

# Christ is not 'The Creator'!

## (Equipping the Saints to Defend Truths)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)*

"Thus, saith El himself—YAHWEH,—Creator of the heavens, that stretched them forth, Out-spreader of earth, and the products thereof,—Giver of breath to the people thereon, And of ruah (spirit) to them who walk therein" (Is. 42:5). YAHWEH is 'The Creator' of all things! Christ Yahoshua is Yahweh's only-begotten Son, whom Yahweh, his Father made LORD over all of his Creation, which Yahweh Created. The evidence, from the scriptures, concerning this truth is overwhelming, as you will see. We must ask ourselves, 'How could this simple truth, beginning in Genesis chapter one and ending in Revelation not be the foundation of the Christian Church'? The foundation of many believers is upon the misguided teaching that Christ, not Yahweh is 'The Creator'? This belief is so unbiblical that we must conclude that there is something or someone spiritually blinding the minds of the saints; something sinister has occurred because if you proclaim Yahweh as the Creator, and not Christ, you probably will be labeled a heretic;<sup>1</sup> a blinding and deceiving influence has occurred in the minds and the hearts of the saints. This behavior leads us to conclude, as did the parable in Matthew, that, "An enemy, hath, done this" (Mt. 13:28). The old serpent, the accuser, the dragon, the slanderer, the deceiver, the adversary, the usurper is that enemy, who is relentless in his pursuit to slanderer his and our Creator, Yahweh Elohim of Host. The slanderer desecrates the holy name of Yahweh by having it removed from the lips of his children and replaces it with the name of his Son. Through time, YAHWEH, our Creator, through the methods of the deceiver and the hands of men, has been replaced with pagan idols (Baal), the science of men (Big Bang) and as we shall see, with his Son, who, I believe, laments over such an abomination. This article was written: to equip the saints that they may expose this deception, which has occurred for thousands of years; to exalt and reestablish the holy name of YAHWEH, our beloved Father as 'The Creator' and to present our LORD and Savior, Yahoshua Christ, as one sitting, not on Yahweh's throne, but rather upon his own throne, at Yahweh's own right hand.

Yahweh being number one and Yahoshua being number two is the order in the heavens but upon earth this holy order has been desecrated. The spiritual battle, waged by the serpent to slander Yahweh by deceiving his earthly worshippers into paying homage to another, has raged since the Garden of Eden. This battle consists of him twisting and manipulating Yahweh's words, which results in minds being blinded to his truths. The

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<sup>1</sup> sinister, 1. a. Of information: Given with intent to deceive or mislead, esp. so as to create a prejudice against some person; prompted by malice or ill-will. OED

sword for our battle must be the Word of Yahweh, used, as our Lord demonstrated, to cut asunder the doctrines of men and the doctrines of demons. Our enemy, a master of words, uses them as instruments to separate us from our Father; words from our own Father's Word, rearranged, words omitted; words from very prominent Church leaders that have no chapter or verse; words added by him and mistranslated in Bibles in order to please men. Our battle is to discard the lies that are not in our Father's Word and take back the truths that the enemy has taken from our forefathers; when once again we can read the marvelous wonders of Psalm 104, giving total Glory, to our Creator, Yahweh, our Elohim and our Father. (See Appendix A for the correct reading of Psalm 104 taken from the Rotherham's Emphasized Bible.)

The teaching that Christ, and not Yahweh, is the Creator of all things is a very sacred doctrine to our adversary, a doctrine that has been defended for thousands of years. We know this by judging the reactions we get when addressing this hot subject. A person who believes that Yahweh is the Creator may be called, a heretic, an anti-christ, unsaved, a Jehovah Witness, an Arian and a number of other names, which is why we know it is sacred to our enemy. We should not be alarmed by this tactic because our Lord, partook of such name calling and warned us that we also would experience the same if we spoke the truth; "...If, the master of the house, Beelzebul, they called, how much more, the men of his house" (Mt. 10:25)! This battle is not for the faint of heart; William Tyndale and Martin Luther would agree. The venomous overreaction on this subject informs us that this lid is not to be opened and if you persist, you may regret it. The methods of our adversary have not changed. When a sacred topic of our adversary is approached, there will be gnashing of teeth. Stephen experienced this overreaction as recorded in Acts 7:54-58; "And, while they were hearing these things, they were being pierced in their hearts, and began gnashing their teeth against him...And, crying out with a loud voice, they held their ears, and rushed with one accord upon him; And, thrusting him forth outside the city, proceeded to stone him." Searching the scriptures, with their brother Stephen, on his subject was never an option! We should also take counsel from this account. A true brother or sister in Christ will discuss the scriptures with you, while an enemy will attack. We must ask our Lord when to teach the truth that Yahweh is our Creator. If a person becomes hostile, then we must bless and depart because we have been commanded not to strive (fight).<sup>2</sup>

A Catholic will believe Mary to be the Mother of God; a Lutheran will baptize a child at birth while a Baptist will not; a Mormon accepts other teachings besides the Bible, as do Catholics and most Protestants; Jehovah Witnesses have their 144,000 in the book of Revelation and most Christians will profess the Trinity and the loss of the 'gifts of the spirit,' but if anyone in these groups confesses and believes Romans 10:9, then they are members of the Body of the Christ, heirs of Yahweh, joint heirs with Christ. They are our

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<sup>2</sup> 2Ti 2:24 And, a servant of the Lord, ought not to strive, but to be, gentle, towards all, apt in teaching, ready to endure malice,—

brothers and sisters. The Christian Church is not an organization but a living breathing organism whose head is Christ. We should always seek to be especially good to the family of the faith.<sup>3</sup> I can embrace them even if they believe and are happy with their errors; no gnashing of teeth required but words seasoned with salt;<sup>4</sup> agree to disagree but there are also darnels in these groups; workers of lawlessness. We must always be ready to speak the truth in ahab (love) and be ready to rebuke, when necessary.<sup>5</sup>

Hundreds of very clear verses tells us that Yahweh is the Creator and Maker of all things, including his Son. Thousands of clear verses tells us that our Elohim is Yahweh. Hundreds of clear verses tells us that Yahoshua is not Yahweh but rather his Son, begotten of Yahweh. The adversary, through men, has taken three or four misunderstood verses in the Gospel of John and Colossians and has used them against his Creator, Yahweh, not just dethroning him but erasing him altogether, replacing him with his Son. The adversary is using scripture to fight Yahweh as he did with Yahoshua when he tempted him in the wilderness. The slanderer said, "...If thou art Yahweh's, Son, cast thyself down,—for it is written, To his messengers, will he give charge concerning thee; and, on hands, will they bear thee up, lest once thou strike, against a stone, thy foot" (Mt. 4:6). Yahoshua did not say, Good point and then jumped but rather, "...it is written,—Thou shalt not put to the test, Yahweh thy Elohim." When a few misunderstood verses are presented unto us as, "it is written," then we must also imitate our Lord by saying, "it is also written."

## **Webs of Deceit that Bind and Blind**

### **Yahoshua is not Yahweh**

The holy name of Yahweh, was used over 6,800 times in the Hebrew Old Testament. Where is this name today? In the majority of all the new Bible translations the holy name has been erased, over 6,800 times. Many people have heard of Yahweh or Jehovah but ask them if this name is anywhere in their Bibles and they will answer, no. This simple truth alone should speak volumes to us. We should be asking ourselves, 'Could an enemy have done this while we were sleeping'? 77% of the Word of Yahweh is the Old Testament while only 23% is the New Testament. Much of Christendom has taken the end of the book (New Testament) and placed it at the beginning, discarding 77% of the rest of the book. They now believe: Genesis 1:1-3 reads, "In the beginning, Jesus created the heavens and the earth. Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the Spirit of Jesus, was brooding on the face of the waters. And Jesus said—Light, be. And light was...;" Exodus 20:2 reads, "And Jesus spake all these

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<sup>3</sup> Ga 6:10 Hence, then, as we have opportunity, let us be working what is good, towards all,—but, especially, towards the family of the faith.

<sup>4</sup> Col 4:6 Your discourse being always with benefit, with salt, seasoned,—that ye may know how it behoveth you, unto each one, to be making answer.

<sup>5</sup> 1Ti 5:20 But, them who are sinning, before all, do thou reprove, that, the rest also, may have, fear:—

words, saying:—I, am Jesus thy God,—who have brought thee forth out of the land of Egypt, out of the house of servants...; John 3:16 reads, "For Jesus, so loved, the world, that, he gave himself,—that, whosoever believeth on him, might not perish, but have life age-abiding." Strange as it may seem, many Christians, including pastors, would completely agree with this manipulation of the scriptures that were just quoted. This false teaching, occurring for thousands of years is a strong, binding, delusion, blinding the believer. Yahweh is the target for this treason. If our adversary could not totally erase the Word of Yahweh, which is his desire, then he at least could erase Yahweh, the Creator of the book and replace him with his Son, whom he also hates. This assault results in Yahweh being erased and Yahoshua being exalted to sit upon Yahweh's throne, which is an abomination. (We must remember that the Lord Yahoshua Christ would never desire such a thing.) This deceptive manipulation allows the adversary to slander both Yahweh and Yahoshua through the lips of Yahweh's own children. This is similar to what the deceiver did to Paul and Barnabas in the city of Lystra. Paul and Barnabas healed a man and the priests (ministers of the adversary), instead of praising Yahweh for this healing, exalted Paul and Barnabas to the position of gods saying, "...the gods, made like unto men, have come down unto us... But the apostles Barnabas and Paul, hearing of it, rending asunder their own mantles, sprang forward amidst the multitude, crying aloud, and saying—Men! Why, these things, are ye doing? We also, of like nature with you, are men, bringing you the good news, that from these vain things, ye should be turning unto a living Elohim:—Who made heaven and the earth and the sea and all things therein;" (Acts 14:11, 14-15)! I believe also that Christ, in the same way, is rending his mantle, when people call him the Creator, saying, "This vain thing be turning away from, give Adonai Yahweh Glory who made Heaven and the Earth and the Sea and All things therein."

## **Yahweh is our Creator**

Yahweh has unabashedly declared his workmanship by saying, "Thus, saith El himself—Yahweh,—Creator [bara']<sup>6</sup> of the heavens, that stretched them forth, Out-spreader of earth, and the products thereof,—Giver of breath to the people thereon, And of ruah (spirit) to them who walk therein...Forming light, and creating darkness, Making prosperity, and creating misfortune,—I—Yahweh, who doeth all these...Let the drops fall, ye heavens, from above, Yea, let, the skies, pour down righteousness,—Let the earth open, and let them bear as their fruit-deliverance, And let, justice, spring forth therewith, I—Yahweh, have created it...I, made the earth, And, man upon it, I created,—I—mine own hands, stretched out the heavens, And, all their host, I commanded...For, Thus, saith Yahweh, Who created the heavens, Elohim himself, Who fashioned the earth—And made it, Himself, established it, ... Not a waste, created he it, To be dwelt in, he fashioned it, ... .I, am Yahweh, and there is none else: (Is. 42:5; 45:7, 8, 12, 18). (Appendix B displays additional scriptures.)

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<sup>6</sup> 01254 אָרַב bara' baw-raw' to create, shape, form

Yahweh is the Creator and Yahoshua is not Yahweh but rather his Son. In helping people remove the scales that cover their eyes, you can begin by asking them, 'Does Yahweh have a God,' and they will say no. You then can ask them, 'Does Yahoshua have a God,' and they will probably say no, but he does. This information is necessary for people to see that Yahoshua is not Yahweh but the Son of Yahweh. Ephesians 1:3 states, "Blessed, be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ," as also does verse 17, which states, "That, the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and understanding in gaining a personal knowledge of him." (The other verses that state that Yahoshua has a God are presented in Appendix C.) We must reestablish the first commandment that states, "I, am Yahweh thy Elohim...Thou shalt not have other gods, besides me" (Ex. 20:2-3). A foundational truth is that Yahoshua has a God and a Father, just as we do but Yahweh does not have a God nor a Father because he is the Elohim of Genesis one, the Creator. Any difficult verse or verses that appear to disagree with this truth, such as in John and Colossians, must be reconciled to the existing multiple clear verses or be set aside until more light is shed upon these verses. Doctrines must come from multiple clear verses that agree upon the subject and not from a few difficult verses that appear to contradict the many clear verses.

## **Yahweh is not Begotten**

Yahweh was not begotten but Yahoshua was. Yahweh is not of the seed of Adam, Abraham, Judah, Jesse and David but Yahoshua, his Son, is! But men will say, 'His flesh was of Adam but Yahoshua is a eternal spirit, who became flesh (incarnation).' Then this leads us to say, 'If this is so, then Christ didn't die for our sins but rather his body died for our sins because, you say, Christ never died. Then Christ was not raised from the dead, as is taught, because Christ never died but rather Christ's body, and not Christ, was raised on the third day.' Our faith then must stand in believing Christ's body died for our sins, according to the scriptures and that his body was raised from the dead? Foolishness! Contrary to the doctrines of men, a foundational truth in the scriptures is that men do not live without their bodies, which is another subject that we will not address in this article. Throughout history, men have desired to live without their bodies, as spirit beings, just ask any medicine man, philosopher or guru, which is why they all have come up with doctrines that incorporate this grand illusion into their future state. This is important because Yahoshua did not exist before his birth, except in the foreknowledge of his Father, as we also existed.<sup>7</sup> Abraham can be the seed of Adam but Adam cannot be the seed of Abraham. Yahoshua can not be the seed of David and exist before David! The tradition of men teach that Yahoshua, is 'The Creator,' who created Adam, which leads us to question, 'How could the Creator be the seed of David, his creation'? Yahweh's father is not David because Yahweh has no father but Yahoshua's has two fathers; one being Yahweh and one

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<sup>7</sup> According as he made choice of us, in him, before the founding of a world, that we might be holy and blameless in his presence; in love, (Eph. 1:4)

being David,<sup>8</sup> making him Son of Yahweh (Son of Elohim) and Son of David (Son of Man). These titles do not apply to Yahweh but only to his Son.

