

Let Us Make Man in Our Image

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I discovered I did not walk with the Holy Spirit in three truths when I started this study sixteen years ago:

- 1 Thessalonians 5:21 Prove everything; cling to what is right.
2. 2 Pe 1:10 First, understand that you cannot interpret any biblical prophecy in a personal way.
3. Mark 4:11—He told them, "You have the ability to understand the mystery of God's kingdom."

However, he tells all these things in parables to those who lack them. I often convinced myself that I knew several biblical principles during my Christian journey. Often, I discovered that my knowledge of biblical principles was not as current as I had previously believed. I discovered the Comforter's approach, which involves discovering truth for oneself under the guidance of the Holy Spirit. It's a simple formula, but it's also one of the hardest realities I've been learning to accept. I learned forty years ago that the texts are self-explanatory and do not require human interpretation. Our interpretations result in the creation of man-made doctrines. The world by wisdom knew not Elohim.

1. Explore how personal prayer can enhance communion with Yahshua and facilitate spiritual growth.
2. Discuss the significance of allowing the Holy Spirit to illuminate scriptural understanding.
3. Examine common misunderstandings about doctrine and how divine guidance can clarify them.

4. Reflect on personal experiences of receiving spiritual insights during times of prayer and meditation.

While personal prayer and reliance on the Holy Spirit are invaluable for spiritual growth, some argue that community worship and collective study of scripture can provide a broader perspective on faith. Individual insights alone might also lead to subjective interpretations. Such an outcome highlights the need for a balanced approach to both personal and communal practices. Engaging in both individual and communal experiences allows for a richer understanding of faith, blending personal insights with the wisdom of the community. By sharing interpretations and experiences during group settings, individuals can refine their understanding and ensure that their spiritual journeys align with scripture under the tutelage of the Comforter.

If you read R. P. C. Hanson's book *Arian Controversy 318 to 381 AD*, you will see 1 Corinthians 1:21 in all its accuracy. Many of the most brilliant thinkers established their claims to Christ by debating the scriptures without acknowledging that the Holy Spirit will reveal His meaning to you. Human nature frequently seeks to establish what is true. As they published dozens of books supporting and refuting each other, we made use of scriptures to bolster our intellectual arguments. Many have defended their position in their quasi-Christian faith to the point of weaponizing martyrdom, using political leverage against their opponents. These texts, documents, and creeds serve as the cornerstones within contemporary Christian faiths.

The many theological arguments, as read in history, did not end in 381 AD, as ordered by law. They continued on in every religion, even in the Catholic religion itself, until this very day. Here is a clip from the website Wikipedia: "The Council of Constantinople, held in 381 AD, was a significant milestone in the development of Christian doctrine, but the discussions and debates surrounding the nature of divinity and the role of the Church persisted well beyond this period, influencing various theological perspectives and practices throughout the centuries.

The Filioque was the main discussion at the 62nd meeting of the North American Orthodox-Catholic Theological Consultation in June 2002. The Filioque clause was, and still is, a controversy in the church relating to the Holy Spirit. The question is, "From whom did the Holy Spirit proceed, the Father, or the Father and the Son?" The word Filioque means "and son" in Latin. It is referred to as the "Filioque clause" because the phrase "and Son" was added to the Nicene Creed, indicating that the Holy Spirit proceeded from both the Father and the Son. There was so much contention over this issue that it led to the split between the Roman Catholic and Eastern Orthodox churches in A.D. 1054. The two churches are still in disagreement concerning the Filioque clause.

In 2021 AD, religious thinkers continue to debate the enigma of the Deity that the Apostles declared by way of a mystery so long ago. We refuse to admit that the truth remains in dispute until the seeker receives its revelation from the Comforter. This ongoing dialogue invites both

believers and scholars to explore the depths of faith and understanding. As they delve into ancient texts and traditions, the pursuit of unity and clarity persists, reflecting the enduring quest for spiritual truth that transcends time and division.

The Deity has a Name:

Hearing a compelling argument and believing I understand it well does not guarantee that I have obtained what I require. There is a lot of weight behind my religious convictions. This means I have to give special attention to the verses that cause the most debate.

Exodus 3:13 And Moses said unto Elohim, Behold, when I come unto the children of Israel, I shall say unto them, The Elohim of your fathers has sent me unto you, and they shall say to me, What is His name? What shall I say unto them? Exodus 3:1 And Elohim said unto Moses, I AM THAT I AM, and He said. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. In Hebrew it reads, I will BE what I will BE, and I will BE hath sent me unto you.

According to Wikipedia, the free encyclopedia

The traditional English translation within Judaism favors "I will be what I will be" because Hebrew has no present tense of the verb "to be" in the Hebrew language. So, for example, to say "I am a book" in Hebrew, one would say "Ani Sefer," which directly translates to "I book" in English. The theology or ideology of those translating, or their sponsors, often guides this translation of a phrase from the Hebrew Bible.

The King James Bible references the phrase "I AM" as the name that Moses gave to the children of Israel. The Hebrew term that signifies I-AM is YAH. The King James Version (KJV) translates it as such in English. The KJV clearly presents the correct name in Exodus, along with the commandment to use it as stated in Exodus 3:15. Exodus further reveals the original Hebrew name as YHWH, commonly known as the Tetragrammaton. This name holds significant theological importance, representing the eternal and self-existent nature of God in Judeo-Christian belief. YAHWEH will be utilized instead of the title The LORD, and the Hebrew title Elohim will replace the title God for our study. Exodus 3:15 And Elohim said moreover unto Moses, This is my name forever, and this is my memorial unto every generation. In light of this verse, I'm curious to know who granted the authority to alter His name in the scriptures, as we have done.

Here is a very short history for the name given to Moses in Exodus 3:14. Yahweh, the God of the Israelites, gave His name to Moses as four Hebrew consonants (YHWH), called the tetragrammaton. Jews ceased to use the name Yahweh for two reasons: first, after the Babylonian Exile (sixth century BCE), Judaism became a universal religion. The more common noun Elohim, meaning "God," replaced Yahweh to prove the universal sovereignty of Israel's God

over every other god. The Divine name was increasingly regarded as too sacred to speak, being replaced in the synagogue ritual by the Hebrew word Adonai ("My Lord").

The Majorettes, operating from the sixth to the tenth century AD, were tasked with reproducing the original text of the Hebrew Bible. The Majorettes substituted the vowels of the name YHWH with the vowel signs of the Hebrew words Adonai or Elohim. Latin-speaking Christian scholars substituted the Y (which does not exist in Latin) with an I or a J. Thus, the tetragrammaton became the artificial Latinized name Jehovah (JeHoWaH). As the name spread throughout medieval Europe, they pronounced the letter J according to the local vernacular.

