

Christology

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Introduction	Page 1
My Name is in Him	Page 2
The Only Begotten Son	Page 3
Is Mary the Mother of Yahshua?	Page 8
All Things Were Created by It	Page 13
Tree of Life	Page 18
When Enmity was First Recorded	Page 21
Appendix	page 23
Sabellianism	

This document reflects my convictions regarding the essence and identity of the Messiah. I am not a linguist or a theologian. The goal of this research is not to establish a specific doctrine. I present this as a subject for discussion. The research, particularly a book titled *The Search for the Christian Doctrine of God: The Arian Controversy, 318-381 AD*, sparked this discussion. I had previously explored the topic of deity, but I had never considered the idea of writing a separate paper specifically focused on Christology. I have come to understand that the truth about Christ and His incarnation holds equal importance to the subject of Deity. Nonetheless, discussing one of these subjects without addressing the other is almost unfeasible.

This study will make use of the ancient Jewish terminology for God, the LORD, and Jesus. The angel Gabriel bestowed Yahshua's name onto Mary, just as Elohim bestowed YAH upon Moses in Exodus 3:14. Incorporating Hebrew names into Matthew 28:19 makes more sense, at least to me. Send forth disciples to teach in every nation; baptize in the name of the Father, Son, and Holy Spirit. Before we apply His name to these titles, we will read the book of Moses. I will define the following names and titles so we have the same baseline of thought when using them: "Elohim" is the plural form of the name "Almighty God." The Hebrew translation of this title is The Mighty One(s). Moshe bestowed the name YAHWEH upon the Israelites. "I-Will-Be," to whom all creation exists. Holy Spirit gave Messiah the Hebrew name YAHSHUA, which means "I-Will-Be Salvation."

This following passage comes straight from the Hebrew Scriptures, written by Moses: The verse in Genesis 3:14 when Elohim told Moses, "EHYAH ASHER EHYAH," which translates to "I will be what I will be" in Hebrew. "Tell the sons of Israel that EHYAH [I-Will-Be] has sent me to you." Then Elohim instructed Moses to speak to the Israelites, saying, "I have come today from

YAHWEH, the Elohe [God] of your ancestors, the Elohe Abraham, the Elohe Isaac, and the Elohe Jacob." This is the name that history will remember me by, and I will not alter it.

Despite the clarity of this introduction and Moses's command, man has altered the name of God. Moses gave us the Hebrew word EHYAH to describe the Holy Spirit. Afterwards, he told us his name: YAHWEH.

My Name is in Him

To continue our conversation, proceeding from Exodus 3:14, we move to Exodus 23:21 and lastly Matthew 28:16, which declares, "Baptize in the name of the Father, Son, and Holy Spirit." For this commandment, we have two scriptures that expose His son's name: Exodus 3:14 uses the name EHYAH to refer to the Father, while Exodus 23:20 uses the same name to refer to His Son: "Behold, I send an angel ahead of you to protect you along the route and bring you to the location that I have prepared." [21] Pay close attention to Him and observe His commands; do not rebel against Him, for He will not forgive your sin, for my name is in Him.

I'd like to call your attention to the following phrase from Exodus 23:21: "My name is in Him." YAH is the name of the Father and His only begotten Son. Some people may inquire about the name of the Holy Spirit. As John wrote: John 4:24 Elohim is a Spirit. That Holy Spirit isn't a separate identity, no. John made a singular statement that cannot be supplemented: Elohim [God] is a Spirit.

Therefore, the complete understanding of Matthew 28:16 is that the Holy Spirit functions as both a Father and the only begotten Son. The Holy Spirit's name is unmistakably YAH, as the names of the Father and Son are YAH. As a result, we can easily grasp Matthew 28:16's baptism mandate, which is in the name of the Holy Spirit (EHYAH), the Father (EHYAH), and the Son (EHYAH). As a result, in Acts 2:38, Peter brought the revealed truth for the single name of the Father, Son, and Holy Spirit when he said, Baptize in the name of YAH-SHUA Messiah, fulfilling Yahshua's command in Matthew 28.

Following Peter's description of baptism in Acts 2:38, we can continue with the concept in Exodus 23:21. "My name is in Him." I feel that John 14:9 captures the core of Exodus 23:21. Let us read Yahshua's words, as recorded by John. "Have I been among you all this time, and you do not know me, Philip?" Why are you saying, "Show me the Father?" How do you make such a claim? If you have seen me, you have seen the Father. John 1:18 No man hath seen Elohim at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him.

I am convinced that every one of us understands this text according to our personal theological convictions rather than approaching it objectively. We feel we have thorough knowledge of Christology. Our conceit, I suppose, impedes our growth. I impeded my progress by believing that I might experience the fullness of understanding in a moment of inspiration. That assumption is completely false, but that is just what I did. We shall move on to the next phase of our search for answers to these questions.

The Only Begotten Son

In Matthew 13:35, Yahshua mentions the era from when He began teaching the disciples. He said, I am going to explain to you mysteries from the foundation of the world. Learning about EHYAH, the “I-will-Be,” begins with understanding the mysteries from the foundation of the world. These next scriptures are where I believe Messiah began His teachings to the Apostles.

ESV: Proverbs 8:22–30 [22] “YAHWEH possessed me at the beginning of his work, the first of his acts of old. [23] YAHWEH set me up ages ago, at the very beginning of the earth. [24] When there were no depths, I was brought forth when there were no springs abounding with water. [25] Before the mountains had been shaped, before the hills, I was brought forth—[26] before he had made the earth with its fields, or the first of the dust of the world. [27] When He established the heavens, I was there; when He drew a circle on the face of the deep, [28] when He made firm the skies above, when He established the fountains of the deep, [29] when He assigned to the sea its limit, so that the waters might not transgress His command, when He marked out the foundations of the earth, [30] then I was beside Him, like a master workman, and I was daily His delight, rejoicing before Him always.

In John 6:46, Yahshua addressed the apostles, "Not that any man hath seen the Father, save he that is of God," alluding to Proverbs 8:22. In John 1:18, He used the same wording as in Proverbs 8:22. 1:18 The only begotten Son, who is in the Father's bosom. This sentence is a present tense thought. John 14:10 supports this: Do you not believe that I am in the Father, and He is in me? The words I speak to you are not of me, but of the Father who lives in me; He accomplishes the works.