## **Greetings from Yahweh & Yahoshua**

The next foundational truth is that in the New Testament, we receive greetings from two entities and not one or three and their order, in which they are presented, is always the same, the greater to the lesser, as it should be; "Favour unto you, and peace, from God our Father, and Lord Jesus Christ" (1 Cor. 1:3). We never receive greeting from the Father, Son and Holy Spirit, neither do we receive greetings from God the Son or God the Holy Spirit. In addition, Yahweh is never called a man, while his Son, Yahoshua, is, quite often called a man, an example being 1 Timothy 2:5, which states, "For there is, one, God, one, mediator also, between God and men,—a man—Christ Jesus."<sup>9</sup>

## **The Serpent's Deceptions**

Through history, the adversary has led men to create gods, made of rocks, minerals and wood. Psalm 115 sums it up very well by saying, "Not unto us, O Yahweh, not unto us,—but, unto thine own Name, give glory, concerning thy lovingkindness, concerning thy faithfulness. Wherefore should the nations say, Pray where is their Elohim? When, our Elohim, is in the heavens, Whatsoever he pleased, hath he done. Their idols, are silver and gold, the works of the hands of men,—A mouth, have they, but they speak not, Eyes, have they, but they see not; Ears, have they, but they hear not, A nose, have they, but they smell not: Their hands! but they feel not, Their feet! but they walk not, No sound make they in their throat. Like unto them, shall be they who make them, Every one who trusteth in them. O Israel! trust thou in Yahweh, Their help and their shield, is he...Blessed are ye of Yahweh, who made the heavens and the earth." In our modern society, 'Baal' has acquired a new name, which is 'Mother Earth,' who is to be worshipped in the same manner as 'Baal' was. Then along came the 'scientists,' who in the vanity of their minds, created a new creator, to whom they gave the name, 'Big Bang.' Big Bang also has the same attributes of the stone gods listed above; they have a mouth but they speak not etc. His creators have their radio telescopes pointed into outer space in order to hear his words, but 'Big Bang' appears to be mute. The serpent has succeeded in deceiving the world by replacing Yahweh, our Creator, with 'Baal,' 'Mother Earth' and with the 'Big Bang,' but what about the followers of Yahweh?

Many of the worshippers of Yahweh were deceived into adopting one additional god, to their worship service, whose name is Baal. These Israelites became worshippers of two

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<sup>8</sup> And it shall be that, when thy days shall be fulfilled, and thou shalt sleep with thy fathers, then will I raise up thy seed after thee, which proceedeth from thine own body,—and I will establish his kingdom. He, shall build a house for my name,—and I will establish his kingly throne unto times age-abiding: (2 Sa. 7:12-13). Lu 1:32 the same, shall be great, and, Son of the Most High, shall be called, and the Lord God, will give unto him, the throne of David his father,—

<sup>9</sup> 1Tim. 2:5, Acts 2:22, 13:38-39, 17:31, Rom. 5:15, 1Cor. 15:21, 49, Zech. 6:12, Jn. 1:30

gods, Yahweh and Baal.<sup>10</sup> This was another success for the adversary (satan *saw-tawn* 'one who withstands')<sup>11</sup> in his pursuit of standing against Yahweh. It is an obsession of satan to have the sons of Adam worship him<sup>12</sup> but if this is not possible then he has them worship anything<sup>13</sup> or anyone<sup>14</sup> else besides Yahweh. In the book of Revelation, the dragon gives his authority and power to the wild beast who has an image built to be worshipped. The false prophet gives this image life, "And it was given unto it, to give spirit unto the image of the wild-beast, in order that the image of the wild-beast should both speak and should cause that, as many as should not do homage unto the image of the wild-beast, should be slain...(Rev. 13:15-17). Yahweh warns those that are tempted by saying, "...If anyone doeth homage unto the beast and his image, and receiveth a mark upon his forehead, or upon his hand, he also, shall drink of the wine of the wrath of Yahweh, which is prepared, unmixed, in the cup of his anger" (Rev. 14:9-10).

## The Usurper

A usurper is one who usurps a crown or throne; one who seizes or arrogates supreme power or authority without right or just cause. This describes one of Yahweh's creations, one who chose to become his Father's archenemy and will remain the same until he is cast into the Lake of Fire. His title is the serpent but this was not his original title but rather his title was, O Shining One, Son of the Dawn. Isaiah 14:12-14 declares of him, "How, hast thou fallen from heaven, O Shining One—Son of the Dawn! Hewn down to the earth, O crusher of nations! Yet, thou, didst say in thy heart—The heavens, will I ascend, Above the stars of El, will I lift up my throne,—That I may sit in the Mount of Assembly, In the Recesses of the North: I will mount on the hills of the clouds, I will match the Most High!" Ezekiel 28:12-17 speaks of him as "...Thou, wast of finished proportions, Full of wisdom, and, Perfect in beauty: In Eden, the garden of Elohim, thou wast, Of every precious stone, was thy covering—Sardius, topaz, and diamond, Chrysolite, beryl, and jasper, Sapphire, carbuncle, and emerald,—And, of gold, was the work of thy timbrels and thy flutes, within thee, In the day thou wast created, were they prepared: Thou, wast the anointed cherub that covered,—When I appointed thee, in the holy mount of Elohim, thou wast, Amid stones of fire, thou didst walk to and fro: Complete, wast thou, in thy ways, from the day thou wast created,—Until perversity was found, in thee. By the abundance of thy traffic, they filled thy midst with violence, And thou didst sin,—So I cast thee as profane out of the mountain of Elohim, And destroyed thee, O covering cherub, from amid the stones of fire: Lofty, was thy heart, in thy beauty, Thou didst corrupt thy wisdom, because of thy splendour..."

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<sup>10</sup> 1Ki 18:21 And Elijah drew near unto all the people, and said—How long are ye limping on the two divided opinions? If, Yahweh, be El, follow, him, but, if, Baal, follow, him. But the people answered him, not a word.

<sup>11</sup> 07854 טַוֵּן satan saw-tawn'

<sup>12</sup> and said to him, All these things, will I give thee,—if thou wilt fall down and worship me. (Mt. 4:9)

<sup>13</sup> Ex 32:4 And he received the gold at their hand, and fashioned it with a graving tool, and made it a molten calf,—and they said—These, are thy gods, O Israel, who brought thee up, out of the land of Egypt.

<sup>14</sup> Da 3:5 At what time ye shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery, the bagpipes, and all kinds of instruments of music, ye shall fall down and adore the image of gold, which Nebuchadnezzar the king hath set up;

His obsession is to be worshipped, to be bowed down to, as was revealed in Matthew 4:8-9; "Again, the adversary taketh him [Yahoshua] with him, into an exceeding high mountain,—and pointeth out to him all the kingdoms of the world, and their glory; and said to him, All these things, will I give thee,—if thou wilt fall down and worship me." His servant, the wild-beast, will be his image, desiring the same thing; "The one who opposeth and exalteth himself on high against every one called God, or an object of worship; so that he, within the sanctuary of Yahweh, shall take his seat, showeth himself forth, that he is, Yahweh" (2 Thes. 2:4); "...And the whole earth marveled after the wild-beast, and did homage unto the dragon, because he gave his authority unto the wild-beast; and they did homage unto the wild-beast, saying—Who is like unto the wild-beast? and Who can make war with him? And there was given unto him, a mouth speaking great things and blasphemies; and it was given unto him to act, forty and two months. And he opened his mouth for blasphemy against Yahweh, to blaspheme his name, and his tent,—them, who, in heaven were tabernacling. And there was given him, authority against every tribe and people and tongue and nation. And all they who are dwelling upon the earth will do homage unto him,—every one whose name is not written in the scroll of life of the Lamb slain from the foundation of the world" (Rev. 13:3-8). Even after he has been bound for one thousand years, after being released, he pursues his obsession to be worshipped, to rule the earth, to be bowed down to by deceiving, unto death, those who will come to overthrow Yahweh by overthrowing his Son. Only after being thrown into the Lake of Fire will heaven and earth be ever cleansed from this usurper.

Why is the serpent pertinent to Christ becoming God the Creator? I fully believe that this false teaching, along with the false teaching of the Trinity (God the Father, God the Son and God the Holy Spirit), was originally designed by him, the sole purpose being to strike a awful blow against his Maker, Creator and Father, by using the lips of Yahweh's own children to break Yahweh's first commandment; "I, am Yahweh thy God...Thou shalt not have other gods, besides me" (Ex. 20:2-3). Christ, through false teaching, has now become God the Creator. Chuck Swindole, a famous radio teacher writes, "Worship the Creator of the universe who chose to die rather than spend eternity without us."<sup>15</sup> The Holy Spirit also has now become the God the Creator. Dallas Theological Seminary writes, "With awe we beheld the work of the Father, Son, and Holy Spirit in the creation of the boundless reaches of the universe;"<sup>16</sup> but the real Elohim, Adonai Yahweh of Host, for the most part, is no longer worshipped because he no longer exists in the minds of most Christians. Do we hear the words of the serpent saying, "Can it really be, that God hath said, Thou shalt not have other gods, besides me?"

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<sup>15</sup> DTS Magazine, Spring Always Comes by Charles Swindoll, July 7, 2006

<sup>16</sup> DTS Magazine, Gabriel's Story, by John W Reed, Dec. 6, 2006



## How did Christ become 'The Creator'?

Yahweh is the Creator but it is very possible and reasonable to believe that Yahweh has given his creative power and authority to Yahoshua, enabling him to create, since he is presently governing the universe.<sup>17</sup> The majority of Christian are taught, from their youth, that Christ is the Creator and this has occurred for thousands of years. You may ask, How did this occur; in the same way that King Josiah, a righteousness king over the nation of Judah, worshipped many pagan gods (2 Kg. 22). How could this travesty have happened? It was wrong teachings! King Solomon started the practice in order to please his foreign wives (1 Kg. 11). He having the Word of Yahweh, rejected it's commandment concerning the worshiping of other gods. King Josiah, some 400 years later, carried on his forefathers traditions, one of which was Solomon, not having the Word of Yahweh to lighten his path. It was rediscovered in the house of Yahweh and Josiah, having heard the words of Yahweh, rend his clothes and changed the direction of his kingdom;<sup>18</sup> "And, like him, was no king, before him, who turned unto Yahweh with all his heart, and with all his soul, and with all his might, according to all the law of Moses,—neither, after him, arose one, like him" (2Ki 23:25). From his youth, Josiah was taught error, as also have we, but hearing the truth through the written Word of Yahweh, he turned to Yahweh not counting the cost of the wrath of men, as we also must do.

## The Father, the Son, and the Holy Spirit

A paramount truth, concerning the false teaching that Christ is the Creator, is that all of it's defenders state a premise in nearly the exact same manner. The premise being, the one God they speak of is not YAHWEH but rather, 'the Father, the Son, and the Holy Spirit.' If you do a word search for these four words (Father, Son, Holy Spirit) being used in a verse you find it only used once in the Word of Yahweh, which is Matthew 28:19; "Go ye, therefore, and disciple all the nations, Immersing them into the name of the Father, and of the Son, and of the Holy Spirit." These four words are used throughout the teachings of the Church Fathers and are in most all Statement of Beliefs today, as illustrated; "We believe that the Godhead eternally exists in three persons—the Father, the Son, and the Holy Spirit—and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience."<sup>19</sup> The entire edifice of the majority of Christian Churches is teetering on this one verse of scripture. This term was never used by Moses, David, Solomon, Isaiah, Jeremiah, John, Luke, Mark and Paul! As a matter of fact, nobody, in the Word of Yahweh, ever baptized in this manner. Ten days after this commandment was given, Peter baptized, not in the name of the Father, Son and Holy Spirit but rather in the name of Yahoshua Christ,<sup>20</sup> as

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<sup>17</sup> For—He put, all things, in subjection under his feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him [Yahweh] who did put into subjection, unto him, the all things— (1 Cor. 15:27)

<sup>18</sup> 2 Kg. 22:11 ¶ And it came to pass, when the king heard the words of the book of the law, that he rent his clothes.

<sup>19</sup> DTS Doctrinal Statement Core Beliefs

<sup>20</sup> Acts 2:38 And Peter said unto them—Repent ye, and let each one of you be immersed, in the name of Yahoshua Christ, into the remission of your sins,—and ye shall receive the free-gift of the holy ruah (spirit);

was done throughout the book of Acts, making this verse very, very suspect. How could such an important commandment not be performed ten days later by Yahoshua's faithful apostles and if it was a commandment, how could they not be reproved, by Yahoshua for not doing it, which never occurred in the scriptures? I will say again, the entire edifice of the majority of Christian Churches is teetering on this one verse of scripture, that was never performed and never spoken by any other prophet! No Christian doctrine should come from one verse of scripture especially when that single verse contradicts hundreds of clear verses.

## The Church Fathers

The Church Fathers were theologians who were the writers or teachers of the early Church. They were not the prophets and apostles who spoke and recorded the Word of Yahweh. Their works must be examined according to the Word of Yahweh. These men could have been great leaders and even died for Christ but when you examine their teachings, many created man-made doctrines contrary to the Word of Yahweh. These men were generally Hellenized Christians, many of whom were Greek philosophers before they became Christians. The paganism of their former beliefs usually commingled with their new Christian beliefs, resulting in a hybrid belief system, as we will see. We must remember that the name 'Yahweh,' was removed from the Greek Old Testament (the Septuagint) hundreds of years before Christ's birth and was replaced with the word, Lord (kurios), as the majority of Bibles do today. This corruption of the scriptures causes many people to place Yahoshua, who is called Lord in the New Testament into the Old Testament. For example, St. Irenaeus (130-202AD) stated, "Neither therefore the Lord, nor the Holy Ghost, nor the Apostles, would at any time have named him who was not God, God in the definite and absolute sense of the word, had he not been truly God: nor would they have called any one in his proper person Lord, but Him Who rules over all, God the Father, and His Son, Who received from His Father the dominion of all creation, as it is in the saying; *"The Lord said unto my Lord, Sit Thou on My Right Hand, until I make Thine enemies the footstool of Thy Feet"* (Ps. 110:1). For it signifies that the Father spoke to the Son: giving Him the inheritance of the Gentiles, and subduing under Him all enemies. The Father then being really Lord, and the Son being really Lord, well hath the Holy Ghost marked them with the title of Lord."<sup>21</sup> Unbeknown to Irenaeus was the truth that Psalms 110:1 actually reads as, *"The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool."* When people read Psalm 23:1 it stated, "The LORD [kurios]<sup>22</sup> is my shepherd; I shall not want." They, as many also do today, think this verse is referring to Yahoshua when it actually refers to Yahweh; "Yahweh, is my shepherd—I shall not want." Removing Yahweh from the text resulted in thousands upon thousands of mistakes. Reading Hebrew also does not necessarily make you a person who will not manipulate the scriptures, as history has taught us. For example, Aaron was pressured by Hebrews to made a golden calf for the children of Israel.

