

Word is the original seed

This is a short study written in two parts. Part one provides the outline for our argument. I say argument, for studies are arguments as we learn by searching, asking, and knocking. We do this with prayer and many counselors and guidance with Comforter. Part two provide scriptures and commentary building our argument into our understanding for this subject. I seek: line upon line, here a little there a little.

Part One

Luk 8:11 Now the parable is this: The seed is the Word of Holy Spirit.

The term “of” means: a part of something. John 1:1 In the beginning was the Word and the Word was with and the Word was Holy Spirit. Reading John it seems to say: The seed is the Word as Holy Spirit.

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.

(A question: why did John instruct us with “the Word was made flesh”? Why not Holy Spirit or Elohim or EI?)

Joh 15:3 **Now ye are clean through the Word which I have spoken unto you.**

When was the first yesterday?

Hebrews 13:8 YAHSHUA Messiah the same yesterday, and too day, and for ever;

Hebrews gave us the fullness for the ages for I-AM salvation. But how far can we go back in time and for that matter how far forward into time? In what way?

A thought for “yesterday”; Was the beginning of the universe the first Word seed? The first yesterday? For my faith I believe Einstein was given insight for the Word creating the universe. Einstein was ridiculed for believing the Universe was created by a creator. So, the following is my thought from prayer this morning.

The start for the universe began with seemingly nothing yet something was compressed to 10^{-14} . This is .000000000014 small. Could this small thing be the Word; the first seed? This seed is now 34 billion light years wide and growing.

Reminds me of the parable of the mustard seed bush we just discussed with Pastor Mike Sunday message.

Now for the question I ask from John 1:14 above. For me the answer to the question is in: **Luk 1:31** And, behold, thou shalt conceive (a seed) in thy womb, and bring forth a son, and shalt call His name YAHshua.

We haven't said much yet we have provoked several thoughts creating several questions; Maybe a little confusion.

PART TWO

From part one we asked when and what is the first yesterday; Yesterday with whom is no variableness? Can we extrapolate back to the big bang? Was that the first yesterday? Is Hebrews 13:8 a self contained scripture only for specific ages?

Heb 13:8 YAHshua Messiah the same yesterday, and to day, and for ever;

This verse identifies the salvation ministry; in this we see the high priest, the kingship and Judge, then at the end the elder brother. The salutation in Hebrews is to YAHshua the Messiah "anointed one"; anointed implies His baptism with John Baptist. This verse also includes who He is by the baptism. As John gives us with 1John 5:8. The water that comes forth from Him is the effectual Word. Hebrews 13:8 ends with For ever; this implies "for the ages". 1Cor 15:24 He will reign until all things be put under Him. This is the end of the ages, the eternal day.

Hebrew 13:8 as we have just read, is not a stand alone reality. This truth is established with other scriptures. How is Yahshua Messiah never changing? What scriptures prove this verse? For the first step in seeking this answer we go to James:

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

In Hebrews verse eight, the ages are set for Messiah the Son of Man. But what of YAH the Only Begotten Son, what are the ages for Him? He told us in Revelation, the letter from John. The last letter in scriptures that reveals Himself for all scriptures.

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.

Rev 1:11 Saying, I am Alpha and Omega, the first and the last:

Rev 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

The Beginning of Salvation

YAH-shua: I-AM Salvation

For the beginning of His Work we start with Hebrews:

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

Heb 4:3 For we which have believed do enter into rest, as He said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

At the foundation of the world, He finished His works from the beginning:

Pro 8:20 I lead in the way of righteousness, in the midst of the paths of judgment:

Pro 8:21 That I may cause those that love me to inherit substance; and I will fill their treasures.

Pro 8:22 YAHVEH possessed me (intrinsic, bore) in the beginning of His way, before His works of old.

Pro 8:23 I was set up from everlasting, from the beginning, or ever the earth was.

Proverbs 8:23 Ages ago I was set up, at the first, before the beginning of the earth. (ESV Bible)

Pro 8:24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

Act 15:18 Known unto YAHVEH are all His works from the beginning of the world.

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 YAHVEH, who created all things by YAHshua Messiah:

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

Joh 15:27 And ye also shall bear witness, because ye have been with me from the beginning.

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.

The End of Salvation;

I-AM alpha and omega.

Omega is the end of His work for I-AM salvation; for this thought we go to Paul 1Cor 15:24:

1Co 15:24 Then *cometh* the end, when He shall have delivered up the kingdom to Holy Spirit, even the Father; when He shall have put down all rule and all authority and power.