Before we go on, I'd like to explain the title Elohim and provide you some information. What Elohim's word means: The name Eloh comes from the word Elohim, which means "mighty," "almighty," or "powerful." The "im" turns the first word into a plural. In Elohim, this form of the word means "the Mighty One(s)" or "the Powers that be."

Some scholars claim that the Semitic name for their pagan gods is the source of the word Elohim. During their sixth-century BC captivity in Babylon, the Hebrews used this phrase for the first time. I'm glad to deliver the right response based on my web investigation. While other Semitic languages share similarities with Hebrew, the term Elohim is specifically Hebrew. The article delves into the subtleties of the term Elohim, emphasizing its use in biblical texts and relevance in the context of monotheism. It also compares how different cultures understood the phrase across time, providing insight into its evolution.

Hebrew, the Mother Tongue

<https://www.yaiy.org/literature/pdf/Is%20Elohim%20a%20Pagan%20Title%202018.pdf>

McClintock and Strong's Cyclopedia of Biblical Literature comments on the Shem (Semitic) languages. "The Hebrew language takes its name from Abraham's descendants, the Hebrews, the Israelites." "In the Old Testament, we poetically call this language the language of Canaan, as said by Isaiah 19:18. In that day five cities in the land of Egypt shall speak the language of Canaan and swear to YAHWEH of hosts; one shall be called, The City of Destruction."

The language of the holy land was consecrated to Yahweh, contrasting with that of profane Egypt. In its earliest written state, it exhibits in the writings of Moses a perfection of structure that was never surpassed.

Several respected scholars assert that Hebrew is the mother of every language, including Canaanite. This commentary states that the descendants of Shem spoke Hebrew and other Semitic languages—14 primitive dialects. From Girdlestone's Old Testament Synonyms, we learn, "The Hebrew language, though poor in a few respects, is rich in others; and no better language could have been selected for the purpose of preparing the way for [Messiah]," p. 6.

Genesis 1:28 And Elohim blessed them, and Elohim said unto them, "Be fruitful and multiply. And replenish the earth and subdue it. And have dominion over the fish of the sea, and over the

fowl of the air, and over every living thing that moves upon the earth." Yahweh communicated with Adam and Eve in Hebrew.

Many linguistic scholars agree that Hebrew is the basic language from which we derive all others. Isaiah Mozeson's comprehensive book, *The Word*, goes into detail showing that Hebrew is the ultimate source of English. Joseph T. Shipley, author of *The Dictionary of Word Origins*, says of Mozeson's comprehensive study, "This work is a challenge to linguists..." It calls for a reexamination of our etymologies. (End)

I will share my thoughts on the origins of the word "Elohim" in Hebrew. Enoch was the seventh child born to Adam and Eve. Enoch stated in his own written story that he utilized his visions to produce books, which he subsequently delivered to Methuselah to distribute among his brothers. The event occurred around 4,700 years ago. Noah utilized the same written and spoken language as he carried the books inside the boat. Given that Hebrew is the earliest written Semitic language, I agree with this premise. Enoch was the first to write and speak the language that would later become Hebrew.

If you're looking for something meaningful, consider Genesis 3:1. The serpent was so good at speaking that he duped Eve in the Garden of Eden. How did he possess Adam and Eve's language? This knowledge might help explain Lucifer's dominant persona prior to his collapse.

Genesis 3:1. The snake was more devious than any of Elohim's field beasts. "Yeah, has Elohim said that you shall not eat from every tree in the garden?" he said to the woman.

This text does not state that Elohim created a snake, nor does it compare it to reptiles; Elohim compared it to a beast. However, this beast belonged to the earth, not the field. This wording suggests that Elohim did not create all beasts equal, as shown in Genesis 1:24. Do you believe that Elohim created this special creature to entice Eve? I do not believe that this creature is unique. I believe it is a two-legged beast of the earth, and Satan used him against Elohim's purpose. Let's return to our topic.

Are we familiar with the word that Moses used for God in the book of Genesis? In fact, Moses used the name Elohim in the first chapter of Genesis. The name of God, YAHWEH, was first used in Genesis 2:4.

God in the Bible

To help those of you who are unfamiliar with the Hebrew names for God and Jesus, I shall explain how scribes and scholars substituted the word YAHWEH with titles. Moses gave us the Hebrew name YAHWEH for the Father, Elohim. The name Jesus was first used in the King James Bible in 1645 AD, in its second printing.

1. YAH is Hebrew for "I will be" or, in English, "I-AM."
 2. In Hebrew, YAHWEH means "I will BE," to whom all existence belongs.
 3. In Hebrew, YAHSHUA means "I will be salvation."
 4. LORD, Adonai, and Jehovah supplanted YAHWEH in the KJV and many other Bibles.
 5. In several Bibles, the term Lord has substituted the names Jesus and YAHWEH.
6. Elohim means "powers that be" or "mighty ones," and it is sometimes used to refer to the one true God. Personally, I like the Almighty One(s).

The following online page provides an academic definition of the word Elohim. Though I may not necessarily agree with the following material, it is intriguing to hear different points of view that allow us to authenticate the scriptures for ourselves.

<https://searchforbibletruths.blogspot.com>

Elohim does not refer to "plural oneness" or "plurality of persons." Biblical Hebrew language experts are well-known for commonly using the Hebrew plural for a singular noun to indicate "a plural" of majesty or quality. Being known since at least the time of Gesenius (1786-1842), he is considered one of the top authorities on Biblical Hebrew.

"Gesenius' Hebrew-Chaldee Lexicon to the Old Testament" has long been regarded as a classic text for students. The text suggests that the term Elohim occasionally refers to angels, judges, and false gods in a numerical plural sense. However, it adds that the plural of majesty [for Elohim] appears over two thousand times. When we employ Elohim, we interpret it numerically, using a singular verb and adjective.

According to Gesenius-Kautzsch's Hebrew Grammar (1949 ed., pp. 398–399), Elohim is a plural noun. It implies that, aside from a plurality of individuals, the Divine Being possesses an abundance of attributes. In both Exodus 4:16 and 7:1, God refers to Moses as "a god" (Elohim). This passage alone demonstrates a few people's mistaken belief that the plural Elohim must entail a "plural oneness," unless we believe Moses was a multiple-person Moses.

According to The New International Dictionary of New Testament Theology, published by Zondervan in 1986, "Elohim, albeit plural in form, is infrequently employed in the OT (i.e., gods). It can indicate even a single heathen god with the plural Elohim (for example, Judges 11:24).

In Israel, the concept of plural refers to completeness; God is the God who embodies the fullest meaning of the word. This definition is stated on page 67 in Volume 2.