<sup>21</sup> Five Books of S. Irenaeus Against Heresies, translated by The Rev. John Keble, M.A.; pg. 213

<sup>22</sup> 2962 κύριος kurios koo'-ree-os 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord

We must remember, that throughout history, there has always been a struggle between two people. One person struggles to obey and protect the purity of the Word of Yahweh, while the other person is attempting to corrupt the Word of Yahweh, which results in the disobedience of the Word. This occurs today as it also did in the early period of Church history. The Apostle Paul dealt with this same problem. He wrote the Galatians saying, "I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message" (Gal. 1:6). Close to the end of his ministry, he wrote, "Thou knowest this—that all they who are in Asia have turned away from me..." (2 Ti. 1:15). We have also been warned that "...there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear" (2 Ti. 4:3). During the period of the Church Fathers, many of the people who were called heretics were the people fighting to protect the purity of the Word of Yahweh, such as Arius (256–336AD). Christ was called a heretic and so was Paul.<sup>23</sup> Elijah thought he was alone in pagan Israel, but Yahweh said, "Yet will I leave remaining in Israel, seven thousand,—all knees which have not bowed to Baal, and all mouths which have not kissed to him" (1 Kg. 19:18). Many times in history, the winners, are the people who corrupted the Word of Yahweh, while the losers, are those who fought the good fight of faith. Ask yourself what percentage of Christians obey 1 Corinthians 14:5, "Howbeit I wish you all to speak with tongues..."? It would be a very small percentage but they are the ones obeying this commandment of Yahweh, while the majority have come up with reasons why this scripture does not apply to them. Does this sound familiar? We must never follow the majority just because everyone else does but rather we must follow the scriptures, regardless of the masses and even if we are called heretics. Arius is not called one of the Church Fathers but rather a heretic. The majority of all of his writings were burned but we will examine some of his writings that were not. Our adversary, through men, made Arius an example to all other Christians, instructing them on what will happen to them if they teach, as Arius did, that Yahweh is the Creator of all things and not Christ. Today, Arianism is synonymous with heresy.

(Let me state here, that I do not believe the scriptures validated many of Arius's beliefs but one belief he did have, which is scriptural, is that there is "One God, the only unbegotten, the only eternal, the only one without cause or beginning," which is the belief that had him exiled.)

Arius, who believed in one God, who is the Creator, was part of the reason for the first council of Nicaea (325AD), which made Christ the maker of heaven and earth, God of God, Light of Light, very God of very God. Arius wrote, "Our faith, which we have from our forefathers and which we have also learned from you, holy father, is this we acknowledge one God, the only unbegotten, the only eternal, the only one without cause or

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<sup>23</sup> 139 αἵρεσις haireisis hah'-ee-res-is heresy Acts 24:4, 14

beginning, the only true, the only one possessed of immortality, the only wise, the only good, the only sovereign, judge of all things, controller of all things, administrator of all things, immutable and unchanging, righteous and good, the God of the Law and the prophets and the New Covenant, the begetter of his only Son before endless ages; through whom he made both the ages and all that is; begetting him not in appearance but in truth, giving him subsistence by his own will; [begetting him as] immutable and unchanging, the perfect creation of God... But rather [it is] as we say, that he [the Son] was created by the will of God before all times and all ages, receiving from the Father his life and his existence, the Father Making the Son's glories exist alongside himself.' For the Father in giving him the inheritance of all things did not deprive himself of what he has self-sufficiently in his own life; for he is the source of everything." (See Appendix D) Yahweh has equipped his saints, such as Arius and Martin Luther, to resist the false doctrines that have occurred since the Garden of Eden.

In our examination of the doctrine of Christ being the Creator and when it began, we begin with the Church Father Clement (30-100AD), who taught that Yahweh was the Creator.<sup>24</sup> Justin Martyr (100-160AD), also taught that Yahweh was the Creator and not the Son as it illustrated in this quote, "And, as we said before, the devils put forward Marcion of Pontus, who is even now teaching men to deny that God is the maker of all things in heaven and on earth, and that the Christ predicted by the prophets is His Son, and preaches another God besides the Creator of all, and likewise another son."<sup>25</sup> Irenaeus (120-202AD) appears to be one of the first writers to teach that Christ was the Creator. He did this around 180AD in a letter titled, IRENAEUS AGAINST HERESIES.<sup>26</sup> He stated, "The fallacy, then, of this exposition is manifest. For when John, proclaiming one God, the Almighty, and one Jesus Christ, the Only-begotten, by whom all things were made, declares that this was the Son of God, this the Only-begotten, this the Former of all things, this the true Light who enlighteneth every man, this the Creator of the world, this He that came to His own, this He that became flesh and dwelt among us..."<sup>27</sup> The Nicene Creed (325AD) professed "God, the Father Almighty, maker of all things visible and invisible and by Yahoshua all things were made, both which be in heaven and in earth." Athanasius was a

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<sup>24</sup> "Thus the humility and godly submission of so great and illustrious men have rendered not only us, but also all the generations before us, better; even as many as have received His oracles in fear and truth. Wherefore, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us; and let us look stedfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions, of peace. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from wrath He is towards all His creation." THE ANTE-NICENE FATHERS Edited by A. Roberts and J Donaldson ST. CLEMENT. EPISTLE TO THE CORINTHIANS; Ch. 19, pg. 28

<sup>25</sup> THE ANTE-NICENE FATHERS Edited by A. Roberts and J Donaldson; Justin Martyr, Ch. 58, And Raise up Heretics; pg 346

<sup>26</sup> "The fallacy, then, of this exposition is manifest. For when John, proclaiming one God, the Almighty, and one Jesus Christ, the Only-begotten, by whom all things were made, declares that this was the Son of God, this the Only-begotten, this the Former of all things, this the true Light who enlighteneth every man this the Creator of the world, this He that came to His own, this He that became flesh and dwelt among us..." THE ANTE-NICENE FATHERS Edited by A. Roberts and J Donaldson; IRENAEUS AGAINST HERESIES; pg. 676

<sup>27</sup> THE ANTE-NICENE FATHERS Edited by A. Roberts and J Donaldson; Irenaeus Against Heresies Book 1; Ch. 9; pg. 676

great contributor to this creed. He later on (Between 356 And 360) stated "...there is an eternal and one Godhead in a Triad, and there is one Glory of the Holy Triad...The Triad is Creator and Framer... For if the doctrine of God is now perfect in a Triad, and this is the true and only Religion, and this is the good and the truth, it must have been always so, unless the good and the truth be something that came after, and the doctrine of God is completed by additions."<sup>28</sup> Basil (330-379), a disciple of Athanasius, wrote a book, before he died and titled it, 'On the Holy Spirit.' In this writing he states, "When you consider creation I advice you to first think of Him who is the first cause of everything that exists: namely, the Father, and then of the Son, who is the creator, and then the Holy Spirit, the perfecter."<sup>29</sup> From the Nicene Creed (325AD) to our present time, the teaching that Christ is the Creator has flourished in Western civilization.

Although this teaching is taught by the masses, there have always been those who followed scriptures rather than the traditions of men, such as Arius, Isaac Newton, John Locke, William Whiston and Samuel Clark. The Rev. Samuel Clarke wrote a book in 1712 titled, 'The Scripture-Doctrine of the Trinity,' where he states, "Justin Martyr, describing the practice of the Church in his days, thus expressing himself: The Priest (says he) sends up praise and glory to the Father of the Universe, through the name of the Son and of the Holy Ghost. Again: And in all our offerings, we bless the Maker of all things, through His Son Jesus Christ, and through His Holy Spirit. Again: Next after God, who is before all, we yield honour in the second place to the Word which came forth from God, and in the third place to the Spirit. And again: We worship and adore God Himself, and His Son which came forth from Him, and the Prophetic Spirit."<sup>30</sup>

The Reverend Samuel Clarke declares the foundation upon which all beliefs should rest, which is the written Word of Yahweh and it only, saying that the Church of England agrees; "And the whole Church of England, in the 6th, the 20th, and 21st of the 39 Articles (written in 1563), declare: that Holy Scripture containeth all things necessary to salvation:

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<sup>28</sup> 18. But this is not so: perish the thought; the Triad is not originated; but there is an eternal and one Godhead in a Triad, and there is one Glory of the Holy Triad. And you presume to divide it into different natures; the Father being eternal, yet you say of the Word which is seated by Him, 'Once He was not;' and, whereas the Son is seated by the Father, yet you think to place Him far from Him. The Triad is Creator and Framer, and you fear not to degrade It to things which are from nothing; you scruple not to equal servile beings to the nobility of the Triad, and to rank the King, the Lord of Sabaoth with subjects<sup>1939</sup>. Cease this confusion of things unassociable, or rather of things which are not with Him who is. Such statements do not glorify and honour the Lord, but the reverse; for he who dishonours the Son, dishonours also the Father. For if the doctrine of God is now perfect in a Triad, and this is the true and only Religion, and this is the good and the truth, it must have been always so, unless the good and the truth be something that came after, and the doctrine of God is completed by additions. I say, it must have been eternally so; but if not eternally, not so at present either, but at present so, as you suppose it was from the beginning,—I mean, not a Triad now. But such heretics no Christian would bear; it belongs to Greeks, to introduce an originated Triad, and to level It with things originate; for these do admit of deficiencies and additions; but the faith of Christians acknowledges the blessed Triad as unalterable and perfect and ever what It was, neither adding to It what is more, nor imputing to It any loss (for both ideas are irreligious), and therefore it dissociates It from all things generated, and it guards as indivisible and worships the unity of the Godhead Itself; and shuns the Arian blasphemies, and confesses and acknowledges that the Son was ever; for He is eternal, as is the Father, of whom He is the Eternal Word,—to which subject let us now return again. (Introduction to Four Discourses Against the Arians. Discourse I. Written Between 356 And 360. Chapter VI.)

<sup>29</sup> St. Basil the Great 'On the Holy Spirit,' St. Vladimir's Seminary Press 1980; Ch. 16, pg. 62.

<sup>30</sup> The Scripture-Doctrine of the Trinity, 2nd Edition, 1719 by Samuel Clarke; pg. 147

so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation; that it is not lawful for the Church to ordain anything that is contrary to God's word written: neither may it so expound one place of Scripture, that it be repugnant to another: Wherefore, although the Church be a witness and a keeper of Holy writ, yet as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation: that even general councils may err, and sometimes have erred, even in things pertaining unto God: wherefore things ordained by them as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scriptures."<sup>31</sup> These truths are foundational even though the Church of England did not adhere to many of their 39 articles. One principle that is very important is, "...neither may it [Church] so expound one place of Scripture, that it be repugnant (contrary or contradictory to) to another." This is precisely what has occurred with the misinterpretation of the scriptures in Colossians 1:16 and John 1:1, which will be discussed in Part 2. The incorrect teaching on these scriptures repudiates all of the scriptures located on Appendix B, which cannot be. The understanding of these scriptures must compliment the rest of the words of Yahweh.

## The Wrath of Men

The scriptures plainly declare Yahweh being the Creator, so how could the false teaching of Christ being the Creator exist? Babes in Christ do not know the scriptures, making them ignorant, which is easily corrected but for the rest of those who revere Yahweh, this matter is more complicated. These realize that if they confess the scriptures, which are contrary to Church doctrine, they will receive the wrath of the adversary, which comes through men. Alienation from the world occurs when one confesses Christ as their Lord and Yahweh as their God. This alienation is compounded when the Christian Church turns against its members because its members do not believe in some of its teachings. In the majority of cases, this is what occurs when a person repudiates certain teachings, such as the Trinity, Christ being the Creator, the dead are alive in heaven, Hell and others. In my opinion, this alienation from the Church is the driving force that motivates people not to adhere to the scriptures. For many people, it is just too much to bear. E. W. Bullinger said it best when he wrote, "In dealing with this Scripture [Lk. 16:19], and the subject of the so-called "intermediate state", it is important that we should confirm ourselves to the Word of Yahweh, and not go to Tradition. Yet, when nine out of ten believe what they have learned from Tradition, we have a thankless task, so far as pleasing man is concerned. We might give our own ideas as to the employment's, etc., of the "departed", and man would deal leniently with us. But let us only put Yahweh's Revelation against man's imagination, and then we shall be made to feel his wrath, and experience his opposition." From my experience, the unjustifiable wrath upon and malicious opposition towards those who disagree with Church doctrines and a refusal to search the scriptures on these subjects is a

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<sup>31</sup> The Scripture-Doctrine of the Trinity, 2nd Edition, 1719 by Samuel Clarke; pg. XII

sign that spiritual darkness resides in these doctrines. The adversary has many Church strongholds, which is not a new revelation. His defensive technique is to ruthlessly attack, through men, all those who do not submit to his doctrines. This method is also not new, just ask Yahweh's teachers, prophets and apostles.

It takes courage to stand against the methods of the adversary, shining the light of truth upon his strongholds, even if this includes some of the doctrines of the Church. It takes courage to stand when a Church asks you to leave because you reject their doctrines of men. Standing on truth is not for the faint of heart. History has instructed us that two out of twelve will take the difficult stand, as did Caleb and Yahoshua (Joshua), while ten will submit to the will of the adversary when the pressure of the adversary comes upon them through men. For those two who will stand, let us take the counsel given to Yahoshua (Joshua) from Yahweh, which states, "Only be very firm and bold, taking heed to do according to all the law which Moses my servant commanded thee, do not turn aside therefrom, to the right hand or to the left,—that thou mayest prosper, whithersoever thou goest" (Jos. 1:7).

