Who Is the Deity?

Understanding YAHWEH, Elohim, and Yahshua

A Study of the Divine Nature

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Introduction: The Journey to Truth

This opening section establishes why we cannot rely on human interpretation alone. Throughout history, theological debates have missed a crucial truth: the Holy Spirit must reveal understanding. We explore three foundational principles that guide this study and examine why even brilliant scholars have struggled with the Deity mystery when relying solely on intellect.

Three Critical Questions

In 2015, a friend asked me three critical questions that would reshape my understanding of the Deity:

First: When Elohim said 'Let us make man,' to whom was He speaking—Himself or angels? Second: Is Yahshua Elohim, or was he not Elohim? Third: Did Yahshua pre-exist his birth, or was he merely a thought in the mind of Elohim before his birth? Many proven doctrines exist for these questions, yet we now have conflicting truths. What I am saying is this: man cannot prove the spiritual through intellect alone. He can only teach theology. As Paul wrote in 1 Corinthians 2:7:

> *'But we speak the wisdom of Elohim in a mystery, even the hidden wisdom, which Elohim ordained before the world unto our glory.'*

Three Foundational Truths

Before 2015, I thought I knew the answers to these questions. But it has not turned out that way. I realized I did not walk with the Holy Spirit in three truths:
First, 1 Thessalonians 5:21 teaches us: 'Prove all things; hold fast that which is good.' This means we must personally verify what we believe, not simply accept what we have been taught.

Second, 2 Peter 1:20 reminds us: 'Knowing this first, that no prophecy of the scripture is of any private interpretation.' We cannot interpret scripture according to our own understanding—we need the Holy Spirit's revelation.
Third, Mark 4:11 reveals: 'Unto you it is given to know the mystery of the kingdom of Elohim. But unto them that are without, all these things are in parables.' Understanding the mystery is given, not earned through human wisdom.

Scripture Interprets Scripture

Many times through my Christian walk, I convinced myself I had it together on several Bible truths, only to learn I was not as up to date as I thought. I am arguing for a simple formula: to know truth for yourself under the leading of the Holy Spirit. It is one of the hardest truths I have been learning to walk.

Forty years ago, I read this statement: the scriptures say what they mean and show themselves without man's interpretation. Giving our interpretation creates manmade doctrines. I have learned that a parable or scripture opens another scripture, giving the truth of the matter. Trying to explain what the writer intended may lead us to a manmade doctrine.

When we allow one scripture to open another scripture, we learn the spiritual truth—this is Isaiah 28's principle of line upon line. Hence, we must be in a place of walking with Yahshua. We must allow Him access to give us the spiritual side of the argument as only He can give. From the work of the Holy Spirit Father sending the Comforter, we receive the Word in us and learn the spiritual meaning.

The Failure of Human Wisdom

If you read R. P. C. Hanson's book 'The Arian Controversy 318 to 381 AD,' you will witness 1 Corinthians 1:21 in its absolute truth: 'For after that in the wisdom of Elohim the world by wisdom knew not Elohim.' Many of the greatest intellectuals made their claim in Christ by arguing scriptures without accepting that the Holy Spirit will teach His understanding.

Human nature frequently seeks to establish what is true through intellectual arguments. These scholars wrote dozens of books supporting and refuting one another. Many defended their position to the point of weaponizing martyrdom, using political power against their adversaries. These documents and creeds are the very foundation of Christian religions today.

These theological arguments did not end in 381 AD as ordered by law—they continued in every religion until this very day. Consider the Filioque controversy, the main discussion at the 62nd meeting of the North American Orthodox Catholic Theological Consultation in June 2002. The question: 'From whom did the Holy Spirit proceed, the Father, or the Father and the Son?'

There was so much contention 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. Here we are in 2021 AD, and religious minds still argue this Deity mystery. What we do not want to acknowledge is this: the truth is an argument until it gives itself to the seeker through the Holy Spirit.

The Deity Has a Name

Understanding Elohim requires understanding His name. This section reveals how the divine name YAHWEH was given to Moses and why it matters. We explore the history of how this name was changed to titles like 'LORD' and 'God,' examine what the title Elohim truly means, and discover why Hebrew itself holds keys to understanding the nature of the Deity.