1Co 15:25 For He must reign, till he hath put all enemies under His feet.

1Co 15:26 The last enemy *that* shall be destroyed *is* death.

1Co 15:27 For He Hath put all things under his feet. But when He saith all things are put under Him, *it is* manifest that He is excluded, which did put all things under Him.

1Co 15:28 And when all things shall be subdued unto him (Yahshua Messiah), then shall the Son also Himself (Only Begotten Son) be subject unto Him (YAHVEH) that put all things under Him, that Word may be all in all. (In the beginning was the Word and the Word was with and the Word was Elohim ...)

Now we know the fulfillment for, the beginning and end for I-AM Salvation, this The Only Begotten Son, YAHshua. Paul's phrase "that the Word may be all in all" Goes right back to our quote from John 1:1 when the Word became the all in all, as Holy Spirit.

Did John identify Holy Spirit as the subject in his sentence or the Word as the subject? In the beginning the Word was, and the Word was with and the Word was.

A subject is the noun phrase that drives the action of a sentence; in the sentence "Jake ate cereal," Jake is the subject. The direct object is the thing that the subject acts upon, so in that last sentence, "cereal" is the direct object; it's the thing Jake ate.

The term "was" in John 1:1 tells us what? Was: First-person singular simple past tense indicative of be. So then John said: In the beginning be the Word and the Word be with Holy Spirit and the Word be Holy Spirit. The subject is Word, the predicate/direct object is Holy Spirit or if you prefer Elohim.

Paul with 1Cor 15 takes us into the eternal and this is all we are given in scripture for that eternal day. So what becomes of Yahshua you ask? For this question Paul takes us to the foreshadowing, the inheritance of the elder brother.

1. Old Testament. In the patriarchal narratives, the principles of inheritance are tied to the "birthright." The first-born son, the father's "might, and the first-fruits of [his] strength," as the aged Jacob described Reuben ([Gen 49:3](#)), had special privileges, deference, and associated duties ([44:33](#)). It seems clear that he held by such right a double portion of his father's goods ([Deut 21:17](#)). It is also apparent that, at the dictate of the father,

From eternal to eternal

Exodus 3:14 I-AM that I-Am, self existing, eternal; then Moses was given I-Am, (always present) for Israel. What was Moses given in this? Moses was commanded to give the name “hoveh” to Israel. Tell them I-AM sent you or “He is” sent you, the always present sent you. They were to worship their Elohim “He is”. Why not “self existing”? Because between “From eternal—to eternal” is **Hebrews 13:8**. YAHshua Messiah, YAH is Salvation; the same yesterday, today and ages to come. Until all things are put under His feet, *then* 1Cor 15:24-28.

Exo 3:14, The Jewish sages note that the four letters of the Name are used to form the phrase

יהיהוה

יהיה, hayah hoveh yi'yeh, "He was, He is, He will be." In those contexts where the actual title "Lord" (Adonai) also occurs, the convention is to translate YHVH as Elohim, that is "GOD," written in all caps:

Hayah hoveh yi'yeh, "He was, He is, He will be." "Was the WORD, WORD was with, and the WORD was YHVH".

So the prophets and the Apostles by the prophets, teach Israel and us the WORD, which has a purpose.

As we have discussed YAHshua Messiah carries a dual identity. “He is /YAH” The Only Begotten Son—Salvation, and Messiah the anointed Devine Body —the door. 1John is going to teach us about The Only Begotten Son YAHshua after His baptism, “He be with”: **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.

The reason for bringing John 1:1 into Hebrews 13:8 is for separating the thought or the reality for yesterday. We are working to separate the yesterday for Only begotten Son and yesterday for Devine body, These two agree with the “One” in heaven, not to mention the Water. YAH-shua, “He is-shua,” I_AM salvation, The Only Begotten Son “formed” as Paul said:

Php 2:5 Let this mind be in you, which was also in Messiah YAHshua:

Php 2:6 Who, being in the form of Elohim, thought it not robbery to be equal with Elohim:

Php 2:7 But made Himself of no reputation, 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.

In the anointed Devine body was the mind of The Only Begotten Son. Who else could it be? This mind is the beatitudes, the kingdom of Holy Spirit, the purpose. This “mind” was in the form of Elohim, therefore no robbery occurred, for Spirit is Spirit. The Only

Begotten Son made Himself no reputation, also the Spirit took upon itself the form of a servant in similitude of Adam, In Php 2:6 The Only Begotten Son found formed Php 2:8 as a “man-spirit”; in our likeness made He him “man” Genesis 1:26.