(End)

It amazes me how little spiritual literacy exists. The notion that false elohims, despite their plural designation of elohim, represent just singular deities is quite blindsiding. Their reasoning undermines the actual definition of Elohim, which is plural oneness. What goes unrecognized is that Satan creates a single false deity image and spreads it through innumerable malicious spirits. Various deities add to Baal's unique, misleading nature.

Consider Inanna, a single goddess with several representations around the world. The Sumerian goddess Inanna represents love, passion, fertility, reproduction, and conflict. Later, the Akkadians and Assyrians identified her as the goddess Ishtar. Her associates included the Greek Aphrodite, the Hittite Sauska, and the Phoenician Astarte. Theologians contend that Moses in Exodus 4:16 cannot be a multiple-person elohim. Moses is a being who combines spirit and flesh in a harmonious existence. Furthermore, as stated in John 1:1, Moses represents both the Word and the Spirit when the Word manifests itself through him. These theologians concluded that Moses cannot be a plural person. That is not correct; Moses was a plural being.

A good place to start for our study is with Genesis.

In Genesis chapters 1-5, Moses delineates the relationship of that Holy Spirit as a father and son collaborating as distinct agents—representing the multiplicity of a singular entity. The formation of humanity, the essence bestowed upon Adam and Eve, will make plain the Father-Son relationship.

Although the Father and the Son are one Spirit, Yahshua affirms in 1st John 5:1 that the Father begat Him. Proverbs 8 indicates that Yahshua discloses His purpose—the rationale for all existence—on behalf of the Father. As Paul recites in Philippians 1:15-18, YAHWEH recognized our inherent tendency to dismiss this perspective. I believe that Elohim provided the passages from Genesis 1:26 to illuminate this relationship. He narrated the creation account to Moses for Adam and Eve. This parable illustrates the fundamental nature of the Father-Son relationship, as represented by the Elohim. We will come to know the preciseness of this account as we persist in our examination of the scriptures until the conclusion of this study.

Genesis 1:26. And Elohim declared, "Let us fashion humanity in our likeness." Grant them dominion over the aquatic creatures in accordance with our likeness. [27] Elohim fashioned man in His own likeness, as He did with the female's birth, which came forth from the rib of the male beast. [28] Elohim bestowed blessings upon them, instructing, "Be fruitful, multiply, replenish the earth, and subdue it." Subdue refers to the act of organizing or bringing into order.

In Genesis 1:26-27, Elohim portrays His identity and character in verse 1:26. He then reveals the mission in detail in Genesis chapter two through a historical narrative. Theologians and rabbis assert that the title Elohim does not denote singularity or plurality. Nonetheless, Moses proclaimed unity in plurality from the outset. Moses recorded: And Elohim [the Almighty One(s)] declared, "Let Us create man in Our likeness." Individuals may and will contend alongside Moses until the return of Christ in the clouds.

Elohim fashioned humanity [spirit and flesh] in Our likeness. No, He does not have a head and body. His likeness is His nature, which is a singular spirit that transformed into plurality as the unique Birthed Son of Holy Spirit. Moses imparted that the human spirit is both a singular essence and a plural agent.

The statement "let us make man in our image" carries various meanings for supporters of both Oneness and Trinity theology, and I understand that. What I suggest contradicts all established theological beliefs, as I am working to understand how scriptures convey scriptures—making an effort to remove myself from the equation.

In Genesis 1:26, Elohim articulates His self-description through Moses: "Let us make man in our image." "Let them exercise dominion over the fish of the sea, created in our likeness" [1:27]. Elohim created humanity, both male and female, in His own likeness. Elohim fashioned man [spirit] in our likeness, speaking plurality of Himself, distinct in being individual yet not in a philosophical context. The conceptual elements, brought to Christian theology from Mesopotamian pagan worship to Greek mythology, obscure the clarity of truth.

Moses instructs us that this living being, an eternal Spirit, symbolizes himself as "the Us," and he will bestow authority onto them. The image of humanity embodies the Spirit of Elohim, aligning with our likeness, as the Holy Spirit conveyed to Moses. Genesis 1:27 states, "He created them male and female; in the image of God, He created man." Elohim God embodies both masculine and feminine aspects—the Father and his sole begotten Son. This scripture does not pertain to the physical birth of Jesus from Mary in 3 BC.

In Verse 1:28, Elohim assigns the man an important mandate. [1:28] Elohim bestowed blessings upon them, instructing them, "Be fruitful, multiply, replenish the earth, and subdue it" (where 'subdue' signifies to impose order). Verse 27 explains the concept of Elohim's image. This episode occurred during the creation of man, followed by the emergence of woman from the spirit of man. Genesis 2:7–23 makes the latter portion of 1:27 clear by detailing the formation of man within a corporeal body and the emergence of woman from man; her body was created from Adam's flesh. Adam was unable to restore life on Earth without a companion. Adam needed a helpmate, and God brought her forth from his bones. Reminds me of Jhn 16:28. I came forth from the Father and entered the world; once again, I leave the world and return to the Father. That's just what happened. The one and only begotten came out of the Father Holy Spirit

(Proverbs 8:24-25). And Yahshua did return to the Father, but not into the Father, when His Spirit departed from His flesh. If He returned to the Father, we would have no high priest of our salvation.

Chapter 2 of Genesis offers significant insights pertinent to our subject, and we will utilize the LXX Greek Bible, translated via a DeepL translator, to attain a deeper comprehension.

Genesis 2:22 And YAHWEH God formed the rib, which was taken from Adam, into a woman, and he begat them unto Adam.

Genesis 2:23 And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called woman, because she was taken out of man.

Genesis 2:24 Whereupon a man shall leave his father and his mother and shall cleave to his wife, and the two shall become one flesh.

Genesis 2:25 And the two were naked, Adam and his wife, and were not naked.

Let me have a look at verse 2:23. Adam is clarifying for both Eve and his body by saying, "Woman is spirit out of man-spirit." Man and woman will communicate in the Garden of Eden from their spirits, which are represented by their flesh and bones. Our soul gives our life meaning, while the mind provides our body purpose. As a result, our minds are the primary emphasis in reference to flesh. Our bones (body) and flesh (mind) extend our spirits in the Garden of Earth. Elohim's brilliance in Eden is the image of man. Man is called to reflect the divine image by embracing both the sanctified and the commonplace in all aspects of life. In this interaction, humanity realizes its ultimate essence: a beautiful blend of spirit and matter in which purpose surpasses mere existence.

