

December 2020

July 2022

The Only Begotten Son: Christology

Introduction

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

In this discussion I will use the Jewish titles and names for God, LORD and Jesus as Moses received the commandments in Exodus and the angle Gabriel gave to Mary. The use of the Hebrew names clears up confusion at least in my mind for Matthew **28:19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Before we read from Moses, I will provide a definition for these titles and names:

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

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

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

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

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

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

My name is in Him

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

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

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

We see these two scriptures play out in the teachings of YAHSHUA exactly. He said of Himself: For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Then again YAHSHUA said unto them, If Elohim were your Father, ye would love me: for I proceeded forth and came from Elohim; neither came I of myself, but he sent me.

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

From Peter's teaching of the baptism in Acts 2:38, we will continue with the thought from Exodus 23:21, my name is in Him. I believe the Bible verse of **John 14:9** encapsulates Exodus 23:21. Let's read the words of YAHSHUA as John recorded them: YAHSHUA said to him, "Have I been among you all this time and you do not know me, Philip?" The one who has seen me has seen the Father. How can you say, 'Show us the Father?' The very understanding we seek is in this verse and yet what does it say? I can promise that each one of us reads this verse not with an open mind. Rather we always read it from our theologic point of view of which we have been trained by man. This means if there is something spiritual to glean out of this verse, we cannot. For we convince ourselves we have full knowledge for Christology. From my point of view we are hindered with conceit. To think so highly that we can know all in a moment of inspiration that occurred on a day of our life in time past.

Isaiah tells us how we will receive understanding for every scripture. He gave commandment that we must learn from precept upon precept, line upon line, here a little there a little. Isaiah tells me, man cannot learn the fulness of any truth in a day. It just may be we learn today then on another days tomorrow, just a little, Isaiah chapter twenty-eight. We learn a little truth at a time because the creature that we are limits our spiritual ability.

We know our nature from King David: we are shaped in iniquity (mind) Psalms 51:5. Paul said from Isaiah that our minds are enmity towards Elohim. The argument for our faith is this: I received a revelation. If you have that is good, so what line upon line have you received adding to your precept upon precept since the day of your revelation?

Reading from John 14:9; YAHSHUA said to him, "Have I been among you all this time and you do not know me, Philip?" The one who has seen me has seen the Father. The Messiah as the Lamb is opening the door for the apostles to commune with the Father. How is it that a born again son of Elohim can see the Father in the Son of Man? We rebel against the Word because we reason what it speaks. Reasoning the Word is interpretation of the Word. This presents a paradox for us; the Word speaks for itself, yet our mind cannot understand the spiritual thought contained in the proverb we read. We take the position that our theology is correct and complete and we are ready for a fight to defend our faith, to glorify ourselves with Him. Fighting for our theology, a true Christian act as history records. Peter drew another man's blood with his sword for the love of YAHSHUA; Only to be rebuked with a curse.

Adam and Eve reasoned with the Word and this produced a theology, which they died for. Does the Word declare "the mind is enmity against God?" For the cause of enmity, iniquity abounds in us, Isaiah 64:6 & John 6:63.

Joh 6:63 It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Martin Luther wrote: Free will of man is only submitting our will to the will of God. These arguments for spiritual understanding brings me to my conclusion: I can only provide a discussion of what I receive spiritually. My human words are an argument reaching towards the spiritual understanding that dwells in my spirit placed there by the Comforter. Therefore each of us can only search for ourselves, proving all things by His Spirit the Comforter, then and only then can we receive the Word in Spirit and truth.

I have written considerable too substantiate we need to be an open mind to His Spirit, until the day we are called home. So getting to the question or the mystery that YAHSHUA taught the apostles ... if you have seen Me you have seen the Father ...

Beyond the door of the Lamb, this is to say, the Spirit in the Lamb Messiah, Philip sees the Father. Messiah said in another session with His apostles: no man has seen the Father only the Son of Elohim from the bosom of the Father, He hath declared Him, John 6:46. When YAHSHUA told Philip you have seen the Father, Philip had to put these two thoughts together for receiving the spiritual thought.

The question before us is obvious; How do we see the Father in the Son of Man? What do the scriptures say? We will start with the scripture we just read; the Son, the only begotten Son of the Father from the bosom of the Father hath declared Him. Philip's question is answered, The only begotten Son through the Son of Man hath declared or taught who the Father is.

For understanding Christology we must begin with the Son of the Father from the bosom of the Father. This definition of what and who the Spirit is was given us from "in the beginning." The Son testifies of itself from this era and this is where we will begin.

Before we read in the book of Proverbs I want to state I'm not choosing bible translations using the thinking that the only begotten Son was made or created or formed. To say the only begotten Son was created is Arianism and I disagree with Arianism. If you wish to study Arianism from the original ancient texts by him and his opponents you can read as I have an excellent book: Arian Controversy 318 to 381AD by R. P. C. Hanson. I will mention this book is the assembling of documents and history for all of the Godhead theology that is in practice today.

Continuing with our discussion, we will read Proverbs 8:22-27. I have listed three Bible translations because I feel the need to create in our minds a picture for the foundation of the world. A time that YAHSHUA referenced when He began teaching His disciples, as we read in Matthew 13:35 ... I will teach you the mysteries from the foundation of the world ... Let's go back now to the time He spoke of Himself and His Father, through the pen of Solomon about 970 BCE.

Youngs Literal Translation Bible:

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

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

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

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

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

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

Geneva 1599 Bible:

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

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

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

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

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

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

Hebraic Bible:

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

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

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

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

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

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

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

Reading **Joh 3:16** For YAHWEH so loved the world, that he gave his only begotten Son ... this is said in **Proverbs 8:25**; He was birthed or brought forth, the only begotten Son. Then again testifying of Himself, **John 16:28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. It wasn't the body of Christ that came forth from the father and came into the world. It was the Only Begotten Son. The Only Begotten Son was the soul or the inner-man of the Son of Man. Son of Man was made flesh by the Word, John 1:14. If the Father is Spirit, His Son is Spirit.

