Understanding the Messiah A Journey into Christology

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Structure:

- Introduction: Why This Matters …….. page 1
- Part One: The Name Within …….page 3
- Part Two: The Only Begotten Son ……page 4
- Part Three: The Spirit and the Flesh …… page 7
- Part Four: The Question of Mary …… page 11
- Part Five: All Things Were Created by It …… page 17
- Part Six: The Tree of Life …… page 22
- Part Seven: When Enmity Was First Recorded …… page 25
- Conclusion: The Word Made Flesh ……..…page 28
- Appendix: A Note on Sabellianism …… page 29

Introduction: Why This Matters

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

My journey into Christology began unexpectedly. While studying a book titled *The Search for the Christian Doctrine of God: The Arian Controversy, 318-381 AD*, something sparked within

me. I had explored the nature of deity before, but I had never considered writing specifically about Christology. That changed when I realized something crucial: understanding who Christ is and what His incarnation means is just as important as understanding the nature of deity itself. In fact, you cannot really discuss one without the other.

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

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

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

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

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

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

The foundation of all this comes directly from the Hebrew Scriptures. *In Genesis 3:14, when Elohim spoke to Moses, He said, "EHYAH ASHER EHYAH,"* which means "I will be what I will be." He then told Moses to tell the Israelites that "EHYAH" (I Will Be) had sent him. Then Elohim gave further instruction: Moses was to tell the Israelites that he had come from YAHWEH, the Elohe (God) of their ancestors, the Elohe of Abraham, Isaac, and Jacob. This, Elohim declared, would be His name forever, the name by which He would be remembered throughout all generations.

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

Part One: The Name Within

To continue our exploration from Exodus 3:14, we need to look at Exodus 23:21 and then at Matthew 28:16, which commands us to *"baptize in the name of the Father, Son, and Holy Spirit."* For this commandment to make sense, we need two scriptures that reveal His Son's name.

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

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

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

Therefore, the complete understanding of Matthew 28:16 is this: the Holy Spirit functions as both Father and the only begotten Son. The Holy Spirit's name is unmistakably YAH, because the names of both the Father and Son are YAH. This helps us understand the baptism command in *Matthew 28:16. We are to baptize in the name of the Holy Spirit (EHYAH), the Father (EHYAH), and the Son (EHYAH).*

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

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

Then in *John 1:18: "No man has seen Elohim at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him."*

I am convinced that every one of us reads this text according to our personal theological convictions rather than approaching it objectively. We think we have thorough knowledge of Christology already. Our confidence, I suspect, sometimes impedes our growth. I know I impeded my own progress by believing that I could experience the fullness of understanding in a moment of inspiration. That assumption was completely false, but that is exactly what I did.

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

Part Two: The Only Begotten Son

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

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

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

In John 6:46, Yahshua addressed the apostles: "Not that any man has seen the Father, save he that is of God." This alludes to Proverbs 8:22. In John 1:18, He echoed the same idea: "The only begotten Son, who is in the Father's bosom." Notice that this phrase is in present tense.

John 14:10 further supports this: "Do you not believe that I am in the Father, and He is in me? The words I speak to you are not of me, but of the Father who lives in me. He accomplishes the works."

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

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

Notice everything He said, including that He "goes to the Father." He did not say, "I go into the Father." Yahshua also said, "I came forth," which cannot mean simply "from the

Father," as that would imply the Begotten Son was always separate from the Father. This cannot be the case, given what His title implies: Only Begotten Son.

It was not the body of Christ that was begotten 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, as *John 1:14 says. The Father YAHWEH did not birth flesh.*

The next scriptures teach us that the divine body is the Lamb's sacrifice, which 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.

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

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

Let me share Paul's teachings on who the Messiah is and what He is, beginning with Philippians 2:6-8. I translated the following scriptures using the Greekbible.com translator: *"He, existing in the form of God, did not consider equality with Him a noteworthy thing. Instead, He emptied Himself, transforming into a servant, taking on the form of a man, and came into being, even finding Himself formed like one of the human race. When He came into existence, He humbled Himself and was obedient until His death, death on a cross."*

Philippians 2:6-7 provides a comparative description of humanity taking on flesh in Genesis 2:7. Paul has introduced the second Adam.