Genesis 3:8. And they heard the sound of YAHWEH Elohim walking in the garden in the calm of the day, so Adam and his wife hid among the garden's trees. Genesis 1:26-27 depicts the fruits of Elohim's labor, whereas Genesis 2:7 communicates these verses, and Paul said it directly in 1 Corinthians 15:47. The first man is [now] of the earth; he is earthy. This is the account of how man, or the spirit, exists in a body. Man, in verse 2:7, transitioned to a living soul, and is now placed in the Garden of Eden. According to these principles, Elohim created man as a spirit from the dust of the ground. Genesis 2:7 states that when the breath of life entered the spirit of man, "Man became a living soul." Another Greek interpretation is "man in soul lived." This supplementary translation from Google Translator is preferable as it aligns more closely with the Genesis narrative. This anecdote prompts an inquiry into the origin of this soul [flesh], but not now.

The Garden of Eden received this living being. The emphasis in Genesis 2:8 is on the man, not the man's body. This highlights the significance of humanity's spiritual essence over its physical form, suggesting that the true identity of man lies in his spirit rather than merely in his biological existence. Thus, the narrative underscores the divine intention behind Adam's creation, focusing on the relationship between the spirit and the body within the context of Eden. Elohim, to create a natural home for the spirit of woman, took a rib from man's spirit. Life embodies spirit rather than flesh, as illustrated in Genesis 2:22. Moses highlighted the importance of spirit over flesh

when he stated that Adam's rib was taken from the spirit of man. This idea posits that humanity transcends mere physical existence.

Theology tells us that we should focus on the creation of Adam and Eve's bodies. The doctrine asserts that man's spirit is merely a passenger and that the body is life itself. Moses asserts that the spirit is the most significant component of existence. He is developing a theme based on Genesis 1:28 to emphasize the importance of spirit-derived existence on Earth. The source of life's restoration is their spirit, not their physical body. According to John 6:63, Yahshua stated, Flesh profits nothing. This statement emphasizes the idea that true vitality and purpose stem from the spirit rather than the physical form. Thus, the act of creation, particularly of Eve, symbolizes not just the continuation of humanity but also the profound connection between spirit and existence, urging a return to spiritual origins in the pursuit of life's meaning.

In 2:23, the phrase "bone of my bones and flesh of my flesh" suggests that Eve's body is a direct descendant of Adam's. Interestingly, the Bible does not mention the creation of Adam's body. Passage 2:7 states that God placed a spirit man into a soul [body]. The significance and focus are on Eve's spirit emerging as the firstborn of the spirit man; 2:23 states that she would be referred to as a woman because she was born of the spirit man. This is the story of the Only Begotten Son birthed from His Father, and they are Elohim [Almighty One(s)], the Us. Yahshua has the same name as His Father, YAHWEH. In verse 1:26, YAH is the name, meaning I will be. In family tradition, the spirit woman carries the name of the spirit man. This connection highlights the divine lineage and unity between Yahshua and YAHWEH, underscoring the importance of their shared identity. It reflects the theological understanding of their roles within creation and humanity's relationship to the divine.

Genesis chapter five:

When Adam and Eve were created and embraced humankind, Eve inherited her feminine genetics from Adam's rib. Elohim creates the genetic code for a son of God from a single being. According to Genesis 5:3, Elohim will create Seth in Adam's image, descended from plural oneness. Moses recorded Genesis 1:26 and 2:21 for Genesis 5. What was his reasoning for this proposition? Adam and Eve embody singleness through duality in both their flesh and spirit. According to verse 5:2, Seth, a son of Elohim, is Adam and Eve's physical and spiritual progeny. Adam and Eve were created in "our likeness, the Elohim," which developed humans from a single entity.

Adam and Eve began as a single vision; Eve was born apart, then reunited as a multiple oneness to create life. This story also belongs to the perfect example, Elohim, who creates life harmoniously as Us, Father, and Son. The Word, both Father and Son, the embodiment of which is that Holy Spirit—Father and Begotten Son—is one spirit, similar to the union of spirit for man and woman.

To embody the Sons of God, Adam and Eve had to exist in both spirit and flesh, both constituting a living soul in their own right. According to Genesis 1:26-27 and 5:2, a man is required to choose his wife after having been created from his parents, as stated in Genesis 2:24. They will merge into a single entity. Genesis 5:3 provides evidence of this taking place. Genesis 5:3 demonstrates that the event

occurred "in his likeness, according to his image." Given Seth's similarity to his parents, I can see how natural reproduction shaped his body. However, the law that creates the spirit within Seth is real. Because the spirit man is as earthy as the flesh, we can conclude that the spirit of man is genetically coded in a comparable way as the flesh of men.

Spirit begat Spirit

Do you recognize the most significant obstacle we face in understanding God's identity? We utilize human imagery to convey our comprehension of God. Theology instructs us that humanity is composed of flesh. In 95% of its instances, Scripture identifies man as a spirit being. Upon reading John, as we shall, it becomes clear that man embodies spirit.

1 John 5:1 is rendered from Greek to English as "Everyone who believes that Jesus is the Christ is born of God, and everyone who loves the Father loves the Begotten Son born of Him."

Brian's Translation: 1 John 5:1 Everyone who believes that Yahshua is the Messiah is born of Elohim, and all who love Yahshua, who gave them life, love Yahshua because He was born of YAHWEH.

When did Father YAHWEH give birth to His only begotten Son, Yahshua? It must occur prior to the time indicated in Col, when Yahshua brought forth all things in heaven and on earth, both visible and invisible, encompassing thrones, dominions, principalities, and powers. When did such an event occur? Hebrews 1:10 You, YAHWEH, laid the foundation of the earth at the outset, and the heavens are your handiwork. Proverbs chapter 8 includes insights from John, Paul, Peter, and Hebrews. This chapter highlights the idea that Yahshua played an essential role in creation, functioning after YAHWEH set the earth in place but prior to the emergence of angels and other entities. It highlights the divine order and collaboration of YAHWEH and Yahshua in the process of the earth's creation.

The Young's Literal Translation Bible:

Proverbs 8:17 I cherish those who care for me, and those who genuinely seek me will discover my presence.

Proverbs 8:18 I possess wealth and honor, along with enduring substance and justice.

Proverbs 8:19 My fruit surpasses gold, even the finest gold, and it exceeds the value of quality silver.

Proverbs 8:20 I guide them along a way of virtue amidst the roads of discernment.

Proverbs 8:21 I gather the cherished belongings of my lovers, ensuring they will possess something of worth.