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

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

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

John 14:10 Believe thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwells in me, he does the works
14:11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

The Holy Spirit Father and the Only begotten Spirit the Son, are one Spirit. One in essence as the Father brought forth of itself the Spirit and called this the Only begotten Son. This is the "us" in **Genesis 1:26** And Elohim said, Let us make man in "our" image, after "our" likeness: and let them have dominion over the fish of the sea. (Man is one spirit as them.)

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

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

In verse 1:27 him the spirit of man is created as plural them. In verse 1:28 the one spirit as them is told to replenish the earth. It isn't until verse 2:22-23 of Genesis that Eve the spirit and the flesh are taken out of Adam and made woman. Now Adam is no more them, only him. Now they will replenish the earth as they were commanded back in verse 1:28; as "them" were the singular man-spirit. This is the image of Elohim (Almighty One(s)) as it is given to us plainly illustrated. In Proverbs chapter eight the Almighty One the Elohim brought forth or begot of itself and is now Almighty one(s); One Spirit operating as The Father and the Only Begotten Son.

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

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

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

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

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

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

As Paul taught in Philippians he repeats himself in the letter of 1Corinthians 15:47, he said: the body of Messiah came not from dust of earth, nor the egg from Mary.

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

So what does that mean? John tells us as exact as a human can know: 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father). John said Messiah’s flesh was not made from dust as Adam was. The Word became flesh, seemingly from nothing (In the beginning was the Word). Yet the Word itself is a substance. Notice, John said to see Messiah (spiritually) is to see the Father, the Only Begotten Son dwelt in the Word made flesh not dust made flesh. All these scriptures we have read in this discussion are in harmony.

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

Paul in agreement with John speaks plainly that Adam’s inner-man and his flesh and blood is not made the same as Messiah, whose inner man is the quickening Spirit. The book of Hebrews tells us who and what this quickening Spirit is: Heb 4:12 For the Word of Elohim *is* quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul

and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. The letter of Hebrews defines 1Co 15:45.

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

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

There is theology that places Mary above human status, I must disagree, as Mary was of Adam and Eve. By the truth of Psalms 51:5 Mary was born in sin, shaped in iniquity. People thinking she was not, are saying Mary was without sin. In this scenario Mary is perfect as Christ Himself. Her soul needed no redemption. But, the scriptures teach otherwise: **Rom 3:10** As it is written, There is none righteous, no, not one: This verse in Romans separates humankind from Messiah because if Messiah was fully human or made the same as Adam then He would be part of this scripture ... no not one.

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

Luke 1:42 said to Mary: you are blessed among women (sanctified). Mary was selected, set apart from women for this specific calling. She was not called to be mediator, to do so is a Baal teaching going back to the goddess Inanna from the Sumer civilization 2,500 BCE in Mesopotamia.

Time to move on in our discussion

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

Col 1:16 For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

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

Colossians and John are in perfect harmony. As Paul taught: One faith, one baptism, One Messiah.

Let's go back to Geneses and read about who Elohim is. If you are of the Monotheism theology, you believe angels created man in Genesis 1:27. Are angels creators with Elohim? If so, the phrase we read from Genesis 1:27: "let us" implies these angels or angel are equal with Elohim. If an angel co-created with God, how could this angel be less than equal? Why does Monotheism teach angels plural; Did it take a committee? This theology is odd to me because Paul, John and Hebrews said YAHSHUA created all things in heaven and earth. "Us" despite what Monotheism teaches, does not imply angels watched as the Holy Spirit created man. On the contrary "us" implies participation.

Monotheism, it seems to me, teaches the Holy Spirit created YAHSHUA a living soul in Mary, Spirit and body in one breath. We will read Matthew 1:18... Mary being found with a child of the Holy Spirit. Monotheism takes liberty to assume the term child includes the spirit-man, same as Adam. The statement by Matthew is confusing; for a child is a young person below the age of puberty. Matthew wasn't confused in this verse, it is a poor translation from Hebrew to Greek because Matthew wrote embryo, but the Greek translated it to child. Fortunately Matthew clarified what the embryo is. He said the embryo is "Of the Holy Spirit" not by the Holy Spirit.

The word "of" indicates part of the whole. We read the same expression again in Revelation 19:13 ... and His name is called the Word of Elohim. So Matthew wrote the embryo is the Word. His Hebrew name is YAHSHUA, I-AM Salvation, this fulfills Moses prophecy: **Exo 23:21** Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is in* Him; In Him is I-AM, the Only Begotten Son who was in the bosom of the Father. He came forth at the foundation of the world then sent into the embryo as its inner-man.

This argument is not as complex as it seems but I think theology from the first five centuries made an assumption. They declare Messiah's inner man is the same as Adam's. Using the same scriptures as theologians, I will continue presenting my argument for who YAHSHUA is with reading Proverbs 8:24.

Gabriel spoke two thoughts to Mary, the first is the Holy Spirit shall overshadow thee... I see this as the "Word made flesh" as Apostle **John 1:14** explained. The second thought by Gabriel: For that reason and in addition too, that holy thing which shall be born of thee is the Only Begotten Son. I want to repeat what Gabriel said, "That holy thing," Elohim the Holy Spirit is a thing as far as humans can understand. His Spirit cannot be defined as it is not of this natural world. We find the same language by Apostle John: **1Jn 1:2** (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) John speaking of the Spirit said, "It," John didn't say Him. John explains what "it" is as he said that eternal life which was with the Father. John is repeating what he said in John 1:1 the Word was with Elohim and the same was Elohim in the beginning. Gabriel told Mary: The Only Begotten Son-Spirit was in YAHSHUA at birth as he said the embryo is "of" the Holy Spirit."

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

Messiah said: if you love me, keep my commandments. Paul said: prove all things. Messiah said, you think you have eternal life, search the scriptures for they testify of me. We cannot put

spiritual thought onto paper. Paul said: The letter kills, but the spirit is life. There is one source for receiving the scriptures in spiritual understanding: “The Comforter which is the Holy Spirit will teach you all things, John 14:26.” We can gain wonderful knowledge through scriptures and the discussions of them; if we are open. This said, receiving the spiritual significance comes from the Comforter to individuals, John 5:39, 1Thessalonians 5:21.