The Name Revealed to Moses

Just because we have heard a persuasive argument does not mean we have received what we need. My flesh is very persuasive, so I need to take a very close look at the verses often in dispute. The King James Bible left me with a problem in securing full knowledge of the Deity. If we use only the King James Bible, the name of Elohim is not being used—His name has been changed to titles for many reasons. This blurs the deeper thoughts from the Apostolic writers and we lose the Hebrew meaning of these names and their relationship to one another.

In Exodus 3:13, Moses asked Elohim: 'Behold, when I come unto the children of Israel, and shall say unto them, The Elohim of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?'

> *Exodus 3:14: '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. 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.' For example, to say 'I am a book' in Hebrew, one would say 'Ani Sefer,' which directly translates to 'I book' in English.
I AM is what the King James Bible said—this is the name given to Moses for the children of Israel. The Hebrew word that means I AM is YAH. Even though the KJV teaches the correct name in Exodus and His commandment to use it in Exodus 3:15, we still resort to the Greek translation, substituting the Hebrew word YAHWEH with the Greek title LORD and the Hebrew title Elohim with the Greek title God.

> *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 am curious who granted the authority to alter His name in the scriptures, as mere mortals have done.

The History of the Name

Here is a very short history for the name given to Moses in Exodus 3:14. YAHWEH, the Elohim of the Israelites, gave His name to Moses as four Hebrew consonants called the tetragrammaton: YHWH. Jews ceased to use the name YAHWEH for two reasons: First, after the Babylonian Exile in the 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 Elohim over every other god.

Second, the divine name was increasingly regarded as too sacred to speak, being replaced in the synagogue ritual by the Hebrew word Adonai, meaning 'My Lord.'
The Masoretes, who from the sixth to tenth century AD worked to reproduce the original text of the Hebrew Bible, 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. As the name spread throughout medieval Europe, they pronounced the letter J according to the local vernacular.

YHWH as written by Moses is in English with vowels: YAHWEH. One Hebrew meaning for this name: I AM ETERNAL TO BE HONORED. Another is: I Will BE to whom all existence belongs.

Understanding the Title Elohim

Before we move on, I want to mention the title Elohim and give us some history. This was a common title used by the Hebrews. The meaning of the title Elohim: Eloh from the word Elohim means mighty, almighty, or powerful. The 'im' suffix gives that first syllable a plural meaning. This plurality in Elohim gives the meaning 'the Powers that be' or 'The Mighty Ones.'

Some scholars suggest that the Semitic name for pagan gods may be the origin of the word Elohim. It is believed that during their sixth century BC captivity in Babylon, the Hebrews began using this title. However, I am glad to share the correct answer I found in my search. The title Elohim is Hebrew. While other Semitic languages have similarities with Hebrew, it was not the Canaanite language that first developed this title for Elohim.

These scholars state: Elohim does not mean a 'plural oneness' or 'plurality of persons.' Biblical Hebrew language experts are well known for commonly using the Hebrew plural for a singular noun to denote 'a plural' of majesty or excellence. This has been known since at least the time of Gesenius (1786-1842), who is regarded as one of the best authorities for Biblical Hebrew.

Hebrew, the Mother Tongue

McClintock and Strong's Cyclopedia of Biblical Literature comments on the 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 referenced in Isaiah 19:18.

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.

> *Genesis 1:28: 'And Elohim blessed them, and Elohim said unto them,*
> *Be fruitful, and multiply. And replenish the earth and subdue it.'*

YAHWEH communicated with Adam and Eve in Hebrew. Many linguistic scholars agree that Hebrew is the basic language from which we derive all others.

Let me add a thought for where the word Elohim comes from in Hebrew. Enoch was the seventh born from Adam and Eve. Enoch wrote books from his visions and gave them to Methuselah to share with his brothers nearly 4,700 years ago. Noah spoke and wrote in the same language as Enoch as he carried the books into the ark. For me, I am settled with this argument, as Hebrew is the original written Semitic language. Long before the Hebrews, Enoch wrote and spoke the language that became Hebrew.

Names Used in This Study

To make it easier for those not familiar with the Hebrew names for Elohim and Yahshua, here is how we will use them:
• YAH is Hebrew for 'I will Be' or in English 'I AM'
• YAHWEH is Hebrew for 'I Will BE to whom all existence belongs,' the name Moses received for the Father
• YAHSHUA is Hebrew for 'I AM salvation,' the name given by prophecy for the Son
• LORD, Adonai, and Jehovah replaced YAHWEH in the KJV Bible and many other Bibles
• Elohim means Powers that be or Mighty One or Ones, sometimes used to represent the one true Elohim. My personal choice is Almighty One(s).

