only Begotten Son, both being the same Spirit yet distinct agents in their roles and relationship.

We learned that YAHWEH is not just a title, but the name revealed to Moses, meaning 'I will be what I will be'—the eternal, self-existing substance. This name encompasses both Father and Son, as YAH is the root meaning 'I will Be.' Yahshua carries this same name, meaning 'I will be salvation.'

Scripture reveals that before the foundation of the earth, the Only Begotten Son was brought forth from the Father. This is not creation but begetting—the Son came forth from the Father's essence. Proverbs 8 testifies to this, Hebrews 1 confirms it, and John's Gospel illuminates it: 'In the beginning be the Word, and the Word be with Elohim, and the Word be Elohim.'

We discovered that mankind was created in this same pattern. Just as Eve came forth from Adam yet remained distinct while being one with him, so the Son came forth from the Father. Genesis 5:2 calls Adam and Eve together 'Adam,' illustrating the plural-singular nature of the image of Elohim.

The Holy Spirit is not a third person but the title for how the Word relates to creation. The Father is Spirit, the Son is Spirit, and the Holy Spirit embodies and expresses the Word toward us. These are not three separate beings but three operations of the one Deity—the Elohim, the Mighty One or Ones, That Word.

The word “person” itself is worth setting aside deliberately, not merely avoiding by habit. Latin persona originally meant a theatrical mask or a legal role — the part an actor played or the capacity in which a man acted before the law — not a distinct center of personality as the word is heard today. Tertullian was the first to pin “one substance, three personae” together around the turn of the third century, likely reaching for that older sense of role rather than anything resembling a separate self. The Greek-speaking East had its own version of the same problem: hypostasis originally meant almost the same thing as ousia, substance, so when Eastern bishops spoke of three hypostases, Western ears heard three substances — three gods; when Westerners spoke of one substance, Eastern ears heard Sabellius all over again. It took the Cappadocian fathers’ decades of careful redefinition, through the 370s and 380s, before hypostasis and ousia could even be pried apart enough to function as two distinct terms. The vocabulary was never settled wisdom that later got misread. It was a patched-together compromise that confused people in the decade it was coined, and it has drifted further from its original sense ever since—which is reason enough to reach for a plainer word, identity, instead.

I am not arguing for trinity nor oneness doctrines, which are human attempts to quantify the mystery. I argue that we must let Scripture interpret Scripture. The Word itself reveals that Father and Son are one Spirit, distinct yet of the same essence, as Scripture teaches. This truth was hidden until Matthew 13:35, when Yahshua said, 'I will utter things which have been kept secret from the foundation of the world.’

My hope is that you will not take my word for these things but will allow Holy Spirit to reveal this truth to you. Prove all things, as Paul commanded. Let Scripture interpret Scripture. Remember the words of Yahshua: 'If you have seen me, you have seen the Father.' For he who has the Son has the Father, and they are one—not in the sense that human theology teaches, but as the Word itself reveals.

May the Holy Spirit guide you into all truth as you continue this journey of understanding. The mystery is deep, but it is not hidden from those who seek with sincere hearts. As Proverbs 8:17

promises: 'I love them that love me; and those that seek me early shall find me.'

Appendix

This study leans on how five early English translations render two passages: John 1:1-3, discussed above under “Tyndale Got It Right,” and 1 John 1:1-4, the foundation John lays in the opening of his letter for the three witnesses of 1 John 5:7-8 (see “Three Witnesses in Heaven and Earth”). Set side by side, four centuries and several source-language traditions apart, they agree far more than they differ.

(w) Wycliffe, 1382. (p) Purvey-Wycliffe revision, 1395. (t) Tyndale, 1534, with variant readings from his 1526 edition noted in brackets. (g) Geneva Bible, 1599. (k) King James Version, 1611 to 1769.

1 John 1:1-4

1:1

(w) 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;

(p) That thing that 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;

(t) That which was from the beginning [declare we unto you], 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.

(g) 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,

(k) 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;

1:2

(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.

The Gospel of John 1:1-3

1:1

(w) In the beginning was the word, that is, God's Son, and the word was at God, and God was the word.

(p) In the beginning was the word, and the word was at God, and God was the word.

(t) In the beginning was the [that] word, and the [that] word was with God: and God was the [that] word.

(g) In the beginning was the Word, and the Word was with God, and the Word was God.

(k) In the beginning was the Word, and the Word was with God, and the Word was God.

1:2

(w) This was in the beginning at God.

(p) This was in the beginning at God.

(t) The same was in the beginning with God.

(g) This same was in the beginning with God.

(k) The same was in the beginning with God.

1:3

(w) All things were made by him, and without him was made nought, that thing that was made.

(p) All things were made by him, and without him was made nothing, that thing that was made.

(t) All things were made by it, and without it, was made nothing, that was made [made was].

(g) All things were made by it, and without it was made nothing that was made.

(k) All things were made by him; and without him was not any thing made that was made.

End of Section I

SECTION II

The Genesis Story, Seen Differently

A Shift in the Telling, Not a Departure From It

A Discussion Document — Offered for Study and Conversation

> *"The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun... it hath been already of old time, which was before us" — Ecclesiastes 1:9-10*

Brian Neill, edited December 2025, Sept 2026 with Claude.ai and Grammarly.ai

A Shift, Not a Departure

This study did not start as a finished position. It started the way most of what is in this collection starts — as a conversation, tested against Scripture as it unfolded rather than announced from a distance. I want to say plainly, up front, that what follows moves my own earlier teaching forward rather than setting it aside. I have taught before that Genesis 2 was a "restart" — a new generation of sons of God replacing an earlier, fallen one. I no longer believe that, and I want to say so clearly rather than let the older language stand unspoken alongside the newer. What I did teach correctly, and still hold to without change, is that Satan made himself a beast of the earth to intercept Elohim's plan for Adam and Eve. Where I was wrong was in thinking that plan had already run once before and failed. It had not. Adam is not a second attempt. He is the first.

I also want to state that my teaching that spirit—man was made first, before the flesh —still holds, but not in the same context. The spirit-man is, first and foremost, the only interest in Elohim's mind. As Genesis 1:26 clearly states, "made in our image" is spirit, the spirit man. No mention of flesh in that thought.

Everything in this document builds on two studies already in this collection, "One Spirit, Two Identities" and "Understanding the Messiah: A Journey into Christology," and it does not contradict either one at the root. It sharpens a few places where I had not yet worked the thought all the way through. I will say where those places are as we come to them.

This is offered the same way "Who Are the Twenty-Four Elders?" was offered — for testing, not as a closed conclusion. Where Scripture speaks plainly, I will say so. Where it does not, I will say that too, and offer a reading rather than a demand.

Before I go further, I want to name the reading most of us already carry into this text, since it would not be fair to slide past it. Most were taught, and many still hold, that Elohim formed Adam directly and completely in a single moment — full grown, fully formed, with no mother of any kind and no one else on the earth before or around him. That is not quite "from nothing," whatever the popular phrasing says — Genesis 2:7 is plain that the material itself was the dust of the ground — but it is instant, and it is alone. I am not setting that reading aside lightly, and I will not spend this study arguing against it directly. But it is the reason Part V goes looking at what the ground itself has kept: Cheddar Man's ten thousand unbroken years, Göbekli Tepe raised a thousand years before farming existed anywhere nearby, three hundred thousand years of our own kind's bones already in the record. A single man appearing complete a few thousand years ago, with nothing else on the earth before him, has nowhere to put any of that. I would rather let the evidence itself raise the question than argue the point outright.

A Note on This Collection: This study is one of three that grew up together — alongside "One Spirit, Two Identities" and "Understanding the Messiah: A Journey into Christology." They were built in conversation, not all at once, and a later study sometimes refines or corrects an earlier one. When that happens, I've left a dated note in the spot rather than silently rewriting what came before.

Quick Reference

Element	This Discussion's Reading
Genesis 1:26-28	A prophecy of Adam's making, spoken in advance — the same device Proverbs 8:31-35 uses for the Messiah
Genesis 2:7 and 2:22	The prophecy's fulfillment — Adam and Eve actually made, within the same sixth day
Genesis 1:24, "beast of the earth"	A separate, pre-existing population — not Adam, not a failed first Adam, but Satan's crossbred line
Adam	The first Son of God — not a restoration of an earlier one
The last Ice Age (c. 11,700 years ago)	The judgment Jeremiah 4:22-29 describes, falling on that pre-Adamic line, not on Adam
This document's status	Offered for discussion — not doctrine, not final

Part I. The Two Tellings

Solomon did not stand at the world's beginning, yet Proverbs 8 speaks in the first person as though someone did. "YAHWEH possessed me in the beginning of His way... when He prepared the heavens, I was there... then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him" (Proverbs 8:22, 27, 30). This is the Only Begotten Son, speaking

through Solomon's pen eight hundred and fifty years before He walked the earth as Yahshua — a point this collection has already made at length in "One Spirit, Two Identities."

What matters for this study is what happens next in the same chapter, without so much as a break. Proverbs 8:22-30 is the ancient record — the Son present at the earth's forming. Proverbs 8:31-35 turns, in the same breath, into prophecy: "My delight was with the sons of men... hear instruction... blessed is the man that heareth me, watching daily at my gates... whoso findeth me findeth life." Those four lines sat unfulfilled for eight and a half centuries until they were answered — Luke 1:68-69, John 14:15, John 14:21, and Mark 8:35 — the four fulfillments this collection has already traced under "Four Prophecies Fulfilled." One chapter carries both an ancient record and a prophecy riding on its back, fulfilled centuries later in the Gospels.

Genesis 1 does the same thing, only the gap between prophecy and fulfillment closes from centuries to a few days or hours. Genesis 1:1-25 is the ancient record — the same era Proverbs 8:22-30 describes: the earth's foundation and the long ages of its forming, water arriving some 3.7 billion years ago, the Only Begotten Son at work upon it "from the beginning." Then, without a chapter break, Genesis 1:26-28 turns the same way Proverbs 8:31 turns:

> *"And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth... So Elohim created man in his own image, in the image of Elohim created he him; male and female created he them. And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" — Genesis 1:26-28*

That is not a record of something already accomplished earlier in the chapter. It is an announcement of something still to come — the same device Proverbs uses, compressed. Genesis 2:7 and 2:22 are where it is kept; these two events are likely separated by 30 years.

The Young's Literal rendering of Genesis 2:4 makes the seam between the two tellings almost impossible to miss: "These are births of the heavens and of the earth in their being prepared, in the day of YAHWEH Elohim's making earth and heavens." That is Proverbs 8:22-30 in Moses's own hand — the earth's long preparation, not a single day. Ecclesiastes 1:9-10 gives the principle that makes sense of why the same ground gets covered twice: "The thing that hath been, it is that which shall be... there is no new thing under the sun." The pattern set at creation — record, then prophecy, then fulfillment — is the same pattern Genesis itself runs on one chapter later, and it is the same pattern this collection has already found running through the seven church ages: truth given, not all at once, but line upon line, a dispensation understood only as far as its own age could bear it.

I am not ruling out a further layer beneath this one—that the six days themselves may also serve as a template for six thousand years of salvation history, from Adam to the Millennial Kingdom, as

2 Peter 3:8 and Hosea's "third day" language suggest. That thought is still unfolding, and we have a chart on it in our "God's Time" Kindle, Apple ebook, and paperback. What this Part establishes is narrower and, I think, stands on its own: Genesis 1:26-28 is prophecy, not narrative, and Genesis 2:7 and 2:22 are where it comes to pass.

Part II. Adam, the First Son of God

Genesis 1 never mentions flesh in the present tense; it speaks in prophecy. The first time flesh enters the account is Genesis 2:7:

> *"And YAHWEH the Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" — Genesis 2:7*

Spirit and flesh arrive together in that verse, not as two separate events on two separate timelines. The spirit is not something poured into a body that was already there waiting — it is not correct to say the spirit is merely "in" Adam the way water is in a cup. Man becomes a living soul in the same breath the dust is formed. Spirit and flesh are inseparable from the moment Adam exists.

Genesis 1:26-27's "Us" and "them" is not a separate population — it is Adam himself, spoken of in advance, both masculine and feminine in one undivided spirit, because Eve had not yet been set apart from him:

> *"And YAHWEH through the Son the Almighty said, It is not good that the man should be alone; I will make him a help meet for him... And YAHWEH, through the Only Begotten Son, caused a deep sleep to fall upon Adam... and the rib which YAHWEH, through the Only Begotten Son, had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" — Genesis 2:18-23*

Eve's feminine spirit came out of Adam's own spirit the same way her flesh came out of his rib — not a new creation alongside him, but a division of what had been one. This is why Genesis 5:2 can still call them, together, "Adam": "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." And it is why Genesis 5:1-3 can then distinguish likeness from image with real precision:

> *"In the day that Elohim created man, in the likeness of Elohim made he him... And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth" — Genesis 5:1, 3*

Likeness, here, is flesh — Seth resembles his father's body the way any son does. Image is spirit — the Elohim-image passed to Seth because it was actually there in Adam to pass on. That is the

whole weight of the distinction, and it only holds if Adam's own image-spirit was genuinely his first, not something waiting in an older population for him to inherit.

This holds up biologically as well as textually: every child carries roughly half their DNA from each parent, not just from the father's line, with the mother standing outside it. Seth carrying Adam's likeness was never merely paternal inheritance — Genesis 2:24's "one flesh" shows up again, literally, in the son the two of them made together.

A Note on the Masculine and the Feminine

Because the undivided Adam-spirit of Genesis 2:7 held both natures before Genesis 2:22 divided it, a fair question follows: does this mean the Holy Spirit itself has a feminine side? I want to be careful here, because this collection has already worked out, in "One Spirit, Two Identities," that the Father and the Son are the Holy Spirit — one Spirit, two distinguishable identities, not three persons and not a genderless abstraction either. The Son operates as the lesser in position — "I do always those things that please the Father" — while remaining fully equal in nature with the Father, the same relationship Philippians 2:6-8 describes: "Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: but made himself of no reputation." It is in that same lesser-in-operation position that the Son nurtures — Isaiah pictures YAHWEH comforting Jerusalem "as one whom his mother comforteth," dandled upon her knees (Isaiah 66:12-13) — and it is in that same position that the Bride, the born-again man, stands toward the Bridegroom as the weaker vessel, feminine in spirit relative to Him. None of that requires the Godhead itself to be gendered. It describes a relationship of position — Father and Son, Bridegroom and Bride — using the same masculine-and-feminine language Genesis 2:7 already uses for the undivided Adam-spirit, because it is the same pattern showing up twice: once in how Adam and Eve were made, and once in how the Son relates to the Father and to us.