The Devin body is the door, “but by me”.

Joh 14:6 YAHshua saith unto him, **I-AM the way, the reality, and the Word-water-life: no man cometh unto the Father, but by me.**

Going back to finish up 1John 5:8 Blood, Spirit, Water agree in the One. The work for the sacrifice of sins, Work for salvation, Work for Word of life. These three works are not the One but the Work of the One. 1John 5:7 These three are One, the self same, John 1:1. (I’m not supporting any Theology of Deity)

We see this Spirit of salvation goes back to yesterday of itself. Going back to yesterday for YAHshua is the foundation of the earth when he came forth as we have read in Proverbs. But what is yesterday for Spirit as Father, before His works of old before the earth was? This yesterday is creation of the Solar system about ten billion years ago.

Can we, dare we go back to creation for yesterday? How can I not as YAH is the mind of Messiah? Yesterday today and for the ages, then into eternal. Hold on to your hat, the WORD was before the beginning of earth. Creation/universe birthed, brought forth our Solar System; In the beginning be the WORD. The expansion of the universe by way of creation produced time itself. The first one-second after the Big Bang, the birth of our known universe was a Yesterday in time. It Was the WORD, WORD be with, WORD be YAH.

1Jn 1:2 (For the life was manifested, and we have seen **it**. **Pro 8:21** That I may cause those that love me to inherit substance; and I will fill their treasures.

We ask in this study when was the first yesterday and was the big bang the first seed. The universe reproduces itself continually and after its own kind. We said: the Spoken Word is the original seed. We know the Son of Man spoke the WORD by The Only Begotten Son, it is life and His truth is reality; We read that in John 14:6. The Only Begotten Son was the original seed. That original WORD seed was in the big bang and that seed was in Mary, so that the WORD was made flesh and dwelt among us.

Ecc 3:15 That which hath been is now; and that which is to be hath already been; and Elohim requires that which is past.

Geneva Bible of 1587

Ecc 3:15 What is that that hath bene? That is nowe: and that that shalbe, hath now bene: for God requires that which is past.

Bishops' Bible of 1568

Ecc 3:15 The thyng that hath ben, is nowe: and the thyng that is for to come, hath ben afore time: for God restoreth againe the thyng that was past.

[NET Bible](#)

Ecc 3:15 Whatever exists now has already been, and whatever will be has already been; for God will seek to do again what has occurred in the past.

[Ecclesiastes 3:15](#)

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

15. God requires that which is past] Better, seeks after that which is put to flight. The old thought of the uniformity of sequence in nature and in history which had before seemed oppressive in its monotony, has been balanced by the thought of God's perfection and the beauty of His order, and by the "fear" which grows out of it. It is followed up by a new aspect of the same truth. The past is thought of as vanishing, "put to flight," receding into the dim distance. It might seem to be passing into the abyss of oblivion, but God recalls it (this is obviously the meaning of "require" as used by the translators of the A. V. in its strict etymological sense), brings back the same order, or an analogous order of events, and so history repeats itself. The strange rendering adopted by the Targum and some modern interpreters, "God seeks the persecuted," i.e. visits and protects them, though tenable as a translation, introduces an idea quite foreign to the train of thought.

Ecc 1:10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

[Ecc 1:10 Amplified Bible](#)

Is there anything of which it can be said, "See this, it is new"? It has already existed for [the vast] ages [of time recorded or unrecorded] Which were before us.

[Bishops' Bible of 1568](#)

The thyng that hath ben, is nowe: and the thyng that is for to come, hath ben afore time: for God restoreth againe the time that was past.

Cambridge Bible for Schools and Colleges

10. Is there any thing] A man may challenge, the writer seems to say, the sweeping assertion just uttered. He may point to some new phenomenon, some new empire, some invention of art, or discovery of science. It is all to no purpose. It has been before in the vast æons (the Hebrew word for "of old time" is the plural of that commonly translated "age" or "eternity") of the recorded or unrecorded past. It is but an oblivion of what has been that makes us look to that which is to be as introducing a new element in the world's history. The thought was a favourite one with the Stoics. For a full account of their doctrine on this point see Zeller's Stoics and Epicureans, ch. 7. Aurelius does but sum up the teaching of the school, where he says, almost in the very words of Ecclesiastes, that "they that come after us will see nothing new, and that they who went before us saw nothing more than we have seen" (Meditt. xi. 1). "There is nothing new" (Ibid. vii. 1). "All things that come to pass now have come to pass before and will come to pass hereafter" (Ibid. vii. 26).