Paul's Teaching for the Deity

> *Paul, along with the writer of Hebrews (likely Apollos) and the apostle John, teaches us about Yahshua's beginning and His works from of old. This section explores Hebrews chapter 1 and connects it to Old Testament prophecies in Proverbs 8 and Isaiah 40. We discover that Yahshua is the Only Begotten Son who came forth from the Father before the foundation of the earth, and through whom all creation came into being.*

The Foundation from Hebrews

We want to study Paul, John, and the book of Hebrews for Yahshua's beginning and His works of old. What were the works by the Father and Son from the beginning? It is unlikely that Paul wrote Hebrews—one of the top contenders for authorship is Apollos, who traveled with Paul and was considered an apostle. Apollos, being a student of Paul, began his doctrine the same as Paul in Romans 16:25.

> *Hebrews 1:1-2: 'At sundry times and in diverse manners Elohim spoke in the old time to our fathers by the Prophets. In these last days he has spoken unto us by his Son, whom he has made heir of all things, by whom also he made the worlds.'*

We want to begin with who the Son is. After reading in Hebrews, we will go to the Old Testament scriptures from which I believe Hebrews is referenced.

> *Hebrews 1:8-9: 'But to the Son He said, Your throne, Oh Elohim, is forever, a scepter of uprightness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; because of this, Elohim, Your Elohim, has anointed You with the oil of gladness beside Your fellows.'*

The writer of Hebrews makes his distinction clear: 'But to the Son, He [YAHWEH] said, your throne [Yahshua] Oh Elohim.' The writer just told us his understanding of the Messiah—the Only Begotten Son who is Spirit is the Almighty. Continuing on, he illustrates that the Son of Man is above His fellows.

> *Hebrews 1:10: 'And YAHWEH, from the beginning you have laid the foundations of the earth, and the heavens are works of Your hands.'*

In verse 1:10, we are taken back in time to the era called 'from the beginning'—when the Sonship of Elohim created, as Elohim, His creation for the earth and heavens of earth after the Father set its foundation.

The Mystery Revealed in Proverbs

Apollos brings to the Hebrew Christians his mystery teaching for the Deity not just from Paul's work, but from the prophets of old. His teaching included Genesis 1:26, Isaiah 40, and Proverbs 8:1-35, among others. What did he know from the Old Testament prophets? Let us go to Proverbs, where he received much of his understanding.

> *Proverbs 8:22-25: 'YAHWEH possessed me in the beginning of His way, from then, before His works. I was set up from everlasting, from that which was before the earth. When there were no depths, I was brought forth; when there were no springs heavy with water. Before the mountains were settled, before the hills, I was brought forth.'*

Did you catch who the writer of these scriptures is? The hand of Solomon wrote it, but Solomon was not before the earth. So who was the speaker at the earth's beginning? In Proverbs 8:22 we read: 'YAHWEH possessed me in the beginning of His way.' After reading verses 24-35, we know that 'me' was with YAHWEH before the earth and that 'me' came forth from YAHWEH and was a delight before YAHWEH.

> *Proverbs 8:27-31: 'When He prepared the heavens, I was there; when He set a circle on the face of the deep, when He formed the clouds above, when He made the strong fountains of the deep, when He gave to the sea its limit, that the waters should not pass beyond His command; when He decreed the foundations of the earth, then I was at His side, a master workman; and I was His delights day by day, rejoicing before Him at every time; rejoicing in the world, His earth; and my delight was with the sons of men.'*

Four Prophecies Fulfilled

In verses 31-35, we have four prophecies given that, when fulfilled, answer the mystery of the narrator's identity:

First: Proverbs 8:31 says, 'My delight was with the sons of men.' This was fulfilled by Luke 1:68-69: 'Blessed be YAHWEH, the Elohim of Israel, because He visited and worked salvation for His people. And He raised up a horn of salvation for us in the house of His servant David.'

Second: Proverbs 8:32 instructs, 'Hear instruction.' This was fulfilled in John 14:15: 'If ye love me, keep my commandments.'

Third: Proverbs 8:33-34 says, 'Blessed is the man listening to me, watching daily at my gates.' This was fulfilled by John 14:21: 'He that has My commandments and keeps them, that one who loves Me; and the one that loves Me shall My Father and I love him and will show myself to him.'