So, how can we validate the birth of the Only Begotten Son from the Father, as He Himself stated, "I came forth?" John gives us this validation. 1 John 5:1 says, "All who believe Yahshua is the Messiah are born of Elohim, and all who love Yahshua, who gave birth to them, love Yahshua, even as Yahshua was born of YAHWEH."

Reading John 3:16 Yahweh loves the world so much that he gave his only begotten Son. In John 16:28, Jesus testifies, "I came forth from the Father and have come into the world; again, I leave

the world and go to the Father." Take note of everything He said, and I go to the Father... He did not say, "I go into the Father." Yahshua also said, "I came forth," which can't mean "from the Father," as that would imply the Begotten Son was always separate from the Father. This cannot be the case, given what His title implies: Only Birthed Son.

It was not the body of Christ that was birthed from the Father and entered the world. It was the only begotten Son. The only begotten Son was the Holy Spirit Son from His Holy Spirit Father. If the Father is Spirit, then His Begotten Son is Spirit. The Word made the divine flesh (John 1:14); the Father YAHWEH did not birth flesh.

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

1Jn 4:9 The love of Elohim toward us was manifested in this: YAHWEH sent His only begotten Son into the world so that we might live through Him.

John 3:16 For the love of the world, YAHWEH offered His Son, the only begotten, so that all who have faith in Him will not perish, but have eternal life.

Let's study Paul's teachings on who the Messiah is and what He is, beginning with Philippians 2:6. I translated the following scriptures using the [Greek.com](http://greek.com) translator. [6] Who, existing in the form of God, didn't consider equality with God a thing to be noticeable, [7] but emptied himself, taking the form of a servant, taking on the form of a man, He came into being, even finding Himself formed like as one of the human race. [8] When He came into existence, He humbled Himself and was obedient until His death— death on a cross. Philippians 2:6-7 gives a comparative description of man's taking on flesh in Genesis 2:7. Paul has introduced the second Adam.

In Philippians, Paul teaches from the Old Testament prophets. He stated that the Spirit in Yahshua is the Spirit of Elohim. The shape is not flesh and blood, but the sole begotten Son from His Father's bosom. Listen to what Messiah said about Himself: John 14:10 Do you not know that I am in the Father and the Father in me? I speak not for myself, but for the Father 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.

Holy Spirit, the Father, and the Only Begotten, the Son, are the same Spirit. The Father brought forth from Himself the Spirit and named Him the Only Begotten Son. Genesis presents the idea of "Us," a singular plural, referring to the Begotten Son and His Father. With this thought, we will reread Genesis 1:26 and embrace the thought of the Us in this verse. [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. The scripture presents man as a plural oneness, the same likeness as man's creator.

Now let's read the next scripture. Genesis 1:27 So Elohim created man in His own image; in the image of Elohim He created him. Male and female: He created them. And Elohim blessed them, and he said unto them, Be fruitful, multiply, and replenish the earth. In verse 1:27 there are three distinct ideas; the first idea is Elohim's own image, a singular plurality, and the second idea establishes the spirit of man as a singular plurality. But the third idea in this same scripture is the conversation transitioning our thoughts from man, the spirit, to flesh and blood, male and female.

Genesis 1:28 tells the man, who is also woman, to repopulate the earth. Replenish earth with what? What was there on earth before Adam and Eve—before man and woman, the spirit? The spirit was made in Elohim's image (Gen. 1:26–27) and placed in a homo sapiens body to be sons of God spiritually, giving us the storyline of what was lost. We must examine the actual account that explains verse 1:28 to understand its meaning. Genesis 2:22-23 depicts the separation of Eve's spirit from Adam, followed by her transformation into a female living creature. Genesis 1:24–25 says Adam and Eve differ from the earth's Homo Sapiens beast. The spirit of Adam and Eve sets them apart from the beast of the earth. Genesis 5:3 tells us that the male and female accomplish their mission by replenishing the earth with Shem in Adam's image—man, Genesis 1:26.

In Genesis 2:22, the rib that Yahweh Elohim had taken from the man [spirit] made the rib [flesh] into a woman [spirit] and brought her to the man [spirit].

Genesis 2:23 Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.”

Genesis 2:24 Therefore shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh.

Genesis 2:25 And they were both naked—the man and his wife—and not ashamed.

The subject or focus in these scriptures is the spirit: the man and the woman. It is their spirit, not their flesh, that makes Adam and Eve who they are. We need to recognize the flesh as the vehicle that brings their spirit into existence, taking part in the Garden of Eden. In the garden, it isn't the flesh that is in fellowship with the Holy Spirit, but their spirit. John 6:63 confirms this.

6:63 I am spirit and life. I make the spirit live; the body does not benefit. (Translated using the [Greek.com](http://greek.com) translator.)

What we see from John is Messiah addressing the spirit—man and removing the body from the discussion of life. This is the same language from Genesis 2:22-25. In this scripture of John 6:63, the Messiah identifies as the Holy Spirit, the I-AM from Exodus 3:14, removing His own flesh from the discussion. Notice in the Greek how the Messiah stresses His Spirit, which is the I-AM. Man and woman had existence on earth by way of the flesh, and so does Messiah as Emmanuel.

Genesis 2:23 describes the begetting of the woman from the spirit of man. Furthermore, the woman became a living soul from the bone of Adam. We can therefore claim that Adam, out of himself, gave Eve both spirit and flesh. After this, Adam is no longer a collective entity but an individual. Now, as verse 1:28 says, "They," the individual man and woman's spirit, will replenish the earth. Their spirits are one and of the same essence but now separated to work as a singular plural, or "us." This image is the depiction of Elohim, as clearly shown in Genesis 1:27. As we read in Proverbs chapter eight, YAHWEH begat the only begotten Son and now exists as the Almighty One(s), a single plural Spirit who operates as both the Father and the Only Begotten Son. This is the definition of "Elohim's image." Reading from the Gospel of John brings understanding to Moses' teachings for Genesis 1:26. John 14:10 Do you not believe that I am in the Father and the Father in me?