## Part 2

### Colossians 1:14 and John 1:1

Part two is for those who have not read the articles  
'Who is this Man?' (*The Last Adam, the Second Man, the Man of Heaven*) A study in Colossians  
&  
'Decoding the Gospel of John' (*A Study of John 1:1-18*)

Before I begin dealing with these scriptures, a truth must be at the forefront of our understanding. This truth is that we may never understand a difficult verse of scripture, which apparently contradicts many clear scriptures, but we can emphatically state what it does not mean, based upon our understanding of the many clear verses of scripture. For example, Exodus 32 states that Yahweh repented of the evil<sup>32</sup> which he said he would do unto his people.<sup>33</sup> We are all aware from many clear scriptures that Yahweh does not do

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<sup>32</sup> 07451 ער ra' rah or fem. הער ra'ah l) bad, evil

<sup>33</sup> "And Yahweh spake unto Moses, Go, get thee down; for thy people, that thou broughtest up out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt. And Yahweh said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought Yahweh his Elohim, and said, Yahweh, why doth thy wrath wax hot against thy people, that thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And Yahweh repented of the evil which he said he would do unto his people" (ASV 1901, Ex. 32:7-14).

evil. This section of scriptures, according to our understanding of it, is repugnant to the rest of the many clear scriptures that state that Yahweh is good.<sup>34</sup> This section of scripture must be understood in the light of the many clear verses or be set aside until further light may be shed upon it. A difficult verse should never become a Church doctrine!

## Colossians

Who is this Man whose coming was prophesied in Genesis chapter three,<sup>35</sup> who was named by the Creator before his birth, who is called the only-begotten Son of Yahweh, who is seated at the right hand of the Creator? Who is this Man who by his birth changed the world's calendars, who had more books printed about him than anyone else in the world? Who is this Man who people will live and die for having never met him face to face? Who is this Man that has given people hope for conquering death by promising them that they will arise from among the dead to live a wonderful age-abiding life on a new earth with him? Who is this Man who out of all the beings in Yahweh's creation is the only one worthy to open the scroll in the book of Revelation?<sup>36</sup> The Apostles questioned, "...Who then is, this, that, both the wind and the sea, give ear unto him" (Mr. 4:41)? The messengers of Yahweh proclaimed his name to Joseph (Yowceph) and Mary (Miriam) by saying, "...Thou shalt call his name Yahoshua [*Yeh-ho-shoo'*- *ah* meaning Yahweh is salvation],— for, he, will save his people from their sins" (Mt. 1:21, Lk. 1:31).<sup>37</sup> Who is this Man but the Savior of mankind, Christ our Lord! I believe that this Man, the Last Adam, the Second Man, the Man of Heaven's life's work was and is so important that if he would have not freely accepted and completed the mission that Yahweh, his Father, had given him, then the creation (universe), as we know it, would not have been created by Yahweh, nullifying our very existences. Christ Yahoshua is the Last Adam, he who will justly judge all men and all men will kneel before him, for he is worthy because he was slain, and did redeem unto Yahweh by his blood, men out of every tribe, and tongue, and people, and nation!<sup>38</sup> This Second Man is worthy "...to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (Rev. 5:12).

If you believe, as did St. Athanasius and most of the Christian Church, that "God became man to redeem us" and that "within the Virgin he built himself a temple, that is, a body; he made it his own instrument in which to dwell and to reveal himself,"<sup>39</sup> then you need not read on. If you believe, as did John Cassian, when he wrote, "Now, you heretic, you say

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<sup>34</sup> Ps 25:8 Good and upright, is Yahweh, For this cause, will he direct sinners into the way.

<sup>35</sup> And, enmity, will I put between thee, and the woman, and between thy seed, and her seed,—He, shall crush thy head, But, thou, shalt crush his heel. Gen. 3:15

<sup>36</sup> Re 5:2, 4, 9 And I saw a mighty messenger, proclaiming with a loud voice—Who is worthy to open the scroll, and to unloose the seals thereof? And, I, began to weep much, because, no one, worthy, was found, to open the scroll, or, to look thereon. and they sing a new song, saying—Worthy, art thou, to take the scroll and to open the seals thereof; because thou wast slain, and didst redeem unto Yahweh by thy blood *men* out of every tribe, and tongue, and people, and nation,

<sup>37</sup> 03091 ewvwhy Y@howshuwa' *yeh-ho-shoo'*- *ah* or ewwhy Y@howshu'a *yeh-ho-shoo'*- *ah*

<sup>38</sup> Worthy, art thou, to take the scroll and to open the seals thereof; because thou wast slain, and didst redeem unto Yahweh by thy blood *men* out of every tribe, and tongue, and people, and nation, (Rev. 5:9)

<sup>39</sup> This excerpt from St. Athanasius' famous work On the Incarnation (8-9, PG 25, 110-111)



(whoever you are who deny that God was born of the Virgin), that Mary, the Mother of our Lord Jesus Christ, cannot be called the Mother of God, but the Mother only of Christ and not of God—for no one, you say, gives birth to one older than herself. And concerning this utterly stupid argument . . . let us prove by divine testimonies both that Christ is God and that Mary is the Mother of God,”<sup>40</sup> then you already have your answer to the question, “Who is this man?” He is, as you would say, ‘God.’ No need to expound on the obvious! If Yahoshua was only Yahweh in disguise, as taught by the Church Fathers, then his life work was not remarkable at all because he was not Yahoshua but Yahweh performing a child’s task upon the earth. The false teaching from the adversary that Yahoshua was Yahweh or as is known in secular terms, ‘Jesus is God,’ strips Yahoshua of his very existence and accomplishments, which is exactly what the slanderer has in mind. This is a blow to Christ and to Yahweh by their own family, the Church, in the same fashion as when the Pharisee Saul attacked Christians in the name of Yahweh, cannibalism, in the sense of the Church eating its own. Our adversary is and was behind both assaults by using religious, ignorant and deceived men to be his hands, feet and mouth in attacking his chief enemy, Yahweh, Elohim of Hosts.

In this article, we will not entertain the creations from the hands of men, such as the doctrine of the trinity or the incarnation. These creations have “a mouth but they speak not, eyes, have they, but they see not; ears, have they, but they hear not; Like unto them, shall be they who make them, Every one who trusteth in them.”<sup>41</sup> Men have followed the ways of Aaron; “And so they fell to calf-making in those days, and offered sacrifice unto the idol, and rejoiced in the works of their hands” (Acts 7:41). The, man-made, doctrines of the trinity and the incarnation are called such because the terminologies of these doctrines are not in Yahweh’s Word but were the creations of men. Terms such as trinity, incarnation, God the Son, God the Holy Spirit, Mother of God, God-man etc. do not exist in the scriptures but only in the minds of men. The purpose of this article is not to debate these man-made doctrines but rather to fully understand the Man of Heaven, the Last Adam, the only-begotten Son of Yahweh who is Christ Yahoshua and his accomplishments. This article is for those who search the sacred scriptures rather than the teachings and doctrines of the Church Fathers. It is for those whose hearts are malleable, who will let the scriptures speak to them the truths that come from the lips of Yahweh. Yahweh knows His Son, the Man of Heaven, and will reveal him to us, if we but humbly leave all preconceived ideas behind and ingest His Word as the sole authority of truth, thereby allowing our eyes to be enlightened, by way of spirit, which we have received from Yahweh in order “that we might know the things which, by Yahweh, have been given in favor unto us” (1 Cor. 2:9-12).

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<sup>40</sup> (On the Incarnation of Christ Against Nestorius 2:2 [A.D. 429]).

<sup>41</sup> Their idols, are silver and gold, the works of the hands of men,— A mouth, have they, but they speak not, Eyes, have they, but they see not; Ears, have they, but they hear not, A nose, have they, but they smell not: Their hands! but they feel not, Their feet! but they walk not, No sound make they in their throat. Like unto them, shall be they who make them, Every one who trusteth in them. Ps. 115:4-8

Our first principal is not to confuse Yahweh with His Son, Yahoshua. Yahweh "...is over all, and through all, and in all" (Eph. 4:6). As the psalmist said, let us praise our Creator, Yahweh:

*Praise ye Yah,  
Praise Yahweh, out of the heavens,  
Praise Him, in the heights;  
Praise Him, all his messengers,  
Praise Him, all his host;  
Praise Him, sun and moon,  
Praise Him, all ye stars of light;  
Praise Him, O ye heavens of heavens,  
and ye waters that are above the heavens;  
Let them praise the Name of Yahweh,  
for, He, commanded, and they were created;  
Let them praise the Name of Yahweh,  
for lofty is His Name alone,  
His splendour is over earth and heavens.  
Praise ye Yah!*

Psalm 148

The twenty-four elders in heaven said, "Worthy, art thou, O Yahweh, our Elohim, to receive the glory, and the honor, and the power: because thou didst create all things [including His Son], and, by reason of thy will, they were, and were created" (Rev. 4:11). Yahoshua is not Yahweh but rather is the Son of Yahweh, second in command, as was Joseph under Pharaoh;<sup>42</sup> "for—He [Yahweh] put, all things, in subjection under his [Christ] feet [as did Pharaoh to Joseph]. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him [Yahweh] who did put into subjection, unto him [Christ], the all things" (1 Cor. 15:27). Yahoshua could not exist without Yahweh neither could he do anything without Yahweh, as was stated many times in the Gospel of John.<sup>43</sup> Yahweh, the Head of Christ,<sup>44</sup> is the Creator of Christ. "...I—Yahweh, am the maker of all things [including His Son], Stretching out the heavens, alone, Spreading forth the earth, of myself."<sup>45</sup>

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<sup>42</sup> So Pharaoh said unto Joseph, After Elohim hath made known unto thee all this, there is no one discreet and wise like thee. Thou, shalt be over my house, and, on thy mouth, shall all my people kiss,—only as to the throne, will I be greater than thou. And Pharaoh said unto Joseph,—See, I have set thee over all the land of Egypt. So Pharaoh took his ring from off his hand, and put it upon Joseph's hand,—and clothed him in garments of fine linen, and put the chain of gold upon his neck; and made him ride in the second chariot which belonged to him, and they cried out before him, Bow the knee! thus setting him over all the land of Egypt. (Gen. 41:39-44)

<sup>43</sup> Jn. 5:19, 30; 7:16; 8:28; 14:10, 24, 28; Acts 2:22

<sup>44</sup> 1 Cor. 11:3

<sup>45</sup> Is. 44:24

Our second principal is that the term, ‘man,’<sup>46</sup> is not a dirty word! To say Christ is a man is not an insult to Christ or Yahweh but rather a mere truth; “For there is, one, Elohim, one, mediator also, between Yahweh and men,—a man—Christ Yahoshua” (1 Ti. 2:5). This Man, Christ, has an Elohim and Father as we also do, whose name is Yahweh; “Yahoshua saith unto her—Be not detaining me, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them—I am ascending unto my Father and your Father, and my Elohim and your Elohim” (Jn. 20:17).<sup>47</sup> You do not need to be a rocket scientist to understand these scriptures. Christ is the Last Adam, the Second Man, the Man of Heaven.<sup>48</sup> The Hebrew word for man is ‘adam (*aw-dawm*,) which was first used in Genesis 1:26; “And Elohim said—Let us make man [adam] in our image, after our likeness—and let them have dominion...” Man is made in the image and likeness of Yahweh. We hold in high regard the other beings created by Yahweh, such as messenger’s (angels) and cherubim but for some reason we demean mankind, even though Yahweh made them in His image. Men exalt messengers (angels) above themselves but we have been told that we will judge messengers.<sup>49</sup> Yahoshua, being a Man, is the image of Yahweh as stated in the scriptures:

Who, is an image of the unseen Yahweh, Firstborn of all creation (Col. 1:15)

Who, in form of Yahweh, subsisting, not, a thing to be seized... (Phi. 2:6)

...Christ—who is the image of Yahweh. (2 Cor. 4:4)

Who [Yahoshua], being an eradiated brightness of his [Yahweh] glory, and an exact representation of his [Yahweh’s] very being...(He. 1:3)

David said in a Psalm eight concerning man:

*What was weak man, that thou shouldst make mention of him?  
or the son of the earthborn, that thou shouldst set him in charge?  
That thou shouldst make him little less than Elohim,<sup>50</sup>  
with glory and honour, shouldst crown him?  
Shouldst give him dominion over the works of thy hands,  
All things, shouldst have put under his feet:*

<sup>46</sup> The word men or man, as used in this article, will always refer to the human believers and followers of Yahweh unless otherwise noted.

<sup>47</sup> Rm. 8:29, 1 Cor. 15:24, 2 Cor. 1:3, 11:23, Eph. 1:3, 17; Heb. 1:9, 2:11, Rev. 1:6, Ps. 22:10, Mt. 12:50, 27:46, Micah 5:4

<sup>48</sup> Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life-giving spirit. Howbeit, not first, is the *body* of the spirit, but that, of the soul,—afterwards, that of the spirit. The first man, is of the ground, earthy, the second man, is, of heaven: As, the man of earth, such, also, the men of earth, and, as, the man of heaven, such, also, the men of heaven; And, even as we have borne the image of the man of earth, let us also bear the image of the man of heaven. 1 Cor. 15:45-49

<sup>49</sup> Or know ye not that, the saints, shall judge the world? And, if, by you, the world, is to be judged, unworthy are ye of the smallest judgment—seats? Know ye not that we shall judge, messengers? and not, then, matters of this life? 1 Cor. 6:2-3

<sup>50</sup> The majority of the Bible translations translate verse five as “For You have made him a little lower than the angels” (NKJV). The Hebrew word they translate ‘angel’ is ‘elohim’ whose first usage is in Genesis 1:1; “In the beginning, Elohim (God) created the heavens and the earth.” Elohim has been translated ‘God’ over 2,000 times and only translated as ‘angel’ once. The only Bible translation that I have seen translation this verse correctly is the ASV; “For thou hast made him but little lower than God, And crownest him with glory and honor.”