Fourth: Proverbs 8:35 states, 'For whoever finds me finds life.' This was fulfilled by Mark 8:35: 'For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.'

In verse 8:22, 'me' is the Son of Elohim, the Only Begotten, the mystery narrator. Our mystery narrator spoke in the first person through the pen of Solomon nearly 850 years before He walked on Earth in Yahshua. These verses are the foundation for the book of Hebrews, Paul, and John's revelation.

Science and Scripture in Agreement

Now Proverbs tells us Yahshua came forth from His Father. Yahshua said this in two verses of Proverbs chapter eight. Just to emphasize the word 'was' as used in these two scriptures—definition: was, first person singular past tense indicative of be. As we read verses 24 and 25, He told us there was water but not plentiful, and that the mountains were still being formed. This is the period Yahshua came forth. In this era, the Only Begotten Son, who is Spirit, began as a wise creator for His Father YAHWEH.

We know by science that the earth became a molten ball of hot rock 4.5 billion years ago, and this agrees with Proverbs 8:22. We know that our universe is nearly 21 billion years old, and our solar system is 4.5 billion years old, the same age as Earth. So what Yahshua as Spirit said is that He was one with the Father YAHWEH before the earth was forming into a boiling mass of hot rock. Scientists call this era the foundation of the earth. This is the era 'in the beginning' said by Proverbs.

Water on earth arrived about 3.7 billion years ago, when the Holy Spirit Son came forth from the Holy Spirit Father and began creation upon the earth—'from the beginning.' Moses wrote about the relationship of the Holy Spirit as Father and Son in Genesis as expressed in the creation of man. We will pick up this story to bring insight into the story in Proverbs.

Genesis and the Image of Elohim

> *Moses wrote extensively about the relationship of the Holy Spirit as Father and Son in Genesis chapters 1-5. The formation of humanity and the essence of spirit bestowed upon Adam and Eve reveal the Father Son relationship. This section explores how mankind was created in the image of Elohim—not physically, but as spirit beings reflecting the plural singular nature of the Deity. Understanding Adam and Eve helps us understand the relationship between YAHWEH and Yahshua.*

Let Us Make Man in Our Image

The Father and the Son were and are the same Spirit, yet Yahshua testifies of His own identity in the Father. Our natural minds want to argue this thought, and YAHWEH knew this. For me, He gave us the scriptures in Genesis 1:26 to help our understanding for this relationship. He gave Moses the story for creating Adam and Eve to show us the Father Son relationship as Elohim.

> *Genesis 1:26-28: 'And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth. So Elohim created man in his own image; in the image of Elohim created he him; masculine and feminine created he them. And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.'*

When reading from Colossians 1:16, 'For by Him was everything created, that are in heaven, and that are in earth, visible and invisible,' we understand that 'Him' is the Only Begotten from the Father. As we cannot use the name Yahshua in the Old Testament because the name for the Son was hidden, we must remember the Only Begotten is the Son from the foundation of the world in the Elohim, 3.7 billion years ago; in the beginning was 4.5 billion years past.

Notice that Elohim fashioned humanity in a likeness of Himself—the likeness of a plural singular 'Us.' His likeness represents His nature, which is a singular spirit that transformed into a singular plurality, identified as the Only Begotten Son of that Holy Spirit. Moses' narrative imparts that Elohim's spirit became Father and Son and is both a singular essence and a plural agent.

Understanding the Language of Genesis

Let us open these scriptures and read what they say, not what we are taught to read. First, Scripture 1:26 indicates that the image of Elohim is represented in the plural form 'Us,' and that His likeness is spirit as a Father and a Son. Additionally, Elohim, which is a plural title for Elohim the Spirit, refers to 'man a spirit' in the plural as 'them.' In this same verse, Elohim grants dominion to 'them,' to 'us.'

Second, in verse 1:27, the narrative by Moses states, 'Elohim made man a singular spirit, just as He himself is singular.' Elohim further reveals His likeness by using the term 'us' in the subsequent phrase, indicating that He created man with a plural nature, encompassing both masculine and feminine aspects. In this way, He created the singular man spirit with a dual nature, comprising one as masculine and another as feminine.