If, as certain theologies teach, the spirit "man" that dwelt in Adam is the same man-image in Messiah, making Him human, Yahshua is made weak; such an outcome would add nothing to salvation. According to the Genesis story, Elohim created man in His own image and likeness—a spirit, but not the same spirit. The Holy Spirit did not create Adam's man as an eternal life. The Messiah's soul must receive the Word like Adam's if it is from the earth.

We must perceive "man—spirit" for what it is in Messiah, and Paul told us exactly what Messiah's man—spirit is in Philippians 2:6-8. If Messiah's inner man is the same as Adam's inner man, then He needs the Word, which weakens His soul. Yes, I've read theology that teaches Jesus is God incarnate, but what does this imply for us? I don't believe it makes sense to say that Jesus is entirely God and fully human—the only begotten Son, the Holy Spirit, dwelling with the spirit man in the divine body. Paul in Philippians tells us Messiah's man-spirit is the Only Begotten Son. There is no man formed from the dust found in the Messiah, as in Adam's Genesis 2:7.

Philippians 2:6 He, existing in the form of God, did not regard equality with God as a noteworthy aspect [7], but instead, He humbled Himself, assumed the role of a servant, assumed the form of a man, and came into existence, even finding Himself shaped like a member of the human race. [8] When He came into existence, He humbled Himself and was obedient until His death— death on a cross.

Philippians 2:6-8 indicates that the Messiah's man was not like Adams'. Paul stated that Emmanuel is the only begotten Son as man, the spirit in Messiah. As a result, he shares equal status with Elohim. The Son, as Spirit, was fashioned for the inner man of Messiah, the image from Genesis 1:26, and the only begotten Son entered the divine body as a servant in the form of humankind. In this body, He [Holy Spirit Son] became obedient until death of His natural body. The Only Begotten Son thus died in the divine body, as all humanity does and will. Our body dies when our spirit, or inner man, leaves it; the inner man, or spirit, lives on in the heavens or

hell. Yahshua's "man," the Only Begotten Son, resides at Elohim's right hand as salvation's high priest.

Paul reiterates his message from Philippians in 1 Corinthians 15:47. Paul asserts that the Messiah's inner man did not originate from the earth, unlike Adam's man. So, if the Messiah is entirely "Adam," as some interpretations suggest, he would be considered a spiritual crossbreed. A crossbreed spirit is incapable of reproducing life, as evidenced by the absence of any sons of God in Cain's lineage.

1 Corinthians 15:45 The scripture states that Elohim created Adam, the first man, as a living soul, and Adam, the last, as a quickening spirit. [46] However, the natural aspect came first, followed by the spiritual aspect. [47] The first man is of the earth, earthy; the second man is Yahshua from heaven.

Paul is addressing man's spirit, referring to both the first and second Adam. Paul claims that the very spirit of the Messiah did not come from dust, in contrast to Adam's. Paul contends that Yahshua, as an individual, embodies the Only Begotten Son in his humanity. The Messiah's divine body belongs to the only begotten Son of the Father. This distinction emphasizes the unique relationship between Yahshua and the Father, suggesting that while the man Adam was created from the earth, the Messiah's essence transcends mere physicality. Thus, Paul highlights the spiritual origin of Yahshua, setting him apart as a pivotal figure in the understanding of salvation and divine grace.

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

John, Paul, and Genesis all say the same thing: the spirit is primary, and the flesh is secondary. This miracle of creation for the divine body arises seemingly from nothing. The evidence reveals that the substance of that Word, which existed in the beginning (John 1:1), created the divine body of Messiah. In this same verse, John states that we spiritually understand the Only Begotten Son through this medium, the divine body. The second phrase from John 1:14 explains John's thought: ...revealing His glory as the only begotten of the Father in the Messiah.

John says the Messiah is the Word made flesh, and we saw the Father's Only Begotten's glory in Him. The Messiah's Spirit is from heaven, not dust. You may wonder: since Adam's man is spirit, how can it be the image from dust? In this manner:

Genesis 2:7 Then YAHWEH Elohim formed man from the dust of the ground and breathed the breath of life into his nostrils; the man became a living creature. [8] And YAHWEH Elohim planted a garden in Eden, in the East, and there he put the man whom he had formed. (ESV)

Genesis 2:7 includes the first phrase from Genesis 1:27, “So God created man in his image, in the image of God created he him...”. ... And God said, Let us make man in our image, after our likeness, and let them have dominion. Adam represents humanity as both an individual and a collective entity at this time; he embodies all of humankind. We learn from these ideas that Elohim created man as a spirit using the dust of the earth. Then, according to Genesis 2:7, Elohim brought the man-spirit into existence by entering him into a prepared body of Homo sapiens. The Garden of Eden received this living being. The emphasis in verses 2:7-8 is on the man, not the man's body.

John in 1:14 expressed the Spirit first, then the flesh. Just as woman was created from man and then entered into a body in Genesis 2:22 to bring forth life with man, so too was YAHWEH's Son brought forth, first to create all things on earth and in heaven. Then He formed and entered a body at the appointed time to bring life to humanity on earth.

And YAHWEH Elohim formed man *of* the dust of the ground. No, the Holy Spirit doesn't have lips and lungs that blow air. He isn't an old man sitting on a cloud. The description from Genesis 2:7 depicts Elohim giving life to the man—a spirit—and then this living spirit is placed into a body, at which point both the body and the man become a living creature in the Homo sapiens family.

Is Mary the mother of Yahshua?

Given that Mary is a descendant of Adam and Eve, I must disagree with the theology that elevates her above human status. Psalms 51:5 states that Mary was born in sin and formed in iniquity. Some who hold this belief assert that Mary was sinless. Mary is flawless in this situation, just like Christ. The Bible says otherwise: Rom. 3:10 The scripture clearly states that there is no one who is righteous. Psalms 51:5 would include the Messiah if Mary was His biological mother, meaning He was born with iniquity of the mind... This verse in Psalms distinguishes humanity from the Messiah. My argument is, if a person prays to Mary, they make her co-equal with the Messiah. Theology is confusing Mary with the goddess Inanna from the Sumerian civilization. Judges 2:13 And they forsook YAHWEH and served Baal and Ashtaroth.