*Sheep and oxen, all of them,—yea even the beasts of the field;  
The bird of the heavens, and the fishes of the sea,  
the passer-by on the paths of the seas?  
O Yahweh, our Lord!  
How majestic is thy Name, in all the earth.*

The Second Man, Christ Yahoshua, is seated at the right hand of Yahweh. We, as men, have been seated in the heavenlies in Christ! Men, after receiving their spiritual bodies, will be heavenly beings, who will live an age-abiding life on earth with Yahweh and Yahoshua. These same men are the brothers and sisters of the Man of Heaven, Christ Yahoshua, who, as their brother, will reign over them as King for one thousand years. Below is a list of verses that illustrate that Yahoshua, the Last Adam, the Second Man, the Man of Heaven, was and still is a Man:

- 1.) Then shalt thou speak unto him, saying, Thus, speaketh Yahweh of hosts, saying,—Lo! a man! Bud, is his name, and, out of his own place, shall he bud forth, and shall build the temple of Yahweh; (Zech. 6:12)
- 2.) This, is he, of whom, I, said—After me, cometh a man, who, before me, hath advanced, because, my Chief, was he. (Jn. 1:30)
- 3.) Ye men of Israel! hear these words:—Yahoshua the Nazarene, a man pointed out of Yahweh unto you by mighty works and wonders and signs, which Yahweh did through him in your midst, just as ye yourselves know, (Acts 2:22)
- 4.) Be it known unto you, therefore, brethren,—that, through this man, unto you, remission of sins is declared; And, from all things from which ye could not, by the law of Moses, be justified, by this man, everyone that believeth, is justified. (Acts 13:38-39)
- 5.) Inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, by a man whom he hath pointed out,—offering faith unto all, by raising him from among the dead? (Acts 17:31)
- 6.) But, not as the fault, so, the decree of favour, for, if, by the fault of the one, the many died, much more, the favour of Yahweh and the free-gift in favour, by the one man Yahoshua Christ, unto the many superabounded; (Rm. 5:15)
- 7.) For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; (1 Cor. 15:21)
- 8.) For there is, one, Yahweh, one, mediator also, between Yahweh and men,—a man—Christ Yahoshua: (1 Ti. 2:5)

The first men, Adam and Eve, children of Yahweh, were brought into existence in the image and likeness of Yahweh.<sup>51</sup> They could have walked in the steps of the Last Adam, by humbling themselves and walking in obedience but they chose rather to disobey Yahweh, which resulted in death to themselves and their children, who are us; “For this

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<sup>51</sup> Lu 3:38 of Enos, of Seth,—of Adam; of Yahweh.

cause,—just as, through one man, sin into the world entered, and through sin, death,—and, so, unto all men death passed through, for that all had sinned” (Rm. 5:12). These sons of Yahweh brought death to their children (human race), which would be a terrible story if this was its end. Is it possible, that Yahweh, who knows all things, would have never created mankind in the first place if He knew their existence ended in death, which is total separation from Him. Yahweh knew beforehand what Adam and Eve would do and the catastrophic effect it would have on the creation and themselves but He also knew of a Second Man, the Last Adam, His only-begotten Son and his heart of service which was able to redeem mankind from Adam’s sin. How did He know him? He knew him as He knew Cyrus,<sup>52</sup> who before he was born was also called to complete a task, which was to rebuild the temple of Jerusalem. John the Immerser is also an example of Yahweh giving a task to an individual before he was born, which was to “prepare the way of Yahweh,—Make smooth, in the waste plain, a highway for our Elohim” (Is. 40:3). This Man, who is similar to Adam and Eve, would be brought supernaturally into existence by Yahweh and Mary but in contrast to Adam and Eve, he would, by his free will, completely obey Yahweh, even to the point of substituting his life to pay the redemptive price for all of Adam and Eve’s children.

This Man, also known as the Son of Man<sup>53</sup> and the Son of Yahweh,<sup>54</sup> existed in Yahweh’s foreknowledge before Genesis 1:1, now brings a purpose for Yahweh to create the heavens and the earth. Without a Second Man, all men would have perished but now a great many men will live with Yahweh age-abidingly because of the obedience and sinlessness of this one Man; “But, not as the fault, so, the decree of favour, for, if, by the fault of the one, the many died, much more, the favour of Yahweh and the free-gift in favour, by the one man Yahoshua Christ, unto the many superabounded...For, just as, through the disobedience of the one man, sinners, the many were constituted, so, also, through the obedience of the one [man], righteous, the many shall be constituted... For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive” (Rm. 5:15, 19, 1 Cor. 15:21-22).

Yahweh’s foreknowledge of the obedience of the Last Adam, the Second Man, His Son, gave a purpose for Yahweh to create our universe, the end result being that men would be redeemed from the consequence of the first Adam’s sin, by the Last Adams’ obedience. This was the plan of the ages which Yahweh made in the anointed Yahoshua our Lord (Eph. 3:11). Christ becomes the purpose of the creation because without his redemptive life, there would be no purpose for the creation, all would have perished and all men would have been without hope, godless in the world. Yahweh’s plan was that Christ would be the

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<sup>52</sup> Isa 45:1 Thus, saith Yahweh, to his Anointed, to Cyrus—Whose right hand I have firmly grasped, To subdue, before him, nations, And, the loins of kings, will I ungird,—To open, before him, the two-leaved doors, And, the gates, shall not be shut:

<sup>53</sup> The phrase ‘Son of Man’ is used 86 times in the New Testament. The word ‘Man,’ used in the phrase, ‘Son of Man,’ is the Greek word, ανθρωπος anthropos *anth’-ro-pos* 1) a human being, whether male or female

<sup>54</sup> The phrase, ‘Son of God (Elohim or Yahweh),’ is used 33 times in the New Testament. The man made phrase ‘God the Son,’ is never used in the scriptures.

“...Firstborn of all creation,— Because, in him, were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through him and for him, have been created, And, he, is before all, and, they all, in him, hold together” (Col. 1:15-17). Why is he before all, and, we all, in him, hold together? Because Yahoshua, “Who, in the form of Yahweh, subsisting, not, a thing to be seized, accounted the being equal with Yahweh [as Adam and Eve did], But, himself, emptied [which Adam and Eve did not], taking, a servant’s form, coming to be, in men’s likeness; And, in fashion, being found, as a man, humbled himself, becoming obedient as far as death, yea, death upon a cross. Wherefore also, Yahweh, uplifted him far on high, and favoured him with the name which is above every name,—In order that, in the name of Yahoshua, every knee might bow—of beings in heaven, and on earth, and underground,—And, every tongue, might openly confess—that Yahoshua Christ is, Lord, unto the glory of Yahweh the Father” (Phi. 2:9-11).

The first and second chapter of the book of Colossians gives us astounding new information about who this Man of Heaven,<sup>55</sup> Christ Yahoshua, is and what impact his life has had on Yahweh’s creation. This revelation of who Christ is and who we are in him, is breath taking. Chapter one verses 15-20 are very difficult to understand and must be understood in light of the rest of Yahweh’s books. This section of scripture can not be interpreted in a contradictory sense to what Yahweh has already revealed. I will attempt a thesis of what I believe it must mean and what it definitely does not mean. It is absolutely imperative that the prepositions used in this section of scriptures be understood and translated correctly, otherwise pandemonium breaks out in the Church, which already has happened, concerning these verses because of incorrect Bible translations. (See Appendix A for Prepositions) These Bible translations translate the text making it agree with the teachings of the Church Fathers rather than with the scriptures say, making them interpretations rather than translations.

For some reason, of which I do not have a clue, the Church Fathers and the present Church leaders wanted Yahoshua to be the creator of all things rather than Yahweh. I believe it has something to do with their man-made doctrine of the trinity. This can be illustrated by the man-made addition of text in certain Bible translations. For example, in the King James Version of the Bible the following errors exist, which are in italics and underlined:

1 Jn. 5:6-8 ¶ This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. *For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.* And there are three that bear witness *in earth*, the Spirit, and the water, and the blood: and these three agree in one.

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<sup>55</sup> 1Co 15:48 As, the man of earth, such, also, the men of earth, and, as, the man of heaven, such, also, the men of heaven;  
1Co 15:49 And, even as we have borne the image of the man of earth, let us also bear the image of the man of heaven.

Eph. 3:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

A different error occurs in Colossians 1:16 when many of the newer Bible translations, mistranslate prepositions in order to conform to the teachings of the Church Fathers, thereby making Yahoshua the Creator rather than Yahweh. The Greek text read, “Who [Christ], is an image of the unseen Yahweh, Firstborn of all creation, Because, in [en] him [Christ], were created all things in the heavens and upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities,—they all, through [dia] him and for [eis] him, have been created.” Some of the Bible translations translate the prepositions incorrectly by saying:

He is the image of the invisible God, the firstborn over all creation. For by [rather than in] him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by [rather than through] him and for him. NIV

He is the image of the invisible God, the firstborn over all creation. For by [rather than in] Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. NKJV

The above two translations, by translating the Greek preposition ‘en’ as ‘by’ instead of ‘in’ have changed the meaning of Yahweh’s revelation. By doing so it makes Christ the Creator, as was also done in Ephesians 3:9 by the KJV, rather than Yahweh, even though it makes the verse contradictory because how could the firstborn of all creation be also the Creator? The Greek preposition ‘en’ denotes being or remaining within, with the primary idea of rest and continuance. The Greek preposition ‘dia’ denotes, when used in the Genitive case, the general sense of through, as though dividing a surface into two by an intersecting line. This section of scripture is definitely not saying that Christ is the Creator because we all know that Yahweh is the Creator,<sup>56</sup> and Yahoshua is the Son of Yahweh, the Son of Man, the Last Adam, the Second Man who would redeem man from the mistake of the first Adam. Yahweh created the creation for Christ, through Christ and in Christ because Christ, the Last Adam, our redeemer, died for us, which is why we are in Christ and we can only approach the Father through Christ because we now live for Christ.

The nation of Israel, Yahweh’s, ‘Firstborn,’ belonged solely to Yahweh; “Hallow to me every firstborn, that which any female first beareth, among the sons of Israel, among men and among beasts,—mine, it is” (Ex. 13:2). Mary and Joseph gave Yahoshua, their firstborn, to Yahweh according to the Law of Moses; “And, when the days of their

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<sup>56</sup> Gen. 1:1, Ps. 148:5, Is. 40:28, 41:20, 42:5, 43:15, 44:24, 45:8, 12; 51:12-16, 65:17, Amos 4:13.

purification, according to the law of Moses, were fulfilled, they took him [Yahoshua] up into Jerusalem, to present *him* unto Yahweh, [the Firstborn of all creation] — according as it is written in the law of Yahweh—Every male that is a firstborn, Holy unto Yahweh, shall be called” (Lk. 2:22-23). The nation of Israel was called Yahweh’s, ‘Firstborn,’ even though other righteous people existed before Jacob, such as Noah, Abraham and Isaac.<sup>57</sup> The phrase, ‘Firstborn of all creation,’ is not necessarily the firstborn child. The firstborn of Isaac was Esau but Yahweh called Israel (Jacob) my firstborn. The firstborn child was Yahweh’s.<sup>58</sup> According to Yahweh, Yahoshua was His only-begotten Son, the Last Adam, even though Adam and Eve, the first Adams, were born or brought into existence directly by Yahweh. The term, ‘only-begotten son,’ is also not necessarily the only-begotten son. Abraham had many children,<sup>59</sup> the first being Ishmael but only Isaac was called his only-begotten son.<sup>60</sup>

Yahoshua, being called, ‘Firstborn of all creation,’ cannot mean he was physically born of Yahweh before Yahweh made the creation. Why? Yahoshua was the seed of David, the root of Jesse,<sup>61</sup> the lion of Judah and Judah, Jesse and David must be born first before Yahoshua could be their seed.<sup>62</sup> Now we know that the phrase, ‘Firstborn of all creation,’ does not mean that Yahoshua is the Creator. Could this phrase mean that in the foreknowledge of Yahweh, Yahoshua is Yahweh’s firstborn because without his accomplishments there would be no creation? This would make Yahoshua, ‘Firstborn of all creation.’ The creation would not exist without him. Being the firstborn also meant that he belonged to Yahweh!

A major theme that is reoccurring in the book of Colossians is the message of the sacred secret of the Christ, Christ being the Head of this new entity and the assembly being his Body.<sup>63</sup> (Christ is the primary name used in the book of Colossians rather than Yahoshua.)<sup>64</sup> The summation of Colossians 1:13 to 2:19 is as follows: Colossians 1:13 begins by stating that Yahweh has rescued us out of the authority of the darkness (the first

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<sup>57</sup> “Then shalt thou say unto Pharaoh,—Thus, saith Yahweh—My son—my firstborn, is Israel” (Ex. 4:22). Ge 27:19 And Jacob said unto his father, I, am Esau thy firstborn, I have made ready, as thou didst bid me. Rise, I pray thee, sit up, and eat thou of my game, To the end thy soul may bless me.

<sup>58</sup> Ex 13:2 Hallow to me every firstborn, that which any female first beareth, among the sons of Israel, among men and among beasts,—mine, it is. Lk. 2:22-23 And, when the days of their purification, according to the law of Moses, were fulfilled, they took him up into Jerusalem, to present *him* unto Yahweh,— according as it is written in the law of Yahweh—Every male that is a firstborn, Holy unto Yahweh, shall be called

<sup>59</sup> Gen. 25:1-4

<sup>60</sup> By faith, Abraham, when tested, offered up Isaac, and, the only-begotten, would he have offered up, who the promises had accepted, (He. 11:17)

<sup>61</sup> Isa 11:10 And there shall come to be, in that day, A root of Jesse, which shall be standing as an ensign of peoples, Unto him, shall nations seek,—And, his resting-place, shall be, glorious.

Ro 15:12 And, again, Isaiah, saith—There shall be the root of Jesse, and he that ariseth to rule nations,—upon, him, shall nations hope.