Part III. The Beast of the Earth

Genesis 1:24 names something Genesis 2 never claims for Adam:

> *"And Elohim said, Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind: and it was so" — Genesis 1:24*

This is Homo sapiens—a real, physical population, reproducing after its kind under the same laws of reproduction Genesis 1:11 already put in place, existing long before Adam is ever named. Genesis 2:19 confirms these creatures were not freshly spoken into being at the moment Adam meets them: "And out of the ground YAHWEH Elohim formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." Adam names them. He does not watch them appear.

Satan cannot create a human. He can crossbreed one. What this collection has taught for some time — and what this study keeps rather than revises — is that Satan made himself a beast of the earth specifically to get ahead of Elohim's plan for Adam and Eve, corrupting this pre-existing population with a spirit-nature in his own likeness rather than Elohim's. Jude names exactly this kind of intrusion:

> *"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our Elohim into lasciviousness, and denying the only Sovereign Elohim, and our Sovereign Yahshua Messiah" — Jude 1:4*

One of those men—two-legged, wise enough to engage in conversation, and already near the garden—is the beast of the earth that seduced Eve and fathered Cain. This explains why Cain can be religious yet remain ignorant of Elohim: he stands before YAHWEH, argues with Him, and is still rejected, because a nature modeled after Satan can imitate worship without truly knowing the One it mimics. When Eve sinned, Adam sinned voluntarily to stay with her, and both became fallen for the first time—not restored to an earlier state but newly lost—as Romans 5:12 states: "By one man sin entered into the world, and death by sin." This verse makes sense only if Adam truly was the first to possess life and then lose it. Cain's lineage was never alive in that sense from the start—it couldn't introduce death like Adam because it had nothing to lose.

This is also where Matthew 13's wheat and tares reach further back than the church age it is usually read against. Two lines, both real, planted together from the very beginning, growing side by side until the harvest sorts them — not a parable invented for Yahshua's own generation, but a picture of something already true in Eden.

One Iniquity, Not Two

It is worth being precise here, because Genesis 6's later corruption — the "sons of God" and "daughters of men" crossbreeding that provoked the Flood — is not the same problem as Cain's. Noah's own line, through Adam and Eve's other ten named sons in Genesis 5, did not carry Cain's inherited "iniquity of mind" — the corruption that came specifically from his actual father. What they carried was an ordinary human mind, one that could still be beguiled, the same way Eve herself was beguiled, without being iniquitous by nature the way Cain's line was. Psalm 51:5 — "Behold, I was shapen in iniquity; and in sin did my mother conceive me" — describes the universal human condition after the Fall, but it is not the same category as the deeper, inherited corruption running through Cain's actual fatherhood. Temptability is one thing. An iniquity of nature from a false father is another.

What the Judgment Answers

Jeremiah 4:22-29 describes a judgment on exactly this population — not on Adam's own line, but on the corrupted one already spreading across the earth: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light... I beheld, and, lo, there was no man... For thus hath YAHWEH said, The whole land shall be desolate." "Without form, and void" is tohu wa-bohu, the same rare paired phrase Genesis 1:2 uses — occurring in only one other place in the entire Hebrew Bible, Isaiah 34:11. That judgment is the last Ice Age, which science dates to an end around 11,700 years ago. The Garden is prepared and Adam and Eve are set in it on the far side of that same judgment — not because an earlier generation of sons of God had fallen and needed replacing, but because the field Adam was given dominion over had already been cleared of what Satan had planted in it first.

Part IV. Three Histories, One Chapter

Readers have told me plainly that two things in this document haven't been brought together clearly enough: the ancient record laid out in Part I and the judgment I named only in a single paragraph at the end of Part III. Those are not two separate ideas sitting side by side. Genesis 1 is carrying three histories in one chapter, and I want to slow down here and walk through each of them in its own right before showing how they fit together as a single, unbroken account.

A Word Before We Begin

Before laying this out, I want to answer an objection honestly rather than let it sit unaddressed, because someone will raise it. Reading six days as six thousand years, the objection goes, asks more of 2 Peter 3:8 than the verse itself gives — Peter's "one day is with the Sovereign as a thousand years" answers scoffers questioning the delay of Yahshua's return, not offers a key to Genesis 1, and a comparison like that can be as loose as an ancient writer's rounded "a million men" in a battle that held nowhere near that many. That caution is fair as far as it goes. Peter is quoting Psalm 90:4, and his stated purpose in the moment is patience under delay, not creation chronology — I would rather say that plainly than pretend the verse forces the conclusion by itself.

But the connection is not something manufactured to make a chart work. The Epistle of Barnabas, written around 130 AD — before the New Testament canon was even finally settled — reads the creation week's six days plus a Sabbath rest as six thousand years of labor followed by a thousand-year rest, almost word for word what this document and its companions hold. Papias, Methodius, Lactantius, Theophilus of Antioch, Tertullian, Melito, Hippolytus, and Victorinus of Pettau held some form of the same reading in the two centuries after him — this was close to the mainstream early-church reading of Genesis 1's own shape, not a modern invention. None of it claims the day or hour Yahshua said no man knows (Matthew 24:36); it claims the season, the same distinction

Matthew 24's own fig tree makes three verses later (Matthew 24:32-34). I have laid this argument out more fully in "How Truth Moved Through the Seven Church Ages," and mention it here only so History Three below does not stand on an unexplained foundation.

The same reading appears independently in Jewish tradition and rests on the same verse. The Talmud (Sanhedrin 97a, also Rosh Hashanah 31a) records Rav Kattina's teaching: "Six thousand years shall the world exist, and one [thousand], it shall be desolate" — drawn from Psalm 90:4, the same verse Peter himself draws on. Tanna devei Eliyahu divides those six thousand years further: two thousand years of desolation, two thousand of Torah, two thousand of the days of Messiah, with the seventh millennium standing as the world's own Sabbath rest. Two traditions, Christian and Jewish, arrived at the same reading of the same verse without either one depending on the other.

History One — The Ancient Record

Please see the chart that accompanies the three Histories, further below in this chapter.

Genesis 1:1-2 opens on an earth already existing — formed, then found without form and void, the deep already there, darkness already on the face of it. Proverbs 8:24-29 gives the same era from Wisdom's own vantage point, the Only Begotten Son present before the mountains were settled and before the depths were established, as Part I of this document already lays out at length. This is the long history behind the text before the six days ever begin—the same era when water arrived on this earth some 3.7 billion years ago, as Part I reads. None of this earth's long formation belongs to Adam's own history. It is what was already there when his history starts.

History Two — The Judgment

The state Genesis 1:2 describes—"without form, and void," tohu wa-bohu in Hebrew, a rare paired phrase that occurs only once elsewhere in the Hebrew Bible, Isaiah 34:11—is not a neutral description of raw material waiting to be shaped. It is the language of judgment. Jeremiah 4:22-29 uses the same paired phrase for an actual judgment scene: "I beheld the earth, and, lo, it was without form, and void… I beheld, and, lo, there was no man… For thus hath YAHWEH said, The whole land shall be desolate." Part III of this document already identifies who that judgment fell on — not Adam's own line, which did not yet exist, but the corrupted beast-of-the-earth population Satan had crossbred ahead of Elohim's plan. That judgment is a real, dated event: the last Ice Age, which the geological record places at an end around 11,700 years ago — a documented climate catastrophe closing out an era, not a single verse doing all the work by itself.

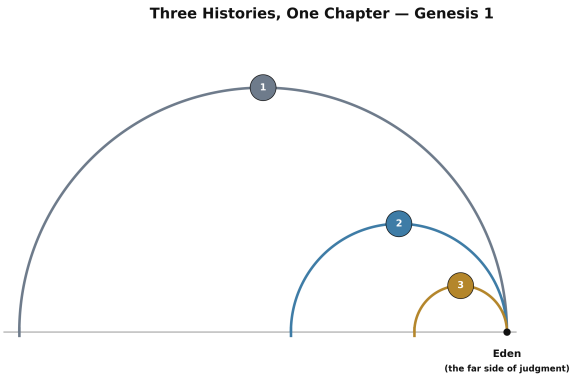
History Three — Eden's Formation

Genesis 1:3, "Let there be light," does not continue the judgment described in verse 2. It is the reversal of it — an overlay of restoration laid on top of the very state verses 1 and 2 already describe, not a fresh start from nothing. I read the Spirit's "moving" over the waters in verse 2 as the beginning of that reversal, the Ice Age's own long melting getting underway. The actual climate record favors something sudden rather than gradual — the leading proposals point to a fragmenting comet or a meltwater pulse disrupting ocean circulation, either of which brings an abrupt end rather than a slow warming (see Part V, "What the Ground Remembers," for the dating itself) — which fits a command as decisive as "Let there be light" far better than a gradual process would. Picture a cold morning with snow still on the ground: the sun begins to rise, but a heavy fog forms first, and the light stays dimmed until it burns off. Something like that, I believe, stood between the earth and the light in these opening verses.

It may also be that "earth" here has the same flexibility it does elsewhere in Scripture. Daniel 8:5 speaks of "the whole earth" in a context that nearly everyone understands as the known regional world, rather than the literal globe. This is the very region of Mesopotamia where the Garden of Eden was located, where Noah's sons' descendants settled, and which Alexander the Great conquered. If "earth" has that same flexibility in Genesis 1, then the six days — six thousand years — may describe the preparation of Eden's region, rather than the entire planet at once. That region needed to develop a stable, mild climate, neither too hot nor too cold, since Adam and Eve went through the entire year without needing clothing.

One Chapter, Three Histories

Three histories, then, inside eleven verses: the earth's own long forming, standing behind the text before it opens; the judgment that left it "without form, and void"; and the six-day, six-thousand-year restoration that prepared Eden on the far side of that judgment, for Adam, the first Son of Elohim, to be set in. The chart below lays out how the three relate — each one nested inside the timeframe of the one before it, and all three landing in the same place.



1 **History One — The Ancient Record**

Genesis 1:1-2 | Proverbs 8:24-29

Earth's deep past — the long ages already behind the text when it opens.

2 **History Two — The Judgment**

Jeremiah 4:22-29 | Genesis 1:2

The last Ice Age, ~11,700 years ago — judgment on the corrupted beast-of-the-earth line.

3 **History Three — Eden's Formation**

Genesis 1:3–2:7

Six days / six thousand years — Eden's own region prepared on the far side of that judgment.

Three histories, one chapter — each one landing at Eden, on the far side of judgment.

Part V. What the Ground Remembers

A framework like this invites an honest question: if a real, physical population existed for a very long time before Adam, shouldn't the ground still bear some trace of it? There is, and it is worth naming plainly rather than waiting for someone else to raise it first.

The dating of the last Ice Age's end is not in real dispute. The Younger Dryas — the last sharp cold snap before the modern warm period — ran from roughly 12,800 to about 11,570 years ago, and its close marks the official start of the geological epoch we are still living in. Whatever caused that final abrupt warming is still argued over — a leading proposal involves a fragmenting comet, and 2025 alone produced both new supporting evidence and the retraction of a key supporting paper over manipulated data — but the date itself, and the fact of an abrupt climate catastrophe ending right around it, is settled regardless of which cause turns out to be right. This study does not need to take a side on the cause to make its point.

What that population left behind is real and well documented. Göbekli Tepe, in southeastern Turkey, dates to about 11,600 years ago — almost exactly the Younger Dryas boundary — and is the oldest known monumental architecture on earth, built by hunter-gatherers a full thousand years before agriculture existed in the region. It overturned the long-held assumption that large, organized construction required settled farming societies first. Whoever raised it was not primi-

tive in any sense that matters here.

Closer to home for the DNA point already raised in this collection's other studies: Cheddar Man, a nearly complete skeleton found in Gough's Cave in Somerset, England, lived roughly ten thousand years ago. In 2018, researchers matched his mitochondrial DNA to a living man, Adrian Targett — a history teacher who, at the time, lived less than a mile from the cave. Across some three hundred generations, that line never broke. It is one of the most complete unbroken human lineages ever traced by DNA, and it reaches directly into the population this study places before Adam.

The deeper fossil and genetic record extends that picture even further back. The oldest confirmed Homo sapiens fossils, from Jebel Irhoud in Morocco, date to roughly 300,000 years. Lucy, the well-known Australopithecus afarensis skeleton, is dated to about 3.2 million years — a hominin line related to, but genetically distinct from, the Homo sapiens line that eventually appears, showing how long a process of crossbreeding and drift stood between that ancient ancestry and the population Genesis 1:24 calls the beast of the earth. Personal DNA-ancestry testing (my own included) traces deep East African origins migrating into the Middle East over hundreds of thousands of years, fitting the same picture: Homo sapiens really do carry ancient, traceable ancestry, but that ancestry belongs to Genesis 1:24's population, not to Adam. Adam is not the answer to "where did the human body come from"; he answers a different question—where the image of Elohim first entered the world.

History, archaeology, and Scripture are not in tension here. Read this way, they fit together like a glove.

Part VI. Two Adams, One Pattern

What follows is the most open question in this whole study, and I want to keep it framed that way — as something that can be inferred and tested, not as something the text states outright.

Paul faced this same kind of question about the resurrection body and answered it the same way: "But some man will say, How are the dead raised up? and with what body do they come?... Thou fool, that which thou sowest is not quickened, except it die" (1 Corinthians 15:35-36). When asked how, Paul consistently answers with a pattern rather than a mechanism. This Part follows the same discipline.