This verse, 1:27, does not introduce a new concept; rather, it continues the thought from verse 1:26. The focus is on the man who is made in the likeness of Elohim, a spirit, whose image is expressed through the plural term 'us.' The Holy Spirit does not conform to either male or female flesh.

Spirit and Flesh

Flesh is not mentioned in Genesis chapter one. The first reference to flesh occurs in Genesis 2:7:

> *'And YAHWEH the Elohim formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.'*

This verse states that the man spirit became a living person. While our bodies are Homo sapiens, without the man spirit dwelling within us, we would merely be animals. In that case, we would lack direction, the need for worship, or the sense of something greater than ourselves.

> *Genesis 2:18-23: 'And YAHWEH through the Son the Almighty said it is not good that the man should be alone; I will make him a help meet for him. And YAHWEH through the Only Begotten Son caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs and closed up its place with flesh. And the rib which YAHWEH through the Only Begotten Son had taken from man, made he a woman, and brought her unto the man. And Adam said, she is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man.'*

These scriptures are simple. Just believe the narrative of Moses: Elohim created the spirit of woman and her flesh, now a living soul, from the living soul of Adam. The flesh of woman was made from his rib, and she the woman as spirit came forth from his spirit. This pattern reflects the relationship between the Father and the Son.

Remember, 'man' is spirit. Genesis 2:23 shows that life is more about spirit than flesh. The rib came from man, the spirit, but the rib is bone. This idea says that Elohim recognizes the life of a person in their spirit, not their flesh.

Genesis Chapter Five: The Pattern Continues

How can Adam, who is 'them', fulfill the commission to replenish the earth if his flesh and spirit are singular? In Genesis chapter one, everything is being recorded as 'seed reproducing its kind.' The original seed in the Father, the Son being the Spoken Word, is the image. The Spirit Son whom we now know as Yahshua—YAHWEH the Almighty brought forth His seed after His kind, the Son of Elohim, a spirit begotten out of the Holy Spirit.

> *Genesis 5:2-3: 'Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam begat a son in his own likeness, after his image; and called his name Seth.'*

Adam and Eve were the first people to be replenished, and Eve derived her feminine essence from Adam's spirit. In this account for the generations of Adam, the Only Begotten Son has Moses go back and record Genesis 1:26 and 2:21. Why? Because verse 5:2 reminds us Adam and Eve are one image together.

The descendants from Adam and Eve are spirit and flesh from man and woman, Adam and Eve. Adam with Eve together produces one image, 'man.' They began as one image, and to produce one image they must be together in creating life. Just as the Father and the Son work as one, or 'they' are not creating. The Holy Spirit Father and Begotten Son are in fact one spirit, just the same as Adam and Eve—the Word as Father and the Word as Son.

The Conclusion from Genesis

Eve could not be woman if she did not come forth from man. Likewise, the Son could not be equal with the Father if He was not a part of Him, as Philippians 2:6 teaches: 'Who, being in the form of Elohim (Spirit), thought it not robbery to be equal with Elohim.' Paul is not speaking of the flesh, the Son of Man, but rather Spirit, the Son of Elohim.

Peter spoke of Eve's inner man in 1 Peter 3:4: 'But allow the hidden man of the heart; as the heart is not corruptible.' Peter just said Eve was a son of Elohim. This is not surprising, as Adam named Eve's spirit woman, or we can transliterate this as Eve's spirit is Feminine Man.

For me, the argument for the Son of Elohim being possessed by YAHWEH means the Son was a part of the Father. The Son was more than a thought—He was I AM of the I AM. You can have an Elohim without the Son proceeding from YAHWEH, but you cannot have the Elohim, the Almighty One(s).

John Teaches the Fullness of the Deity

> *John's Gospel provides the clearest revelation of the Deity's nature. This section explores John 1:1 in depth, examining what it means that 'the Word was with Elohim, and the Word was Elohim.' We examine the relationship*

between 'in the beginning' and 'from the beginning,' discover how John connects these teachings to Proverbs 8 and Exodus 3:14, and learn what it means that the Word is not just language but substance itself—the very essence from which all creation comes.

In the Beginning Was the Word

Before we explore John 1:1, let us review the Hebrew words that Moses wrote for Exodus 3:14: I AM THAT I AM. In Hebrew these words are *Ehyeh Asher Ehyeh*, meaning 'I will be what I will be' or 'I am who I am.' 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.'