The Trinity theology attempts to avoid the pitfall for Messiah’s soul creation; Declaring Mary was the mother of YAHSHUA. That, the Holy Spirit purposed Mary’s egg, so that the Messiah could be born “man,” fully human. In that He possessed “man” as Adam, allowing Messiah to suffer as Elohim cannot. But this theology falls short as Adam and Eve did not possess eternal life. They were created to eat of the tree of life as we read in Genesis. They have no scriptures without interpretation to prove this theology. They end the arguments with a creed which was in the making for 300 years to end all questions.

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

How did Messiah received the Holy Spirit without measure? **Matthew 3:16** ... the Spirit of Elohim descending like a dove, and lighting upon him. Did Matthew say upon him or in him? The definition for upon is: in complete or approximate contact with. And again for this truth John said: **John 1:33** Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He.

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

The argument is to interpret the next verse of Matthew, 3:17 “in thee I am well pleased” as occurring during Messiah’s baptism. Or was the Holy Spirit Father please in Him from birth as the Only Begotten Son? A few people make an assumption to believe the Holy Spirit entered the Son at the baptism. My understanding for 3:17 is “in thee,” thus the Son of Elohim is in the Son of Man, I am well pleased.

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

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

Search the scripture for what it said: “the Holy Spirit descended upon him” “and lighting upon Him,” this is part one of the verse. The second part of this testimony is the Holy Spirit giving testimony of itself: “that it dwells in Him”. Every truth is established with two or three

witnesses; we have read three witnesses for the baptism. Here are three interpretations for the word “lighting” from Strong’s Greek lexicon:

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

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

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

Devine: of, relating too, or proceeding directly from God.

Deity is defined by Scripture, the Almighty eternal.

We will search scriptures to help understand the Divinity of Messiah’s body, and mind then the Deity for His inner man.

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

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

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

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

Hebrews said: “made like unto the Son of Elohim,” a statement identifying Messiah. The truth is: the Son of God was the incarnate Melchizedek. Paul said again: “Messiah is after the order of Melchizedek, in similitude”; “Melchizedek having neither beginning of days nor end of life.” Melchizedek was Deity incarnate, but the Body of Messiah, as Apostle John said: was manifest unto us, John 9:3 & 14:21. So, Messiah’s body was Devine, created by the Word. His body being born by Mary with beginning of days and end of life. The Holy Spirit did not utilize Mary’s egg to create Messiah as certain theology teach. This would necessitate Elohim as Father donating the seed. Messiah was not a hybrid creature; half man, half Spirit. It reminds us of Greek mythology, Hercules, the son of Zeus who was a god and had a relationship with a human

woman named Alcmena. Hercules per Greek mythology was super human but suffered as he was half human.

The four scriptures we just read illustrate Messiah, a priest after the order of Melchizedek. A high priest became us: Holy, undefiled, separate from sinners and made higher than the heavens. Melchizedek who is without father, without mother, without descent, having neither beginning of days nor end of life. Melchizedek is similar to the Son of Elohim. This description for Melchizedek doesn't imply "the Word made flesh" as Messiah the Son of Man nor did He suffer death. But it does imply the inner-man of Messiah, who is the Only Begotten Son.

How Melchizedek and the Son of Elohim appeared on earth are different. Yet, they are both Spirit in likeness of human, Elohim on earth. I want to repeat myself once more; Son is Spirit because the Father is Spirit. Messiah's created body died. Adam's created body died. Melchizedek did not die.

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

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

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

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

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

Hebrews expresses the Son of God and the Son of Man as agreeing in one but very separate in identity. This is what John spoke of in 1John 5:8: And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one, YAHSHUA.

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

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

We will continue Paul's thinking for our body and spirit being separate beings, separate methods of redemption. It may well be that Paul in Ephesians which we will read next, is teaching the barrier between Jew's and Gentiles being removed. Jews and Gentiles are now one in the Spirit. However, I would like to approach his teaching in a second light. As Paul teaching in depth for what we are and what Messiah did for each of us. So with this approach for Ephesians chapter two, what is it he said? We have to begin with Psalms 51:5, I was shaped in iniquity and born in sin. We have two problems that must be reconciled in order to be made one. Made one is defined: in agreement; in agreement with the Word.

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

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

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

Our minds hate the law of commandments “in ordinances”. Because we cannot but fail them as our minds are born in iniquity. In Himself is the Word of Elohim. Paul is bringing out the thought that the Word of Elohim dwelling in Christ is the power of reconciliation for man’s mind and spirit to serve Him. It must be both mind and spirit, because we are both.

Eph 2:14-15 Paul said Messiah made both one; he is teaching that our mind must be brought submissive to serve the Holy Spirit. And the second part is our inner-man that was dead to sin. Messiah made both sinless. The Works/Faith of Messiah has made peace by His blood covenant; the forgiveness of sins (disobedient nature) of our natural mind. Of which we only sought to live life in iniquity. By this blood covenant our conscience is no longer under condemnation. John teaches us about our state of iniquity:

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

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

Our inner man must be reconciled to peace as well, becoming one in Word, becoming a son of Elohim. This complete sinless human that YAHSHUA was by His very nature, is what He is reconciling us unto. That we might become the body of Christ on earth, in every generation. As we read with Romans 8:23, which states we receive our full redemption when our body is resurrected. But in the mean time we have the blood covenant for the sins of flesh, but we have the redemption of our spirit by the Word when we are born again. John explains what it means to be a son of Elohim, to be born again. He illustrates that a redeemed soul cannot sin, this is, our inner-man cannot deny the Word given by the Holy Spirit. For the inner-man to refuse the spiritual understanding is the sin of unbelief. **1Jn 3:9** Whosoever is born of Elohim doth not commit sin; for his seed remains in him: and he cannot sin, because he is born of Elohim.