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

Luke 1:42 Yahshua said to Mary, You are blessed among women (sanctified). Yahshua selected and set aside Mary for this specific work. She was not called to be a mediator; as we have said in the last paragraph, to elevate Mary as a mediator is a Baal teaching from the Sumer civilization in 2,025 BCE in Mesopotamia.

Monotheism assumes that the phrase "child" encompasses the spirit-man, as it was with Adam in Genesis 2:7. Matthew 1:18 in Koine Greek reads, "In Miryam's womb is from the Holy Spirit." Just as Messiah said, I was sent from my Father. John provides the explanation: 1Jn 1:1 What existed from the beginning, which we have heard, seen with our eyes, looked upon, and touched with our hands, is the Word of life; 1Jn 1:2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)

I'd want to point out that Matthew wrote for the human experience. John, on the other hand, focused on the spiritual narrative. John explains that Mary's egg had nothing to do with conception; she was a gestational surrogate mother. Because Mary was not the biological mother of Yahshua, John didn't write of Mary's pregnancy. 1 John 1-3 provides a brief narrative of the conception of the Messiah and his subsequent ministry.

For Luke 1:35, I will give my selection of English words that are provided by way of the Koine Greek from Biblegreek.com. My reason is to offer another Greek interpretation for consideration. (Words in [brackets] are mine.) **Luke 1:35**, Even I answer, the messenger, I [Gabriel] speak [to] she [Mary], Spirit [has] set apart; I approach on the basis of you [Mary], and marvelous works [from] Most High, I [Gabriel] overshadow you; wherefore, namely, give birth to [a] holy name, a son [of] God. **Luke 1:31** And behold, you become pregnant in the womb and even bring forth a son; even I will call the name, He Iēsous [Yēšūa'].

Let's focus on the language since it's vital. According to Apostle John 1:14, the Word took on a human body; Gabriel declared that the Most High, the Only Begotten Son, would come upon Mary, which is now known as Emmanuel, Mary's embryo.

The following scripture contains the terminology that Apostle John used to describe the Only Begotten Son of Emmanuel: 1 Jn 1:2 (For life was revealed, and we saw it and bore witness to it, showing you the eternal life that was with the Father and was revealed to us.) When speaking about the Word, John stated, "It," John did not state "him." He used the term "it" to represent the Word since this term is an unknown substance. John clarifies that "it" refers to eternal life with the Father. John is repeating what he said in John 1:1b and 1c: the Word is with Elohim, and it is Elohim. I believe Gabriel told Mary that the Only Begotten Son-Spirit, Yahshua, was in the embryo, as he stated that the embryo is "of" the Holy Spirit, i.e., of Elohim. To expand this thought, according to Genesis 5:3, Adam had a son in his image of spirit; therefore, the Son of Man is the Only Begotten Son—Spirit. I'm working on these notions to help us get out of ourselves. Adam's son Seth was in his image of spirit, so then is Yahshua Messiah.

I've offered my argument, or, as you may say, I've presented myself for dispute. Debates end without resolution, pitting creeds against each other. These papers become significant when the discussion revolves around a personal interpretation of scriptures designed to discriminate between good and evil. Theologians create creeds to put an end to arguments and thereby restrict

individual faith. Creeds or doctrines exclude spiritual knowledge for the reader. They can only impart knowledge, regardless of its foundation, which may or may not be spiritual principles codified as creeds and beliefs. Creeds and doctrines serve merely as methods for individuals to express their faith to others through psychological means. Creeds and doctrines can potentially exert control over individuals, and we must never allow this to happen. For if we write teachings to control people, we are unable to fulfill the commandment to "prove all things." We genuinely became pagan. 2 Corinthians 6:14.

Messiah responded, "If you love me, obey my commands." Paul said, "Prove everything." The Messiah replied, "If you believe you have eternal life, search the scriptures; they testify of me." We cannot express spiritual ideas on paper. Paul said, "The letter kills, but the spirit gives life." There is one method for receiving the scriptures in spiritual understanding: "The Comforter, which is the Holy Spirit, will teach you all things" (John 14:26). If we are willing to discuss scripture, we can gain a wealth of knowledge. According to John 5:39 and 1 Thessalonians 5:21, individuals get spiritual significance from the Comforter of the Most High.

To repeat myself, some theologies attempt to conceal their ignorance of the Messiah's origins by identifying Mary as Yahshua's mother. The Holy Spirit implanted Mary's egg so that the Messiah would be born "man," fully human. During this process, He adopted the qualities of "man," like Adam, allowing the Messiah to bear anguish that Elohim cannot. However, this theology is erroneous since Mary, like all of mankind, carries the nature of iniquity. By the way, Mary inherited "genetic recombination" DNA from her four grandparents.

The early fathers concluded their arguments with creeds that had been in development for 400 years, aiming to provide unity of faith by force. These arguments began before Colossians 2:2-4; their enticing and deceptive words received considerable help by way of the Constantine emperors. The emperors wanted unity of faith for social stability in the empire. After these early creeds, the councils fully humanized the Messiah; they now can utilize Mary as an intercessor. In 431 AD, the Council of Ephesus declared Mary physically Jesus' mother, making him both God and man. In all this, we see Baal repackaging Inannis and Nimrod for the Christian Era. Mankind will do anything but believe the Word.

John stated in 1:14 that the Word became flesh. Where is Mary in this statement? Mary isn't in this statement. Furthermore, Luke 1:31 reads, Mary shall conceive, which means "to become pregnant." Conceive doesn't mean Mary had sex with Father YAHWAH. She received the embryo in her womb by way of the Word. The Word was made flesh; Mary did not make the embryo flesh. Talk about bringing in Greek mythology: Hercules was the son of Zeus, the almighty king of the Greek gods and goddesses, who ruled from Mount Olympus, and Alcmena, a mortal woman. This blend of divine and human elements made Hercules a demigod, setting him apart from ordinary mortals and gods alike. Zeus, disguised as Alcmena's husband, Amphitryon, visited her, leading to the conception of Hercules.