This collection has already worked out, in "Understanding the Messiah," that Mary was a gestational surrogate, genetically unrelated to the body Yahshua was born in — the Word alone forming that body, not the Father and Son together as "Us." Paul calls Yahshua the last Adam on exactly that basis: "The first man is of the earth, earthy: the second man is Yahshua from heaven" (1 Corinthians 15:47). The question worth asking is whether the first Adam's own making followed a structurally similar pattern — not the same agent, but the same shape. Genesis 2:7's "formed...

of the dust of the ground" does not, on its own, rule out a body carried by a woman, since "dust" is used elsewhere for the ordinary origin of any human body at all, not only a one-time act with no mother involved (Genesis 3:19; Ecclesiastes 3:20). If that is right, Adam's body may have been freshly formed by Elohim — by "Us," Father and Son together, since Genesis 2:7 does not use the Word-alone language John 1:14 uses for Yahshua — and carried by a woman from the corrupted, beast-of-the-earth line, genetically unrelated to what she carried, exactly as Psalm 51:5's "shapen in iniquity" already excludes any suggestion that Mary was sinless while still being Yahshua's true means of entry into the world.

Made this way, Adam carried from the first the fullness of all DNA for both woman-spirit and woman-flesh already within him — not derived from the woman who carried him, but complete in himself as an embryo made by "Us" and then carried. Genesis 2:21-22 later divides that same wholeness to make Eve.

I want to be fair to the other reading, too. The more natural sense of Genesis 2:7's own word leans the other way — yatsar is the potter's word, direct shaping, and Eve's own making three verses later uses banah, "built," not born, keeping both accounts in the same key. Genesis is a careful book about mothers, and it names or implies one for every birth from Cain onward — it never does for Adam. So the plain sense favors direct forming. What follows is a permitted inference sitting alongside that plain sense, not a replacement for it.

I want to flag something honestly here rather than let it sit quietly. "Understanding the Messiah" already touches this same ground, in its discussion of Ezekiel 14's "man and beast," but describes it differently — as Adam's spirit being placed into a body that already belonged to the pre-existing beast-of-the-earth population, rather than a body freshly made for him and merely carried by a woman from that population. Those are not the same claim. The first keeps something of the "restart" language this opening already corrected; the second does not, because the body itself is new even if the woman carrying it is not. I believe the second is the more careful reading and the one consistent with the rest of this document, and that passage in "Understanding the Messiah" has since been revised to match (November 2026).

None of this changes what is settled in "Understanding the Messiah" about Mary herself — that a gestational carrier shares no genetic material with what she carries, and that this in no way diminishes the reality of either birth. It only asks whether Elohim used the same means once before, quietly, without the text stating it outright — the way so much of Genesis 1 turns out to say more than it first appears to.

Why the Earlier Teaching Still Stands

It is worth closing by saying plainly what has not changed. Adam and Eve are still one flesh and one spirit, and they are still the only source of eternal hope for the human race — the only line

able to receive the Word and pass on life rather than merely nature. Satan still could not create a human; he could only corrupt one already there. The Father and Son are still one Spirit, two identities, and Genesis 1:26's "Us" still describes that relationship rather than a plurality of gods. All of that stood before this study and stands after it.

What has changed is narrower than it might first appear: Genesis 2 is not a second attempt at something that failed once already. It is the first and only attempt, told in two tellings the way Proverbs 8 tells its own story in two tellings — ancient record, then prophecy, then fulfillment. The beast of the earth was never a fallen generation of sons of God. It was never sons of God at all. That correction does not weaken anything this collection has built. If anything, it removes the one seam that did not quite hold, and lets Romans 5:12 stand the way Paul actually wrote it — one man, one Fall, one source of both death and life.

This is offered the same way everything else in this document has been offered — for testing against Scripture, not as a hard doctrine to defend. Where a reader finds a seam I have not seen, I would rather know about it than protect the theory from it.

Appendix: Key Scripture Cross-References

Theme	Cross-References
Prophecy folded into creation	Proverbs 8:22-35; Genesis 1:26-28; Ecclesiastes 1:9-10
Adam's making	Genesis 2:7, 2:18-23; Genesis 5:1-3
The beast of the earth	Genesis 1:24; Genesis 2:19; Jude 1:4
Cain and the second Fall	Genesis 4:8; Romans 5:12; Matthew 13:24-30
The later corruption (Genesis 6)	Genesis 6:1-4; Psalm 51:5
The judgment behind the Garden	Jeremiah 4:22-29; Isaiah 34:11
Two Adams, one pattern	1 Corinthians 15:45-49; Philippians 2:6-8; John 1:14; Psalm 51:5
The masculine and feminine Spirit	Genesis 2:7; Isaiah 66:12-13; John 5:19

SECTION III

Understanding the Messiah: A Journey into Christology

Introduction: Why This Matters

Let me be clear from the start: I am not a linguist or a theologian. I am simply someone who has wrestled with these questions and wants to share what I have discovered. This document reflects my personal convictions about who the Messiah truly is. I offer it not as doctrine carved in stone, but as an invitation to discussion and deeper understanding.

My journey into Christology began unexpectedly. While studying a book titled *The Search for the Christian Doctrine of God: The Arian Controversy, 318-381 AD*, something sparked within me. I had explored the nature of deity before, but I had never considered writing specifically about Christology. That changed when I realized something crucial: understanding who Christ is and what happened when the Word became flesh in Him is just as important as understanding the nature of deity itself. In fact, you cannot really discuss one without the other.

Throughout this study, I will use the ancient Hebrew names rather than the anglicized versions we have grown accustomed to. The angel Gabriel gave Mary a specific name for Elohim's Son: Yahshua. This name means "I Will Be Salvation" in Hebrew. Similarly, when Moses encountered the burning bush in Exodus 3:14, Elohim revealed His name as EHYAH, which means "I Will Be." Later, Moses gave the Israelites the name YAHWEH. These names matter. They carry meaning that gets lost in translation.

When we read Matthew 28:19, where Yahshua commands His disciples to *baptize "in the name of the Father, Son, and Holy Spirit,"* we need to understand what that name actually is. Before we can properly apply His name to these titles, we must return to the book of Moses and understand what it reveals.

Let me establish some terminology so we are on the same page:

Elohim is the plural form meaning "Almighty God" or "The Mighty One(s)" in Hebrew.

YAHWEH is the name Moses gave the Israelites, meaning "I Will Be", the one to whom all creation owes its existence.

Yahshua is the Hebrew name the Holy Spirit gave the Messiah, meaning "I Will Be Salvation."

This foundation comes directly from the Hebrew Scriptures. *In Exodus 3:14, when Elohim spoke to Moses, He said, "EHYAH ASHER EHYAH,"* which means "I will be what I will be." He then told Moses to tell the Israelites that "EHYAH" (I Will Be) had sent him. Then Elohim gave further

instruction: Moses was to tell the Israelites that he had come from YAHWEH, the Elohe (God) of their ancestors, the Elohe of Abraham, Isaac, and Jacob. This, Elohim declared, would be His name forever, the name by which He would be remembered throughout all generations.

Despite this clear introduction and command from Moses, humanity has changed God's name. Moses gave us the Hebrew word EHYAH to describe the Holy Spirit. Then he told us the name: YAHWEH. Yet we have substituted other titles for the actual name He revealed.

A Note on This Collection: this study is one of three that grew up together — alongside "One Spirit, Two Identities" and "The Genesis Story, Seen Differently." They were built in conversation, not all at once, and a later study sometimes refines or corrects an earlier one. Where that happens, I've left a dated note at the spot itself rather than silently rewriting what came before.

Part One: The Name Within

To continue our exploration from Exodus 3:14, we need to look at Exodus 23:21 and then at Matthew 28:19, which commands us to *"baptize in the name of the Father, Son, and Holy Spirit."* For this commandment to make sense, we need two scriptures that reveal the name of His Son.

Exodus 3:14 uses the name EHYAH to refer to the Father. Then Exodus 23:20 uses the same name to refer to His Son: *"Behold, I send an angel ahead of you to protect you along the route and bring you to the location that I have prepared. Pay close attention to Him and observe His commands. Do not rebel against Him, for He will not forgive your sin, because* ***my name is in Him****."*

Let that phrase sink in: "My name is in Him." YAH is the name of both the Father and His only begotten Son.

Some people may ask about the name of the Holy Spirit. John answers this simply in *John 4:24: "Elohim is a Spirit."* The Holy Spirit is not a separate entity. John made a singular statement that needs no addition: Elohim is a Spirit.

Therefore, the complete understanding of Matthew 28:19 is this: the Holy Spirit functions as both Father and the only begotten Son. The Holy Spirit's name is unmistakably YAH because both the Father and the Son are YAH. This helps us understand the baptism command in *Matthew 28:19. We are to baptize in the name of the Holy Spirit (EHYAH), the Father (EHYAH), and the Son (EHYAH).*

This is exactly what Peter did in Acts 2:38 when he brought the revealed truth for the single name of the Father, Son, and Holy Spirit. He said*, "Baptize in the name of Yahshua Messiah,"* fulfilling Yahshua's command in Matthew 28.

It is worth pausing to ask why Yahshua Himself did not simply speak the name YAHWEH aloud the way Peter did at Pentecost. By the time of His ministry, the Pharisees and ruling priests had made pronouncing the Name publicly forbidden under their own tradition, and Yahshua was born

under that Law (Galatians 4:4). He could not break it openly without losing the very audience He had come to reach — the religious leaders were already looking for grounds to accuse Him. So He used wisdom: He taught the truth of the name hidden in Him — *"My name is in Him"* — without speaking it aloud, honoring the Law He was still under rather than giving His enemies the opening they wanted. Peter stood on the other side of that line. Ministering after the cross, under the New Covenant rather than the Old, he could do openly in baptism — *"in the name of Yahshua Messiah"* — what Yahshua Himself, still subject to the Law, would not do from a public pulpit.

Following Peter's description of baptism in Acts 2:38, we can return to the concept in *Exodus 23:21: "My name is in Him." I believe John 14:9 captures the essence of this truth. Listen to Yahshua's words as John recorded them: "Have I been with you all this time, and yet you do not recognize me, Philip? Why are you saying, 'Show me the Father?' If you have seen me, you have seen the Father."*

Then in *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."*

I am convinced that each of us reads this text through our personal theological convictions rather than approaching it objectively. We think we already have thorough knowledge of Christology. I suspect our confidence sometimes impedes our growth. I know I impeded my own progress by believing I could experience full understanding in a moment of inspiration. That assumption was completely false, yet I acted on it.

Now we need to move on to the next phase of our search for answers.

Part Two: The Only Begotten Son

> *In Matthew 13:35, Yahshua mentions what He said when He began teaching the disciples. He said, "I am going to explain to you mysteries from the foundation of the world." Understanding EHYAH, the "I Will Be," begins with learning these mysteries from the foundation of the world.*

I believe the Messiah began His teachings to the apostles with these next scriptures:

> *Proverbs 8:22-30 says, "YAHWEH possessed me at the beginning of His work, the first of His acts of old. YAHWEH set me up ages ago, at the very beginning of the earth. When there were no depths, I was brought forth; when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth. Before He had made the earth with its fields, or the first of the dust of the world. When He established the heavens, I was there. When He drew a circle on the face of the deep, when He made firm the skies above, when He established the fountains of the deep, when He assigned to the sea its limit so that the waters might not transgress His command, when He marked out the foundations of*

> *the earth, then I was beside Him, like a master workman. I was daily His delight, rejoicing before Him always."*
>
> *In John 6:46, Yahshua addressed the apostles: "Not that any man has seen the Father, save he that is of God." This alludes to Proverbs 8:22. In John 1:18, He echoed the same idea: "The only begotten Son, who is in the Father's bosom." Notice that this phrase is in the present tense.*
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> *John 14:10 further supports this: "Do you not believe that I am in the Father, and He is in me? The words I speak to you are not of me, but of the Father who lives in me. He accomplishes the works." He simply said: " My Father and I are of the same essence, Spirit.*

To validate the birth of the Only Begotten Son from the Father, we can refer to His own statement: "I came forth." John offers validation in *1 John 5:1: "All who believe Yahshua is the Messiah are born of Elohim, and all who love Yahshua, who gave birth to them, love Yahshua, just as Yahshua was born of YAHWEH."*

Reading John 3:16, we see that YAHWEH loved the world so much that He gave His only begotten Son. *In John 16:28, Yahshua testifies, "I came forth from the Father and have come into the world. Again, I leave the world and go to the Father."*

Notice everything He said, including that He "goes to the Father." He did not say, "I go into the Father." Yahshua also said, "I came forth," which cannot mean simply "from the Father," as that would imply the Begotten Son was always separate from the Father. This cannot be the case, given what His title implies: Only Begotten Son.

The Father did not begot Christ's body and send it into the world. It was the only begotten Son. The only begotten Son was the Spirit Son of His Spirit Father. If the Father is Spirit, then His Begotten Son is Spirit. The Word made the divine flesh, as *John 1:14 says. The Father YAHWEH did not birth flesh.*

The next scriptures teach that the Lamb's sacrifice is the divine body, establishing the blood covenant of forgiveness and revealing the Father's righteousness. The Spirit, the only begotten Son, bestows eternal life.

> *First John 4:9 says, "The love of Elohim toward us was manifested in this: YAHWEH sent His only begotten Son into the world so that we might live through Him."*
>
> *John 3:16 declares, "For the love of the world, YAHWEH offered His Son, the only begotten, so that all who have faith in Him will not perish but have eternal life."*

Let me share Paul's teachings on who the Messiah is and what He is, beginning with

> *Philippians 2:6-8. I translated the following scriptures using the Greekbible.com*

> *translator: "He, existing in the form of God, did not consider equality with Him a noteworthy thing. Instead, He emptied Himself, transforming into a servant, taking on the form of a man, and came into being, even finding Himself formed like one of the human race. When He came into existence, He humbled Himself and was obedient until His death, death on a cross."*

Philippians 2:6-7 compares this to Genesis 2:7, when humanity takes on flesh. Paul presents the concept of the second Adam.

In Philippians, Paul draws from the teachings of the Old Testament prophets. He explains that the Spirit within Yahshua is the Spirit of Elohim. This Spirit is not flesh and blood but is identified as the one begotten Son who comes from the Father's bosom.

Consider the words of the Messiah. In John 14:10, He asks, "Do you not know that I am in the Father and the Father is in me?" He wants to make it clear that He is not self-authorized. Rather, the Father within Him performs the works. In verse 14:11, He states, "Believe me that I am in the Father and the Father is in me, or else believe me for the very works' sake."

The Holy Spirit, the Father, and the Only Begotten Son are one and the same. The Father brought forth the Spirit from Himself and named Him the Only Begotten Son. Genesis introduces the concept of "Us," a singular plural, which refers to the Father and the Begotten Son.