The knowledge of evil dwells in our spirit, it is a law of death. Our inner man was created in sin/death at birth. This law was inherited by the spiritual fall of Adam and Eve. As it is written: by one all are dead and by one we have life, Rom 5:15-17. Our spirit by inheritance prevents our Father son relationship. Therefore we are aliens from His Kingdom, filled with darkness and no hope of life.

To my thinking when Paul said: for to make in himself of two one new man, so making peace. He is speaking, the new man is the born again human living under the blood covenant. There is a three step process as Acts 2:38 commands: repent be baptized and receive the gift of the Holy Spirit.

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

This 16th verse is the prize, the gift of eternal life and fellowship with our creator. Reading Eph 2:15 He said: made in Him. It is by the Word in Him that we are reconciled to Him as we receive the Word in us. But not for the blood covenant we could never approach the Father to receive sonship. (Son the inner-man speaks for both Adam and Eve as the image in us was called man at creation, Genesis 1:26)

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh. Afar off, is gentiles and them that were nigh are the Jews. YAHSHUA preached the Words of eternal life. That is what He said many times over; he that drinks of the water that I give will never thirst again.

Eph 2:18 For through Him we both have access by one Spirit unto the Father.

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of Elohim;

Matthew tells us who will be in the household of Elohim:

Mat 13:23 But he that received seed into the good ground is he that hears the word, and understands *it*; which also bears fruit, and brings forth, some an hundredfold, some sixty, some thirty.

What seed is Messiah speaking of? The very substance of the Holy Spirit is the Word, as Luke said:

Luk 8:11 Now the parable is this: The seed is... the word of... Elohim. So, the seed is the Word in or of the Holy Spirit. This defines Acts 2:38 as we have said, the gift of the Holy Spirit is Word.

Do I believe If the Holy Spirit is in you that makes you possessing Deity? Yes, does that make me co-equal with the Father as I am a son? No, it does not. Why not? Because the Holy Spirit as Spirit itself, does not dwell in my soul or co-exist in my body. The Holy Spirit, as Comforter puts the seed Word in my soul. That Word which becomes faith is eternal. Not my inner-man of itself being eternal; It is my inner-man possessing the eternal Word. Messiah's body, soul and mind are not as Adam, but the similitude of Adam; being formed and fashioned. We see this separation for what Messiah was and what we are. As Paul taught and Yahshua said: **Joh 17:22** And the glory which thou gave me I have given them; that they may be one, even as we are one.

The eternal head keeps the body eternal. There is the head and there is a body distinct but bound by Word. As Paul said once again:

Rom 12:5 So we, being many, are one body in Christ, and every one members one of another.

Eph 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: **4:16** From whom the whole body fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, making an increase of the body unto the edifying of itself in love.

Paul speaking of growing into Him in all things, what does that mean to us? We have explained in this document a few times that the gift of the Holy Spirit is the receiving of the Word in our spirit, simply called redemption. That our image may be one with Him and the Father, by the

Same Word, as they are the Word. Not that our spirit is the same as the Holy Spirit, but the same Word. The next three scriptures moves beyond the initial gift of redemption at our baptism. We must grow up into Him in all things. Lets read:

Eph 5:25 ... as Christ also loved the church, and gave himself for it; **5:26** That he might sanctify and cleanse it with the washing of water by the Word,

Joh 14:26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance.

1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

We are to grow into Him in all of the Word that He has provided as the bread of life. This thought brings me to the next point of discussion. Are we filled (to become full or almost full) with the Holy Spirit? The literal essence, the very fabric of the Holy Spirit? Every theology as best I can tell, teaches the concept that we are infused with the literal being Holy Spirit. They state this is what the Bible said. Does the Bible say that? Let's read starting with the Old Testament before the blood covenant of Messiah.

Luk 1:15 For he shall be great in the sight of the Lord, ... and he shall be filled with the Holy Spirit, even from his mother's womb.

Luk 1:67 And his father Zacharias was filled with the Holy Spirit, and prophesied ...

And now the New Testament:

Act 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. **2:4** And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. **Act 2:38** Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Did the being of the Holy Spirit dwell inside Zacharias? Who was not under the blood covenant of Messiah; Nor was there a covenant for redemption of sin. I doubt that. **Habakkuk 1:13** Thou art of purer eyes than to behold evil, and canst not look on iniquity ... To repeat **Psalms 51:5** Behold, I was shaped in iniquity; and in sin did my mother conceive me. The reference to John the Baptist and the people of Acts 2:4 all received the same thing, filled with the Holy Spirit; People before the covenant and others after the covenant of Messiah. If people received the filling of the Holy Spirit under the Old Testament, why have the promise of the New Testament as we read in Acts chapter one and two? Can it be said: the Old Testament saints had the Holy Spirit in them but not eternal life? Those with the Holy Spirit in the New Testament have eternal life as redemption has been provided. I have heard it said: In the Old Testament the people who received the Holy Spirit, received it temporarily and that is the difference. I don't believe that to be what is referenced.

YAHWEH cannot look upon iniquity as Habakkuk said, and yet Zacharias was filled with the Holy Spirit without the blood covenant of Messiah. True he may have been under the blood of animals by the high priest; Yet his soul had not been redeemed. Just because a person has repented under the blood covenant doesn't mean they received redemption.

Let me ask a question; When you sin in the flesh, from that time until you repent; does the Holy Spirit if physically dwelling in you, leave you or look the other way during this sinful condition? Does the Holy Spirit if literally dwelling in you look the other way for the duration of our sins in the flesh? I would like to take this question further with another question and argument.

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

The body had to be Devine for its purpose to be the blood covenant for the sins of humankind. Is that the only reason His body came from heaven? Could it be the temple for the Holy Spirit as the only Begotten Son, require a Devine body as the Spirit is Holy and above its creation. There is no argument that a body made from the dust of the earth can be sinless. Adam and Eve's bodies were without sin at their creation. Psalms 51:5 teaches our bodies are shaped in iniquity; This did not begin with Adam and Eve's creation. They were not shaped in iniquity and created in sin.