How did Messiah receive the Holy Spirit without measure? Matthew 3:16 portrays Elohim's Spirit falling like a dove and shining upon Emanuel. In this passage, Matthew noted that the Holy Spirit rested upon Emanuel, which implies being "in complete or approximate contact with" him. And for this fact, John stated in 1:33. He is the one on whom the Spirit descends and remains. Luke 3:22 And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee, I am well pleased. According to my understanding, Luke stated, The anointing came upon the divine Messiah at His baptism, and the Spirit, as the Only Begotten Son, dwelt in Him, even before the baptism. No, Father YAHWEH didn't dwell in Messiah. "I and my Father are one; I am in Him, and He is in Me."

Psa 110:4 YAHWEH hath sworn, and will not repent: Thou *art* a priest forever, after the order of Melchizedek.

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, he abides a priest continually.

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

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

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

These scriptures negate that Yahshua is fully man. Yahshua is clean from the iniquity of Psalms 51:5. If born of Mary, then the laws of iniquity must apply; yet Hebrews states this does not apply. Read carefully, 7:28 ... the [that] Word, of the oath, which was before the law, **made** the Son... *John 1:14, Php 2:6-9*.

Hebrews 7:3 said, "Melchizedek, made like unto the Son of Elohim," a statement identifying Messiah. In my belief, the incarnate Melchizedek was the Only Begotten Son, the Holy Spirit of Elohim. Hebrews said again, Messiah is after the order of Melchizedek; in similitude, Melchizedek has neither the beginning of days nor the end of life. Melchizedek was Deity incarnate, but the Body of Messiah, as the Apostle John said, was manifest unto us (John 9:3 & 14:21). So, Messiah's body was divine, created by the Word, not the Spirit. That Word brought that Holy Spirit; not the Holy Spirit brought that Word. This is what Hebrews 7:28 that we just read said: this oath was pronounced by Father YAHWEH in Psalm 110:4, and the Word became flesh, John 1:14.

Mary gave birth to His body, marking the beginning of days and the end of life. Holy Spirit did not utilize Mary's egg to create the Messiah's body, as certain theology teaches. His birth would require Elohim, the Father, to donate the seed. Messiah was not a hybrid creature, half man, half

spirit. This scenario reminds me of Hercules, the son of Zeus in Greek mythology, who was a god and had a relationship with a human woman named Alcmene. According to Greek mythology, Hercules was superhuman, yet he suffered due to his half-human nature.

Melchizedek is without a father, mother, or ancestor and has no beginning or end to his life. This portrayal of Melchizedek does not suggest that He was the Word made flesh, as the Messiah's body was, nor that He died. However, it implies the inner man of Messiah, the Only Begotten Son. Melchizedek and the Son of Elohim came to earth in very different ways. Despite their differences, both Melchizedek and the Son of Elohim embody Spirit in human form, embodying Elohim on earth. This duality serves to illustrate the profound connection, highlighting how both figures manifest the principles of righteousness and peace. Through their unique roles, they offer a glimpse into the nature of divine authority and its presence in the world.

Heb 1:8 But unto the Son he saith, Thy throne, O' Elohim, is forever 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, He now 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 is speaking from Proverbs chapter eight.

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

According to Hebrews, the Son of Elohim and the Divine Body have the same Spirit but have quite different identities. This is what John said, and we will now read 1 John 5:8. On earth, there are three witnesses: the Spirit, the water, and the blood, all of whom are in harmony. Yahshua agrees with YAHWEH, and together they serve as His witnesses on earth, while Father YAHWEH remains in heaven; this is based on 1 John 5:7. Here is the rationale behind this. The Word is Elohim—Spirit. Emmanuel, the only begotten Son, brought the water to earth; this act promises redemption through the Word of Life. Emmanuel's blood harmonizes with the water of redemption as it washes the flesh's sins, setting the way for man's spiritual redemption.

Eph 2:13 Now, in Christ Jesus, the blood of Christ brings you closer, even though you were formerly far apart. [14] For he is our peace, who has made both one and has broken down the middle wall of division between us; [15] having destroyed in his flesh the enmity, even the law of commandments contained in ordinances, to create in himself one new man, thereby making peace.

All Things Were Created by It

Before we examine the passages mentioned below for John and 1 John, I'll share some perspectives from two short clips from the web. From the first article, these texts reflect a rich tapestry of interpretations and nuances that can significantly influence our understanding of the scripture. Additionally, the article emphasizes the importance of context in translation, suggesting that even slight variations in wording can alter the theological implications conveyed in a passage.

This highlights the need for translators to possess not only linguistic skills but also a deep understanding of the cultural and historical background of the texts. Ultimately, a well-considered translation can bridge gaps between languages and bring forth the intended meaning of the original scripture, fostering a more profound connection for readers across diverse backgrounds.

In our first article, we present two paragraphs that succinctly illustrate the primitive force that shaped the interpretations of John 1:1, leading to the development of Godhead ideologies and theologies, which emerged from the early fathers of history. These activities continue to this day, as modern scholars and theologians grapple with the implications of these early interpretations. The ongoing dialogue reflects a rich tapestry of beliefs and challenges, shaping the understanding of divinity in contemporary faith practices.

The Difficulties

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

The text of John 1:1 has a sordid past and a myriad of interpretations. With the Greek alone, we can create empathic, orthodox, creed-like statements, or we can commit pure and unadulterated heresy. From the point of view of early church history, heresy develops when a misunderstanding arises concerning Greek articles, the predicate nominative, and grammatical word order. The early church heresy of Sabellianism understood John 1:1c to read, "And the Word was the God." The early church heresy of Arianism understood it to read, "And the word was a God." There are two issues affecting the translating of the verse: first, theology, and secondly proper application of grammatical rules. The commonly held theology that Jesus is God naturally leads one to believe that the proper way to render the verse is the one that is most popular. [23] The opposing theology that Jesus is subordinate to God as his chief agent leads to the conclusion that "... a god" or "... divine" is the proper rendering. END

Paul said in the way they call it heresy, so I serve the living Elohim; I believe Sabellianism got it right.