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

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

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

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

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

In verse 1:27, there are three distinct ideas. First is Elohim's own image, a singular plurality. Second, the spirit of humanity is established as a singular plurality, masculine and feminine. The third idea in this scripture refers to replenishing the earth with the spirit of humanity, rather than with the physical bodies of men and women that contain that spirit.

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

The spirit, created in Elohim's image as described in Genesis 1:26-27, was placed within a homo sapiens body, allowing humanity to become sons of God spiritually. This framework reveals what was lost. To fully grasp the meaning of verse 1:28, we must examine the subsequent account.

Genesis 2:22-23 illustrates the separation of Eve's spirit from Adam, leading to her transformation into a living female being. Genesis 1:24-25 clarifies that Adam and Eve are distinct from the Homo sapiens beasts of the earth. The spiritual essence of Adam and Eve differentiates them from these animals. Genesis 5:3 reveals that the male and female fulfill their purpose by replenishing the earth with the spirit in Adam's image, man, the spirit described in Genesis 1:26.

In Genesis 2:22, YAHWEH Elohim took a rib from the man's flesh and transformed it into the spirit of Eve.

Genesis 2:23 says, "Then the man (spirit) said, This at last is bone of my bones and flesh of my flesh. She shall be called Woman, because she was taken out of Man."

Notice in this verse of 2:23, it is the woman-spirit that was taken out of man. Adam's emphasis is on the spirit, not the bones and flesh.

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

Genesis 2:25 adds, "And they were both naked, the man (spirit) and his wife (spirit), and not ashamed."

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, participating in the Garden of Eden. In the garden, it is not the flesh that is in fellowship with the Holy Spirit, but their spirit. John 6:63 confirms this.

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

What we see from John is the Messiah addressing the spirit of humanity and removing the body from the discussion of life. This is the same language as in 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 accentuates His Spirit, which is “I-AM” in John 6:63. Man and woman had existence on earth by way of the flesh, and so does the Messiah as Emmanuel.

Summary of Part Two: The Only Begotten Son came forth from the Father during the foundation of the world, as Proverbs chapter eight taught. This Son is Spirit, just as the Father is Spirit. The Word made flesh, creating the divine body we know as Yahshua. The spirit of humanity was created in the image of Elohim, a singular plurality, but we must not confuse the created spirit of Adam with the uncreated, eternal Spirit of the Only Begotten Son.

Part Three: The Spirit and the Flesh

Genesis 2:23 describes the creation of the woman from the spirit of man. Furthermore, the woman became both a living spirit and flesh derived from Adam. Therefore, we can assert that from Adam came Eve, both spirit and flesh. After this, Adam transforms from a collective entity into an individual.

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

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

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

Now here is the critical distinction. If Adam's spirit is the same as the Messiah's, then Yahshua would be weak, which would not help salvation. According to the Genesis narrative, Elohim created man in His own image and likeness as a spirit, yet not the same spirit. The Holy Spirit did not create Adam's spirit as an eternal being. If the Messiah's spirit was created from dust like Adam's, He must receive the Word like Adam's spirit because it would be natural if it originates from the earth.

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

I have encountered theological perspectives that suggest Jesus is God incarnate, but what does that really mean for us? I find it challenging to accept the notion that Yahshua can be both fully God and fully human, with the only begotten Son, the Spirit from heaven, and a natural spirit, one made of the earth, merged. This theology insinuates that the two spirits coexist within the spirit of the divine body.

Paul, in Philippians, asserts that the Messiah's inner being is the only begotten Son from heaven. In the case of the Messiah, there is no spirit formed from dust, in contrast to Adam, who was created from the earth's dust, as described in Genesis 2:7.