<sup>62</sup> Jn. 7:42, Rm. 1:3, 2 Ti. 2:8

<sup>63</sup> Col. 1:18, 24, 26, 27; 2:2, 9, 10, 17, 19; 4:3

<sup>64</sup> Christ used 24 times while Yahoshua is used seven times.



Adam's realm), and translated us into the reign<sup>65</sup> of the Son of His love (the Last Adam's realm). Who is this Son of His love? It is Yahoshua, the Anointed One, the Messiah, the Christ. Christ, the Second Man, is in whom we have our redemption from the actions of the first man, the remission of our sins. Christ is the image of the unseen Yahweh. Christ is the Firstborn of all Yahweh's creation. Why is he called the Firstborn of all Yahweh's creation? Yahweh created all things in the heavens and upon the earth in Christ. In Christ, Yahweh created the things seen and the things unseen, this includes thrones, lordships, principalities and authorities. All of the things seen and unseen were created, by Yahweh, through Christ and for Christ. Christ is before all of Yahweh's creation and all of Yahweh's creation, in Christ, holds together (sunistao).<sup>66</sup> Sunistao means, "to place together, to set in the same place, to bring or band together." Christ is the Head of the Body, the great sacred secret. Christ is the beginning. Christ is the Firstborn from among the dead. (The First Adam brought death while the Last Adam was the Firstborn from among all those who have died, never to die again.) Why? In order that Christ might become pre-eminent in all things. Why? Because in Christ was all the fullness (Yahweh) well pleased to dwell; "how that, Yahweh, was in Christ, reconciling, a world, unto himself" (2 Cor. 5:19). Through Christ, Yahweh reconciled all things unto himself, making peace through the blood of Christ's cross. Christ has fully reconciled us, to Yahweh, in his body of flesh through means of his death. Why? To present us holy and blameless and unaccusable before Him; "Because, through [dia] him, we have our introduction—we both—in one spirit, unto the Father" (Eph. 2:18). Yahweh has now been pleased to make known the glorious wealth of His sacred secret, which is Christ in us, the hope of the glory.

Why was Paul teaching us these truths? In order that he could present every man teleios (complete) in Christ; in order that our hearts may be encouraged, being knit together in love, even unto all the riches of the full assurance of our understanding, unto a personal knowledge of the sacred secret of Yahweh, which is the Christ: In Christ, are all the treasures of wisdom and knowledge hidden away. In Christ, dwelleth all the fullness of Yahweh's nature, bodily, And we are, in Christ, filled full. Christ is the head, the ruler of all principality and authority. In Christ we have been circumcised. In Christ we have been buried together with him. In Christ we have been raised together, brought to life by Yahweh together with him. Christ is the Head, from which all the Body, through means of its joints and uniting bands receiving supply and connecting itself together, grows with the growth of Yahweh.

This Man, Christ Yahoshua, who was the Firstborn of all creation, the Firstborn from among the dead, the only-begotten Son of Yahweh, who rightly sits at the right hand of Yahweh because of his total obedience and knowledge surpassing love is our Lord,

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<sup>65</sup> The Greek word is *basileia*, which means royal power, kingship, dominion, rule. This word is also used in Rev. 17:18; And, the woman whom thou sawest, is the great city, which hath sovereignty [*basileria*] over the kings of the earth.

<sup>66</sup> 4921 sunistaw sunistao *soon-is-tah'-o*

Brother and soon to be King. His position was not given to him but earned. This is why every created thing which was in heaven, and upon the earth, and under the earth, and upon the sea, and, all the things in them, are heard, saying—Unto Yahweh that sits upon the throne, and unto Christ Yahoshua, be the blessing, and the honor, and the glory, and the dominion, unto the ages of ages (Rev. 5:13)!

## Decoding the Gospel of John

Our Heavenly Father thinks very highly of us, so much so that some of his writings are written in code. These writings are for those who will humbly put forth the time and the energy to unlock his divine messages; for those who will bow their knees to the Father, asking him to open their eyes and heart to these hidden truths; for those who do not seek to please men or to be exalted by men but rather they seek to know him with a knowledge that he alone can give in order that they may be filled unto all the fullness of Yahweh. As a whole, the truths in the Gospels of Matthew, Mark and Luke are not in code but rather these books present truths that all can eat and digest; a deciphering code book is not necessary for these books. In contrast, the Gospel of John does not begin with lineage or with John the Immerser or with a prologue but with, a puzzle; “Originally, was, the Word, and, the Word, was, with Yahweh; and, the Word, was, Yahweh.” This first statement is our introduction into an appearingly, surreal book<sup>67</sup> that if you do not have the code you will get lost. This article will cover John 1:1 to 1:18, a section of scripture that has, over the centuries, produced countless misconceptions because the travelers did not have or did not seek the code book which unlocks these scriptures.

The Pharisee, Nicodemus, a teacher of the Jews was a traveler and a guide to those who were lost. He, believing that he was on the right road was actually lost on his pilgrimage to Yahweh. The code book, which was in his possession, was not being used but rather he used maps produced by men, which is why he and those that were following him were lost. Yahoshua said unto Nicodemus, “...Except one be born from above, he cannot see the kingdom of Yahweh” (Jn. 3:3). Nicodemus answered, “How, can a man be born, when he is, old?” Yahoshua said, “...Art, thou, the teacher of Israel, and, these things, knowest not” (Jn. 3:10)? Nicodemus believed that he could see but his encounter with Yahoshua revealed to him that he was actually blind. Yahoshua could have spoken the truths clearly to Nicodemus but he rather was instructed by his Father to speak to him in code.<sup>68</sup> Did Yahoshua explain his words to Nicodemus? No! Nicodemus probably walked away from Yahoshua more confused than when he came. Where did he go? Back to his friends who were Pharisees; the blind who were leading the blind. He chose them over following

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<sup>67</sup> Yahoshua, therefore, said unto them—Verily, verily, I say unto you—Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life within yourselves (Jn. 6:53); No one, hath seen, Yahweh, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted *him* (Jn. 1:18).

<sup>68</sup> Joh 12:49 Because, I, out of myself, spake not, but, the Father who sent me, hath, himself, given me commandment, what I should say, and what I should speak.

Yahoshua because he would be excommunicated from the Synagogue.<sup>69</sup> This is a choice that we all must make. To have our eyes opened up to the hidden truths, we must come on bended knees to our Father and to our Lord asking them to open our understanding. Our Lord will then say, "...Unto you, hath it been given, to get to know the sacred secrets of the kingdom of Yahweh; but, unto the rest, in parables,—in order that, seeing, they may not see, and, hearing, they may not understand" (Lk. 8:10).

Why did Nicodemus and Saul, who was later called Paul, not understand Yahoshua? They were not immersed in the code book, which is the Word of Yahweh. They chose rather to immerse themselves in the teachings of men in order that they would be received of religious men. They believed they knew the Word of Yahweh but when the Word of Yahweh came in the flesh and spoke to them, they rejected it. The Word of Yahweh is not necessarily what the Church teaches but rather it is the Hebrew, Aramaic and Greek text that came from the mouth of Yahweh through the prophets. The only English translation of the Hebrew and Greek text, which I have seen to date, that could be called the next best thing to the Word of Yahweh is the Rotherham's Emphasized Bible. It was not translated to please religious men as other versions have done. An example of what I am speaking of is illustrated in the translation of John 1:2:

*(Versions of an Older Generation)*

The same, was originally, with God. (Rotherham)

The same was in the beginning with God. (ASV)

The same was in the beginning with God. (KJV)

*(Versions of a New Generation)*

He was in the beginning with God. (NKJV)

He existed in the beginning with God. (NLT)

He was in the beginning with God. (ESV)

He was present originally with God. (Amp)

in readiness for God from day one. (Message)

The pronoun 'He' is not in the Greek text. The Amplified Bible takes the liberty of inserting, 'Christ,' in John 1:1; "In the beginning <before all time> was the Word (Christ), and the Word was with God, and the Word was God Himself." These translators no longer submit themselves to the Hebrew and Greek text, but rather propagate false doctrines by their incorrect translations. Submission to the whole Word of Yahweh (the code book) is absolutely imperative when attempting to unlock the codes of the Gospel of John. The Gospel of John is not the first book in the word of Yahweh, as many has held it to be; it does not require all other books to be reconciled to it but on the contrary, it must be

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<sup>69</sup> Joh 12:42 Nevertheless, however, even from among the rulers, many believed on him; but, because of the Pharisees, they were not confessing him, lest, excommunicants from the synagogue, they should be made;

reconciled to the other sixty-five books. (For more information on the Gospel of John, read the article, “The Gospel of John is an Enigma.”)

## Hebrew & Greek Grammar

### Personification

Personification means “represented, spoken of, or figured as a person.”<sup>70</sup> Personification is a figure of speech<sup>71</sup> in which human characteristics are attributed to an abstract quality, animal, or inanimate object. Yahweh has personified many of his words, such as death, wisdom, the ground, love, the earth and the word of Yahweh, to name just a few:

That death, Hath come up through our windows...(Jer. 9:21)  
Say to wisdom, "You *are* my sister,"... (Prov. 7:4)  
...the ground, which hath opened her mouth...(Gen. 4:11)  
Love... seeketh not her own things...(I Cor. 13:4-5)  
And the earth helped the woman, and the earth opened her mouth...(Rev. 12:16)  
And the word of Yahweh came unto Jeremiah, saying...(Jer. 33:23)

To illustrate the point of personification, you may replace the words underlined above with a proper name, such as Sally, and the continuity of the sentence is not broken:

That Sally, Hath come up through our windows...(Jer. 9:21)  
Say to Sally, "You *are* my sister,"... (Prov. 7:4)  
...Sally, which hath opened her mouth...(Gen. 4:11)  
Sally... seeketh not her own things...(I Cor. 13:4-5)  
And Sally helped the woman, and Sally opened her mouth...(Rev. 12:16)  
And the Sally came unto Jeremiah, saying...(Jer. 33:23)

Yahweh, in many cases, has personified the phrase, ‘the word of Yahweh.’<sup>72</sup> When Yahweh personifies, ‘the word of Yahweh,’ it appears that ‘the word of Yahweh’ is a person that has power and an existence apart from Yahweh as is illustrated in 1 Sa. 15:10-11: “Then came the word of Yahweh unto Samuel, saying—I am grieved that I made Saul to be king...” The word of Yahweh came, which is motion and spoke, which is speech, to Samuel and said that ‘I (as a person) am grieved (a human emotion).’ The personification of this verse paints a beautiful picture of Yahweh contacting his prophet Samuel.

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<sup>70</sup> OED

<sup>71</sup> Pros’ -o-po-poe’ -i-a; or, Personification Things represented as persons.

1. The members of the human body (#Ge 48:14). (#Ps 35:10).
2. Animals (#Ge 9:5). (#Job 12:7).
3. The products of the earth (#Na 1:4).
4. Inanimate things (#Ge 4:10).
5. Kingdoms, countries, and states (#Ps 45:12).
6. Human actions, etc., attributed to things, etc. (#Ge 18:20). (#Ps 85:10).

<sup>72</sup> Gen. 15:4, Ex. 9:20, 1 Sa. 15:10, 2 Sa. 24:11, 1 Kg. 19:9, 2 Kg. 3:12, Is. 38:4, Jer. 34:12, Ez. 7:1, Am. 8:12, Zep. 2:5, Zec. 9:1

Personification instructs us that ‘the word of Yahweh,’ is not a being or deity working for Yahweh as a messenger; neither is the ground a female that can open up her mouth.

## Gender

There are three genders in Greek: *masculine*, *feminine*, and *neuter*. All nouns have a specific gender, but contrary to the English language, even things (including concrete objects and abstract ideas) can be masculine, feminine, or neuter, and there is no way to predict the gender from the semantics of the noun — a point that causes a lot of frustration to learners of Greek. For example, the wall is masculine, the door feminine, and the floor neuter. Native speakers of English typically make a strong association between the concepts masculine ↔ man and between feminine ↔ woman. Native speakers of Greek learn to associate the gender as something inherent to each specific noun, adjective, article, etc., and do not make such a strong association. So, we say that English has “natural gender”, whereas Greek has “formal gender”. (Many other Indo-European languages, such as French, German, Italian, Portuguese, Russian, Spanish, etc., also have formal gender.)

A noun is a word used to name a person, animal, place, thing, and abstract idea. A pronoun, such as he, she or it is a substitute for a noun. If a noun is masculine then the pronoun must also be masculine. The Greek word, ‘logos,’ which is translated, ‘word,’ in John 1:1 is a noun that is used 330 times in the New Testament and its gender is always masculine. Logos is not a person but a thing or abstract idea, which would make its gender neuter in the English language; the pronoun, in English, would be, ‘it.’ Since logos’s gender is masculine in Greek, all pronouns associated with the usage of logos must also be masculine (he, him) even though the pronoun ‘he’ does not refer to a person but rather to a masculine noun, which may be a concrete object or abstract idea.

This rule will be demonstrated in Revelations 12:16; “And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.” The Greek word translated earth is ‘ge,’ whose gender is feminine. The pronoun used for the earth (ge) must also be feminine, which is ‘her.’ The Greek word that is translated ‘her’ is ‘autos,’ which is feminine in this verse.<sup>73</sup> The KJV and Rheims Bible translations translate the gender correctly but the newer translations change the gender from feminine to neuter.<sup>74</sup> These newer translations can not be trusted in translating the Hebrew and Greek language accurately. Bible translations and teachers of the Bible should be instructing people on how the gender of the Hebrew and Greek language differ from the English language. Another example of translations changing the gender of pronouns is displayed in John 14:17; “The spirit of truth,—which, the world, cannot receive, because it

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<sup>73</sup> αὐτῆς, pronoun personal genitive feminine singular

<sup>74</sup> KJV & Rheims And the earth helped the woman, and the earth opened her mouth...

NKJV But the earth helped the woman, and the earth opened its mouth...

NIV But the earth helped the woman by opening its mouth...