I maintain, the Holy Spirit Son dwelt in a Devine body at conception. And was the very image of Elohim, Therefore Elohim is YAHSHUA's inner man. YAHSHUA did not have an image in the likeness of Adam. The only Begotten Son of Elohim came forth in **Proverbs 8:25**: When the springs were not heavy with water, before the hills were settled upon the earth. The Holy Spirit does not dwell in dust as does the man in Adam. YAHSHUA was in the form of the Holy Spirit and the similitude of men, **Philippines 2:6-7**.

I realize we have covered many scriptures however I would like to continue with who and what Christ is as Paul labored with more thoughts about this question. So let's continue with Paul and John. We will continue with the argument wether the literal Holy Spirit dwells in the redeemed person. Being filled with the Holy Spirit is not humans receiving the indwelling of the literal, the physical Holy Spirit the Elohim. The Holy Spirit does not have a double standard. So, how are we "Filled with the Holy Spirit?"

Rom 8:10 And if Christ *be* in you, **the body is dead because of sin**; but the Spirit *is* life because of righteousness. (The righteous act of redemption through the Tree of Life)

The human soul/spirit is redeemed and sealed by the Word; The body is from dust to dust. Christ the Anointed One, can't be in you. This anointed Devine body of Christ which is the Son of Man; He is in heaven in an eternal body as our high priest. Stop and think about what Paul said because Paul is going to change his wording for the same thought in the next verse. In fact, Paul will break-down what he said. Our problem is that our theology for who and what Christ is, isn't the same as what Paul taught. Paul isn't writing to our generation he wrote to his converts in Rome, those holding his understanding for the godhead/Christology. We assume by our theology we know what he is writing, all the while we adapt his letter to our theology.

Rom 8:11 But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you.

Verse 8:11 isn't changing whom he is speaking of. He is not changing from Christ to the Father but continuing his thought of verse ten. Paul said: by His Spirit, the inner-man of Christ as he said, "The Spirit of Him"; the term *His* is a possessive personal pronoun. Paul is taking the time to be specific for the point he is making. So I'm back to my same question; does the Spirit in Messiah now in heaven as our high priest come back, or is He sent a second time from heaven to earth? No, He does not. **Joh 16:27** ... and have believed that I came out from the Holy Spirit. **16:28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

The Spirit of Him is the inner-man just as you and I have an inner-man/spirit; the inner-man raised up the body of YAHSHUA. We presume for the sake of our theology that, "The Spirit of Him" is the Father/Holy Spirit. Paul understood and wrote exactly as he is explaining and John wrote of: **Joh 10:18** No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Paul closes with the same thought he began in verse ten: "by His Spirit that dwells in you". YAHSHUA's inner-man doesn't enter you. It is the Word of the Holy Spirit that is in the redeemed as they received the gift of the Holy Spirit, not the Holy Spirit. The Holy Spirit as the only begotten Son is the inner-man in Christ. But the apostles are writing from the truth John opened to us, as John taught: the Word was with, and the Word was/is Elohim, whom is the Holy Spirit. Therefore the Word is in Christ as the Spirit Elohim. But in the redeemed is the Word of the Holy Spirit. Maybe it's difficult to accept this concept because we have never embraced fully what John taught. That the Word is the Holy Spirit Elohim and further more the Word was in the beginning, before the Holy Spirit Elohim. This allows the Word as the Holy Spirit to be in Messiah and now the Word by redemption makes our inner-man born again and now dwells in us. The Word is the substance that created the universe.

In the next verses we have the Messiah saying three times to His apostles as John records them, repeating Himself so there can be no mistake, He said: I will send unto you the Holy Spirit Comforter to teach you. He used the term "unto" you three times; he did not say in you. Here are the three statements:

Joh 14:26 But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

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

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Continuing with verse 8:11, Paul said the "Spirit of Him," this Spirit is the only begotten Son; begotten out of the Holy Spirit who is the Father. This Spirit is the inner-man of Christ. Paul said, if this Spirit dwells in you, it will quicken our bodies. Paul is going to teach us something about His Spirit in us: **Php 2:5** Let this mind be in you, which was also in Christ Jesus: **Php 2:6** Who, being in the form of Elohim (The form of God is Spirit).

Paul said to the Philippians, Let the mind of the Spirit that was in Christ be in you. Now to the Romans verse 8:2 he said: For the law of the Spirit of life in Christ Jesus hath made me free

from the law of sin and death. Paul sets the foundation for chapter eight; so in us must be the “law of the Spirit” which is the law from the Garden of Eden, the Tree of Life which is the law of good. This Tree of Life is the Only Begotten Son; He was in the Garden and through the grace age and there he is in the Millennium for a thousand years, Revelation 2:7, 22:2, 22:14. Adam and Eve were forbade to eat of the Tree of Life by their curse. But now we can partake of that Tree which is in Christ. A law is a commandment and a commandment from Elohim is His Word. So what is the commandment? Acts 2:38 and ye shall receive the gift of the Holy Spirit.

Let’s continue on with what is in us:

Joh 1:14 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.

Joh 1:18 No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared *him*. (*The Flesh of Yahshua didn’t see the Father.*)

Joh 3:16 For God so loved the world, that he gave **His only begotten Son**, that whosoever believes **in** him should not perish, but have everlasting life.

Joh 3:18 He that believes **on** him is not condemned: but he that believes not is condemned already, because he hath not believed **in** the name of **the only begotten Son** of God.

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

John is going to great lengths telling us the only begotten Son is Spirit. Notice in verse 1:14 & 18 how he stops and separates the flesh and spirit. In verse 1:14 it is the Spirit that is grace and truth.

If it’s not the Word that dwells in us then the Spirit Father and Son both dwell in us: **Joh 14:20** At that day ye shall know that I *am* in my Father, and ye in me, and I in you. It all goes back to John’s teaching on the Deity: I would like to use the Geneva Bible 1599 written in old English for reading John 1:1.

1 In the beginning was that Word, and that Word was
 2 with God, and that Word was God. This same was
 3 in the beginning with God. All things were made by
it, and without **it** was made nothing that was made.
 4, In **it** was life, and that life was the light of men.