John 1:1 in the Geneva Bible of 1560 AD states: "In the beginning was the Word, and the Word was with God, and the Word was God." Verse 2 continues: "The same Word was in the beginning with God." Verse 3 states: "Everything came into being through it, and without it, nothing existed." The Geneva Bible got it correct: The Word in the beginning, "it," made all things; without "it," nothing was made. The Word, not Yahshua, brought the universe into existence. That Word is the Only Begotten Son, who made all things on earth and in its heavens.

I am persuaded that John gleaned his truth in John 1:1 from I AM THAT I AM and Proverbs 8:19-35. John realized that Moses' introduction to Elohim in Exodus 3:14 is more than an introduction. Moses learned the meaning for the self-existing, and twelve hundred years later, John understands the title Elohim in its complete composition.

Understanding John's Use of "Was"

John's use of the word "was" clearly communicates the relationship between the Word and Elohim. Given that Elohim is described as "I AM" or "I WILL BE"—both of which are present tense statements—it seems peculiar that modern thought and theology do not seem 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 thus always present. Why does John use the past tense in 1:1? I do not believe he actually did.

It appears that John's choice of words reflects a more reasonable understanding of the eternal essence of the Word, suggesting that while the term may seem to be in the past tense, it transcends time and exists in an eternal state. This perspective encourages us to reevaluate our understanding of the relationship between language and the divine essence.

The Etymology of "Was": A Present Tense Reality

Let us explore the etymology of "was" to understand what John truly meant. "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 word 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 what we now understand as the past tense version of "am." However, historically, this word conveyed present, ongoing existence—not merely past tense.

The Goths used Gothic, an extinct East Germanic language. The Codex Argenteus, a 6th-century copy of a 4th-century Bible translation, is the primary source of information about Gothic and is notable for being the only East Germanic language with a substantial text corpus. The term *wesan* originates from a Proto-Germanic language and translates to "being" or "existence." Between the fifth century BC and the fifth century AD, three branches of the Germanic peoples developed this concept. For millennia, people have used the words *wesan* or "was" to signify present tense existence. This usage aligns perfectly with the revelations delivered to Moses by Elohim.

Although we cannot change time, it possesses the power to transform us. We must not allow time and humanity to distort the teachings of the Apostle John.
Connecting Exodus 3:14 to John 1:1

In light of these linguistic insights, Exodus 3:14 forms the foundation for John 1:1. "I AM," or in Hebrew "I WILL BE," declares eternal present existence. The first verse of John in English reads, "In the beginning, the Word was with Elohim, and the Word was Elohim." However, what John actually wrote conveys this meaning: "The Word exists from the beginning"—a profound declaration of truth that embodies God's eternal nature.

The teachings of John and Moses complement one another. John asserts throughout all his epistles this thought: "This Word exists in the beginning alone," which serves as his interpretation of John 1:1. This intimate relationship highlights the divine revelation present throughout Scripture, reinforcing the notion that God's identity is inseparably connected to that Word. As we analyze these teachings, it becomes evident that understanding this fundamental truth is essential for fully appreciating the depth of faith and existence.

What John Understood

What I think John understood is this: only the Word is I AM THAT I AM—this is the eternal self-existing. I AM is YAHWEH, and I AM is Yahshua. This makes I AM the Elohim who is always present with humankind. Moses never saw the I AM as Yahshua. This concealment of the Savior is the mysterious relationship until Matthew 13:35: 'I will utter things which have been kept secret from the foundation of the world.'
The Word is with Elohim and as Elohim.

John teaches that the Word is Deity and the Word is a substance, a being—not merely words written on a page or vocal airwaves spoken with a mouth. The Word is more than the theology of logos, a mind of wisdom. This Word as taught by John is the Deity with YAH and literally is YAH. YAH carries the titles Elohim, Father, Son, and Holy Spirit.

Despite how we want to hold to our traditional thinking, John did not say in John 1:1 and 1:2 that Elohim was in the beginning with the Word. In John 1:2 he made this very point, because he tells us that the Word existed, it lived [be] in the beginning with Elohim. John did not say Elohim was in the beginning with the Word. The Word came first in both verses 1:1 and 1:2.

1 John 1:1-2: '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 was manifest, 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.'
When we read what John said, it sounds to me he said the Word is eternal life, and the eternal life was manifest; notice John said, "we have seen it." YAH is I AM, the ever present Spirit, the Word as the Spirit which made all things on earth and in earth's heaven. This Word which exists in the beginning—this eternal present reality—at the appointed time became flesh.