There are no surviving documents from the hand of Sabellian. How convenient is that? See the appendix for more information.

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

Tertullian (155-220 AD) wrote something fascinating about how the simple, who make up the majority, feel that three individuals in one deity is incorrect. Tertullian claims that the elders, those having PhDs in philosophy and regarded as the early fathers, or, as he puts it, apostolic successors, received the Trinity understanding from the original church epistles. The essay may be found in the link titled Sabellianism” in the chapter of History and Development. Tertullian argues that the complexity of the Trinity, while challenging for the uneducated, is a profound mystery that reflects the depth of divine revelation. He emphasizes that the teachings handed down through generations must be upheld, as they provide a foundation for understanding the nature of Elohim and the unity of the Father, Son, and Holy Spirit.

The Trinity was a key church idea that arose from force, as shown by a study of its history. This culminated in a collaboration between Bishop Athanasius I of Alexandria and Emperors Constantine I and II, who together advanced this concept. An excellent book that provides historical information based on letters and writings from this time is titled "The Search for the Christian Doctrine of God: The Arian Controversy, 318-381 AD." This book not only sheds light on the theological disputes that significantly influenced the formation of early Christianity but also illustrates the political factors that shaped these conversations. Studying the roles of key figures and the social effects of their choices can deepen one's understanding of how Christian theology was formed and debated during this time.

Notable theologians, starting with Wycliffe and continuing to the present day, provide us with 26 interpretations of John 1:1. We derived these interpretations from the previously listed article. There are six different categories that they belong to.

1. His name was the Word... Seven theologians
2. God was the Word... a single theologian
3. This word was a god... Eleven theologians
4. The Son was of God... One theologian
5. The Word was Divine... There are five theologians.
6. Deity is the essence of the word, as stated by a single theologian.

We are going to proceed with the process of defining our understanding from verse to verse for the sake of my faith and my studies. According to the verse found in John 15:26, the only one who can bring about clarity is the Comforter. Both the King James Version (KJV) and other translations of the Bible have different interpretations of the significance of these two letters from John: John 1:1-4 and 1 John 1:1-4. We will present a few versions of the Bible that are based on John's words, but before we do so, let us have a look at what is included in the King James Version. Several Bible translations present a comprehensive investigation into the nature

of the scriptures and their divine essence. This investigation places an emphasis on the relationship between Elohim and Yahshua Messiah. By comparing and contrasting different Bible translations, as well as occasionally comparing them with our own Greek translations, we can gain a deeper understanding of the intricacies of the text and how they enhance our comprehension of the Scriptures.

Most translations:

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

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

Jhn 1:3 All things were made by him, and without him was not anything made that was made.

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

Tyndale and Geneva Bibles read:

John 1:3 All things were made by It, and without It was not anything made that was made. **1:4** In It was life and the life was the light of men.

John 1:1a is a comprehensive revelation of the self-existing, eternal Word, emphasizing the foundational nature of Christ in relation to Elohim. This verse highlights the profound truth that the Word was not only with God but was indeed God Himself, establishing the intimate connection between the divine and the incarnate.

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

John's teachings from 1 John demonstrate he did not use the term "him." Him is defined as alluding to the man Yahshua. Verses 1:3 and 1:4 in the Gospel of John use the term "him" in most Bibles, whereas the Tyndale and Geneva Bibles in John 1:3 use the term "it," rather than "him." In John 1:2, "the same" refers to "the Word" mentioned in verse 1:1. In verse 1:2, John repeated himself to ensure that his thesis is not misconstrued. John makes this argument explicitly in 1 John 1:1-3. "That" which has existed since the beginning, which we have heard, seen with our eyes, and gazed at. This tangible experience underscores the reality of the Word, emphasizing a personal connection that contrasts with mere abstract ideas. John's insistence on seeing and engaging with "that which was in the beginning" affirms his message's authenticity.

1 John 1:3, "That" refers to the Word, which we have heard and seen, while "from the beginning" refers to the Begotten Son Elohim as revealed in Proverbs 8:22-30. Next, John stated, "This is the Messiah, the Word of Life," which we have seen. (For life emerged, and we saw it [Word.]) First, they heard and saw the Word spiritually, and then they gazed upon the Messiah. From this explanation, he goes on to define the Word as "It" in 1 John 1:2: "It" created everything; not He created the universe. The theology of the Trinity and Oneness transliterated "Him" in John 1:3. Between John chapter one and First John chapter one, John remained unperplexed and did not alter his opinion. The foes of the Church have caused confusion, bringing Satan's throne into the church, as described in Revelation chapter two. Indeed, John asserted that the Word's power created the cosmos.

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

John 1:4 It had life, and life provided light for humanity. This scripture shows that the Word is Elohim, the source of power and life. Isn't this mentioned in 1 John 1:1, the Word of Life? And in John 1:14, it is again stated, "In Him [Yahshua] was Life [Word as Only Begotten Son], and this Life is the light for men." This intimate link underlines the Word's divine essence, indicating its critical role in illuminating the path for humanity. Understanding this relationship helps believers appreciate the guidance and truth that the Word provides in their daily lives.

What is the first object we obtain when we enter the Holy Place through the entrance in Exodus 30? The shewbread, the Word of Life, becomes the oil in the menorah, illuminating and revealing the way of life. Life is sustained by the presence of Elohim's supply, represented as shewbread, which nurtures the spirit. This holy sustenance serves as a reminder of the value of maintaining a strong relationship with the Creator, who illuminates our way by consuming His Word.

If you're seeking confusion, I've seen folks boldly declare, "The Bible is God's infallible Word." No, it isn't; they keep themselves blind by refusing to understand that the Word is eternal; the Bible is a recorded record of what anointed people said and taught. However, the translators operated with prejudice. Another example of prejudice is the Old Testament, which was changed in 6 BCE to replace the names YAHWEH and Elohim with LORD and G-d, violating the injunction of Exodus, chapter three. This truth is violated because we [they] assume we know the truth, and so they feel they do. I believe they have a more profound understanding of creeds and doctrines than of John 12:48, The Word I spoke will ultimately judge him. In Revelation 12:9, we can see who is deceiving the entire world through religions. We must prove the Word to ourselves. Satan the serpent is the one who deceives the entire world. 2 Corinthians 13:5

Examine yourselves to determine if you are in the faith; test yourselves. Don't you recognize the presence of Jesus Christ within you unless you truly fall short of the test?