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

Philippians 2:6-8 describes that the Messiah's humanity differs from that of Adam. Paul states that Emmanuel is the only begotten Son, being the spirit within the Messiah. Consequently, He shares equal status with Elohim. The Son, as Spirit, was designed for the inner being of the Messiah, resembling but not the same image of "us" described in Genesis 1:26.

The only begotten Son entered the divine body as a servant in the form of humankind. In this physical body, the Holy Spirit Son became obedient until the death of His earthly existence. Thus, the only begotten Son was in the divine body that died, just as all humanity dies in their physical bodies. Our bodies perish when their spirit, or inner being, departs from the body at the time of death. The inner being, or spirit, continues to

exist in heaven or hell. Yahshua's "inner being," the Only Begotten Son, now resides at Elohim's right hand as the high priest of salvation.

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

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

Paul is addressing the spirit of humanity, referring to both the first and second Adam. He claims that the very spirit of the Messiah was not made from dust, in contrast to Adam's. Also, 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 says, "And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth."

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

The subsequent phrase from John 1:14 further clarifies John's thought. It reveals His glory as the 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 spirit is from Earth, dust, how can it be the image of a spirit? In this manner:

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

These ideas suggest that Elohim created the spirit of humanity using the dust of the earth. According to Genesis 2:7, Elohim brought the spirit of humanity into existence by placing it in a prepared body of Homo sapiens. This living being was then placed in the Garden of Eden. The emphasis in verses 2:7-8 is on the spirit of humanity, not on the physical body. We must accept that it is impossible to have an understanding of the how part of this thought. Our mortality cannot comprehend, but we can acknowledge the work of the Holy Spirit in the creation of man, a spirit.

Genesis 2:7 includes the initial phrase from Genesis 1:27, which states, "So God created man in His image. In the image of God created He him." God said, "Let us make man in our image, after our likeness, and let them have dominion." At this time, Adam represents humanity as both an individual and a collective entity, embodying all of humankind.

John 1:14 emphasizes the Spirit first, followed by the flesh. Similarly, the spirit of woman was created from the earth's dust by Elohim, who took a rib from Adam to form her. She then entered a body, as described in Genesis 2:22. This mirrors the process for man, as outlined in Genesis 2:7. Consequently, the woman can now bring forth life alongside man.

YAHWEH's only begotten Son was brought forth first to create all things in heaven and on earth. Later, He formed and entered a body at the appointed time to impart life to humanity on earth.

YAHWEH Elohim formed man from the dust of the ground. The Holy Spirit does not have lips and lungs to blow air. He is not depicted as an old man sitting on a cloud. In Genesis 2:7, the description illustrates Elohim giving life to the spirit of humanity, which is then placed into a body. At that moment, both the body and the spirit become a living soul within the homo sapiens family.

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

Part Four: The Question of Mary

Mary's Human Nature

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

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

The Danger of Marian Intercession

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

If a person prays to Mary, they are making her coequal with the Messiah. There appears to be confusion in theology that conflates Mary with the goddess Inanna, who originated during the Sumerian civilization around 2025 BCE in Mesopotamia. Judges 2:13 states that they forsook YAHWEH and served Baal and Ashtaroth. To elevate Mary as a mediator is a Baal teaching imported from ancient pagan worship.

The early church fathers finalized their theological arguments, formulating creeds that had been in development for 400 years, aiming to enforce a unity of faith. These discussions received significant support from the Constantine emperors, who sought unity and faith to ensure social stability within the empire. Following the establishment of these early creeds, church councils further humanized the Messiah, allowing for the use of Mary as an intercessor. In 431 AD, the Council of Ephesus declared Mary to be the physical mother of Jesus, affirming His dual nature as both God and man. In this context, we observe a rebranding of Baal, Inanna, and Nimrod for the Christian Era. Humanity will do anything but accept the Word.

The Conception: Word Made Flesh, Not Human Reproduction

John stated in 1:14 that the Word became flesh. Where is Mary in this statement? She is not mentioned. Furthermore, Luke 1:31 states, "Mary shall conceive," which means "to become pregnant." However, "conceive" does not imply that Mary had a sexual

relationship with Father YAHWEH. Instead, she received the embryo in her womb through the Word. The Word was made flesh. Mary did not make an embryo.