Proverbs 8:22-31 "YAHWEH brought me forth as the first of his works, before his deeds of old; I was formed long ages ago, at the very beginning, before the earth came to be." In the absence of

watery depths, I came into being; before the springs overflowed with water, before the mountains were established, and before the hills, I was born. This event was before the creation of the world, its fields, or any of the dust of the earth. I witnessed the moment he positioned the heavens, delineated the horizon on the surface of the deep, established the clouds above, and securely set the deep fountains. I saw Him assign boundaries to the sea, ensuring the waters would not exceed His command, and I observed Him outline the foundations of the earth. From that point on, I was always by his side. Then I am near Him, a workman, and I am a delight—day by day. Rejoicing before Him at all times,

Proverbs 8:32 Now, my sons, pay attention to what I have to say. Indeed, they are pleased with my methods.

Proverbs 8:33 Listen to counsel, gain wisdom, and avoid arrogance.

Proverbs 8:34 Oh, the delight of a man who listens to me, keeping watch at my doors day after day, at the thresholds of my entrance.

Proverbs 8:35 Whoever finds me discovers life and manifests YAHWEH's good will.

Proverbs 8:36 Those who overlook my presence are doing a disservice to their spirits, and those who harbor hatred for me have embraced the essence of demise!

This chapter of Proverbs, in my view, signifies the 'I' as the Mystery Storyteller, the Only Begotten Spirit, Yahshua. The mysterious narrator conveyed His thoughts in the first person, employing Solomon's pen, more than 850 years prior to His arrival on earth in the divine body. These verses form the basis for the revelations of Paul and John, along with the Book of Hebrews. Through the examination of these texts, we can gain a more profound insight into the enigma of the Deity. Let us examine the subsequent texts, starting with Isaiah. YAHSHUA was a creator, as mentioned in Isaiah 40:21. Are you not aware? Have you not heard? Were you made aware of the truth from the outset? Have you had the chance to explore the foundations of the earth? [25] The Holy One inquires, "Whom shall you liken me to, or who can be my equal?" [28] Are you not aware? Have you not heard that YAHWEH, the Creator of all things, is tireless? No one seeks His understanding. (In Acts 2:27, Yahshua is recognized as the Holy One.)

Hebrews 1:2: In these latter days, He has communicated with us through the Son, whom He appointed as heir for all and by whom the worlds were created. Proverbs states, "Yahshua came forth or was birthed from His Father." He presented this fact in two passages. Revisiting it would be beneficial to fully understand what He expressed about Himself and His Father. Proverbs 8:24, I was born before there were any depths or water-filled springs. 8:25 I was born before the hills and mountains formed.

In verses 24 and 25, the Only Begotten Son conveyed that while there was water, it was limited in availability. While the mountains were still forming, His Father brought Yahshua forth. In this period, the Spirit, the Only Begotten Son, commenced His role as an ingenious creator for His Father, YAHWEH. The creation described in Hebrews 1:1-2 is attributed to the Son of Elohim. In 1 John 5:1, John instructs us regarding the Only Begotten. I wish to highlight that the Son

mentioned that the Father-Spirit brought him forth rather than created him. The Begotten Son, Spirit, transcended the idea that the Begotten Son was a mere concept as some theologies teach.

Proverbs 31-35 includes four prophecies that, upon fulfillment, disclosed the identity of the narrator. Let us read them.

1. Proverbs 8:31 expresses, "My delight was among the sons of mankind." Fulfilled by Luke 1:68: "Praise be to YAHWEH, the Elohim of Israel, for He has come and brought salvation to His people." Luke 1:69 He established a horn of salvation for us in the house of His servant David, just as He proclaimed through the mouths of His holy prophets from generations past: (Hebraic Bible)
2. Proverbs 8:32. Please pay attention to the instructions that I provided. As stated in John 14:15, If you truly care for me, follow my commandments.
3. Proverbs 8:33-3... Fortunate is the individual who heeds my words. Fulfilled by John 14:21: The individual who possesses My commandments and adheres to them is the one who truly loves Me; My Father and I will love him and make Myself known to him.
4. Proverbs 8:35 states, "Whoever finds me finds life." Mark 8:35 fulfills that verse. For anyone who wants to save his life will lose it; but whoever loses his life for my sake and the gospel's will save it.

Science and scriptures are in agreement:

What does Proverbs 8:24-25 teach us about the earth's time? Science has shown that the Earth was a molten ball of hot rock 4.5 billion years ago, as stated in Proverbs 8:22. Our solar system is 4.5 billion years old, the same age as Earth, while the universe is around 20 billion years old. YAHSHUA, His Spirit, declared that before the earth developed into a seething mass of heated rock, He was one with the Father, YAHWEH. Scientists refer to this time as Earth's foundation. According to Proverbs, the present is the time period known as "in the beginning."

The term "From the foundation" relates to the entrance of water on Earth some 3.7 billion years ago, when the Holy Spirit-Son was begotten by the Holy Spirit-Father and continued creation for Earth. Matthew 13:35 brings to pass the prophecy from Isaiah: "I will open my mouth in parables; I will utter things that have been kept secret from the foundation of the world." This prophecy indeed came to pass.

Let us return to Genesis with man's creation. We cannot say that Man the Spirit begot Woman while ignoring the fact that this is the essence of Let us make man in our likeness. Proverbs 8:22-29 bears witness to this identity. This age began after The Only Begotten Son was born from His Father, YAHWEH. Do not be perplexed by the idea of the Father giving birth to his own. We see the identical wording in Genesis 5:2... which refers to Eve as Adam. The man and the woman were complete because Adam embodied both masculinities as a single spirit. When

God created Adam's soul—the flesh—he was already both a man and a woman within his genetic code. Let us take a minute to reflect on the meaning of the name YAHWEH—who I will be and to whom all existence belongs. I, a spirit man, have existence in the flesh. The Only Begotten Son is of that Holy Spirit and existed on earth in a body, Emmanuel.

The Only Begotten Son entered the divine body. His body was not conceived as John said. John 1:14 And the Word, full of grace and truth, became human form and dwelt among us. We witnessed His glory—that of the Father's only begotten Son. John 1:18 He has revealed that no mortal has ever seen Elohim; the only born Son, who dwells in the Father, has announced Him. Having said that, what are your thoughts on John's claim that the only born son is [present] in the Father's bosom? In 1 John 5:1, John teaches us that Yahshua, the Begotten Son, is born of YAHWEH; similarly, we, our spirits, are born of Yahshua. The Word begat the Word.

The Father's splendor rested in the Divine Flesh. "You have seen the Father if you have seen me," Yahshua answered. For what reason do you want me to show the Father? Scripture teaches that Holy Spirit, Father, and Son are one Spirit. Our minds refuse to believe that Holy Spirit exists in two beings and performs separate roles as Elohim—one in intent. Humans would rather develop a theology than simply accept the Word. We want to worship that golden calf.