ESV But the earth came to the help of the woman, and the earth opened its mouth...

beholdeth it [autos]<sup>75</sup> not, nor getteth to know it [autos]. But, ye, are getting to know it [autos]; because, with you, it abideth, and, in you, it is.” The Greek word translated ‘spirit,’ is ‘pneuma,’ whose gender is neuter. The gender of the pronoun, ‘autos,’ in all three of its usages in this verse are neuter and not masculine, as the other translators have translated it. The translators, by changing the gender of the pronoun from neuter to masculine have falsely taught their English readers that, ‘spirit,’ in this verse, is a he, a person. English readers are ignorant concerning gender usage in other languages thereby believing, “masculine ↔ man and feminine ↔ woman.”

The lesson to be learned is that a neuter pronoun, ‘it,’ in the Greek, may be a person as in the case of Matthew 2:11; “And, taking a child (paidion (neuter)), he set it (autos)<sup>76</sup> in the midst of them;” the masculine pronoun, ‘he,’ in the Greek, may be a thing or abstract idea as in the case of John 1:1-3; “Originally, was, the word (logos (masculine))...All things, through him (autos),<sup>77</sup> came into existence...” and the feminine pronoun, ‘she,’ in the Greek, may also be a thing or abstract idea as in 1 Cor. 13:4-5; “Love (agape (feminine))... seeketh not her (heautou)<sup>78</sup> own things...” I have presented some additional example of personification and gender usage in the Hebrew and Greek text to illustrate these truths:

Wisdom (חֵכֶמָה (feminine)), in the open place, soundeth forth, in the broadways, she raiseth her (קוֹלֶיהָ)<sup>79</sup> voice; (Pr. 1:20)

Now, therefore, accursed, art thou,—from the ground (מִן־הָאֲדָמָה (feminine)), which hath opened her (פִּצְתָּהּ)<sup>80</sup> mouth, to receive the shed–blood of thy brother at thy hand. (Gen. 4:11)

And the earth (γῆ (feminine)) helped the woman, and the earth opened her (αὐτῆς)<sup>81</sup> mouth, and swallowed up the river which the dragon cast out of his mouth. (Rev. 12:16)

Love (ἀγάπη (feminine)) ... Acteth not unbecomingly, seeketh not her (ἑαυτῆς)<sup>82</sup> own things, is not easily provoked, imputeth not that which is base, (1 Cor. 13:4-5)

The Father and Son relationship is the foundation upon which the Gospel of John is built. Yahoshua is not Yahweh but rather he is the image of Yahweh. Yahweh has a throne as

<sup>75</sup> αὐτό pronoun personal accusative neuter

<sup>76</sup> αὐτό pronoun personal genitive neuter

<sup>77</sup> αὐτοῦ pronoun personal genitive masculine

<sup>78</sup> ἑαυτῆς, pronoun reflexive genitive feminine

<sup>79</sup> noun common masculine singular construct suffix 3rd person feminine singular

<sup>80</sup> verb qal perfect 3rd person feminine

<sup>81</sup> pronoun personal genitive feminine

<sup>82</sup> pronoun reflexive genitive feminine

does Yahoshua.<sup>83</sup> Yahweh is known as the, ‘Rock,’ in the Old Testament, while his Son becomes the ‘Rock,’ in the New Testament.<sup>84</sup> Yahweh was the ‘Way,’ in the Old Testament, while Yahoshua becomes the ‘Way’ in the New Testament.<sup>85</sup> Yahweh is also ‘the word of Yahweh,’ while the Son, after his birth, takes on his Father’s nature by becoming, ‘the word of Yahweh in the flesh.’ Before the birth of his Son, Yahweh spoke his word to the people by the prophets but after the birth of his Son, Yahweh spoke his word to the people through his Son.<sup>86</sup> His Son, the ascended Christ, as the word of Yahweh, then spoke the words of his Father (The Seven Church Epistles) to the Apostle Paul.<sup>87</sup> 1 Corinthians 15:27-28 unveils this Father and Son relationship. Yahweh put, all things, in subjection under Yahoshua’s feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except Yahweh who did put into subjection, unto Yahoshua, the all things— But whensoever have been put into subjection, unto Yahoshua, the all things (the last enemy death, vs. 26, Rev. 20:14), then, Yahoshua himself, shall be put in subjection unto Yahweh who put in subjection, unto Yahoshua, the all things,—that, Yahweh, may be, all things in all (1 Cor. 15:27-28).

## The Word

We will begin our study by examining a foundational pillar of the Gospel of John, which is ‘the word of Yahweh.’ The term, ‘the word,’ was used three times in John 1:1. The Greek word translated into English as, ‘word,’ is ‘logos,’ which is a translation of the Hebrew word, ‘dabar.’<sup>88</sup> To understand what ‘the word’ is referring to we must go to the Old Testament and study *dabar*.

“In any language the words which represent the basic verb for speaking and the noun for ‘word’ cannot but be of supreme importance. The verb *dabar* and the noun *dabar* have these important spots in the Hebrew Bible...These two words occur more than 2500 times in the Old Testament, the noun more than 1400 times and the verb more than 1100... A most important declaration, which is reiterated over and over again (about 400 times), in the Old Testament use of *dabar*, is that Yahweh ‘spoke.’ The Pentateuch is loaded with such statements such as ‘Yahweh said,’ ‘Yahweh promised’ and ‘Yahweh commanded,’ all translations of *dabar*. Yahweh’s spokesmen are often challenged as Moses was challenged by Miriam and Aaron saying, ‘Hath Yahweh indeed spoken only by Moses’ (Nu. 12:2)? But Yahweh always supports his word and his spokesman...The phrase, ‘the

<sup>83</sup> Re 3:21 He that overcometh, I will give, unto him, to take his seat with me in my throne, as, I also, overcame, and took my seat with my Father in his throne.

<sup>84</sup> Ps 18:46 Yahweh liveth and, blessed, be my **Rock**, yea, exalted, be the God of my salvation: 1Co 10:4 And, all, drank, the same spiritual drink,—for they continued to drink of the spiritual rock that followed them, and, the rock, was the Christ:—

<sup>85</sup> Ps 86:11 Point out to me, O Yahweh, thy way, I will walk steadfastly in thy truth, My heart will rejoice to revere thy Name. Joh 14:6 Yahoshua saith unto him—I, am the way, and the truth, and the life: No one, cometh unto the Father, but through me.

<sup>86</sup> Whereas, in many parts and in many ways of old, Yahweh spake unto the fathers, in the prophets, At the end of these days, He hath spoken unto us in his Son...(Heb. 1:1-2).

<sup>87</sup> For I make known unto you, brethren, as to the glad-message which was announced by me, that it is not after man; For neither, from man, did I accept it, nor was taught *it*, —but through a revealing of Yahoshua Christ. (Gal. 1:11-12)

<sup>88</sup> 1Ki 12:22 Then came the word [*dabar*] of Elohim unto Shemaiah, the man of Elohim, saying:

Re 19:13 and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word [*logos*] of Elohim.

word of Yahweh' occurs 242 times... In addition, the word of Yahweh is personified in such passages as: 'A word, hath My Lord sent unto Jacob,—And it shall alight on Israel (Is. 9:8); 'He sendeth his word, and healeth them, and delivereth them from their graves (Ps. 107:20); 'Who sendeth his utterance to the earth, How swiftly, runneth his word (Ps. 147:15); "The word, which came upon Jeremiah, concerning all the people of Judah..." (Jer. 25:1); "But, near unto thee, is the word, exceedingly,—in thy mouth and in thy heart, that thou mayest do it" (Deu. 30:14). Admittedly, because of the figure it appears as if the word of Yahweh had a divine existence apart from Yahweh, but Gerleman rightly calls into question the almost universal interpretation that sees the word in these passages as a Hypostasis,<sup>89</sup> a kind of mythologizing. Gerleman suggests that this usage is nothing more than the normal tendency to enliven and personify abstractions. Thus human emotions and attributes are also treated as having an independent existence. For example Psalm 85:11 states, "Faithfulness, out of the earth, doth spring forth, And, righteousness, out of the heavens, hath looked down;" Psalms 107:42 states, "The upright seeth and is glad, And, all perverseness, hath closed her mouth;" "Say unto wisdom, My sister, thou! and, an acquaintance, call thou, understanding" (Pr. 7:4); "Wisdom, hath builded her house, hath hewn out her seven pillars."<sup>90</sup>

The word of Yahweh is known as Yahweh as is illustrated in Jeremiah 1:11-12; "Moreover the word of Yahweh came unto me, saying, What canst thou see, Jeremiah? And I said, A twig of an almond-tree, can I see. Then said Yahweh unto me—Thou hast rightly seen..." In this verse, it first said 'the word of Yahweh said' and then later in the verse it said, 'then said Yahweh,' making 'the word of Yahweh' equal to 'Yahweh.' The phrase, 'the word,' can be treated as an ellipsis. An ellipsis is a figure of speech whereby a gap is purposely left in a sentence through the omission of some word or words. When we see the phrase, 'the word,' we should ask ourselves, 'Whose word?' The word we are speaking of is the word of Yahweh; 'of Yahweh' being the ellipsis. The parable concerning the seed and the sower uses the phrase, 'the word,' which we could then add 'of Yahweh;' "The sower, soweth the word (of Yahweh)" (Mk. 4:14). Another example is Mark 2:1-2 which states, "And, entering again into Capernaum, after some days, it was heard say—He is in a house; and many were gathered together, so that no longer was there room even in the approaches to the door,—and he began speaking unto them the word (of Yahweh)."

The Gospel of John is filled with the phrase, 'the word.' Logos is used forty times in this Gospel and as noted earlier, its gender is always masculine. When Yahoshua says, 'my word,' he is actually meaning, the word of Yahweh, as is illustrated in John 14:24; "He that loveth me not, doth not keep, my word; —and, the word which ye hear, is not mine, but, the Father's who sent me." He also said in John 12:50, "...The things, therefore, which I speak, just as the Father hath told me, so, I speak." This truth is very important in our understanding of our study. Yahweh is the source of all things, including 'the word,'

<sup>89</sup> *Metaph.* That which subsists, or underlies anything; substance: OED

<sup>90</sup> TWOT



while Yahoshua relayed, from the Father, ‘the word’ to mankind. This same truth is also revealed in John 14:10; “Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works.” Yahoshua was not Yahweh but Yahweh was in Yahoshua; the word of Yahweh was in Yahoshua.

The ‘word’ or ‘logos’ is used throughout this Gospel as coming from Yahweh through Yahoshua as is exhibited below. In chapter eight, Yahoshua says, “...my word, findeth no place in you...because ye cannot hear my word...If anyone shall keep, my word...I know him, and, his word, am I keeping” (31, 37, 43, 51, 52). In chapter fifteen, Yahoshua said, “Already, ye, are, pure, because of the word which I have spoken unto you...Remember the word...the word which, in their law” (3, 20, 25). In chapter seventeen, Yahoshua told his Father, “thy word, have they kept...I, have given them thy word...Thine own word, is, truth” (6, 14, 17). The words spoken through out the Gospel of John were not Yahoshua’s words but they were the words of his Father, Yahweh, as Hebrew’s 1:1-2 also states; “Whereas, in many parts and in many ways of old, Yahweh spake unto the fathers, in the prophets, At the end of these days, He hath spoken unto us in his Son...” The Gospel of John is a record of Yahweh sending his word, which is life and light to Israel through his only-begotten Son. Yahoshua, through his complete obedience, became an exact representation of Yahweh’s very being, being an eradiated brightness of his glory;<sup>91</sup> being the image of the unseen Yahweh.<sup>92</sup>

John 1:1-18, from beginning to end proclaims ‘the word of Yahweh,’ which is spoken of in two ways. It begins with the word of Yahweh as spoken by Yahweh, as being Yahweh, which brought the heavens and earth into existence as stated again in Psalms 33:6-9; “By the word [dabar] of Yahweh, the heavens were made, and, by the spirit [ruah] of his mouth, all their host: Who gathered as into a skin-bottle the waters of the sea, Delivering, into treasuries, the roaring deeps. Let all the earth, stand in awe of Yahweh, Of him, be in dread, all ye inhabitants of the world; For, he, spake, and it was, He, commanded, and it stood forth” (Ps. 33:6-9). Yahweh, by his mouth and by his word, created all things. The prophet John, who was sent by Yahweh, came to proclaim a message, to Israel, the coming ‘word of Yahweh’ which would be in the flesh, Yahoshua Christ. Yahoshua Christ, ‘the word of Yahweh in the flesh,’ came to interpret and make known his Father to the world.<sup>93</sup> Why is the Only-begotten Son of Yahweh, called the word of Yahweh?<sup>94</sup> He humbled himself to speak only the words his Father gave him and do only what his Father told him,

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<sup>91</sup> Who, being an eradiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: (Heb. 1:3)

<sup>92</sup> Who, is an image of the unseen God, Firstborn of all creation,— (Col. 1:15, 2 Cor. 4:4)

<sup>93</sup> Jn. 17:26, 1:18

<sup>94</sup> Re 19:13 and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word of Yahweh.

making him the exact representation of his Father.<sup>95</sup> Yahweh foretold the coming of the ‘word of Yahweh’ in the flesh in Deuteronomy 18:18; “A prophet, will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words [dabar] in his mouth, so shall he speak unto them whatsoever I shall command him;” “At the end of these days, He hath spoken unto us in his Son...” (Heb. 1:2).

We encounter problems with this section of scripture because: we have isolated this book from the rest of scripture; when we see ‘the Word,’ we are not thinking of ‘the word of Yahweh; we have not been instructed in the ways Yahweh personifies; we have not been instructed in the Greek and Hebrew gender of nouns and pronouns and centuries of the man-made teaching of the doctrine of the Trinity has influenced our way of thinking. The best way to understand John 1:1-18 is to replace the pronouns with the nouns they have replaced. Also we will supply the phrase, ‘the word of Yahweh,’ for ‘the word.’ I have also combined the two sections on John the Immerser into one piece, making it easier to read and understand.

## **John 1:1-18**

### **The Word of Yahweh is Yahweh (1-2)**

“Originally, was, the word of Yahweh, and, the word of Yahweh, was, with Yahweh; and, the word of Yahweh, was, Yahweh. The same, was originally, with Yahweh.