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

According to the Apostle John in 1:14, the Word became flesh. Gabriel announced that the Most High, the Only Begotten Son, would come upon Mary, who is now referred to as Emmanuel—the embryo placed in Mary's womb.

Understanding the Biological Reality

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

However, this theology is flawed. This episode brings to mind Greek mythology, where Hercules was the son of Zeus and Alcmene, a mortal woman. This combination of divine and human elements made Hercules a demigod. Zeus, disguised as Alcmene's husband, visited her, leading to Hercules' conception. Some of the theologians' accounts bear a direct resemblance to such pagan mythology. The early Fathers were all students of Greek mythology.

Matthew and John: Two Perspectives

Matthew wrote with a focus on the human experience—the physical birth and genealogy. 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 did not write extensively about Mary's pregnancy. First John 1:1-3 provides a brief narrative of the conception of the Messiah and His subsequent ministry.

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

John's Deliberate Use of "It"

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

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

The Holy Spirit in the Embryo

In Matthew 1:18, the Koine Greek states, "In Miriam's womb is from Holy Spirit." As the Messiah said, "I was sent from my Father." This would be the only begotten Son.
I believe Gabriel informed Mary that the Only Begotten Son Spirit, Yahshua, was present in the embryo, as he noted that the embryo is "of" the Holy Spirit, meaning it is of Elohim.

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

How the Messiah Received the Holy Spirit Without Measure

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

John reinforces this notion in 1:33, stating that He is the one on whom the Spirit descends and remains. *Luke 3:22 notes, "And the Holy Spirit descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my*

beloved Son. In thee, I am well pleased." I believe the USAV+ Bible provides the more accurate translation: *"You are my beloved Son; with you I am well pleased."*

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

The Melchizedek Connection: Without Beginning or End

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

Hebrews provides crucial insight into the Messiah's nature through the Melchizedek typology: *Hebrews 7:3 says, "He abides a priest continually, being without father, without mother, without descent, and having neither beginning of days nor end of life, but made like unto the Son of Elohim."*

Hebrews 7:15 says, "And it is even more evident that, in the likeness of Melchizedek, another priest arises." [26] says, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." [28] says, "For the law makes men high priests who have infirmity, but the Word of the oath, which was since the law, makes the Son, who is consecrated forevermore."

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

Melchizedek and the Only Begotten Son

Hebrews 7:3 states, "Melchizedek, made like unto the Son of Elohim," which identifies the Messiah. I believe that the incarnate Melchizedek was the Only Begotten Son, the Holy Spirit of Elohim. Additionally, Hebrews reiterates that the Messiah is after the order

of Melchizedek. Similarly, Melchizedek has neither the beginning of days nor the end of life. Melchizedek was Deity incarnate.

Melchizedek is described as being without a father, mother, or ancestor, and he has no beginning or end to his life. This depiction shows His body did not experience death, nor did it age.

However, the Body of the Messiah, as the Apostle John indicates, was manifest unto us, as stated in John 9:3 and 14:21. The Messiah's body was divine, created by the Word directly, not through Mary's biological contribution. That Word begat that Holy Spirit. The Holy Spirit did not bring forth that Word. This aligns with Hebrews 7:28, which states that this oath was pronounced by Father YAHWEH in Psalm 110:4, and the Word became flesh, as noted in John 1:14.

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

Melchizedek and the Son of Elohim entered the world in fundamentally different ways. Nevertheless, both figures embody the Spirit in human form, representing Elohim on earth. This duality highlights a profound connection, demonstrating how both Melchizedek and the Son of Elohim exemplify the principles of righteousness and peace. Through their distinct roles, they offer clarification about the nature of divine authority and its manifestation in the world.

The Son as Elohim: Distinguishing Spirit from Body

Hebrews 1:8 says, “But unto the Son, He says,’ Thy throne, O Elohim, is forever and ever.’”