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

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

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

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

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

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

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

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

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

I don't know Greek, Hebrew, or Latin. But the fellowship we have with the Comforter in the name of Yahshua will teach us all things that He said. Any man that labors to replace the Comforter knows not the Comforter. From this viewpoint, let's read the scriptures as one continuous thought:

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

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

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

Tree of Life

The Tree of Life was before the Garden and continued through the grace era until 1 Corinthians 15:28. The Son will submit to Him who subjugated all things so that Elohim can be all in all. The curse of Adam and Eve prevented them from eating from the Tree of Life, but Christ now grants us access to this tree. A law is a commandment, and Elohim's given commandment is empowered by the Word. So, what's the commandment? Acts 2:38, and you will receive the gift of that Holy Spirit. Colossians 3:16 The word of Christ dwells in you abundantly in all

knowledge. I think that the Word itself is that gift; this Word is the Holy Spirit, as expressed in John 6:63 ...the Word that I speak unto you, *they* are spirit, and *they* are life. The Word is all-encompassing and available to whoever desires it.

The Word is Yahshua, the only begotten Son, and "It" is life. The Man of Yahshua is the Tree of Life. Mark 8:23 emphasizes the Tree of Life. First, I'd want to thank Brother Sean for bringing out the greater truth in Mark 8:24, which is a key to a treasure box. So let's turn the key to see what treasure is within.

Mark 8:23 He took hold of the blind man's hand and led him out of town. After spitting in his eyes and placing his hands on him, he asked him if he had seen anything. Mark 8:24 He glanced up and exclaimed, "I see men as trees walking." Mark 8:25 After that, he placed his palms over his eyes and compelled himself to look up; these actions restored him and allowed him to see everyone clearly. We learn from each detailed step there are three poetic works as we will now read:

In verse 8:23, Yahshua leads the man-spirit out of town. Led him away from disbelief and toward a quiet place where he might receive. By faith, the Divine followed a specific set of instructions from His Father YAHWEH for the spiritual benefit of this blind man; it is the inner man who is blind, and that is what we wish to see. This guy's spirit looked up in humility to see the Light. Then Messiah spat in his eyes and placed his hands on him. In this deed, the Messiah drew the man's complete attention to Himself before asking him, "Do you see anything?" 8:24 The blind man stated that he gazed up with a meek and humble attitude, wanting to receive. The "man's" soul viewed mankind as trees walking about. He recognizes the spiritual character of every man-spirit in their bodies. This man now comprehended chapters one through five of Genesis. Understanding the origins of creation and the complex interactions between humanity and the divine allowed him to see not just with his physical eyes but with a deeper spiritual awareness. This newfound insight illuminated his path, enabling him to perceive the profound interconnectedness of all beings, akin to the manner in which trees root themselves in the earth, drawing sustenance from the same source.

We first encounter the Tree of Life in the Garden and identify it as the Law of Life, the Only Begotten Son. What do you think was the Tree of Life's seed? What does this verse mean? Luke 8:11 Now, the parable is this: The seed is the Word of Elohim. According to John and Luke, the Word (seed) existed in the beginning and continues to be with us as Elohim. Elohim is the tree from which all life originates. Elohim is Spirit, the Father, and the firstborn of the Father. The name signifies that the Tree of Life, which is the Holy Spirit, originated from the Word, the Seed of all life.

Who is the offspring of this Tree of Life? Who are the descendants of this Tree of Life in the Garden? Genesis 1:26 Make "man" in our image (spirit)—he, them, masculine, and feminine.

From one tree (him), two trees emerged: "man and woman." When the two trees joined back together as one, Abel, Elohim's son, appeared, and every seed would be of its type, as stated in Genesis 5:2-3.

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

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

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

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

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

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

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

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

This lineage of Adam is the spirit of him/them; did you notice that?

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

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

Why just the woman Eve and the beast called Serpent?

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

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

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

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

When Enmity Was First Recorded in Scriptures

Genesis 3:14 And YAHWEH Elohim replied to the serpent, Because you have done this, you are cursed beyond all livestock and beasts of the field; you will go on your belly and eat dust for the rest of your life. As a result, the beast of the earth (Genesis 1:24-25) became cursed above all other creatures of the wild; the serpent was a mammal. Furthermore, this beast transitioned from upright walking to slithering like a snake. The rest of that species continued living upright; they were more subtle than all other creatures and spoke the same language as Adam and Eve. Why did Scripture refer to this beast as a serpent? Let's read about him in Revelation 12:9, which casts out the powerful dragon, the ancient serpent known as the Devil or Satan, who deceives the entire world. This scripture explains that the serpent's deceit has never altered and that the Homo sapiens race existed before Adam and Eve. Who do you suppose Daniel's little horn is? Did you believe that the most cunning beast of the field emerged out of nowhere when Adam and Eve entered the Garden? Did the Almighty create a unique monster to defeat Adam and Eve? I do not think so.

Genesis 3:15 And I will create animosity between you and the woman, as well as between your seed and her seed; it will inflict pain on your head, and it will inflict pain on his heel. Satan will always be a reminder of the ongoing struggle between good and evil, a battle that has persisted throughout modern human history. This passage shows the results of disobedience and the hope of redemption through the woman's lineage. Satan the serpent created animosity (hatred) between the beast of the field, his progeny, and Eve's progeny. How can this be in light of the beast's transformation into a reptile? Moreover, there will be conflict between the descendants of the beast and those of Eve. Eve's descendants bear the curse, "The seed of the beast shall bruise Eve's head." This prophecy suggests a profound struggle between good and evil, where the lineage of Eve represents hope and redemption, while the beast symbolizes chaos and destruction, emphasizing the ongoing battle that transcends generations. The scripture reveals to Eve's progeny how the lineage of the beast includes hostility against Eve, Psalms 51:5. Furthermore, Eve's offspring, her spiritual seed, will cause harm to the beast. Her lineage will either hinder or oppose the beast's offspring.