His Spirit is upon you, the Comforter will place “it” the life, in you:

1Pe 4:14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God **rest upon** you:

Mat 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul/spirit is well pleased: I will put my spirit **upon him**,

Even in verse of 12:18 we have the relationship expressed as the Son of Man and the only begotten out of the Father. The Father said my Spirit is in the Son of Man and my Spirit is upon the Son of Man. Upon Him is the anointing of peace as we can read in scriptures. Then He sends the promise upon the saints in Jerusalem.

Mar 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending **upon him**:

Luk 24:49 And, behold, I send the promise of my Father **upon you**: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

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

We shall abide in Him in His Spirit of truth. That is what John has been teaching as does Paul which is what Messiah said: Joh 4:24 God *is* a Spirit: and they that worship him must worship *Him* in spirit and in truth.

For my theology, I read scriptures that agree with science, this teaching is the Only Begotten Son being birthed 3.7 billion years ago. My theology states Elohim the Holy Spirit is the manifested Word as John 1:1 said, ... and the Word was and was with ... This tells us the Word itself as a living substance; this substance is the wisdom and knowledge of the Holy Spirit. The Holy Spirit is the incarnate Word. The other two theologies states God the Holy Spirit was in the beginning. That the Word is the thoughts of wisdom and knowledge from the Holy Spirit. These theologies teach that wisdom and knowledge operates in God the Holy Spirit similar as it does in the human mind.

Because opposing theologies to my theology teach the Word of God dwells in the mind of the Holy Spirit as knowledge and wisdom, they have need for a Logos doctrine. I do not agree with the Logos doctrine; as I believe the Word was with and the Word was/be the Holy Spirit. The Word is not in the Holy Spirit of which Moses called Elohim. The substance (Word) expressed itself into the form of Spirit, the substance of things not seen, of which the worlds were framed by Elohim. Does this sound like Philo the philosopher, just a bit? Christian theology has roots wether Christians will admit it or not. It's true that Christianity does not need philosophy as it is of itself not philosophy. But nevertheless theology we have and we must consider if Christian theology is Christian. Consider these words: **Mat 7:22** *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? Mat 7:23* *And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

The Logos theology came about from ancient philosophy and religions. Wisdom, knowledge became Word and Word became creation. Here is a paragraph from an article by Michael D. Marlowe. <http://www.bible-researcher.com/logos.html>

My own opinion is that the contemporary Hellenistic understanding of logos in theological contexts (esp. in Philo 20 BCE-50 AD) should not be discounted by those who wish to understand John's meaning. The contrasts between Philo and John, which the scholars here want to emphasize, should not obscure the fact that John is using a word which was already full of meaning for Jewish readers in his day. When he asserts that the logos became flesh he is indeed saying something that was never dreamt of by Philo or the Greek philosophers; but in all other respects it is their logos — the cosmic

Mediator between God and the world, who is the personification of God's Truth and Wisdom — that John is referring to when he asserts that Christ is its incarnation. END

My apologies for repeating myself in this paragraph: Theologies for necessity argue that John taught a Logos doctrine. I do not need a logos doctrine to explain the Word as John 1:1 and Proverbs 8:20-35 does this for me. The Word as I understand it, is a living entity, for it was in the beginning. Without interpretation for John 1:1, that Word is the substance that framed the world: **Heb 11:3** Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear. Faith is the substance of things not seen as Hebrews said. **Hebrews 10:34** ... knowing in yourselves that ye have in heaven a better and an enduring substance. For me that substance in heaven is not a thought or wisdom that becomes heaven, it is the Word eternal which is the Elohim that created the place called heaven. Once again, **Pro 8:21** That I may cause those that love me to inherit substance; and I will fill their treasures.

In the proverbs of YAHSUA (the four gospels), He speaks of the treasures that we must find, treasures are the Word of life, the living water that YAHSUA spoke of. Living water is not just the words of humans that teach the gospel, not even the human words spoke by the Son of Man are the treasures. Human words are the path to find the treasure and that treasure is the Word eternal given us by the Holy Spirit. YAHSUA said: Planet earth shall pass away but the Words that I speak shall not pass away. That eternal Word coming forth from the Spirit in Him and through Him; which He gives freely, shall never pass away.

As the Geneva 1599 Bible words it: that Word was in the beginning and that Word was with God and that Word was God. We see the Word is more than the wisdom and thoughts of God. The Holy Spirit is the wisdom and thought by the Word. John said: and that Word was/be Elohim. The word “was” indicates that an action has occurred in time past. Definition for was: Verb, first and third person singular past of be. If John wrote in present tense for John 1:1 it would read: That Word be Elohim. Be: Verb, singular present tense, am. Exodus 3:14 I-AM

Mat 24:35 Heaven and earth shall pass away, but my words shall not pass away.

In the verse we just read it isn't the Son of Man speaking, it is the Only Begotten Son speaking through the Devine Man YAHSUA. Just as he said in John ... The words that I speak unto you I speak not of myself: but the Father that dwells in me ... The Father (Holy Spirit) dwells in Him as the Only Begotten Son.

John breaks down what we are talking about for whom Elohim is in the relation with Messiah. In the next scripture we will read John: The Word, Holy Spirit and Father; These are one. If you notice John didn't mention Son in this verse:

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

If I am not Trinitarian nor Monotheistic, then what am I; Dyad theology I suppose. 1John 5:7-8 define my faith. Verse 5:7 Does not mentioned the Son as one in heaven; For when the Begotten

Son was on earth He could not be in heaven. John illustrates this in verse 5:8 as He separates the Works of the Holy Spirit between spiritual heaven and on earth.

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

The three that agree in earth, as the Messiah are as follows:

John changes the title Holy Spirit to Spirit from 1Jn 5:7 to 5:8. Spirit identifies The Only Begotten Son who was in the bosom of the Father and that came forth from the Holy Spirit. John wrote to distinguish between Spirit and Holy Spirit, the authoritative relationship between Son and Father respectively.

John 5:8 does not teach the Holy Spirit as Father co-dwelling in Messiah; if so, John should have written Holy Spirit in verse eight. Yes, Father and Son are one and the same Spirit of which Moses called Elohim, Holy Spirit Father and the Only Begotten Holy Spirit Son; the “us” of Genesis 1:26.