Tyndale Got It Right

William Tyndale was the first person to translate the Bible directly from Greek and Hebrew into English. His translation became the basis for the King James Version.

Here's how Tyndale translated John 1:1-5:

"In the beginning was the Word, and the Word was with God: and the 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 shined in the darkness, but the darkness comprehended it not."

Notice Tyndale used "It" instead of "him."

Why? Because Tyndale, working from the original Greek, recognized that Logos (Word) is neuter in gender, not masculine. The Word is not a person separate from Elohim. The Word is the substance, the essence, the very being of Elohim.

Various translators changed "it" to "him," and that small change has led to centuries of confusion. People started thinking that the Word as a separate person standing alongside God. But that's not what John is saying.

The Word is the substance that became Spirit. From that Spirit came forth the Father and the Son.

Three Witnesses in Heaven and Earth

> *1 John 5:7-8: 'For there are three that testify: the Spirit and the water and the blood; and the three are in agreement.*

Looking close into John's thought as he expressed the nature of Messiah Yahshua. John said three that testify; these are one identity. John goes on with his thought. He is telling us how to understand Matthew 28:19. There are three bearing witness in earth; these three agree in unity. The three things agreeing in earth, His body, are the Spirit as the Only Begotten Son, the water as the working of the Word, and the blood as the Son of Man (John 1:14). These three agree in the One in heaven. The title Holy Spirit identifies the work of the Father, and the work of the Son, as we see John distinguishes with First John 5:11:12; in the Son of Man is John 1:1.

In the Beginning and From the Beginning

Because the Holy One showed Himself to the Apostles, they now had the key that opened the door to the mystery from the foundation. Understanding the mystery of who He is will allow a person to distinguish the phrases 'from the beginning' and 'in the beginning.' The phrase 'in the beginning' refers to the Holy Spirit Elohim before Its works of creation. Somewhere in time near the early creation of our solar system, before Earth's foundation or its beginning, defines the era 'in the beginning,' which begins the Father Son relationship. 'From the beginning' is the era when Earth began to be formed. John recognized the language scheme in Proverbs, provoking him to teach John 1:1.

Most importantly, he saw the phrase 'in the beginning' as meaning 'before the beginning.' The inception of our solar system, which is the works of old by Elohim—the Word was, existed, lived. This letter from John is for our understanding and relationship with our creator.

Why the Title Holy Spirit for Baptism?

> *Matthew 28:19 commands baptism 'in the name of the Father, and of the Son, and of the Holy Spirit.' Yet Acts 2:38 shows baptism 'in the name of Yahshua.' This section resolves this apparent contradiction and explains the relationship between the Father, Son, and Holy Spirit as three operations of the one Deity. We discover that the name YAH encompasses all three titles, and that the Holy Spirit is not a third person but the means by which the Word relates to creation.*

The Three Operations of the Deity

There are three verses in the Old Testament that use the title Holy Spirit: Psalms 51:11, Isaiah 63:10, and Isaiah 63:11. These speak of the Father as the Holy Spirit. This is true —the Holy Spirit is a Father. We ask ourselves this question: if the Holy Spirit is the Father as one entity, did YAHWEH separate the Father and the Holy Spirit in His commandment of Matthew 28:19, 'Go ye therefore, and teach every nation, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit?'

John provides us the answer in 1 John 5:1, and 7-8. Looking close into John's thought, 1Jn 5:1 “Everyone who believes that Jesus is the Christ has been born of Elohim, and everyone who loves the one [YAHWEH the Father], [They] love whoever has been born of Him [Only Begotten Son].” How are we born of Elohim? It is through the living water

of the Word. We having a spirit birth, as did the Only Begotten-Son of Elohim (Proverbs 8:24).

1 John 5:7-8 said three that bear record; these are one identity.
John said that Word is Spirit, Father and Son, and that Word became flesh. I AM THAT I AM or in Hebrew: I will be what I will be. The eternal Father cannot exist if not for the Word existing, as John said with John 1:1, “And the Word I-BE” with “And I BE Elohim.”

The Name Within the Messenger

To the question of Matthew 28:19, why are we baptized in the name of Yahshua for the Father, Son, and Holy Spirit? The short answer is: in these two operations of the Father, Son, and Holy Spirit, we receive salvation. The name for the Word as Spirit given to Moses is YAH, meaning I will Be. I will Be the Father, I will Be the Son, I will Be that Holy Spirit.