I thought the serpent had fallen on its belly? How can a snake produce offspring who despise Eve's descendants? And, by the way, what happened to Adam and his children, who are not included in this discussion? Indeed, the fifth chapter of Genesis mentions Adam's descendants, while the fourth chapter mentions Cain. Rom 8:7 Because the carnal mind hates God, it cannot obey Elohim's law. To draw attention to this injury inflicted on Eve and her offspring, we could explore the following idea: Luke 4:18 YAHWEH has anointed me to preach the gospel to the poor, sending me to heal the brokenhearted, proclaim deliverance to the prisoners, restore sight to the blind, and set **the bruised free**. Enmity and iniquity have existed since the serpent beast's offspring. That is what it says in Genesis 3:15.

Enmity Revealed:

Genesis 4:8 Cain spoke with his brother Abel, and it happened that when they were in the field, Cain rose up against Abel and killed him. Genesis 5:3 notes the death of Abel, who embodied the spiritual essence of Adam's likeness. To further this discussion, we might consider questions like, who is Adam identified as in 5:2? Does Genesis 1:26 understand Adam and Eve as a unified symbol of "man"? As time progresses, the descendants of Genesis in chapters four and five lead us to Genesis 6:1-6. Is it accurate to say that the two offspring intermarried? Lamech and his brothers, Adam and Eve's sons, intermarry with Cain's descendants, who came from Enoch. These women were human beings, just like the serpent that deceived Eve, resonating with Genesis 1:24 ...creature of the earth... This crossbreeding among these progenies marked the conclusion of the Sons of Elohim, ending with Noah.

The Sons of Elohim vanished from the earth, did they not? What is the hope of humanity? Furthermore, what hope did the sons of Elohim have while being separated from the Tree of Life by the cherubs? Would it be possible to restore access to the Tree of Life? Indeed, it is possible. Rebirth for our spirit from that Tree of Life is necessary. Sons of Elohim have the spiritual lineage to hear the Word as it was when Yahshua first descended to paradise and gave the salvation message. As for the rest of us, we are all spiritual mongrels, and our hope is in Ephesians 1:13. When you heard the word of truth—the gospel of your salvation—and believed in him, he sealed you with the promised Holy Spirit. 1 John 3:2 Beloved, we are currently God's children, and our future selves have not yet manifested. However, we are confident that upon His call, we will be like him, as we will witness Him in his true form.

We shall be like Him because we will see Him as He is. What is He? That Holy Spirit, the manifest Word; we shall perceive Him as follows: Revelation 3:18 I advise you to purchase gold that has been tested in the fire from me to become wealthy, white clothing to cover your nakedness, and eye salve to provide your eyesight. Here, the goal is to achieve complete comprehension. For we will be like Him at our resurrection; until then, He will reveal the depths of His wisdom and understanding to us. As we develop into that Holy Spirit, we become a unique son of God. Seeking His presence sharpens our spiritual vision, enabling us to discern His truth and experience the fullness of His grace.

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

The word is a substance, but the spirit is... Well, no one knows what the essence of that Holy Spirit is. Therefore, scripture affirms the existence of Holy Spirit within us as a substance (Proverbs 8:21). How does this spirit manifest within us? The Word is with Elohim. That Holy Spirit provides that Word in us. Don't overlook John's thought from John 1:1b; the Holy Spirit

bestows the Word by way of Himself. Yes, the Holy Spirit sends the Word of itself. However, He does not send Himself (John 14:26; 15:26). I will send the Comforter to teach you my words. The Word is everywhere in the cosmos; it existed from the beginning. That Word was [to be] with the Holy Spirit. This expression marks the start of understanding the relationship between the Word and that Holy Spirit and, ultimately, with mankind.

The term "was" has a unique etymology, as we just referred to in the sentence that the Word was [to be] with the Holy Spirit. Amazingly, in Old English and other languages, "was" meant "to be." In modern English, it is the past tense of be. Now we go back to Exodus 3:14, where the identity for the Holy Spirit is given to Moses as the I-AM. I-AM is expressed in Hebrew as "to be." John wrote John 1:1 from Exodus 3:14: "I will be what I am." Since Elohim taught in Hebrew, John said in 1:1, in the beginning, to be the Word, and that Word to be with Elohim and to be Elohim.

I've spent a long time trying to comprehend John's use of the phrase "was" in John 1:1. The Word was present at the beginning; to put it simply, it existed during the period known as "in the beginning." Furthermore, the Word was with Elohim. Elohim existed or began at a precise moment in the history of our solar system, and that Word was present at that time. And, once again, before any previous works, before the planet was, that Word became Elohim. That's why John employed the term "to be." Can the word "was" from etymology indicate that it refers to a past event that is now present? Indeed, the term "was" suggests a continuity of existence that transcends mere temporal boundaries. It means that the essence of Elohim, which is contained in that Word, is always there, connecting the past with the present and encouraging us to learn more about how it applies to our lives now.

Brother Brian Neill
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Appendix

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

Monarchianism had come to Sabellius via the teachings of [Noetus](#) and [Praxeas](#).^[1] Noetus was excommunicated from the Church after being examined by council,^[2] and Praxeas is said to have recanted his modalistic views in writing, teaching again his former faith.^[3] Sabellius likewise was

excommunicated by council in Alexandria, and after complaint of this was made to Rome, a second council then assembled in Rome and also ruled against Sabellianism.^{[4][5]}

[Johann Lorenz von Mosheim](#), German Lutheran theologian who founded the pragmatic school of church historians,^[6] argued that Sabellius described God as three in one sense but one in another. "Sabellius held to the simple unity of the person and nature of God."^[7] However, the form of Sabellianism taught by Sabellius is not the same as Monarchianism. He did not believe that the Father, Son, and Holy Spirit are simply three names for the same Reality. He "believed the distinction of Father, Son, and Holy Spirit, described in the Scriptures, to be a real distinction, and not a mere appellative or nominal one."^[8] He maintained that, just like a man is one person, but has a body, a soul, and a spirit, so God is one Person, yet in that Person, the Father, the Son, and the Holy Spirit can be discriminated.

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