Water we recognize as the Word, John 4:10 & Ephesians 5:26. Word came forth from Messiah as living water. John distinguished between Word and Water as the Word is now providing the role of salvation and not creation. The blood of course is the covenant by the Devine body. The Spirit, Word and blood agree in one; Elohim is one Spirit and is The Almighty One(s), in heaven and on in earth. John is writing 1John 5:7-8 directly from John 1:1-4 and 1John 1:1-3. These truths from John stem from Proverbs, we will read Proverbs again.

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

Joh 1:1 In the beginning was that Word, and that Word was with God, and that Word was God.
Joh 1:2 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 that life was the light of men. (Geneva 1599 Bible)

The Only Begotten Son’s voice from Proverbs said: I was with God YAHWEH the Father before His creation of old. In the beginning of His purpose.

1Jn 1:1 That which was from the beginning (as we read in Proverbs 8:24) 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, (The Spirit from heaven that was sent into the Devine body). YAHSHUA said: if you have seen me you have seen the Father. **Joh 10:30** I and *my* Father are one. The Father and Son must be one as there is only one Spirit.

1Jn 1:2 For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us. (John identifies what the life is that was manifest; he said, we have seen it; Not, we have seen Him, John continues and identifies that eternal life is the Word; he quotes himself from John 1:1, the Word was with the Father)

John 17:24 ...for thou loved me before the foundation of the world. (Me is a pronoun not a thought)

Eph 3:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in Elohim, who created all things by YAHSHUA Christ. What was hid in Elohim? The same that was in the bosom of the Father which is in YAHSHUA and it created all things in earth and in the havens of earth, Colossians 1:16.

When referencing Proverbs 8:22-23 which is before earth's foundation, gives us the era we call "in the beginning." This was our solar-system being formed from the Sun's creation. This is the "in the beginning of His way". The next era referenced is "from the beginning," when water first appeared on earth, when the Only Begotten Son came forth from the Father. This is the foundation for my understanding of Christology; This is as John said in 1John 5:7 & 8.

There is no Adam in YAHSHUA, only a similitude of Adam. I make no mistake for what Isaiah said: Emmanuel with us. If Messiah was not born with the Spirit in Him as his inner-man, then He was not Emmanuel. I make that argument because if the Holy Spirit was residing in Him as co-inhabiting with His inner-man, He could not be Emmanuel.

I no longer have a creed to protect, so I will read the scriptures as written. **John 16:28** I came forth from the Father, and am come into the world. **John 4:24** said: And this is the will of Him that sent me. I don't know another way to read Messiah's testimony than what He said: I came forth from the Father, came into the world because my Father sent me. **Proverbs 8:24** said: I came forth from the Father before the hills were mountains and there was little water.

Word is the seed of life of the Holy Spirit, and the Holy Spirit brought forth of itself the Only Begotten Son during the foundation of the world. Remember the law from Genesis: every seed shall bring forth of its own kind? Thus the Holy Spirit is Father and Spirit Son; one Spirit now in two parts; Just as 1John 5:7-8 taught. I am theologically Dyad in faith, to place a label for myself. Dyad is two, the two are the one and same Spirit. When the Red Sea parted, was it the Red Sea? Yes, it was. The water on the left and right side was the same water. For a purpose, the Red Sea separated for destroying the enemy's death pursuit of the Hebrews.

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

Theologies of Trinity, Monotheistic and me as Dyad believe John as he teaches 1John 5:9-12, which we will read next. Yet two of these Theologies are carnal doctrines or creeds. No person can prove any to be true; Yet a person can possess the truth.

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

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

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

1Jn 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

Man cannot teach man; creeds are the wisdom of man. So John shot a straight arrow hoping to stop the argument. If we interpret the scriptures, then the scriptures become our own word. Understanding is by the Comforter teaching a scripture by another scripture; Line upon Line as Isaiah chapter 28 said.

When considering sanctification, seemingly there is a paradox as the Father, Son, and Spirit separately work sanctification. But if we have seen the Father there is no paradox.

Joh 10:36 Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

If the Holy Spirit co-dwelt in Messiah but was not Messiah's inner man, Could He have said: I sanctify myself? Then He continued to explain that the Word sanctifies.

Jude 1:1... to them that are sanctified by Elohim the Father, and preserved in YAHSHUA Christ, and called:

1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Master YAHSHUA, and by the Spirit of our Elohim. (Does Paul use Spirit in place of Holy Spirit the same as 1John 5:8?)

Do we need to understand Exodus 3:14 & 23:21 (page 3) to understand Paul? Paul said justified in the name, not by the name YAHSHUA. He then adds to this "by the Spirit of Elohim." It's hard to follow Paul unless you accept the Spirit of Elohim as one Spirit operating as Father and Son separately; as the Son dwells in YAHSHUA. The same thought from 1John 5:7-8. There is a provided way to understand the Apostles teachings. Let us read Matthew.

Now we will move on in our discussion with Matthew 13:19 illustrating the creeds of man causing spiritual death. Creeds are knowledge without understanding found in the byway; The byway is a different way other than the Comforter as only the Comforter can sanctify. Matthew 13:23 illustrates a man who has seen the Father; this man possesses Knowledge with understanding from the Comforter not from the byway of theology.

Mat 13:19 When anyone hears the word of the kingdom, and understands it not, then comes the wicked one, and catches away that which was sown in his heart. This is he which received seed by the wayside.

Mat 13:23 But he that received seed into the good ground is he that hears the word and understands it; which also bears fruit, and brings forth some a hundredfold, some sixty, some thirty.

To hear the gospel is to receive knowledge; To receive understanding is through the Comforter and then we see the Father. YAHSHUA sends the Comforter but His natural mind and body cannot send that which is spiritual. In the next scripture YAHSHUA testifies of Himself speaking by the Son of Man: John 5:9 ... I can only do what the Father shows me It is His Spirit, The Only Begotten Son fulfilling His Father's will sending the Comforter.