Eve could not be the spirit woman if she was not begotten of man, the spirit. In Philippians 2:6, the Son cannot be equal to the Father unless He is of Him. Philippians 2:6, Who, in the nature of Elohim (Spirit), considered it not robbery to be equal with Elohim: (Paul is not referring to flesh, the Divine, but to Spirit, the only begotten Son of Elohim.) Don't miss Paul's argument about being in the form of Spirit.

In 1 Peter 3:4, Peter talked about Eve's inner man. He stated, "But because the heart is impervious to corruption, let the secret man of the heart be your testimony." Reading 1 Peter 3:1-4 reveals that the woman's actual self is her inner man. Peter's revelation of this glorious reality is founded on a thorough understanding of Genesis 1:26-27.

1 Peter 3:1 Therefore, women, submit to your husbands. If any do not follow the word, the wives' discourse may convert them.

1 Peter 3:4 Allowing the hidden man of the heart to remain uncorruptible, even as a symbol of a meek and quiet spirit, is critical. In Elohim's eyes, this jewelry represents an outstanding virtue. Religion's bondage has the potential to rob this deeper significance and transform it into an ideology. According to Peter, Eve was Elohim's son. Given that Adam referred to Eve's spirit as WoMan—or, in other words, a Feminine Man—this is not surprising as this identity follows Elohim's. Continuing with Genesis, note that Eve shares Adam's spirit identity in Genesis 1:27 and again in Genesis 5:1-2.

What did John teach?

I'll use the word "was" in reference to John 1:1. John's teaching from Exodus 3:14 emphasizes the significance of this passage. John's use of the word "was" clearly communicates the relationship between Word and Elohim. Given that the Elohim is described as I AM or I WILL BE, both of which are present tense statements, I find it strange that modern thought and theology do not appear to have an issue with using the past tense form of "be," namely "was. " It is evident that Elohim, or the Word, is eternal and so always present. Why is John using the past tense in 1:1? I do not believe he did. It appears that John's word choice reflects a more profound understanding of the eternal essence of the Word, implying that, while the term appears to be in the past tense, it transcends time and exists in an eternal condition. This approach invites us to reconsider our understanding of the relationship between language and the divine essence. We will investigate some etymology:

<https://www.etymonline.com/word/was>

Was, derived from Old English "waes" and "waeron," symbolizes the first and third person singular forms of "wesan," which means "to remain." This phrase derives from Proto-Germanic *wesanan*, which is the root of several cognates, including Old Saxon *wesan*, Old Norse *vesa*, Old Frisian *wesa*, Middle Dutch *wesen*, Dutch *wezen*, and Old High German *wesen*, all of which mean "being" or "existence." Additionally, Gothic *wisan* means "to be." The name is derived from the PIE root *wes-* (3), which means "remain, abide, live, dwell," and has cognates in Sanskrit, *vasati*, which means "he dwells, stays," as well as a similarity to the word *vestal*. *Wesan* was a unique verb in Old English that eventually evolved into the past tense version of "am."

Furthermore, I'd like to look into the history of the Gothic language, specifically defining the term "wisen" as "to be." The Goths communicated using Gothic, a now-extinct East Germanic language. The Codex Argenteus, a 6th-century reproduction of a 4th-century Bible translation, serves as the primary source of information on it, making it the only East Germanic language with a sizable text corpus.

As previously stated, the term "wesan" originates from a Proto-Germanic language and means "being" or "existence." This idea was developed by three branches of the Germanic peoples between the fifth century BC and the fifth century AD. People have used the words "wesan" or "was" for millennia to indicate the present tense. The usage is consistent with the revelations delivered to Moses by Elohim. While we cannot change time, it has the power to transform us.

In light of the preceding reasons, Exodus 3:14 has the exact verse that John 1:1 translates into English: I AM, or, in Hebrew, "I WILL BE." The first verse of John reads, "In the beginning, the Word was with Elohim, and the Word was Elohim." However, John wrote, "For Word, to be

[existent] from the beginning," is a deep declaration of truth that embodies God's nature. The teachings of John and Moses will complement one another. "This Word exists in the beginning alone," John stated throughout his explanation. This intimate relationship emphasizes the plural oneness of divine revelation throughout Scripture, reinforcing the idea that God's identity is inextricably linked to that Word. As we delve deeper into these teachings, it becomes clear that grasping this fundamental truth is critical to completely appreciating the scope of faith and existence.

Three realities intertwine throughout the text (John 1:1). I am convinced that John acquired the truth represented in John 1:1 from the scriptures found in Exodus 3:14. The Word, also known as the self-existing substance, is synonymous with I-Will-Be.

Proverbs 8:22-24 provides an analogy of Elohim's essence to John, stating, "I am the Father, and I am the Son." John recorded the remarks in section 1c. How does John 1:1a relate to the concepts found in Proverbs? Verse 22 refers to a time before YAHWEH's activities and the formation of the Earth. This places John 1:1a, "In the beginning to be [existent] Word," before Proverbs 8:22, whereas John 1:1b &c, which implies that the Word was with Elohim and the Word to be Elohim, provides a time context for Proverbs 8:22. The term "Word" alongside Elohim implies that Elohim possesses the authoritative power associated with the Word. John 1:1c depicts the essence and identity of Elohim. "In the beginning to be Word," according to John 1:1a. The so-called early fathers have a theology, but it is only a metaphor without sound reasoning, called logos.

John's sentence does not begin with the preposition 'and.' John's concept emerges independently, given that the living Word constituted the only existent life before the birth of the earth's solar system within that specific setting of time and space. This viewpoint emphasizes the Word's excellence as a creative force and basic part of reality. It also emphasizes that "the Word to be with Elohim and the Word to be Elohim." Therefore, Elohim created Earth and our solar system as the essential essence of life, so confirming His control over all creation in the solar system.

According to John's teachings, the Word is God and reflects a substance that we do not understand. That Word extends beyond written concepts on paper and spoken voice frequencies. It refers to ideas that extend far beyond the theological components of logos. According to John's teachings, the Word is both the substance and the expression of Elohim. In John 1:1, we include "was" to coincide with modern English; however, John penned his text in Hebrew, using "to be," which comes from "I-will-be." The old languages, as we have read, including Old English, use the term "wesen"—to be, or existence; this expression came from the PIE root wes, which means "remain, abide, live, dwell."

The titles Father, Son, and Holy Spirit are associated with the names YAH (I Will Be). The Messiah made this pronouncement in Matthew 28:19, and Peter built on it in Acts 2:38 by

baptism in the name of YAHshua the Messiah, Moses' specific name for every generation to speak and honor.

In the Beginning

John 1:1 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, 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.