With this understanding, we can reread Genesis 1:26 and reflect on the meaning of "us" in this verse: "And Elohim said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea." This scripture presents humanity's man-spirit as a plural oneness, reflecting the likeness of their Creator.

Now look at the next scripture. Genesis 1:27 says, "So Elohim created man in His own image. In the image of Elohim, He created him, masculine and feminine. He created them. And Elohim blessed them, and He said unto them, Be fruitful, multiply, and replenish the earth."

In verse 1:27, three distinct ideas appear. First is Elohim's own image, a singular plurality. Second, the spirit of humanity is established as a singular plurality in the image: spirit, masculine, and feminine. Third, this scripture refers to replenishing the earth with the spirit of humanity rather than the physical bodies of men and women that contain that spirit. We see the separation of flesh and spirit in Adam and Eve's offspring, Seth. Seth was made first in Adam's likeness; his flesh looked like Adam's. Then he was in Adam's image; that word image connects back to Genesis 1:27, the image of "Us," Elohim.

Genesis 1:28 instructs humanity, represented as both man and woman, to repopulate the earth. The question arises: replenish the earth with what? What existed on Earth before Adam and Eve, before man and woman?

Genesis 1:24-25 already gives the answer, if we read it in order: 'beasts of the earth' were already

on the ground before this command was given — not a neutral population waiting for a spirit, but Satan's own corrupted line — Cain himself, already a half-breed of Eve's spirit-nature and his father's beast-of-the-earth nature, later bred that same half-breed nature into the beast-of-the-earth females, and we see that likeness and image of Satan multiplied through Cain. That beast of the earth that Homo sapiens never carried the spirit-life Adam and Eve alone were given to carry. The plain sense of Genesis 2:7 favors Adam being formed directly by Elohim, not born of that line or any line — yatsar יָצַר the potter's word, shaping him completely from the dust. A further, permitted inference sits alongside that plain sense without replacing it: since Yahshua's own flesh came through a gestational surrogate genetically unrelated to Him, Adam's might have too — carried, not fathered, by a woman of that beast-of-the-earth line, his body itself freshly formed by Elohim rather than a spirit placed into a body already living. Either reading leaves what matters here unchanged: Adam alone carried, from the first, the spirit-life that line never carried at all. 'Replenish,' then, is not Adam and Eve replacing that other line outright; Genesis 6 shows the two lines eventually intermarrying rather than one simply vanishing. Adam and Eve fill an already-inhabited earth with their own true spirit-life offspring, the sons of Elohim, alongside a line that had none. This framework reveals what was lost. To fully grasp verse 1:28, we must examine the account that follows.

Genesis 2:22-23 illustrates the separation of Eve's spirit from Adam, transforming her into a living female being. Genesis 1:24-25 already distinguishes Adam and Eve from the Homo sapiens beasts of the earth—not by species, but by spirit: Adam and Eve alone carry the spirit-life described in Genesis 1:26, while the beast-of-the-earth line carries none. Genesis 5:3 reveals that the male and female fulfill their purpose by replenishing the earth with the spirit in Adam's image, man, the spirit described in Genesis 1:26.

> *In Genesis 2:22, YAHWEH Elohim took a rib from the man's flesh and transformed it into a woman, the spirit of Eve.*
>
> *Genesis 2:23 says, "Then the man (spirit) said, This at last is bone of my bones and flesh of my flesh. She shall be called Woman, because she was taken out of Man."*

Notice in this verse (2:23) that the woman-spirit was taken out of man. Adam's emphasis is on the spirit, not the bones and flesh, yet bones and flesh are the second part of Eve's making. The spirit and flesh came together from Adam's spirit and flesh.

> *Genesis 2:24 continues, "Therefore shall a man (spirit) leave his father and his mother and cleave unto his wife, and they shall be one flesh."*
>
> *Genesis 2:25 adds, "And they were both naked, the man (spirit) and his wife (spirit), and not ashamed."*

These scriptures emphasize the spirit—the masculine and feminine elements—rather than the flesh. Their spirit, not their physical bodies, defines Adam and Eve. We should understand the

flesh as the means by which their spirit enters and engages the Garden. In the Garden of Eden, their spirit, not their flesh, is in fellowship with the only begotten Son. John 6:63 affirms this truth.

John 6:63 says, "I am spirit and life. I make the spirit live. The body does not benefit." (Translated using the greekbible.com translator.)

In John, we see the Messiah address humanity's spirit and remove the body from the discussion of life. This is the same language as in Genesis 2:22-25. In John 6:63, the Messiah identifies Himself as the Holy Spirit, the "I-will-be" from Exodus 3:14, removing His own flesh from the discussion. Notice in the Greek how the Messiah emphasizes His Spirit, the "I-will-be" in John 6:63. Man and woman existed on earth through the flesh, and so does the Messiah as Emmanuel. John 6:63 states that the body profits nothing; if that is true today, then it was true in Genesis 2:7 and 2:22.

Summary of Part Two: The Only Begotten Son came forth from the Father at the world's foundation, as Proverbs chapter eight teaches. This Son is Spirit, just as the Father is Spirit. The Word became flesh, forming the divine body we know as Yahshua. The spirit of humanity was created in the image of Elohim, a singular plurality, but we must not confuse Adam's created spirit with the uncreated, eternal Spirit of the Only Begotten Son. Adam's spirit and flesh came as a packaged deal, so the spirit is of the dust, as is the body.

Part Three: The Spirit and the Flesh

Genesis 2:23 describes the creation of the woman from the man's spirit. Furthermore, the woman became both spirit and flesh, derived from Adam. Therefore, we can assert that Eve came from Adam, both spirit and flesh. After this, Adam transforms from a collective entity into an individual; Adam became "us." Now we know the story of Elohim: let us.

As verse 1:28 states, "They," referring to the individual spirits of man and woman, will replenish the earth. Their spirits share the same essence but are now separated to function as a singular plural, or "us." This concept illustrates the depiction of Elohim in Genesis 1:27.

Additionally, Proverbs chapter eight reveals that YAHWEH begat the only begotten Son and now exists as the Almighty One(s), a singular plural Spirit who operates as both the Father and the Only Begotten Son. This description encapsulates the notion of "Elohim's image."

By examining the Gospel of John, we acquire insight into Moses' teachings regarding *Genesis 1:26. John 14:10 states, "Do you not believe that I am in the Father and the Father* is in me?"

The key distinction is whether Adam's spirit is identical to the Messiah's. If they are the same, Yahshua might appear weak, which could undermine salvation efforts. The Genesis account states that Elohim created humans in His image and likeness as spirits; this means the Holy Spirit was

singular and became plural, as we read about Adam's spirit. But not as the same spirit. The Holy Spirit did not make Adam's spirit eternal. If the Messiah's spirit was formed from dust like Adam's, He must receive the Word, just as Adam's spirit did, because it would be a natural spirit derived from the earth—specifically, spirit genetics, whatever that might be, from Adam and Eve.

We must understand the spirit of humanity as it relates to the Messiah, and Paul clearly defines the nature of the Messiah's spirit in Philippians 2:6-8. If the Messiah's inner being is identical to Adam's, then He would require the Word, which would diminish His essence.

I have encountered theological perspectives that suggest Yahshua is God incarnate, but what does that really mean for us? I find it difficult to accept what that theology asks of us — that Yahshua is both fully God and fully human, the only begotten Son, the Spirit from heaven, merged with a second, natural spirit, one made of the earth.

That theology asks us to believe two spirits — the eternal Spirit and a dust-formed spirit — co-existing within the one divine body. I do not read Scripture that way, and I want to say why I don't.

Why I Don't Use "Incarnate"

I don't use the word incarnate for what happened in Yahshua, and I want to explain why plainly, rather than leave it unexplained. In its careful, historical sense, incarnate doesn't just mean "the Word became flesh." It means a complete, separate human soul or spirit joined to the divine nature alongside it—two centers of inner life in one body. That is not what I believe Scripture shows, and it is not what I mean when I say the Word was made flesh.

This exact question was fought out centuries ago, and I did not invent my own instinct in a vacuum. Apollinarius, bishop of Laodicea in the fourth century and a close ally of Athanasius against the Arians, held that the divine Word itself occupies the place a human spirit would otherwise hold in Messiah — one spirit, real flesh, but no second, created spirit running alongside the Word. He was condemned at the Council of Constantinople in 381 AD. I am not troubled by standing near a historically condemned position; I am concerned with what Scripture actually shows, and I would rather name the historical company honestly than pretend this is a new idea.

The strongest argument against this view deserves to be stated in full, not avoided. Gregory of Nazianzus, writing against Apollinarius, put it this way: "that which He has not assumed He has not healed; but that which is united to His Godhead is also saved" (Epistle 101, to Cledonius). His point: whatever part of humanity Messiah did not actually take on, He did not actually redeem. If He had no genuine human spirit, then human spirits, specifically, are not healed by what happened in Him. That is a serious argument, and any answer to it has to take it seriously rather than talk past it.

Here is my answer to it. Redemption is not one transaction requiring Messiah to share every part

of what is being redeemed. It is two, and each has its own vehicle. The unblemished body of Messiah —real flesh, formed in the likeness of Homo sapiens (John 1:14) —was the sacrifice that dealt with our flesh: the altar, in the Tabernacle's own pattern, where the body is offered and burned. That part of redemption does require a genuine human body, and Messiah had one. But Messiah's spirit does not heal our spirit. It is healed the way Ephesians 5:26 says it is healed: by "the washing of water by the word" — the Word itself, not a shared human spirit, entering ours directly. Paul calls this an earnest, a down payment (2 Corinthians 5:5; Ephesians 1:14) — the Word beginning in us now what will one day be complete, so that we are made new creatures (2 Corinthians 5:17) and joint-heirs with Him (Romans 8:17). None of that requires Messiah's own inner being to be a created spirit like Adam's. It requires the Word to be real and to enter what it did not already have to resemble.

John himself writes this way about the Word. 1 John 1:1 opens "that which was from the beginning" — a neuter pronoun in the Greek, not a masculine one, even though it is describing the Word of life. Verse 2 carries the same thread: "the life was manifested, and we have seen it." John is not being careless. He is describing a reality that was heard, seen, and handled — a substance, before it is anything else — the same way he opens his Gospel with "the Word," not yet named Yahshua, not yet a man to be pointed at.

This reading carries real weight in English translation history, and it is worth knowing. William Tyndale's 1526 New Testament renders John 1:3, "All things were made by it, and without it was made nothing that was made." The Geneva Bible of 1560, the Bible of the Reformation, reads the same way, and carries the same wording into verse 4, "In it was life." John Wycliffe's earlier fourteenth-century translation used "him," and the King James returned to "him" in 1611. The Greek word for Word, logos, is grammatically masculine, so this was never a matter of anyone altering the Greek text — the manuscripts have not changed. But two of the three major English translations before the King James were fully comfortable rendering the Word as "it," which tells me the personal-versus-substance question has always had real room in serious translation, not just in my own reading centuries later.

One more distinction worth being careful about. John 1:3 says the Word made all things — not Yahshua, not yet, because that name belongs to what the Word became (John 1:14), not to what the Word already was before it became anything. I take Paul's words in Colossians 1:16 as true of the Word as well. Naming the agent correctly does not change what was made; it only keeps the names honest to the order John himself gives — first the Word, then the Word with, then the Word made flesh.

I offer this the same way I offer everything else in this collection — as my own considered answer to a real, old objection, not as a settled matter closed to further testing. Gregory's argument deserves serious consideration. I believe the two-part pattern of redemption—body healed by sacrifice, spirit healed by the Word entering it directly—answers it without requiring Messiah's

inner being to be anything other than what Scripture calls it: the Word, made flesh.

A different, more common answer comes from the Council of Chalcedon in 451 AD, which defined Messiah as fully God and fully man in two natures, "without confusion, without change, without division, without separation." On this view, Messiah's human spirit is an ordinary human spirit, like any man's, and the person who owns that spirit and body is the Son, eternal and divine. Immanuel is true, on this reading, because the owner is God, even though the thing owned is not. I don't read Scripture this way either. Genesis never speaks of a man as a nature owned by a person; a man's spirit simply is the man. If Messiah's own inner being were a created human spirit held by someone else, Immanuel would mean God standing nearby, not YAHWEH's own Spirit actually dwelling as the man Himself — which is the opposite of what the name was given to say.

In Philippians, Paul asserts that the Messiah's inner being is the only-begotten Son of heaven. Unlike Adam, who was created from the earth's dust, as described in Genesis 2:7, the Messiah's spirit is not formed from dust.

> *Philippians 2:6 says, "He, existing in the form of God, did not regard equality with God as a noteworthy aspect, but instead, He humbled Himself, assumed the role of a servant, assumed the form of a man, and came into existence, even finding Himself shaped like a member of the human race. When He came into existence, He humbled Himself and was obedient until His death, death on a cross."*

Philippians 2:6-8 shows that the Messiah's humanity differs from Adam's. Paul states that Emmanuel is the only begotten Son, being the Spirit within the Messiah. Consequently, He shares equal status with Elohim. The Son, as Spirit, was designed for the inner being of the Messiah, resembling, but not identical to, the image of "us" man he—them, described in Genesis 1:27.

The only begotten Son entered the divine body as a servant in human form. In this physical body, the Holy Spirit Son became obedient until the death of His earthly existence. Thus, the only begotten Son was in the divine body that died, just as all humanity dies in their physical bodies. Our bodies perish when their spirit, or inner being, departs from the body at the time of death. The inner being, or spirit, continues to exist in heaven or hell. Yahshua's "inner being," the Only Begotten Son, now resides at Elohim's right hand as the high priest of salvation.

Paul reiterates his message from Philippians in First Corinthians 15:47, asserting that the Messiah's inner being did not originate from the earth, unlike Adam's spirit. Therefore, if the Messiah is entirely "Adam," as some interpretations suggest, He would be considered a spiritual crossbreed. A crossbreed spirit cannot reproduce life, as shown by the absence of any sons of God in Cain's lineage.