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Joh 14:26 But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

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

John 15:26 is an excellent verse to argue. The Comforter is an office work of the Holy Spirit; the same Holy Spirit operating as Father and Holy Spirit operating as Son. Now the interesting part of this verse from what Messiah said: "I will send the Comforter," is whether Messiah's flesh or His Spirit orders the Father? Does theology say the Holy Spirit co-dwelling in Messiah, tells itself as Father to send itself as Comforter? If this last statement is true, how is Messiah equal to the Father as the Holy Spirit through Him is speaking? Would He be no more or no less than an old Testament prophet? It is a true statement if the inner man of Messiah is the Only Begotten Son, therefore Messiah is Emmanuel.

In John 15:26 the Only Begotten Son-Spirit, the soul of Messiah, bears witness of itself; as John said, "Even the Spirit of truth; which proceeds from the Father." Messiah ends this teaching explaining His Deity relationship in the Divine body by stating "he shall testify of me" Only Begotten Son testifying for the Son of Man. It was the Son as Spirit of truth which precedes from the Father. The Holy Spirit Father will comfort his redeemed children by testifying for the work of salvation in YAHSHUA.

If we can be honest, Theology is philosophy. Without the Comforter upon us, we cannot know truth. Our studies and arguments become creeds. As Paul said, the letter kills, the Spirit gives life. Any group that states we have the truth is ignorant or even worse. No group can lay claim for their doctrines to be more than a letter. The truth dwells in individuals who meet the requirements to receive it. By the foolishness of preaching, it will save a few.

Joh 16:7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

For the sanctified souls, the Comforter replaces creeds with understanding; The Word sanctifies; The Word so unexplainable and yet the simple scripture in parables hides and reveals its own wisdom. In the beginning was the Word. The Word was with and is Elohim. John simply said the Word (a substance) became Spirit.

In the beginning before Elohim's works of old, Proverbs 8:22, John 1:1 and 1John 1:1-13. Before the earth was; I was there, possessed in the Holy Spirit. "I will teach you (Apostles) things kept secret by the prophets from the beginning." (foundation of the world Hebrews said)

John said: The Word was, the Word is and the Word is with. From what John said, is the Word Spirit or Father? Is Spirit the Father or is Father the Spirit? Did Word become Spirit & Father as One? If not for Spirit, can there be a Father? In the beginning was; the word "was" is not a thought, it demonstrates an action. Action must be a cause; There must be existence to be an action. Theological Deity arguments, as brilliant as many are, fall short of understanding. Did each find arguments without answers? Yes, they did. In accepting a doctrine based on sound reasoning but yet with questions unanswered; Then theology in and of itself becomes a parable. Paul said there is one faith one truth, therefore all but one theology for understanding the Apostles is a misunderstanding. I don't find Paul, John or any other Apostle asking us to believe a creed for the sake of the creed. A doctrine so difficult that a believer cannot understand who the God they serve is.

The Word is not within the Father; The Word does not exist from the cause of the Father. Fatherhood is an action through the Holy Spirit by the purpose of the Word. Apostle John said so,

in John 4:24. If John declares Elohim a Spirit, then Spirit is the Holy Spirit, for God is Holy. John said we must worship Elohim in Spirit and in Truth. The Word is true and is that Spirit. "For my Word shall not return unto me void" Isaiah 55:11.

Father by title gives cause for the Son. Holy Spirit of itself is without need. We are told Spirit is neither male nor female. The Holy Spirit of itself is not masculine nor feminine neither is the Word. But the Holy Spirit will present itself to us as Father and Son which is masculine. This same Holy Spirit is promised to the elect saints as a Comforter and this is feminine, Isaiah 66:12-13 & 1Peter 2:2. The Word of itself, is self existing substance; As said to Moses in Exodus 3:14: I-AM that I-AM. The Word does not need; it creates a cause and solution by design. Holy Spirit, what we call Elohim has no need for masculine nor feminine; But for man, the Holy Spirit is with purpose; Too be Father is to be Son. For Son there must be Father. And for Father there must be life existent.

The word Holy has many meanings but the root word from PIE **kailo-* "whole, uninjured, of good omen" (source also of Old Church Slavonic *celu* "whole, complete;") Holy is also used to mean sanctify or set apart. So we cannot of ourselves reach that Holy Spirit as it is apart or beyond us, as it is complete for all purpose, but we are not. The Holy Spirit has need to fulfill the Word as it is the Word. So 1John 5:7 tells us the Holy Spirit, Word and Father which is unreachable for humans, makes itself the Spirit-Son attainable to mankind through the Son of Man, 1John 5:8.

So then the Word sanctifies man, by the cause of itself as Holy Spirit through Fatherhood then Spirit through Sonship. This cause is for the relationship as the Word touching its creation "man" on the day of John 14:9: if you have seen me you have seen the Father.

The Bridegroom and the Bride are as one; Adam and Eve came from one, then reunited to be one. Adam/Eve, him/them, the masculine, the feminine, then male and female; though they are two, they must be one or they cannot give life Genesis 5:1-3. Genesis five is not only speaking of the natural. The spirit man is in the similitude of "us" the Holy Spirit in Genesis 1:26. So the Holy Spirit Father and Son is "us" similar to "man." Man is them and them became Adam and Eve and procreate life in the image of "us". Creation of man for Adam and Eve is to see "us" in Genesis 1:26-27.

The "us" in Genesis 1:26 is the Holy Spirit from the Word, from a cause we call the Big Bang. Our universe is a single moment in time the size of 10^{-34} and only 13.4 billion years ago. The beginning as scripture refers, was near to 4.5 billion years ago. What Hebrews called from the beginning, was insight for the foundation of the world, only 3.7 billion years ago. This is the first water on earth, Proverbs chapter eight. This is the beginning that Messiah was referring to when He began teaching His mysteries to the Apostles. Paul and John said: "By Him and for Him; YAHSHUA created everything in heaven and earth". No, the Only Begotten Son did not create the universe. He created the heavens of earth. So declares the scriptures: Colossians 1:16-17.

Mat 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Joh 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I-AM He**, ye shall die in your sins.

Joh 8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

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Edited July 2022