1 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 show unto you the eternal life, which was with the Father and appeared unto us) **3** That, I say, which we have seen and heard, declared we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father and with his Son Jesus Christ.

So what can we glean if we read scriptures in a sequence to tell a story?

Tyndale Bible

1. John **1:1a** In the beginning was the Word; **Mat 4:4** But he answered and said, It is written, Man shall not live by bread alone, but by every Word that proceeds out of the mouth of Elohim.

2. John **1:1b** and the [that] Word was with Elohim: **1John 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*. **1Jn 2:24** Let *that* therefore abide in you, which ye have heard from the beginning. If *that* which ye have heard from the beginning shall remain *in you*, ye also shall continue *in the Son*, and *in the Father*. **Jhn 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 1:2** (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) **John 1:1b** and *that* Word was with Elohim

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. **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: **30** Then I was by him, *as* one brought up *with him*: and I was daily *His* delight, rejoicing always before Him; **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*. **1John 1:3** *That*, I say, which we have seen and heard, declared we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father and with his Son Jesus Christ.

I realize I'm stating the obvious, but it's so astonishing that I feel obligated to state it again:

1 John 1:1 We have listened, observed, and contemplated what has existed since the beginning of time. "That" is the "Word" that we have heard and seen, while "from the beginning" alludes to the Begotten Son Elohim. This phrase is cited 38 time in the KJV bible and it begins with Proverbs 8:23. John then remarked, "What we have observed is the Messiah, the Word of Life." (For the life was made visible [John 1:14], and we have seen it [the Word]). The Apostles first heard and witnessed the Word, and then they saw the Messiah, whom John characterized as the Word, become manifest.

From the Greek Bible

<https://greekbible.com/john/1/1>

I'm thrilled to have discovered the website mentioned above. This website gives us the chance to practice translating the Koine Greek Bible for ourselves. I have translated John 1:1-15, and you can read it if you're interested. I used Exodus 3:14, Proverbs 8:21-36, and 1 John 1:1-3 to interpret John 1:1-15 from the Greek manuscript. Some of the verses in John 1:1-15 were sufficiently apparent for me to not translate them. Read the Greek with English translations on greekbible.com's following page. The words in [brackets] denote my additions.

John 1:1 Brian: In beginning existed that Word, and that Word existed with that Elohim, and Elohim I-AM that Word.

John 1:2 Brian: It, existed in beginning with the Elohim.

John 1:3 Brian: All that exists is from It; I-AM born separate from Him; I-AM born, not one of myself that I came into being.

John 1:4 Brian: In It is life; the I-AM is that life; I-AM a source of light to mankind; I-AM one among this human race.

John 1:5 Brian: Even that light among the darkness I shine; even that light mankind comprehends not.

John 1:6 There came a *man*, sent from God, whose name was John.

John 1:7 The same came as a witness, that he might testify about the light, that all might believe through him.

John 1:8 He was not the light but was sent that he might testify about the light.

John 1:9 Brian: I-AM that source of light, the true one that brings to light a *man*; I come among the world.

John 1:10 Brian: Among this World I-AM, I also came into this world. Through It came I into being, and this world realized Me not.

John 1:11 He came to his own, and those who were his own didn't receive him.

John 1:12 But as many as received Him, to them He gave the right to become God's children, to those who believe in his name:

John 1:13 Brian: Who not from blood, neither out from desire of flesh [mind], nor out from will [of] body [man], but from [Elohim] gave birth [to] them:

John 1:14 Brian: Also the Word became flesh; I [I-AM] came into being, namely I-AM born in Word. So behold the glory as the Only Begotten [Spirit] in the presence [Emmanuel] from the Father, full of favor and truth.

John 1:15 Brian: John I witness concerning He and I cry aloud, I say He exist which I say the [that] behind [before] I [John]. I [Him] come into being, that before I [John] I-AM.

John 1:1 <https://greekbible.com/john/1/1>

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

Ἐν	ἀρχῇ	ἦν	ὁ	λόγος,	καὶ	ὁ	λόγος
In, on,	ruler	I-Am,	the	a word,	and	the	a word
	Beginning	exist		speech	even		speech
				Divine speech	also, namely		Divine speech

ἦν	πρὸς	τὸν	θεόν,	καὶ	θεὸς	ἦν	ὁ	λόγος
I-AM	to	the	God	and	God	I-AM	the	a word
Exist	towards		a god	even	a god	exist		speech
	With			also, namely				Divine speech

John 1:2 <https://greekbible.com/john/1/2>

οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

οὗτος	ἦν	ἐν	ἀρχῇ	πρὸς	τὸν	θεόν.
This, he	I-AM	in, on	ruler	to, with	the	God
She, it	exist	among	beginning	towards		a god

John 1:3 <https://greekbible.com/john/1/3>

πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

πάντα	δι'	αὐτοῦ	ἐγένετο,	καὶ	χωρὶς	αὐτοῦ
All	through	he, she	I come into being	and, also	Apart from	he, she,
The whole	on	it, they	am born	even	Without	it, they
Every kind of	Account of	them, same		namely		them,
						same

ἐγένετο	οὐδὲ	ἓν.	ὃ	γέγονεν
I came into being	neither, nor	one	who, which	I come into being
Am born	not, even		what, that	am born

John 1:4 <https://greekbible.com/john/1/4>

ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

ἐν	αὐτῷ	ζωὴ	ἦν,	καὶ	ἡ	ζωὴ	ἦν	τὸ	φῶς
In, on	He, she	life	I-AM	And, even	the	life	I-AM	the	light
Among	It, they		exist	also,			exist		a source of light
	Them, same			namely					

τῶν ἀνθρώπων

The a man, one of the human race

John 1:5 <https://greekbible.com/john/1/5>

καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

καὶ	τὸ	φῶς	ἐν	τῇ	σκοτίᾳ	φαίνει,	καὶ	ἡ
And, even	the	light	in, on	the	darkness	I shine	and, even	the
Also, likely		a source	among			appear	also	
namely		of light				seem	namely	

σκοτία	αὐτὸ	οὐ	κατέλαβεν.
Light	He, she	no	I seize tight hold of
A source	it, they	not	overtake
of light	them, same		comprehend

John 1:10 <https://greekbible.com/john/1/10>

ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

ἐν	τῷ	κόσμῳ	ἦν,	καὶ	ὁ	κόσμος	δι'	αὐτοῦ
In, on	the	World	I-AM	and	the	world	through	he, she, them
Among		Universe	exist	even, also		universe	on	it, they, same
				Namely			account of	

ἐγένετο,	καὶ	ὁ	κόσμος	αὐτὸν	οὐκ	ἔγνω.
I come into being	and, even	the	The world	He, she, it	no, not	I come to know

Born also, namely Universe They, them realize, learn

John 1:11 He came to his own, and those who were his own didn't receive him.