Hebrews quoted King David saying 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: "You have loved righteousness and hated iniquity. Therefore, Elohim, even your Elohim, has anointed you.”

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

The Three Witnesses

This is what John said, and we will now read First 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 passage is based on First 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 humanity's spiritual redemption.

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

A Final Word on Creeds and Personal Faith

I have presented my argument, or, as one might say, I have put myself forward for debate. Such debates often conclude without resolution, pitting creeds against one another. These discussions become significant when they focus on personal interpretations of scriptures meant to differentiate between righteousness and evil. Theologians create creeds to end arguments, which can inadvertently restrict individual faith. Creeds and doctrines often exclude spiritual knowledge from the reader. They can only convey knowledge, regardless of its foundation, which may or may not align with spiritual principles. Creeds and doctrines don't build real understanding; instead, they let people use psychological tools to express their beliefs. Furthermore, these creeds and doctrines can potentially exert control over individuals, and we must be vigilant to prevent such occurrences.

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

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

There is a singular way to acquire spiritual understanding from the scriptures: "The Comforter, which is the Holy Spirit, will teach you all things," as John 14:26 affirms. If we engage in discussions about scripture, we may acquire a wealth of knowledge. However, individuals derive spiritual significance from the Comforter of the Most High, not from human creeds or doctrines alone.

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

Part Five: All Things Were Created Through It

We mentioned this briefly before; now we will give a more detailed investigation.

Before we examine the passages mentioned below for John and First John, I will share some perspectives from two short clips from the web. From the first article, these texts reflect an assortment 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.

In our first article, we present two paragraphs that succinctly illustrate the primitive force that shaped the interpretations of John 1:1. These theologies influenced the development of Godhead ideologies, emerging from the Early Fathers of Church 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 broad spectrum of beliefs and challenges, shaping the understanding of divinity in contemporary religious practices.

The text of John 1:1 has a sordid past and a myriad of interpretations. With the Greek alone, we can create emphatic, orthodox, creed-like statements, or we can commit pure and unadulterated heresy. From the perspective 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 the Sabellians 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 translation 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. 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.

Paul said, "In the way they call it heresy, so I serve the living Elohim." I believe the Sabellians got it right. There are no surviving documents from the hand of Sabellian. How convenient is that? See the appendix for more information.

Tertullian (155-220 AD) wrote something fascinating about how the simple, who constitute the majority, feel that three individuals in one deity is incorrect. Tertullian claims that the elders, those having advanced education in philosophy and regarded as the early fathers, or, as he puts it, apostolic successors, received the Trinity understanding from the original church epistles.

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

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

Various Bible translations engage in a comprehensive investigation into the nature of the Scriptures and their divine essence. This exploration emphasizes the relationship between Elohim and Yahshua Messiah. By comparing and contrasting different Bible translations and occasionally referencing our Greek translations, we can deepen our understanding of the intricacies of the text and how they enhance our comprehension of the Scriptures.

Most translations read:

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

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

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

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

The Tyndale and Geneva Bibles read:

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

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

John 1:1a is a comprehensive revelation of the self-existing, eternal Word, emphasizing the foundational nature of Christ in relation to Elohim. This verse highlights the profound truth that the Word was not only with God but was God Himself, establishing the intimate connection between the 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 in First John illustrate that he did not use the term "him." The term "him" typically refers to the man Yahshua, or the Father or Son. In verses 1:3 and 1:4 of the Gospel of John, most Bibles use "him," while the Tyndale and Geneva Bibles use "it" in John 1:3 instead of "him."

In John 1:2, "the same" refers to "the Word" mentioned in verse 1:1. John repeated the term in verse 1:2 to ensure his thesis is not misconstrued. He makes this argument explicitly in First John 1:1-3, stating, "That which has existed since the beginning, which we have heard, seen with our eyes, and gazed upon." This tangible experience underscores the reality of the Word, 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 the authenticity of his message.