> *First Corinthians 15:45 states, "The scripture says that Elohim created Adam, the first man, as a living soul, and Adam, the last, as a quickening spirit. However, the natural aspect came first, followed by the spiritual aspect. The first man is of the*

> *earth, earthy. The second man is Yahshua from heaven."*

Paul addresses humanity's spirit, referring to both the first and second Adam. He claims that Messiah's spirit was not made from dust, unlike Adam's. He also contends that Yahshua, as an individual, embodies the Only Begotten Son in His humanity. The Messiah's divine body belongs to the Father's Only Begotten Son. This distinction emphasizes the unique relationship between Yahshua and the Father, suggesting that while the man Adam was created from the earth, the Messiah's essence transcends mere physicality.

Thus, Paul highlights Yahshua's spiritual origin, setting Him apart as pivotal to understanding salvation and divine grace.

> *John 1:14 says, "And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth."*

John, Paul, and Genesis convey a unified message: the spirit holds primacy, while the flesh is secondary. This miraculous creation of the divine body seems to arise from nothingness. The evidence indicates that the Word's essence, which existed from the very beginning (John 1:1), brought forth the Messiah's divine body. In the same verse, John asserts that we come to spiritually understand the Only Begotten Son through this medium, namely the divine body.

The subsequent phrase from John 1:14 further clarifies John's thought. It reveals His glory as the Father's Only Begotten in the Messiah. John says the Messiah is the Word made flesh, and we saw the glory of the Father's Only Begotten in Him. The Messiah's Spirit is from heaven, not dust.

You may wonder: since Adam's spirit is from Earth, dust, how can it be the image of a spirit? In this manner:

> *Genesis 2:7 says, "Then YAHWEH Elohim formed man from the dust of the ground and breathed the breath of life into his nostrils. The man became a living creature. And YAHWEH Elohim planted a garden in Eden, in the East, and there He put the man whom He had formed."*

From Genesis 1:26, Elohim created man in His image, showing that Elohim's first interest is the spirit man. This image relates to His own image, so the body man carries the image He made. The image of the spirit of man is to be the relationship with the Image of Elohim.

These ideas suggest that Elohim created the human spirit from the earth's dust. According to Genesis 2:7, Elohim brought the man — spirit, as we know it —into existence, spirit and flesh formed together in that same act — not a spirit made first and only afterward set into a body already there. Elohim then placed this living being in the Garden of Eden. Verses 2:7-8 emphasize humanity's spirit rather than the physical body. We must accept that the "how" of this thought is impossible to understand. Our mortality cannot comprehend it, but we can acknowledge the Holy Spirit's work in creating man as a spirit for relationship.

Genesis 2:7 includes the initial phrase from Genesis 1:27, which states, "So God created man in His image. In the image of God created He him." God said, "Let us make man in our image, after our likeness, and let them have dominion." At this time, man is represented as both an individual and a collective entity. Both in spirit and in flesh. But look at what is said: Man in His image, that is spirit, "let them have dominion." This is the masculine and feminine spirit that is to have dominion. The body only carries the spirit in the Garden relationship. Apart from the body, the spirit communes with Elohim.

John 1:14 emphasizes the Spirit first: "(and we beheld his glory, the glory as of the only begotten of the Father,) the flesh carried the glory of the Father, Holy Spirit Son. Similarly, Elohim created the woman's spirit from the dust of the earth, taking a rib from Adam to form her. Her spirit and body were prepared from Adam's rib, as Genesis 2:22 describes. This mirrors the process for man, as outlined in Genesis 2:7. Consequently, the woman can now bring forth life as one with man. As one spirit, they are to have dominion over the earth. As one flesh and one spirit, they produce life, sons of God.

In Proverbs 8:22 – 30, YAHWEH's only begotten Son was brought forth first to create all things in heaven and on earth. Later, the Word formed a body, and the only begotten Son, Spirit, entered the prepared body at the appointed time to impart life by His covenant.

YAHWEH Elohim formed man from the dust of the ground. The Holy Spirit has no lips or lungs to blow air. We should not depict Him as an old man sitting on a cloud. In Genesis 2:7, the description illustrates Elohim-Us giving life —the image —formed together with the body in that same breath, not a spirit made first and placed afterward into a body already there. At that moment, body and spirit become a living soul, spirit and flesh as one.

Summary of Part Three: The Messiah's spirit is not like Adam's spirit. Adam's spirit was created from the dust of the earth, formed together with his body in that same act, not placed afterward into a body already there. The Messiah's spirit is the only begotten Son from heaven, eternal and uncreated. When the Word became flesh, it was not through biological means but through divine creation. The spirit holds primacy; the flesh is secondary. This distinction is crucial for understanding who Yahshua truly is.

Part Four: The Question of Mary

Mary's Human Nature

Because Mary is a descendant of Adam and Eve, I must disagree with theology that elevates her above human status. Psalm 51:5 states that she was born in sin and formed in iniquity. Those who believe Mary was sinless assert that she was flawless, much like Christ. However, the Bible contradicts this. Romans 3:10 states that no one is righteous.

Mary, like all humanity, possessed a nature of iniquity and inherited DNA from her four grandparents through genetic recombination. This biological reality underscores her complete humanity. *Luke 1:42* records that Yahshua said to Mary, *"You are blessed among women."* Yahshua selected and set aside Mary for this specific work—not as a mediator, but as the gestational vessel through whom the Word was made flesh.

The Danger of Marian Intercession

First Timothy 2:5 says, "For there is one Elohim and one mediator between Elohim and men, the man Christ Yahshua."

If a person prays to Mary, they are making her coequal with the Messiah. In my view, theology seems to confuse Mary with the goddess Inanna, whose cult is attested from the Uruk period, beginning around 4000 BCE in Mesopotamia. Judges 2:13 states that they forsook YAHWEH and served Baal and Ashtaroth. To elevate Mary as a mediator is a Baal teaching imported from ancient pagan worship.

The early church fathers finalized their theological arguments, formulating creeds that had been developing for 400 years, aiming to enforce unity of faith. Emperor Constantine and his sons supported these discussions, seeking unity and faith to ensure social stability within the empire. After establishing these early creeds, church councils further humanized the Messiah, allowing Mary to be used as an intercessor. In 431 AD, the Council of Ephesus declared Mary to be the physical mother of Jesus, affirming His dual nature as both God and man. In this context, we observe a rebranding of Baal, Inanna, and Nimrod for the Christian Era. Humanity will do anything but accept the Word.

The Conception: Word Made Flesh, Not Human Reproduction

John 1:14 states that the Word became flesh. Where is Mary in this statement? She is not mentioned. Furthermore, Luke 1:31 states, "Mary shall conceive," which means "to become pregnant." However, "conceive" does not imply that Mary had a sexual relationship with Father YAHWEH. Instead, the Word gave her the embryo in her womb. The Word was made flesh. Mary did not make an embryo.

Let me present my selection of English words for Luke 1:35, sourced from the Koine Greek. In this passage, Gabriel is speaking to Mary: *"I, the messenger Gabriel, speak to you. The Spirit has set you apart. I approach you, Mary, because of the marvelous works of the Most High, and overshadow you. Therefore, you will give birth to a holy name, the Son of God." Luke 1:31 says, "And behold, I apprehend the womb and even bring forth a son. Even I will call the name of Him Yahshua."* greekbible.com

According to the Apostle John in 1:14, the Word became flesh. Gabriel announced that the Most

High, the Only Begotten Son, would come upon Mary, who is now referred to as Emmanuel—the embryo placed in Mary's womb.

Understanding the Biological Reality

If Mary were the biological mother of the Messiah, then Psalm 51:5 would imply that He was born with iniquity. This verse distinguishes humanity from the Messiah. Some theologies attempt to obscure their misunderstanding of the Messiah's origins by identifying Mary as Yahshua's biological mother. They propose that the Holy Spirit merged itself into the egg in Mary, allowing the Messiah to be born fully human. In this process, He is said to have adopted human qualities, like Adam's, enabling Him to experience suffering that Elohim cannot.

However, this theology is flawed. This episode recalls Greek mythology, where Hercules was the son of Zeus and Alcmene, a mortal woman. This divine-and-human combination made Hercules a demigod. Zeus, disguised as Alcmene's husband, visited her, leading to Hercules' conception. Some theologians' accounts bear a direct resemblance to pagan mythology.

Matthew and John: Two Perspectives

Matthew focused on the human experience—the physical birth and genealogy. John, by contrast, focused on the spiritual narrative. John explains that Mary's egg had nothing to do with conception. She was a gestational surrogate mother. Because Mary was not the biological mother of Yahshua, John did not write extensively about Mary's pregnancy. First John 1:1-3 briefly describes the Messiah's conception and His subsequent ministry.

> *First John 1:1 begins, "What existed from the beginning, which we have heard, seen with our eyes, looked upon, and touched with our hands, is the Word of life." In First John 1:2, it adds, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."*

John's Deliberate Use of "It"

In First John 1:2, John uses the term "it" to represent the Word, since it denotes an unknown substance. He clarifies that "it" refers to eternal life with the Father. John reiterates what he expressed in John 1:1b and 1c: the Word is with Elohim, and it is Elohim.

When referring to the Word, John used the term "it"; John did not use "him." Stating that the Word formed the body of the Messiah. This linguistic choice emphasizes that the Word existed as a divine essence before taking on the Holy Spirit and a human form.

The Holy Spirit in the Embryo

In Matthew 1:18, the Koine Greek states, "In Miriam's womb is from Holy Spirit." As the Messiah said, "I was sent from my Father." This would be the only begotten Son.

I believe Gabriel told Mary that the Only Begotten Son, Spirit, Yahshua, was present in the embryo, noting that the embryo is "of" the Holy Spirit, meaning it is of Elohim.

To elaborate, Genesis 5:3 emphasizes that Adam had a son in his image, of the spirit. Thus, the Son of Man is the only begotten Son, in His Father's image, Spirit. Adam's son Seth was created in his image in spirit, and the same applies to Yahshua Messiah.

How the Messiah Received the Holy Spirit Without Measure

The anointing for the Messiah's ministry described in Matthew 3:16 was not the source of the Holy Spirit's measureless presence. This scripture depicts YAHWEH's Spirit descending like a dove and shining upon Emmanuel. In this passage, Matthew describes Holy Spirit resting upon Emmanuel, implying a state of being "in complete or approximate contact with" Him.

John reinforces this notion in 1:33, stating that the Spirit descends upon Him and remains. *Luke 3:22 notes, "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." I believe the USAV+ Bible provides the more accurate translation: "You are my beloved Son; with you I am well pleased."*

According to my faith, Luke explains that the anointing came upon the divine Messiah at His baptism, and the Spirit, as the Only Begotten Son, dwelt in Him even before the baptism. It is important to clarify that Father YAHWEH, an independent agent, did not dwell in the Messiah. As stated, we must understand the language of *"My Father and I are one. I am in Him, and He is in Me."*

The Melchizedek Connection: Without Beginning or End

> *Psalm 110:4 declares, "YAHWEH has sworn and will not repent: You are a priest forever, after the order of Melchizedek."*

Hebrews provides crucial insight into the Messiah's nature through the Melchizedek typology:

> *Hebrews 7:3 says, "He abides a priest continually, being without father, without mother, without descent, and having neither beginning of days nor end of life, but made like unto the Son of Elohim."*
>
> *Hebrews 7:15 says, "And it is even more evident that, in the likeness of Melchizedek, another priest arises." Hebrews 7:26 says, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heav-*

ens."

Hebrews 7:28 says, "For the law makes men high priests who have infirmity, but the Word of the oath, which was since the law, makes the Son, who is consecrated forevermore."

These scriptures negate that Yahshua is fully human in the sense of sharing Adam's fallen nature. Yahshua is not the iniquity of Psalm 51:5. I love verse 7:26, "For such a high priest became us"; this indicates He pre-existed not only Melchizedek but also His presence in the embryo of the Son of Man. If Yahshua was born biologically of Mary, the laws of iniquity should apply. However, the book of Hebrews states otherwise, as read in verse 7:28, "The Word of the oath, which was before the law, made the Son." Notice the Word that brought the oath: *"In the beginning was the Word, and the Word was with Elohim, and the Word is Elohim."*

Melchizedek and the Only Begotten Son

Hebrews 7:3 states, *"Melchizedek, made like unto the Son of Elohim,"* which identifies the Messiah. I believe Melchizedek was the Only Begotten Son, the Word, appearing to Abraham in a body — not born of a mother, not made to die. "Made like unto the Son of Elohim" is the key: made in part a likeness of what the Word would later fully become in the Messiah, but not made to be birthed and not made to die the way that later body was. Additionally, Hebrews reiterates that the Messiah is after the order of Melchizedek. Similarly, Melchizedek has neither the beginning of days nor the end of life.

Melchizedek is described as having no father, mother, or ancestor, and no beginning or end to his life. This shows a body that did not experience death or age—He descended to be seen by Abraham, and He ascended again, just as the Messiah's resurrected and transfigured body is real yet unexplainable to us.

However, the Apostle John indicates that the Body of the Messiah was manifest to us, as stated in John 9:3 and 14:21. The Messiah's body was divine, created directly by the Word rather than through Mary's biological contribution. That Word was the Holy Spirit's own self-expression, not a separate being brought forth from outside itself — the same independent agent John describes in John 1:1: 'the Word was with God, and the Word was God.' John 1:14: 'the Word was made flesh, then the Holy Spirit overshadowed Mary and placed that manifestation in Mary's womb. As John says in 1 John 1:2, "The Life was manifest to us." This aligns with Hebrews 7:28, which states that Father YAHWEH pronounced this oath in Psalm 110:4.

Mary gave birth to Emmanuel, signifying the beginning of days and the physical vessel's end. The Holy Spirit did not use Mary's egg to create Emmanuel's body, contrary to some theological teachings.

Melchizedek and the Son of Elohim entered the world in fundamentally different ways — similar,

but not the same. Melchizedek's body was partly a likeness of what was to come, never born and never meant to die. The Messiah's body was made to be born and made to die, a true sacrifice. Nevertheless, both figures embody the Spirit in human form and represent Elohim on earth. This duality highlights a profound connection, showing how both Melchizedek and the Son of Elohim exemplify righteousness and peace. Through their distinct roles, they clarify the nature of divine authority and how it manifests in the world.