John 1:12 But as many as received him, to them he gave the right to become God's children, to those who believe in his name:

John 1:13 <https://greekbible.com/john/1/13>

οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

οἱ	οὐκ	ἐξ	αἱμάτων	οὐδὲ	ἐκ	θελήματος	σαρκὸς	οὐδὲ
Who	no	from out	blood	neither	from out	will, wish	flesh	neither
Which	not	out from		nor, not	out from	desire	body	nor, not
What		among			among			even
That		from			from			

ἐκ	θελήματος	ἀνδρὸς	ἀλλ'	ἐκ	θεοῦ	ἐγεννήθησαν.
From out	will, wish	flesh	but	from out	God	I beget
Out from	desire	body	except	out from	a god	bring forth
Among				among		give to birth
From				from		

John 1:14 <https://greekbible.com/john/1/14>

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

Καὶ	ὁ	λόγος	σὰρξ	ἐγένετο	καὶ	ἐσκήνωσεν
And, even	the	word	flesh	I come into being	and	I come into being
Also		speech	body	born	also, even	born
namely		divine utterance			namely	
		Analogy				

ἐν	ἡμῖν,	καὶ	ἐθεασάμεθα	τὴν δόξαν	αὐτοῦ,	δόξαν	ὡς
In, on	I	and, so	I see, behold	the honor	he, she	honor	as, like as
among		even	contemplate	renown	it, they	renown	how
		namely	visit	glory,	them	glory	while
				Splendor	Same	splendor	so that

μονογενοῦς	παρὰ	πατρός,	πλήρης	χάριτος	καὶ	ἀληθείας.
Only	from	Father	full	grace	and	truth
Only begotten	in the presence from	ancestor		favor	also	
Unique				kindness	even	
					Namely	

John 1:15 <https://greekbible.com/john/1/15>

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

Ἰωάννης	μαρτυρεῖ	περὶ	αὐτοῦ	καὶ	κέκραγεν	λέγων,	Οὗτος	ἦν
John	I witness	about	he, she	and	I cry aloud	I say	this, he	I-Am
	Testify	concerning	it, they,	even	shriek	speak	she, it	exist
		around	them,	also				
			Same					

ὃν	εἶπον,	Ὁ	ὀπίσω	μου	γέγονεν,	ὅτι	πρῶτός	μου	ἦν
Who	I say	the	behind	I	I come into being	That	first	I	I AM
Which	speak	after	born		since	before	exist		
what					because				
That									

For 1 John 1-4, I only provided my translation from the Greek Koine Bible // greekbible.com Words in [brackets] are my additions.

1 John 1:1 that exists from the beginning, which I hear, which I see, [that] the eye [mine], which I see [with] even the hand I [John] touch [with] concerning the Word Life.

1 John 1:2 And the life manifest, namely [that is to say], I see and I witness even bringing a report [to] you, the Life, the eternal, whichever exists to the Father, also I make clear I [John].

1 John 1:3 What I see, also I hear; I report, namely [to] you, so that also [in addition] you [have]. fellowship possess with I [me]. Namely the communion and the our own [selves] with the Father, also with the a son He Iēsous Messiah. (Iēsous is the Ancient Greek form of the Hebrew name Yehshua.)

1John 1:4 Namely [that is to say] this I write I[John] so that the joy I exist [be] fulfill [is fulfilled].

Next up and the last thought for this study are different translations for John and 1John

LEGEND

- (w) Wycliffe 1382 - blue
- (p) Purvey-Wycliffe 1395 - light blue
- (t) Tyndale with 1534 variants and [1526 variants] - green
- (g) Geneva 1599 - indigo
- (k) King James 1611 to 1769 - black

Book 43 The Holy Gospel of Christ Jesus, According to the Apostle John
Comparison of important early New Testament translations with the King James Version

CHAPTER 1

- 1:1 (w) In the beginning was the word, *that is, God's Son*, and the word was at God, and God was the word.
 (p) In the beginning was the word, and the word was at God, and God was the word.
 (t) ¶ In the beginning was the [that] word, and the [that] word was with God: and God was the [that] word.
 (g) In the beginning was the Word, and the Word was with God, and the Word was God.
 (k) In the beginning was the Word, and the Word was with God, and the Word was God.
- 1:2 (w) This was in the beginning at God.
 (p) This was in the beginning at God.
 (t) The same was in the beginning with God.
 (g) This same was in the beginning with God.
 (k) The same was in the beginning with God.
- 1:3 (w) All things were made by him, and without him was made nought, that thing that was made.
 (p) All things were made by him, and without him was made nothing, that thing that was made.
 (t) All things were made by it, and without it, was made nothing, that was made [made was].
 (g) All things were made by it, and without it was made nothing that was made.
 (k) All things were made by him; and without him was not any thing made that was made.

1 John 1:1-4

CHAPTER 1

- 1:1 (w) Which thing was from the beginning, which we heard, which we saw with our eyes, which we beheld, and our hands touched, of the word of life;
 (p) That thing that was from the beginning, which we heard, which we saw with our eyes, which we beheld, and our hands touched, of the word of life;
 (t) ¶ That which was from the beginning [declare we unto you], which we have heard which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life.
 (g) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life,
 (k) That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

- 1:2 (w) and the life is showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us.
(p) and the life is showed. And we saw, and witness, and tell to you the everlasting life, that was with the Father, and appeared to us.
(t) For the life appeared, and we have seen, and bear witness, and show unto you that eternal life, which was with the father, and appeared unto us.
(g) (For the life was made manifest, and we have seen it, and bear witness, and shew unto you the eternal life, which was with the Father, and was made manifest unto us.)
(k) (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)
- 1:3 (w) Therefore that thing, that we saw, and heard, we tell to you, that also ye have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ.
(p) Therefore that thing, that we saw, and heard, we tell to you, that also ye have fellowship with us, and our fellowship be with the Father, and with his Son Jesus Christ.
(t) That which we have seen and heard declare we unto you that ye may have fellowship with us, and that our fellowship may be with the father, and his son Jesus Christ.
(g) That, *I say*, which we have seen and heard declare we unto you, that ye may also have fellowship with us, and that our fellowship also may be with the Father, and with his Son Jesus Christ.
(k) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
- 1:4 (w) And this thing we write to you, that ye have joy, and that your joy be full.
(p) And we write this thing to you, that ye have joy, and that your joy be full.
(t) And this write we unto you, that our [your] joy may be full.
(g) And these things write we unto you, that your joy may be full.
(k) And these things write we unto you, that your joy may be full.

Brother Brian Neill

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