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

First, they heard and saw the Word spiritually, and then they gazed upon the Messiah. In this explanation, he goes on to define the word "it" in First 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 consistent and did not alter his opinion. The foes of the Church have been confused, bringing Satan's throne into the church, as described in Revelation chapter two. John asserted that the Word created the cosmos.

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

John 1:4 says, "It had life, and life provided light for humanity." This scripture shows that the Word is Elohim, the source of power and life. Is not the Word mentioned in First 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, which becomes the oil in our menorah, illuminating and revealing the way of life. Life is sustained by Elohim's supply, represented as shewbread, which nurtures the spirit. This holy sustenance reminds us of the importance of maintaining a strong relationship with the Creator, who illuminates our path through our engagement with Him, the Word.

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

Another example of prejudice is found in 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 people assume they know it, leading them to feel justified in their beliefs. 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. Second

Corinthians 13:5 says, "Examine yourself to determine if you are in the faith. Test yourselves. Do you not recognize the presence of Jesus Christ within you unless you truly fall short of the test?"

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

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

Tyndale 1536 AD: "In the beginning was the (that) word, and the (that) word was with God, and God was the (that) word. The same was in the beginning with God. All things were made by it, and without it, was made nothing, that was made. In it was life, and the life was the light of men. And the light shineth in the darkness, but the darkness comprehended it not."

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

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

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

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

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

Wycliffe: "Which thing was from the beginning, which we heard, which we saw with our eyes, which we beheld, and our hands touched, of the word of life. And the life was shown. And we saw and witnessed and tell to you the everlasting life that was with the Father and appeared to us. Therefore, that thing that we saw and heard, we tell to you, that also ye have fellowship with us, and our fellowship is with the Father and with His Son Jesus Christ."

I do not know Greek, Hebrew, or Latin. But the fellowship we have with the Comforter in the name of Yahshua will teach us all things that He said. Anyone who tries to replace the Comforter

does not truly understand Him. From this viewpoint, let us read the scriptures as one continuous thought:

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

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

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

Summary of Part Five: The Word is Elohim. The Word created all things. John is careful and consistent in his language. He uses "it" to refer to the Word, not "him," because the Word is not a separate person but the very essence of Elohim. The early translators, influenced by developing Trinitarian theology, changed "it" to "him" in most modern translations. However, the Tyndale and Geneva Bibles preserve the original sense. The Word was with Elohim, and the Word was Elohim. This Word became flesh in the Messiah Yahshua.

Part Six: The Tree of Life

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

Elohim's commandment serves as a guiding principle in the Word. Therefore, what is the guiding principle? Acts 2:38 states that a person will receive the gift of Holy Spirit. The gift that Holy Spirit gives is His Word. Colossians 3:16 emphasizes that the teachings of Christ dwell abundantly within you, fostering all understanding. The Word itself is a precious gift. It

embodies the Holy Spirit, as expressed in John 6:63, which states that the words shared carry both essence and vitality. The Word encompasses everything and is accessible to all who seek it.

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

Mark 8:23 says, "He took hold of the blind man's hand and led him out of the town. After the act of spitting in his eyes and making physical contact, He asked if he had seen anything."

Mark 8:24 says, "He glanced upward and remarked, I see men as trees walking."

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

By meticulously reviewing each specific step, we uncover three unique poetic pieces that we will move forward to examine.

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

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

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

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

John and Luke assert that the Word (seed) was present from the beginning and continues to be with us as Elohim. Elohim signifies the essential origin from which all life arises. Elohim is recognized as the Spirit, the Father, and the firstborn of the Father, the only begotten Son. The

title signifies that the only begotten Son, the Tree of Life, symbolizing the Holy Spirit, arose from the Word, which acts as the seed of all existence.

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

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

Genesis 1:12 states that the earth brought forth vegetation, including grass and herbs that produced seeds according to their kinds, as well as trees that bore fruit with seeds inside, also according to their kinds. And Elohim saw that it was good. These natural trees symbolize the trees of Adam and Eve. The seed of fruit inside them is their spirit tree.

Genesis 3:3 says, "Elohim forbids you to eat or touch the tree's fruit, lest you die."