The Son as Elohim: Distinguishing Spirit from Body

> *Hebrews 1:8 says, "But unto the Son, He says,' Thy throne, O Elohim, is forever and ever.'"*

Hebrews quotes King David saying the Son is Elohim. This is the Son of God in the Spirit, in the body of Christ. Continuing in Hebrews 1:9, He now speaks of the Messiah bodily: "You have loved righteousness and hated iniquity. Therefore, Elohim, even your Elohim, has anointed you."

Hebrews 1:10 speaks of the Son of Elohim, the inner being, the Only Begotten Son, not the Messiah's body. Hebrews is speaking from Proverbs chapter eight: "And You, Yahshua, in the beginning has laid the foundation of the earth, and the heavens are the works of your hands."

The Three Witnesses

This is what John said, and we will now read *1 John 5:8: "On earth, there are three witnesses: the Spirit, the water, and the blood, all of which are in harmony."*

Yahshua agrees with YAHWEH, and together they serve as His witnesses on earth, while Father YAHWEH remains in heaven. This passage is based on 1 John 5:7. Here is the rationale. The Word is Elohim, Spirit. Emmanuel, the only begotten Son—Spirit, brought the water/Word to earth. This act promises redemption through the power of the Word of Life. Emmanuel's blood harmonizes with the water of redemption as it washes away the flesh's sins through the covenant made by the Messiah's blood, setting the way for man's spiritual redemption. The circumcision that is made without hands.

> *Ephesians 2:13-15 says, "Now, in Christ Jesus, the blood of Christ brings you closer, even though you were formerly far apart. For He is our peace, who has made both one and has broken down the middle wall of division between us, having destroyed in His flesh the enmity, even the law of commandments contained in ordinances, to create in Himself one new man, thereby making peace."*

A Final Word on Creeds and Personal Faith

I have presented my argument, or, as one might say, I have put myself forward for debate. Such debates often end unresolved, pitting creeds against one another. These discussions matter when

they focus on how we interpret scriptures meant to distinguish between righteousness and evil.

Sometimes, theologians create creeds to end arguments, but they can inadvertently restrict individual faith. Creeds and doctrines often exclude spiritual knowledge. They can only convey knowledge, regardless of its foundation, which may or may not align with spiritual principles. Creeds and doctrines don't build real understanding; instead, they let people use psychological tools to express their beliefs. Furthermore, these creeds and doctrines can exert control over individuals, and we must be vigilant to prevent it.

If we create teachings designed to control people, we fail to uphold the commandment to "prove all things." In essence, we risk becoming pagan, as Second Corinthians 6:14 states.

The Messiah responded, "If you love me, obey my commands." Paul instructed, "Prove everything." The Messiah also said, *"If you believe you have eternal life, search the scriptures. They testify about me."* However, spiritual ideas cannot be fully expressed on paper. Paul noted, "The letter kills, but the spirit provides life."

There is one way to gain spiritual understanding from the scriptures: *"The Comforter, which is the Holy Spirit, will teach you all things,"* as John 14:26 affirms. By discussing scripture, we may gain a wealth of knowledge. However, individuals derive spiritual significance from the Comforter of the Most High, not from human creeds or doctrines alone.

Summary of Part Four: Mary was a blessed vessel, set apart for a specific purpose, but she was not the biological mother of Yahshua. The Word created the embryo directly, not through biological conception. Mary was a gestational surrogate. To elevate Mary as coequal with the Messiah or as a mediator is to introduce pagan theology into Christian understanding. The Word became flesh. That is a miracle. That is what John teaches us.

Part Five: All Things Were Created Through It

We mentioned this briefly before; now we will investigate it in more detail.

Before we examine the passages mentioned below in John and First John, I will share some perspectives from two short online clips. The first article shows how these texts reflect a range of interpretations and nuances that can significantly shape our understanding of Scripture. The article also emphasizes the importance of context in translation, suggesting that even slight wording changes can alter a passage's theological implications.

In our first article, we present two paragraphs that succinctly illustrate the primordial force that shaped interpretations of John 1:1. These theologies influenced the development of Godhead ideologies, which emerged among the Early Fathers of the Church. These debates continue to this day, as modern scholars and theologians grapple with the implications of these early interpretations.

The ongoing dialogue reflects a broad spectrum of beliefs and challenges, shaping contemporary understandings of divinity.

The text of John 1:1 has a sordid history and myriad interpretations. With Greek alone, we can make emphatic, orthodox, creed-like statements, or we can commit pure, unadulterated heresy. From the perspective of early church history, heresy develops when misunderstandings arise about Greek articles, the predicate nominative, and word order.

The early church heresy of the Sabellians read John 1:1c as, "And the Word was the God." The early church heresy of Arianism read it as, "And the Word was a god." Two issues affect the translation 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 most popular rendering of the verse is the proper one. The opposing theology, which holds 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 it heresy, so I serve the living Elohim." I believe the Sabellians got it right. No surviving documents come from the hand of Sabellius. How convenient is that? See the appendix for more information.

Tertullian (155-220 AD) wrote something fascinating about how the simple, who make up the majority, believe that three individuals in one deity is wrong. Tertullian claims that the elders, those with advanced philosophical education and regarded as the early fathers, or, as he puts it, apostolic successors, received their understanding of the Trinity from the original church epistles.

Tertullian argues that the Trinity's complexity, while challenging for the uneducated, is a profound mystery that reflects the depth of divine revelation. He emphasizes that the teachings handed down through generations must be upheld, as they provide a foundation for understanding the nature of Elohim and the unity of the Father, Son, and Holy Spirit.

The Trinity was a key church idea that arose by force, as its history shows. Athanasius of Alexandria, its fiercest defender, spent decades paying for that defense — banished from his own see five separate times, largely at the hand of Constantius II, Constantine's own Arian-leaning son, who spent years working to overturn Nicaea rather than uphold it. It wasn't until Emperor Theodosius I, decades later, made Nicene Trinitarianism the empire's only legal religion at the Council of Constantinople in 381 that the doctrine was finally settled—and even then, only after generations of emperors used the machinery of the state to decide the argument. An excellent book that draws on letters and writings from this period is The Search for the Christian Doctrine of God: The Arian Controversy, 318-381 AD. This book not only sheds light on the theological disputes that shaped early Christianity but also illustrates the political factors that influenced these debates. Studying the roles of key figures and the social effects of their choices can deepen understanding of how Christian theology formed and was debated during this time.

Notable theologians, from Wycliffe to the present day, offer 26 interpretations of John 1:1. We

derived these interpretations from the previously listed article. They fall into six categories.

1. His name was the Word (Seven theologians)
2. God was the Word (One theologian)
3. This word was a god (Eleven theologians)
4. The Son was of God (One theologian)
5. The Word was Divine (Five theologians)
6. Deity is the essence of the word (One theologian)

We will proceed with defining our understanding verse by verse for the sake of my faith and studies. According to John 15:26, only the Comforter can bring clarity. Both the King James Version and other translations offer different interpretations of the significance of John 1:1-4 and 1 John 1:1-4. We will present several Bible versions based on John's words, but first, let us examine what the King James Version includes.

Various Bible translations thoroughly investigate the nature of Scripture and its divine essence. This exploration emphasizes the relationship between Elohim and Yahshua Messiah. By comparing and contrasting different Bible translations and occasionally referencing our Greek translations, we can deepen our understanding of the text's intricacies and how they enhance our understanding of Scripture.

Most translations read:

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

John 1:2 "The same was true in the beginning with Elohim."

John 1:3 "All things were made by him, and without him, nothing was made."

John 1:4 "In him was life, and the life was the light of men."

The Tyndale and Geneva Bibles read:

John 1:3 "All things were made by It, and without It was not anything made that was made."

John 1:4 "In it was life, and the life was the light of men."

John 1:1a is a comprehensive revelation of the self-existing, eternal Word, emphasizing the foundational nature of Word in relation to Elohim. This verse highlights the profound truth that the

Word was not only with God but was God Himself, establishing the intimate connection between the Word's divine nature and the flesh it would become.

The Word is eternal, has no beginning, and defines Deity. Verse two repeats the second phrase from verse one: the Word was with Elohim. According to John 1:3 of the KJV Bible, He created the universe. However, in verses one and two, the subject is the Word, not Elohim. John 1:4 is the third phrase in John 1:1. Elohim represents life. The first three verses state that life comes from the Word, and Elohim is that Word manifested. All four passages share the common theme of the Word's existence at the beginning.

John's teachings in First John illustrate that he did not use the term "him." The term "him" typically refers to the man Yahshua, or the Father or Son. In John 1:3 and 1:4, most Bibles use "him," while the Tyndale and Geneva Bibles use "it" in John 1:3 instead of "him."

In John 1:2, "the same" refers to "the Word" mentioned in verse 1:1. John repeated the term in verse 1:2 to ensure his thesis is not misconstrued. He makes this argument explicitly in First John 1:1-3, stating, "That which has existed since the beginning, which we have heard, seen with our eyes, and gazed upon." This tangible experience underscores the reality of the Word and emphasizes a personal connection that contrasts with mere abstract ideas. John's insistence on seeing and engaging with "that which was in the beginning" affirms his message's authenticity.

First John 1:3 says, "That" refers to the Word, which we have heard and seen, while "from the beginning" refers to the Begotten Son Elohim as revealed in Proverbs 8:22-30. Next, John stated, "This is the Messiah, the Word of Life," which we have seen. (For life emerged, and we saw it, the Word.)

First, they heard and saw the Word spiritually, and then they gazed upon the Messiah. In this explanation, he defines the word "it" in First John 1:2: "It" created everything. Not "He" created the universe. The theology of the Trinity and Oneness is reflected in the transliteration "Him" in John 1:3. Between John 1:1 and First John 1:1, John remained consistent and did not alter his position. The foes of the Church have been confused, bringing Satan's throne into the church, as described in Revelation chapter two. John asserted that the Word created the cosmos.

This almighty power initiated the intricate dance of matter and energy, leading to the formation of stars and planets. Thus, the understanding of creation goes beyond mere theological argument, prompting Christians to investigate the fundamental relationship between the Creator and the created. The Word, which is the Holy Spirit, which is the Father, precisely formed our solar system, as said in Proverbs 8:22-23. Paul declared in Colossians 2 that He, the Son of Elohim, created everything on earth and in the heavens, both seen and unseen.

John 1:4 says, "It had life, and life provided light for humanity." This scripture shows that the Word is Elohim, the source of power and life. Isn't the Word mentioned in 1 John 1:1 as the Word of Life? And in John 1:14, it is again stated, "In Him (Yahshua) was Life (Word as Only Begotten Son),

and this Life is the light for men." This intimate link underscores the Word's divine essence and its critical role in illuminating humanity's path. Understanding this relationship helps believers appreciate the guidance and truth the Word provides in daily life.

What is the first object we obtain when we enter the Holy Place through the entrance in Exodus 30? The shewbread, the Word of Life, which becomes the oil in our menorah, illuminating and revealing the way of life. Elohim sustains life through the shewbread, which nurtures the spirit. This holy sustenance reminds us to maintain a strong relationship with the Creator, who illuminates our path through our engagement with Him, the Word.

If you are seeking confusion, I have seen folks boldly declare, "The Bible is God's infallible Word." No, it is not. Those individuals remain blind because they refuse to understand that the Word is eternal, while the Bible serves as a recorded account of what anointed people said and taught. However, the translators were prejudiced.

Another example of prejudice appears in the Old Testament, where the names YAHWEH and Elohim were gradually set aside for LORD and G-d — a shift that began centuries before Yahshua and was only fixed in writing later still, by the Masoretes between the seventh and tenth centuries AD, thereby violating the injunction of Exodus 3. This truth is violated when people assume they know it, which leads them to feel justified in their beliefs. I believe they understand the creeds and doctrines better than John 12:48: "The Word I spoke will ultimately judge him."

In Revelation 12:9, we see who deceives the entire world through religions. We must prove the Word to ourselves. Satan, the serpent, deceives the entire world. Second Corinthians 13:5 says, "Examine yourself to determine if you are in the faith. Test yourselves. Do you not recognize the presence of Jesus Christ within you unless you truly fall short of the test?"

Now let us read four thoughts on John 1:1-5 from different authors or committees.

Wycliffe 1382 AD: "In the beginning was the word, that is, God's Son, and the word was at God, and God was the word. This was in the beginning with God. All things were made by him, and without him was made naught, that thing that was made. In him was life, and the life was the light of men. And the light shines in darkness, and the darkness comprehended it not."

Tyndale 1534 AD: "In the beginning was the (that) word, and the (that) word was with God, and God was the (that) word. The same was in the beginning with God. All things were made by it, and without it, was made nothing, that was made. In it was life, and the life was the light of men. And the light shineth in the darkness, but the darkness comprehended it not."

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

Purvey 1395 AD: "In the beginning was the Word, and the Word was at God, and God was the Word."

A thorough comparison of First John 1:2-4 with John 1:1-4 is essential. First John draws on the teachings of John's Gospel, and both convey a consistent message, as we have explored in this analysis. We must consider 1 Corinthians 1:21, which states that in the wisdom of God, the world did not come to know God through wisdom.

Let us look at two translations of 1 John 1:1-3. These are the only two real variants in all translations.

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. (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.) That, I say, which we have seen and heard, we declare 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."

Wycliffe: "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. And the life was shown. And we saw and witnessed and tell to you the everlasting life that was with the Father and appeared to us. Therefore, that thing that we saw and heard, we tell to you, that also ye have fellowship with us, and our fellowship is with the Father and with His Son Jesus Christ."

I do not know Greek, Hebrew, or Latin. But the fellowship we have with the Comforter in the name of Yahshua will teach us all things that He said. Anyone who tries to replace the Comforter does not truly understand Him. From this viewpoint, let us read the scriptures as one continuous thought:

John 1:1a says, "In the beginning was the Word." Matthew 24:35 says, "Heaven and earth shall pass away, but my Words shall not pass away."

John 1:1b says, "And the (that) Word was with Elohim." First John 1:2 says, "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." First John 2:24 says, "Let that therefore abide in you, which you have heard from the beginning. If that which you have heard from the beginning shall remain in you, you also shall continue in the Son and in the Father." John 14:11 says, "Believe me that I AM in the Father, and the Father in me, or else believe me for the very works' sake."