> *Exodus 23:20-21: 'Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.'*
> *Colossians 2:9: 'For in him dwells the fullness of divinity bodily.'*

The Holy Spirit as Embodiment

Holy Spirit is the embodiment of the Word. That Word is not a spirit but a substance that expresses itself as a Spirit. Word did not create Holy Spirit; rather, that Word extracted itself or birthed into Spirit, much the same as Spirit Father begot Spirit Son.

John was specific in his statement: in the beginning was the Word, and the Word was Elohim. If we are honest, we do not want to accept what John said. It does not sit well with our religious doctrine. Moreover, we cannot quantify that thought, so we will not accept it—we reason it.

We know the Word is substance. It is nothing that has a form, nor can we understand it. We have two references to this substance revealing to us the Word:

> *Proverbs 8:21: 'That I may cause those that love me to inherit substance; and I will fill their treasures.'*
> *Hebrews 11:1: 'Now faith is the substance of things hoped for, the evidence of things not seen.'*

Acts 2:38 is the realization of Proverbs 8:21: “You shall receive the gift of Elohim," the substance of what He is, which is Word.

Hebrews 11:3 reveals: 'Through faith we understand that the Word of Elohim framed the worlds, so that things that are seen are not made of things which appear.' This substance we call faith made the worlds. What we see, even what science tells us, does not exist as we think it does. It exists by this substance.

Conclusion: Understanding the Mystery

> *This final section brings together all the threads of our study. We have explored the divine name YAHWEH, examined how the Father and Son relate as one Spirit in Elohim, discovered how mankind was created in this same image, and learned that the Word is not just language but the substance from which all things come. The mystery is revealed: the Word that existed from the beginning is both Father and Son, one Spirit expressed in relationship to creation.*

Throughout this study, we have examined scriptures that reveal the nature of the Deity. We began with the question of who Elohim spoke to when He said, 'Let us make man.' We discovered that the 'us' refers to the Father and the Only Begotten Son, both being the same Spirit yet distinct agents in their roles and relationship.

We learned that YAHWEH is not just a title, but the name revealed to Moses, meaning 'I will be what I will be'—the eternal, that self existing substance. This name encompasses both Father and Son, as YAH is the root meaning 'I AM or I will Be.' Yahshua carries this same name, meaning 'I will be salvation.’

The scriptures reveal that before the foundation of the earth, the Only Begotten Son was brought forth from the Father. This is not creation but begetting—the Son came forth from the Father's essence. Proverbs 8 testifies to this, Hebrews 1 confirms it, and John's Gospel illuminates it: 'In the beginning be the Word, and the Word be with Elohim, and the Word be Elohim.’

We discovered that mankind was created in this same pattern. Just as Eve came forth from Adam yet remained distinct while being one with him, so the Son came forth from the Father. Adam and Eve together are called 'Adam' in Genesis 5:2, illustrating the plural singular nature of the image of Elohim.

The Holy Spirit is not a third person but the title for how the Word relates to creation. The Father is Spirit, the Son is Spirit, and the Holy Spirit is the embodiment and

expression of the Word toward us. These are not three separate beings but three operations of the one Deity—the Elohim, the Mighty One or Ones.

I am not arguing for trinity nor oneness doctrines, which are human attempts to quantify the mystery. I am arguing that we must let scripture interpret scripture. The Word itself reveals that Father and Son are one Spirit, distinct yet the same essence, just as the scriptures teach. This truth was hidden until Matthew 13:35 when Yahshua said, 'I will utter things which have been kept secret from the foundation of the world.'

My hope is that you will not take my word for these things but will allow Holy Spirit to reveal this truth to you. Prove all things, as Paul commanded. Let scripture interpret scripture. Remember the words of Yahshua: 'If you have seen me, you have seen the Father.' For he who has the Son has the Father, and they are one—not in the sense that human theology teaches, but as the Word itself reveals.

May the Holy Spirit guide you into all truth as you continue this journey of understanding. The mystery is deep, but it is not hidden from those who seek with sincere hearts. As Proverbs 8:17 promises: 'I love them that love me; and those that seek me early shall find me.'

Brother Brian Neill
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Appendix

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

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 <u>our</u> [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.

1 John 1-4

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.