Genesis 1:27 says, "Elohim fashioned humanity in His own image. In the image of Elohim, He fashioned them. He made them masculine and feminine."

In Genesis 1:28, Elohim blessed them, saying, "Be fruitful, multiply, and replenish the earth." Replenish is specific to the spirit of man and woman, as Genesis 1:26-27 says.

Genesis 5:1 says, "This passage details the genealogy of Adam. On the day of man's creation, he was fashioned in the image of God."

Genesis 5:2 describes that both male and female were created, blessed, and named Adam on the day of their creation in Genesis 2:7 and 22-23.

Genesis 5:3 says, "Adam lived for one hundred and thirty years and became the father of a son who bore his likeness and image, naming him Seth." This lineage of Adam signifies his essence, spirit. Have you noticed that? The term "image" goes back to Genesis 1:26.

Genesis 3:14 says, "YAHWEH Elohim said to the serpent, You are cursed more than all livestock and beasts of the field. You shall go on your belly and eat dust all your life. I will make you and the woman, and your descendants and her descendants, enemies. He will bruise your head, and you will strike his heel."

Why is the animosity only between Eve and the Serpent?

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

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

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

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

Part Seven: When Enmity Was First Recorded

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

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

Why did Scripture refer to this beast as a serpent? Let us read 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 says, "And I will create animosity between you and the woman, as well as between your seed and her seed. It will inflict pain on your head, and it will inflict pain on his heel."

Satan will always 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.

Considering the beast's change to a reptile, how is this feasible? Moreover, there will be a 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, as described in Psalm 51:5. Also, 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. Romans 8:7 says, "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 says, "YAHWEH has anointed me to preach the gospel to the poor, sending me to heal the brokenhearted, proclaim deliverance to the prisoners, restore sight to the blind, and set the bruised free." 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 says, "Cain spoke with his brother Abel, and it happened that when they were in the field, Cain rose up against Abel and killed him." Genesis 5:3 notes the 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, intermarried with Cain's descendants, who came from Enoch. These women were human beings, similar to the serpent that deceived Eve, which resonates with Genesis 1:24's description of a "beast of the earth." This crossbreeding among these progenies signified the end of the Sons of Elohim, culminating with Noah. The intermarriage disrupted the lineage of the sons of God because the spirit of Cain embodied a crossbred essence between the beast of the earth and Eve.

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

My point is that these beast empires symbolize nations of people, and collectively, these individuals form the image of the beast. Therefore, these people are the beasts of the earth, as stated in Genesis 1:24-25: "Let the earth bring forth the living creature after his kind," and "God made the beast of the earth." Notice in verse 24 that the living creature is after his kind. It is not

merely a creature or a beast. It is a living being that sets it apart from all other creatures in the field.

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

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

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

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

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

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

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

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

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

Can the word "was" 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.

Summary of Part Seven: Enmity entered the world through the serpent, who was a beast of the earth, a member of the homo sapiens species that existed before Adam and Eve. The spiritual lineage of the Sons of Elohim was corrupted through intermarriage with the descendants of Cain. However, through Yahshua, we have access once again to the Tree of Life. We are being transformed, becoming sons of God through the Word, sealed by the Holy Spirit.

Conclusion: The Word Made Flesh

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

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

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

Most importantly, we have seen these matters. Our salvation depends on understanding who Yahshua truly is. If He were merely a man, even a very good man, He could not save us. If He

were merely God pretending to be a man, His sacrifice would be meaningless. But because He is the Word made flesh, the Only Begotten Son in a divine body, He can be both our kinsman redeemer and our eternal high priest.

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

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

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

Brother Brian Neill,

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Appendix: A Note on Sabellianism

Sabellianism is named after Sabellius, who lived around 215 AD and taught a form of Modalism in Rome during the 3rd century. None of his writings have survived, and all 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. Noetus was excommunicated from the Church after being examined by council, and Praxeas is said to have recanted his modalistic views in writing, teaching again his former faith. 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.

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

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.