John 1:1c says, "And that Word was Elohim." First John 1:1 says, "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." Proverbs 8:22 says, "YAHWEH possessed me in the beginning of His way, before His works of old." Proverbs 8:23 says, "I was set up from everlasting,

from the beginning, or ever the earth was." John 1:18 says, "No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, He hath declared Him." First John 1:3 says, "That, I say, which we have seen and heard, we declare 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." Proverbs 8:24 says, "When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills were I was brought forth."

Summary of Part Five: The Word is Elohim. The Word created all things. John is careful and consistent in his language, and "it" is a legitimate way to render the Word at this point in the text — logos is grammatically masculine, but it names a substance, not yet a man. William Tyndale's 1526 New Testament and the 1560 Geneva Bible both render it "it." No manuscript was ever altered to produce this; it is a translator's judgment, not a textual change, and Wycliffe's earlier translation and the King James that followed both chose "him" instead. The Word was with Elohim, and the Word was Elohim. This Word became flesh in the Messiah Yahshua.

Part Six: The Tree of Life

The Tree of Life existed before the Garden and continues to exist throughout human history, culminating in First Corinthians 15:28. "The Son will submit to the one who has established dominion over all, allowing the fullness of Father YAHWEH to be present in every aspect of existence." Christ has lifted the restriction placed on Adam and Eve regarding the Tree of Life, and now grants the receiver of the blood covenant access to this essential source of life.

Elohim's commandment serves as a guiding principle in the Word. Therefore, what is the guiding principle? Acts 2:38 states that a person will receive the gift of Holy Spirit. The gift that Holy Spirit gives is His Word. Colossians 3:16 emphasizes that Christ's teachings dwell abundantly within you, fostering all understanding. The Word itself is a precious gift. It embodies the Holy Spirit, as John 6:63 states: the words shared carry both essence and vitality. The Word encompasses everything and is accessible to all who seek it.

The figure of Yahshua symbolizes the Tree of Life. Mark 8:23 emphasizes the importance of the Tree of Life. First, I will thank Brother Sean for shedding light on the deeper meaning of Mark 8:24, which serves as an essential key to unlocking a treasure box. Let us unveil the possibilities to uncover the valuable insights that await within.

> *Mark 8:23 says, "He took hold of the blind man's hand and led him out of the town. After the act of spitting in his eyes and making physical contact, He asked if he had seen anything."*
>
> *Mark 8:24 says, "He glanced upward and remarked, I see men as trees walking."*

> *Mark 8:25 says, "He then placed His palms over his eyes and was compelled to look upward. These intentional movements rejuvenated him and allowed him to see everyone clearly."*

By reviewing each step, we uncover three distinct poetic pieces to examine.

In verse 8:23, Yahshua leads the spirit of humanity away from the town. Yahshua led the man away from doubt and into a peaceful setting that fostered healing. The Divine followed specific instructions from His Father, YAHWEH, for the spiritual benefit of the blind man. The inner being lacks sight, and that is the aspect we seek to comprehend. The person's spirit was lifted in humility to recognize the Light. Messiah then applied saliva to his eyes and laid His hands upon him. At that moment, the Messiah directed the man's full attention to Himself before asking, "Do you see anything?"

In verse 8:24, the blind man conveyed that he gazed upward with a humble and unpretentious attitude, striving to embrace. The individual perceived the essence of humanity as trees walking. He recognizes the inherent spiritual essence in every person, expressed through their physical being. This man has successfully understood the narrative presented in chapters one through five of Genesis.

Exploring the origins of creation and the complex connections between humanity and the divine allowed him to see beyond the surface and tap into a deep spiritual understanding. This newfound understanding broadened his perspective, enabling him to see the profound connections among all beings, much like trees root themselves in the earth and draw sustenance from a common source.

The Tree of Life is first introduced in the Garden, where it is acknowledged as the Law of Life, equated with the Only Begotten Son. What do you think the origin of the Tree of Life was? How should this verse be understood? Luke 8:11 says, "The parable can be interpreted in the following manner: The seed symbolizes the Word of Elohim."

John and Luke assert that the Word (seed) was present from the beginning and remains with us as Elohim. Elohim signifies the essential origin of all life. Elohim is recognized as the Spirit, the Father, and the firstborn of the Father, the only begotten Son. The title signifies that the only begotten Son, the Tree of Life, symbolizing the Holy Spirit, arose from the Word, which acts as the seed of all existence.

Who are the offspring, who are the descendants of this Tree of Life in the Garden? Genesis 1:26 says, "Let us form man (spirit) in our image, he/they, representing both masculine and feminine attributes." From one tree (representing him), two unique spiritual trees arose: man and woman, both of whom are spirits in the likeness of us in Genesis 1:26. As the two trees merged into one, Abel's spirit, a tree, from Elohim's law, came forth, and it was decreed that each seed would align with its kind, as stated in Genesis 5:2-3. They planted seeds not only from their flesh, but also from

their spirit.

Elohim proclaimed, "Let the earth bring forth grass, herbs that produce seeds, and fruit trees that yield fruit according to their kind, with seeds within them, upon the earth," and it was so.

Genesis 1:12 states that the earth brought forth vegetation, including grass and herbs that produced seeds according to their kinds, as well as trees that bore fruit with seeds inside, also according to their kinds. And Elohim saw that it was good.

These natural trees symbolize the trees of Adam and Eve. The seed of fruit inside them is their spirit tree.

Scripture carries that same seed-after-its-kind pattern all the way through to what it calls "the fruit of the womb." Genesis 1:11-12 lays down the principle: "the fruit tree yielding fruit after his kind, whose seed is in itself." A tree produces fruit, the fruit contains a seed, and the seed reproduces after its kind. Woman is the tree; the fruit of the womb is the seed, the child.

Three women in Scripture carry that pattern forward. Eve is the first tree to bear that fruit. Genesis 30:2 has Jacob asking Rachel, *"Am I in Elohim's stead, who has withheld from you the fruit of the womb?"* Psalm 127:3 calls children *"an inheritance of YAHWEH; the fruit of the womb is His reward."* And when Elizabeth greets Mary in Luke 1:42, filled with the Holy Spirit, she says it of the Messiah Himself: *"Blessed is the fruit of your womb!"* Rachel and Mary are still bearing the same fruit that began with the tree in the Garden — each one a tree bearing the seed planted in her.

> *Genesis 3:3 says, "Elohim forbids you to eat or touch the tree's fruit, lest you die."*
>
> *Genesis 1:27 says, "Elohim fashioned humanity in His own image. In the image of Elohim, He fashioned them. He made them masculine and feminine."*
>
> *In Genesis 1:28, Elohim blessed them, saying, "Be fruitful, multiply, and replenish the earth." Replenish is specific to the spirit of man and woman, as Genesis 1:26-27 says.*
>
> *Genesis 5:1 says, "This passage details the genealogy of Adam. On the day of man's creation, he was fashioned in the image of God."*
>
> *Genesis 5:2 describes that both male and female were created, blessed, and named Adam on the day of their creation in Genesis 2:7 and 22-23.*
>
> *Genesis 5:3 says, "Adam lived for one hundred and thirty years and became the father of a son who bore his likeness and image, naming him Seth." This lineage of Adam signifies his essence, spirit. Have you noticed that? The term "image" goes back to Genesis 1:26.*
>
> *Genesis 3:14 says, "YAHWEH Elohim said to the serpent, You are cursed more than all livestock and beasts of the field. You shall go on your belly and eat dust all your*

life. I will make you and the woman, and your descendants and her descendants, enemies. He will bruise your head, and you will strike his heel."

Why is the animosity only between Eve and the Serpent?

Genesis 4:8 says, "Cain conversed with his brother Abel, and as they were in the field, Cain turned against Abel, leading to his murder."

John 8:41 says, "Certainly, you exhibit the traits and behaviors typical of your father. They then said to Him, We are not born of fornication. We have one Father, even YAHWEH." Jesus said to them, "If YAHWEH were truly your Father, you would love me, for I came from YAHWEH and originated with Him. I did not come on my own, but rather, He sent me."

Matthew 27:31 says, "Once they had mocked Him, they took off the robe, clothed Him in His attire, and led Him away to be crucified."

Summary of Part Six: The Tree of Life is the Word, the Only Begotten Son, the source of all spiritual life. Adam and Eve were spiritual trees, created in the image of Elohim, designed to bear spiritual fruit. The blind man in Mark 8 saw people as trees because he perceived their spiritual essence. We are all spiritual trees, and the question is: what kind of fruit are we bearing?

Part Seven: When Enmity Was First Recorded

Genesis 3:14 says, "And YAHWEH Elohim replied to the serpent, Because you have done this, you are cursed beyond all livestock and beasts of the field. You will go on your belly and eat dust for the rest of your life."

As a result, the beast of the earth described in Genesis 1:24-25 became cursed above all other creatures of the field. The serpent was a mammal. This beast transitioned from upright walking to slithering like a snake. The rest of that species continued living upright. They were more subtle than all other creatures and spoke the same language as Adam and Eve.

Why did Scripture refer to this beast as a serpent? Let us read Revelation 12:9, which casts out the powerful dragon, the ancient serpent known as the Devil or Satan, who deceives the entire world. This scripture explains that the serpent's deceit has never altered and that the homo sapiens race existed before Adam and Eve.

Who do you suppose Daniel's little horn is? Did you believe that the most cunning beast of the earth emerged out of nowhere when Adam and Eve entered the Garden? Did the Almighty create a unique monster to defeat Adam and Eve? I do not think so.

Genesis 3:15 says, "And I will create animosity between you and the woman, as well

> *as between your seed and her seed. It will inflict pain on your head, and it will inflict pain on his heel."*

Satan will always remind us of the ongoing struggle between good and evil, a battle that has persisted throughout modern human history. This passage shows the results of disobedience and the hope of redemption through the woman's lineage. Satan, the serpent, using Cain, created animosity (hatred) between the beast of the earth, his progeny, and Eve's progeny.

Given the beast's transformation into a reptile, how is this feasible? The answer is that what emerged from that transformation was not a separate species, but another homo sapiens lineage — the beast of the earth's own line, standing apart from Eve's. Eve's descendants bear the curse already named above: the seed of the woman would inflict pain on the beast's head, and the beast would inflict pain only on the heel.

Cain is the first crossbred of these two lines — John calls him a son "of that wicked one" (1 John 3:12), the earliest point where the beast's lineage and Eve's intersect in a single figure. The conflict this prophecy sets in motion is not an abstraction. It is a real, traceable line running from Eden's enmity through Cain and onward through the generations that follow.

The scripture reveals to Eve's progeny that the beast's lineage harbors hostility toward Eve, as described in Psalm 51:5. Also, Eve's offspring, her spiritual seed, will harm the beast. Her lineage will hinder and oppose the beast's offspring. Romans 8:7 says, "Because the carnal mind hates God, it cannot obey Elohim's law."

I also want to sharpen something that a conversation helped me see more clearly. Ezekiel 18:20 is right that the son shall not bear the iniquity of the father — that is about guilt for actions, and it is not inherited. But there is a second and different thing Scripture also teaches: a sin of death, singular, carried in the spirit from generation to generation, which is what Psalm 51:5 describes — "I was shapen in iniquity, and in sin did my mother conceive me" — one sin, not the many sins of the flesh that 1 John speaks of elsewhere. Romans 5:12 confirms this is universal: death passed upon all men, because all sinned, not because of any one bloodline. That sin of death cannot be removed from the flesh; it must be removed from the spirit by the washing of the water of the Word

(Ephesians 5:26) — the seed that is the Word of God (Luke 8:11) replacing the law of death within us, so that His seed remains in us and we no longer walk in that sin (1 John 3:9).

I thought the serpent had fallen on its belly? How can a snake produce offspring who despise Eve's descendants? And, by the way, what happened to Adam and his children, who are not included in this discussion? Indeed, Genesis 5 mentions Adam's descendants, while Genesis 4 mentions Cain. To draw attention to this injury inflicted on Eve and her offspring, we could explore the following idea: *Luke 4:18 says, "YAHWEH has anointed me to preach the gospel to the poor, sending me to heal the brokenhearted, proclaim deliverance to the prisoners, restore sight to the blind, and set*

the bruised free." The bruised, that is from Eve's lineage. Enmity and iniquity have existed since the serpent beast's offspring. That is what Genesis 3:15 says.

A further thought I want to add here, sharpened through a conversation with Claude: the two lines running through Genesis 4 and 5 are not primarily a claim about two different flesh-fathers after the crossbreeding of Genesis chapter 6. Before chapter 6, they were two bloodlines. After the flood, as we see with Noah and his three sons, two seeds of the Spirit can come from one flesh. Genesis 3:15 sets the enmity between the serpent's seed and the woman's seed, and Revelation 12:9 confirms that the same old serpent's deceit began right there with Eve. The spirit each one carries traces back to a different origin — Abel's to Eve's own seed, Cain's to the serpent's. Humankind keeps wanting this discussion to be about flesh, when Scripture keeps insisting it is about spirit first — that is the false imagery the seat of Satan has beguiled mankind with. Yes, there was a difference between Cain's mindset and Abel's. We can see that plainly; they each had their father's carnal nature. But it is the spirit that failed Cain; he had no desire to repent and offer the blood sacrifice.

The following subchapter is an excerpt from a study called "Ezekiel Bible Study, Chapter 14. It brings in the language of man and beast, and I think it clarifies what or who the beast represents in verse 14:21.

"Man and Beast": Two Perspectives on Judgment

The phrase "cut off man and beast" appears repeatedly in verses 13, 17, 19, and 21. Traditional interpretation understands this as literal humans and literal animals both being destroyed in judgment. However, an alternative theological perspective merits consideration, rooted in the Genesis creation accounts and the nature of humanity.

Traditional View: The land's judgment affects all living creatures—both people and animals suffer the consequences of human sin. This reflects the cosmic scope of the fall: creation itself groans under the curse (Romans 8:19-22). When famine, sword, or pestilence strikes, livestock and wild animals perish alongside humans.

Alternative Perspective: "Man" and "beast" may represent two aspects of judgment affecting humanity itself. Genesis 1:26 describes the creation of "man" (Adam) in Elohim's image—the spirit-man, spoken in advance as a prophecy of what was still to come. Genesis 2:7 describes the fulfillment: the forming (yatsar, the potter's word) of that man directly from the dust of the ground, and the breath of life given to him.

Genesis 1:24-25 describes "beasts of the earth" as distinct from livestock — not a neutral, pre-Adamic population, but Satan's own corrupted line — carried forward when Cain, already a half-breed of Eve's spirit-nature and his father's beast-of-the-earth nature, bred himself into the beast-of-the-earth females and multiplied his own corrupted image into that population — never car-

rying the spirit-life Adam alone was given to carry (Romans 5:12 — Adam is the source of both death and life because he is the first to have either). The plain sense of Genesis 2:7 favors Adam being formed directly, not born of any mother — yatsar, the potter's word, shaping him completely from the dust. Adam's spirit and flesh were made in one making, not two separate events on two separate timelines — so the spirit is of the dust, as is the body. Yet it is not like the body; it is spirit. A further, permitted inference sits alongside that plain sense, not in place of it: since Yehoshua's own flesh came through a gestational surrogate genetically unrelated to Him, could Adam's have too — carried, not fathered, by a woman of that beast-of-the-earth line, his body itself freshly formed by Elohim rather than a spirit placed into a body already living? Either way, this might explain why Elohim used Adam's own DNA from his bone to form the female flesh — Eve built (banah), not born, from what was already Adam's own. Just as the man-spirit birthed the woman-spirit — both of one spirit, and of one flesh, both are two — when they united, they became one in spirit and flesh to bring forth life, both spiritually and physically. Similarly, Yahshua's flesh was made in the likeness of Homo sapiens, as John 1:14 says: the Word was made flesh. This question — plain sense against permitted inference — is worked out more fully in the companion discussion, "Genesis and Proverbs: A Discussion."

In this view, the phrase "replenish the earth" (Genesis 1:28) refers to spreading the spirit-man through reproduction, not merely physical reproduction of bodies. The Garden sin involved sexual union producing Cain—a hybrid with Eve's spirit-woman nature but also the serpent's fallen nature seen in Cain's father. Over generations, these lineages mixed (Genesis 6), creating humanity as we know it: all descended from both lines, with only the Holy Spirit able to track the true spiritual lineage.

Thus, when Scripture speaks of cutting off "man and beast," it may indicate: (1) The spirit—those with spirit-man capacity who can be quickened (John 6:63: "It is the spirit that quickens; the flesh profits nothing"), and (2) The flesh—those dominated by beast nature who are a "moral stink in Elohim's nose," a pestilence upon the earth, a hindrance to the remnant. This interpretation connects to Revelation 20:15 and the Book of Life: only those with sufficient spirit-man nature (though all need a born-again experience per 1 John 5:1) have their names written there.

Verse 21 brings the principles of verses 12-20 to specific application: "For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?" These four judgments represent comprehensive divine warfare against the land that has sinned through persistent trespass. When the land sins—that is, when the multitudes who inhabit it trespass grievously—YAHWEH judges the very soil and water that sustain their lives, transforming the source of life into an instrument of death.

The "noisome beast" requires special attention. In Hebrew the phrase is two words, חַיָּה רָעָה (chayyah ra'ah). חַיָּה (chayyah) is the noun, "beast" or "living creature" — the same word used for

the “beast of the earth” in Genesis 1:24. רָעָה (ra’ah) is the adjective attached to it, meaning evil, harmful, or offensive — this is the word translated “noisome.” Traditional interpretation understands the phrase as dangerous wild animals. However, the context and parallels suggest another possibility: it may refer to morally corrupt humanity itself. The “noisome beast” is recognized alongside pestilence and famine as a plague upon the land—a moral stink in Elohim’s nose, offensive to righteousness, a hindrance and persecution to the remnant of faith. This connects to the pattern of genetic/spiritual cleansing seen throughout Scripture.

Key Verse

”For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?”

— Ezekiel 14:21

Enmity Revealed

Genesis 4:8 says, ”Cain spoke with his brother Abel, and it happened that when they were in the field, Cain rose up against Abel and killed him.” Genesis 5:3 notes the birth of Seth, who embodied the spiritual essence of Adam's likeness.

To continue this discussion, we might ask: Who is Adam identified as in 5:2? Does Genesis 1:26 understand Adam and Eve as a unified symbol of ”man”? As time progresses, the descendants in Genesis 4 and 5 lead us to Genesis 6:1-6. Is it accurate to say that the two offspring intermarried?

Lamech and his brothers, Adam and Eve's sons, intermarried with Cain's descendants from the City of Enoch. These women were human beings, similar to the serpent nature that deceived Eve, a theme that resonates with Genesis 1:24's description of a ”beast of the earth.” This crossbreeding among these progenies signified the end of the Sons of Elohim as a formal line — though not through Lamech himself, who stayed its last pure link and died at 777, three sevens marking that generation’s true close, nor through his son Noah, the tenth and last of the line from Adam, who was perfect in his generations (Genesis 6:9). The intermarriage disrupted the lineage of the sons of God because the spirit of Cain embodied a crossbred essence between the beast of the earth and Eve — a corruption that, in Noah’s own generation, came forward through a different door.

Noah’s wife — never named, her own ancestry never given in Genesis 5’s formal line — carried that same mixed nature into her sons the way Eve had carried it into Cain. All three sons walked with Noah, helped build the ark, and entered it together; but once the flood was behind them, only Ham uncovered his father’s shame and mocked it to his brothers, while Shem and Japheth walked backward and covered him, showing the same reverence Abel once showed. Two natures raised in one household, revealed at the same test — the same shape Judas would show centuries later:

nearness to a prophet is not the same thing as sharing his spirit.

Noah's pronounced judgment fell specifically on Canaan (Genesis 9:25), not on Ham's line broadly, and not because of flesh or race at all. The very next generations prove it: Rahab and Ruth, both from peoples under this same kind of ancestral judgment, are grafted into the Messiah's own genealogy by faith alone. The boundary was never blood — it was always the one Genesis 3:15 first drew, a seed carrying true spirit-life against a seed that only wears its form. Paul names the same pattern centuries later still: 'having a form of godliness, but denying the power thereof' (2 Timothy 3:5) — the same false seed, still wearing the shape of true worship without the life underneath it.

I want to take just a moment to address Genesis 1:24, the beast of the earth. Genesis *1:24 states, "Let the earth bring forth the living creature after its kind."* Now, compare this with Revelation 13:4, which mentions the beast with seven heads. This beast comes from Daniel 7:1-8 and represents four of the most powerful empires in history.

My point is that these beast empires symbolize nations and peoples, and together they form the image of the beast. Therefore, these people are the beasts of the earth, as *Genesis 1:24-25 states: "Let the earth bring forth the living creature after his kind," and "God made the beast of the earth."* Notice in verse 24 that the living creature is after its kind. It is not merely a creature or a beast. It is a living being that sets it apart from all other creatures in the field.

May I ask where Adam and Eve's spirit came from in Genesis 2:7? This verse provides that their spirit, not only their flesh, was made from the dust of the earth. What provides us with life? It is our spirit, not our flesh. It is our spirit that will go to heaven or to hell, not our flesh.

The Sons of Elohim vanished from the earth after Noah, according to Genesis 5, correct? What is the hope of humanity? Also, what hope did the Sons of Elohim have while separated from the Tree of Life by the cherubim? Would it be possible to restore access to the Tree of Life? It is possible. Rebirth for our spirits from that Tree of Life is necessary. Sons of Elohim have the spiritual lineage to hear the Word, as it was when Yahshua first descended to paradise and delivered the message of salvation.

As for the rest of us, we are all spiritual mongrels, having received the mind of iniquity after Genesis six. And our hope is in *Ephesians 1:13: "When you heard the word of truth, the gospel of your salvation, and believed in Him, He sealed you with the promised Holy Spirit."*

> *1 John 3:2 says, "Beloved, we are currently God's children, and our future selves have not yet manifested. However, we are confident that upon His call, we will be like Him, as we will witness Him in His true form."*

We shall be like Him because we will see Him as He is. What is He? That Holy Spirit, the manifest Word. We shall perceive Him as follows: Revelation 3:18 says, "I advise you to purchase gold that

has been tested in the fire from me to become wealthy, white clothing to cover your nakedness, and eye salve to provide your eyesight." Here, the goal is to achieve complete comprehension. For we will be like Him at our resurrection. Until then, He will reveal the depths of His wisdom and understanding to us. As we are developed into that Holy Spirit, we become a unique son of God. Seeking His presence sharpens our spiritual vision, enabling us to discern His truth and experience the fullness of His grace.

Yahshua is the only begotten Son from the Father. We cannot be that Holy Spirit in the same way as the Only Begotten Son, because He is Yahshua. We are begotten sons by the Word of Yahshua into His likeness. We are joint heirs with Him. Again, our image is being changed into the Word, that Holy Spirit.

That Word is a tangible substance, but the Spirit's nature remains unknown. Well, no one knows what the essence of Holy Spirit is. Therefore, Scripture affirms the existence of Holy Spirit within us as a substance, as described in Proverbs 8:21. How does this Spirit manifest within us? The Word is with Elohim. The Holy Spirit gives us the Word. Do not overlook John's thought from John 1:1b. Holy Spirit bestows the Word by way of Himself. Yes, the Holy Spirit sends the Word of itself. However, He does not send Himself, as John 14:26 and 15:26 say. "I will send the Comforter to teach you my words."

The Word is everywhere in the cosmos. It existed from the beginning. That Word was (to be) with the Holy Spirit. This expression marks the beginning of understanding the relationship between the Word, the Holy Spirit, and ultimately humankind.

As we noted, "was" has a unique etymology in John 1:1. In Old English and other languages, "was" meant "to be." In modern English, it is the past tense of "be." Now we return to Exodus 3:14, where the Holy Spirit's identity is given to Moses as "I AM." In Hebrew, "I AM" is expressed as "to be." John wrote John 1:1 from Exodus 3:14: "I will be what I will be." Since Elohim is taught in Hebrew, John said in 1:1, "In the beginning to be the Word, and that Word to be with Elohim and to be Elohim."

I have spent a long time trying to comprehend John's use of the word "was" in John 1:1. The Word was present at the beginning. Simply put, it existed during the period known as "in the beginning." Furthermore, the Word be with Elohim. Elohim came into existence at a specific moment in our solar system's history, and at that same time, the Word was already present. Once again, before any previous works, before the planet was, that Word became Elohim. That is why John employed the Hebrew term "to be."

Can the word "was," etymologically, indicate that it refers to a past event that is now present? Indeed, the term "was" suggests a continuity of existence that transcends mere temporal boundaries. It means the essence of Elohim, contained in that Word, is always there, connecting the past with the present and encouraging us to learn how it applies to our lives now.

This connection deepens further when we look at the Greek text itself, the language John actually wrote in. The word translated "was" in John 1:1 is ēn, and it is in the imperfect tense in Greek — a tense built specifically for continuous, ongoing being, not a single, completed event. John uses that same continuous "was" three times in one verse: the Word was in the beginning, the Word was with Elohim, and the Word was Elohim. Then, in John 1:14, John switches verbs entirely. "The Word became flesh" doesn't use the same verb; it uses egeneto, the aorist tense, which marks a specific event at a specific point in time. John did not say the Word "was" flesh; he said the Word "became" flesh. The grammar itself marks the Word becoming flesh as a "then" moment breaking into the Word's own continuous being, exactly where our English and Hebrew etymology already pointed us. John was not being careless with his verbs. He chose them.

Summary of Part Seven: Enmity entered the world through the serpent, who made for himself a beast of the earth — not a member of some neutral, older population, but a spirit already fallen, never given the life Adam alone was given to carry. Intermarriage with Cain's descendants corrupted the spiritual lineage of the Sons of Elohim. However, through Yahshua, we once again have access to the Tree of Life. Through the Word, we are being transformed, becoming sons of God, sealed by the power of Holy Spirit.

Conclusion: The Word Made Flesh

We have journeyed through Scripture, tracing the revelation of who the Messiah truly is. We have seen that the Word existed from the beginning, that the Word was with Elohim, and that the Word was Elohim. We have seen that YAHWEH brought forth the Only Begotten Son from Himself before the foundation of the world. We have seen that this Only Begotten Son is Spirit, just as the Father is Spirit.

We have seen that the Word became flesh, creating the divine body we know as Yahshua. We have seen that this divine body was not created biologically, but through the Word's direct creative power. Mary was a blessed vessel, but she was not the Messiah's biological mother.

We have seen that the spirit of humanity, created in the image of Elohim, is not the same as the uncreated, eternal Spirit of the Only Begotten Son. We have seen that the Messiah is both the Tree of Life and the Lamb of God, both the eternal Spirit and the divine flesh.

Most importantly, we have seen these matters. Our salvation depends on understanding who Yahshua truly is. If He were merely a man, even a very good man, He could not save us. If He were merely God pretending to be a man, His sacrifice would be meaningless. But because He is the Word made flesh, the Only Begotten Son in a divine body, He can be both our kinsman redeemer and our eternal high priest.

The mystery of the world's foundation is this. It is what the prophets discussed. This is what John witnessed and declared. To truly know Him, we must understand this.

I hope that this study has helped you see more clearly. I pray the Comforter, the Holy Spirit, uses these words to illuminate the Word. My prayer is that you will continue to search the scriptures, prove all things, and grow in the knowledge of Yahshua Messiah.

YAHWEH bless you and keep you. May He make His face shine upon you and be gracious to you. May He lift His countenance upon you and give you peace.

Brother Brian Neill,

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Appendix: A Note on Sabellianism

Sabellianism is named after Sabellius, who lived around 215 AD and taught a form of Modalism in Rome during the 3rd century. None of his writings have survived, and all we know about him comes from his opponents, which is not the most reliable source.

Monarchianism reached Sabellius through the teachings of Noetus and Praxeas. Noetus was excommunicated from the Church after being examined by a council, and Praxeas is said to have recanted his modalistic views in writing, teaching his former faith again. Sabellius likewise was excommunicated by a council in Alexandria, and after a complaint was made to Rome, a second council then assembled in Rome and also ruled against Sabellianism.

Johann Lorenz von Mosheim, German Lutheran theologian who founded the pragmatic school of church historians, argued that Sabellius described God as three in one sense but one in another. "Sabellius held to the simple unity of the person and nature of God." However, the form of Sabellianism Sabellius taught 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. 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."

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 distinguished.

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.