### **The Word of Yahweh (Yahweh) brought Life into existence (3-5)**

All things, through the word of Yahweh, came into existence,<sup>96</sup> and, without the word of Yahweh, came into existence, not even one thing: that which hath come into existence, in the word of Yahweh, was, life,<sup>97</sup> and, the life, was, the light<sup>98</sup> of men. And, the light, in the darkness, shineth; and, the darkness, thereof, laid not hold.

### **John bears witness to the light, the coming Word of Yahweh, who will be the Christ (6-8, 15)**

Became [ginomai ]<sup>99</sup> man, sent from Yahweh, whose name was, John: John, came, for a witness, That John might bear witness, concerning the light, that, all, might believe, through John. John, was not the light,—but, that John might bear witness concerning the light...John beareth witness concerning the word of Yahweh, and hath cried aloud,

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<sup>95</sup> Who, being an eradiated brightness of his glory, and an exact representation of his very being, also bearing up all things by the utterance of his power, purification of sins, having achieved, sat down on the right hand of the majesty in high places: (Heb. 1:3)

<sup>96</sup> Genesis 1, “And Elohim said;” Ps 33:6 By the word of Yahweh, the heavens were made, and, by the spirit of his mouth, all their host: Heb 11:3 By faith, we understand the ages to have been fitted together, by declaration of Yahweh,—to the end that, not out of things appearing, should that which is seen, have come into existence;

<sup>97</sup> Ps 119:50 This, is my comfort in mine affliction, that, thy word, hath given me life. Deu. 8:3 not on bread alone, shall the son of earth live, but, on whatsoever cometh from the bidding of Yahweh, shall the son of earth live.

<sup>98</sup> Ps 119:105 A lamp to my feet, is thy word, and a light to my path.

<sup>99</sup> 1096 ginomai ginomai *ghin'-om-aheto* become, i.e. to come into existence, begin to be, receive being

saying—the same, was John that said—the word of Yahweh who, after John, was coming, before John, hath advanced; because, John’s Chief, was the word of Yahweh.

### **The Word of Yahweh, in the person of Christ, to become flesh (9-13)**

the word of Yahweh, was—The real light that enlighteneth every man—Coming into the world. In the world, the word of Yahweh was, and, the world, through the word of Yahweh, came into existence, and, the world, knew the word of Yahweh not. Into the word of Yahweh’s own possessions, the word of Yahweh came, and, the word of Yahweh’s own people, received the work of Yahweh not home. But, as many as did receive the word of Yahweh, the word of Yahweh gave, unto them, authority, children of Yahweh, to become,—unto them who were believing on the word of Yahweh’s name: Who—not of bloods, nor of the will of the flesh, nor of the will of man, but—of Yahweh, were born.

### **The word of Yahweh, in the person of Christ, became flesh (14, 16-18)**

And, the word of Yahweh, became [ginomai], flesh, and pitched the word of Yahweh’s tent among us, and we gazed upon the word of Yahweh’s glory,—a glory, as an Only-begotten from the word of Yahweh’s Father. Full of favour and truth...Because, out of the word of Yahweh’s fulness, the worshippers of Yahweh all, received, even favour over against favour. Because, the law, through Moses, was given, favour and truth, through Yahoshua Christ, came into existence [ginomai]. No one, hath seen, Yahweh, at any time: An Only Begotten Elohim, The One existing within the bosom of the Father, the word of Yahweh, hath interpreted *him*.

‘The word of Yahweh’ can also be presented in another perspective. The words of Yahweh have creative powers. What Yahweh speaks comes to pass. Yahweh spoke, ‘Light Be. And Light Was.’ He spoke matter into existence. When Yahweh spoke, which is the word of Yahweh, Adam and Eve became flesh or in other words, Adam and Eve did not exist until Yahweh’s words or the word of Yahweh created them. John 1:14 states, “...the word of Yahweh became flesh...” which could also mean that Yahoshua did not exist until Yahweh spoke the sperm, which would unite with the egg of Mary, into existence; the word of Yahweh, which he spoke, became flesh; the creative ability of his words began his Son’s life. This ability was demonstrated by Yahoshua when his words raised Lazarus from the dead or when his words stopped the winds or when his words killed a tree. After Yahoshua’s words killed the tree, he instructed his disciples, “...Whosoever shall say unto this mountain, Be lifted up, and cast into the sea, and shall not doubt in his heart but shall believe that, what he speaketh, cometh to pass, it shall be his” (Mk. 11:23). The statement, ‘the word of Yahweh became flesh,’ in John 1:14, could mean that Yahoshua, as the word of Yahweh, became flesh or it could mean that Yahweh’s spoken word produced the sperm that united with the egg of Mary resulting in his spoken word creating matter that brought Yahoshua into existence.

The Gospel of John is not a difficult book if you use the code book (The whole Word of Yahweh) to decipher it; if you learn a little about the Hebrew and Greek language and if you subjugate the teachings of men to the Hebrew and Greek scriptures. The Gospel of John is a jewel among other jewels in our Father's crown, which is his Word. What a day it was when Yahweh presented his Son to mankind. What a compliment it was for Yahoshua when his Father, who was the word of Yahweh, called him, 'The Word of Yahweh,' 'the Rock,' and 'the Way.'<sup>100</sup> These titles, which the Father also possesses, were not given to Yahoshua but rather he earned them because of his complete submission and obedience to his Father's will; by his overcoming, he earned a throne, to be seated with his Father.<sup>101</sup> Yahweh, through his word, brought his Son into existence who then took on his Father's mantle, thus becoming 'The Word of Yahweh.'

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<sup>100</sup> "And I saw heaven, set open, and lo! a white horse, and, he that was sitting thereon, Faithful, and True; and, in righteousness, doth he judge and make war; and, his eyes, are a flame of fire, and, upon his head, are many diadems, having, a name, written, which, no one, knoweth, but himself, and arrayed with a mantle sprinkled with blood, and his name hath been called—The Word of Yahweh. And, the armies which were in heaven, were following him, upon white horses, clothed with fine linen, white, pure; and, out of his mouth, is going forth a sharp sword, that, therewith, he may smite the nations,—and, he, shall shepherd them with a sceptre of iron, and, he, treadeth the wine-press of the wrath of the anger of Yahweh the Almighty. And he hath, upon his mantle and upon his thigh, a name, written—King of kings, and Lord of lords" (Rev. 19:11-16).

<sup>101</sup> Re 3:21 He that overcometh, I will give, unto him, to take his seat with me in my throne, as, I also, overcame, and took my seat with my Father in his throne.

# Appendix A

PSALM 104.

<sup>1</sup> Bless, O my soul, Yahweh,—  
Yahweh, my God, thou art exceedingly' great,  
<With honour and majesty> hast thou clothed  
thyself,  
<sup>2</sup> Putting on light, as a robe,  
Stretching out the heavens, as a curtain;  
<sup>3</sup> Building,<sup>a</sup> in the waters, his upper chambers,—  
Who maketh clouds his chariot,  
Who passeth along on the wings of the wind;  
<sup>4</sup> Making His messengers, winds,  
His attendants, a flaming fire;  
<sup>5</sup> He hath fixed the earth on its foundations,  
It is not to be shaken, to times age-abiding and  
beyond.  
<sup>6</sup> <With the resounding deep—as a garment>  
hast thou covered it,  
<Above the mountains> stand the waters;  
<sup>7</sup> <At thy rebuke> they flee,  
<At the voice of thy thunder> they hurry  
away;  
<sup>8</sup> Mountains rise', Valleys sink'  
Unto the place which thou hast fixed for them;  
<sup>9</sup> <Bounds> hast thou set, which they are not  
to pass over,  
They are not to return to cover the earth.  
<sup>10</sup> Who hast sent forth springs, through the  
torrent-beds,  
<Between the mountains> they flow along;  
<sup>11</sup> They give drink, to every wild beast of the  
field,  
The wild asses do break' their thirst.  
<sup>12</sup> <Over them> the bird of the heavens settleth  
down,  
<From amidst the foliage> they utter a  
voice.  
<sup>13</sup> Who watereth the mountains out of his upper  
chambers,  
<Out of the fruit of thy works> thou satisfiest  
the earth.  
<sup>14</sup> Who causeth the grass to shoot forth for the  
cattle,  
And the herb, for the service of man,  
That he may bring forth food out of the  
earth;  
<sup>15</sup> And ||wine|| may rejoice the heart of man,  
Making radiant his well-nourished face,—  
And ||food|| may <the heart of man> sustain.  
<sup>16</sup> Satisfied' are  
The trees of Yahweh,  
The cedars of Lebanon, which he hath planted;  
<sup>17</sup> Where the birds build their nests,  
||The stork|| <in the fir-trees> hath her house;  
<sup>18</sup> The high mountains|| are for the chamois,  
||The crags|| are a refuge for the conies.<sup>b</sup>  
<sup>19</sup> He hath made the moon' for seasons,<sup>c</sup>  
And ||the sun|| knoweth his place for entering  
in.

<sup>a</sup> *ML*: "joining."  
<sup>b</sup> *Cp.* Lev. xi. 5, n.

<sup>c</sup> "Most likely *sacred seasons*"—*O.G.* 417<sup>b</sup>, 437<sup>a</sup>.

<sup>20</sup> Thou causeth darkness, and it becometh  
night,  
<Therein> creepeth forth  
Every wild beast of the forest;  
<sup>21</sup> ||The young lions|| roaring for prey,  
And seeking, from GOD, their food.  
<sup>22</sup> The sun ariseth, they withdraw themselves,  
And <in their lairs> lay them down.  
<sup>23</sup> Man' goeth forth to his work'  
And to his labour, until evening.  
<sup>24</sup> How thy works abound', O Yahweh!  
<All of them—in wisdom> hast thou made,  
The earth is full' of thy possession:—<sup>a</sup>  
<sup>25</sup> ||This sea here|| is great and broad on both  
hands,—  
Wherein are creeping things, even without'  
number,  
Living things, small with great;  
<sup>26</sup> ||There|| |ships| sail along,  
This sea-monster,<sup>b</sup> thou hast formed<sup>c</sup> to sport  
therein;  
<sup>27</sup> ||All of them|| <for thee> do wait,  
That thou mayest give them their food in its  
season;  
<sup>28</sup> Thou givest unto them, they gather,<sup>d</sup>  
Thou openest thy hand, they are satisfied  
with good.  
<sup>29</sup> Thou hidest thy face, they are dismayed,<sup>e</sup>  
Thou withdrawest their spirit,  
They cease to breathe,  
And <unto their own dust> do they return:  
<sup>30</sup> Thou sendest forth thy spirit, they are  
created,  
And thou renewest the face of the ground.  
<sup>31</sup> Be thy glory, O Yahweh, to times age-  
abiding,  
Let Yahweh rejoice in his own works:<sup>f</sup>  
<sup>32</sup> Who looketh at the earth, and it trembleth,  
He toucheth the mountains, and they smoke.  
<sup>33</sup> I will sing to Yahweh, as long as I live!  
Yea I will touch the strings to my God, while  
I continue;  
<sup>34</sup> <Pleasing unto him> be my meditation,  
||I|| will rejoice in Yahweh.  
<sup>35</sup> Sinners shall be consumed' out of the earth,  
And ||the lawless|| no more, shall exist,—  
Bless, O my soul, Yahweh,  
Praise ye Yah!<sup>g</sup>

<sup>a</sup> Or: "acquisition." So (*sing.*) in many MSS. (*w.* 5 ear. pr. edns. [1 *Habb.*]); but in others (*w.* 6 ear. pr. edns.): "possessions" (or "acquisitions") (*pl.*)—*G.n.*  
<sup>b</sup> Or: "whale." So *O.G.*  
<sup>c</sup> Or: "The sea-monster which thou hast formed." *Cp.* *O.G.* 261, 5.  
<sup>d</sup> Or: "pick up."  
<sup>e</sup> So *O.G.*; "suddenly perish"—*T.G.*  
<sup>f</sup> *Cp.* Job xiv. 15.  
<sup>g</sup> Or, as one word: "Halleluyah"; and so the *Massoretic* text. But Ginsburg concludes: "There can hardly be any doubt that this" [resolution of the phrase into two words, translated as three] "exhibits the primitive reading." He further expresses the confident conclusion that the phrase was originally the public reader's invitation to the worshippers to join in the public responses—*G. Intro.* pp. 375-81.

## Appendix B

### Bara' 01254 אַרְבָּה baw-raw'

#### Yahweh as Creator

Ge 1:1 ¶ In the beginning, God created the heavens and the earth.

Ge 1:21 And God created the great sea-monsters,—and every living soul that moveth—with which the waters swarmed after their kind, and every winged bird—after its kind. And God saw that it was, good.

Ge 1:27 And God created the man, in his own image, In the image of God, created he, him,—Male and female, created he, them.

Ge 2:3 And God blessed the seventh day, and hallowed it,—because, therein, rested he from all his work which God, by creating, had made.

Ge 2:4 ¶ These, are the geneses of the heavens and the earth, when they were created,—in the day when Yahweh God made earth and heavens.

Ge 5:1 ¶ This, is the record of the generations of Adam,—In the day when God created man, In the likeness of God, made he, him;

Ge 5:2 Male and female, created he them,—and blessed them, and called their name Adam, in the day they were created.

Ge 6:7 And Yahweh said—I must wipe off man whom I created, from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.

De 4:32 For ask, I pray you, of the former days which were before thee, even from the day when God created man upon the earth, yea from one end of the heavens, even to the other end of the heavens,—whether aught was ever brought to pass, like this great thing, or was ever heard of like it:

Ps 89:12 The north and the south, Thou, didst create them,—Tabor and Hermon, with thy Name, shall shout for joy:

Ps 89:47 Remember how short-lived, I, am, Wherefore, in vain, hast thou created all the sons of Adam?

Ps 104:30 Thou sendest forth thy spirit, they are created, And thou renewest the face of the ground.

Ps 148:5 Let them praise the Name of Yahweh, for, he, commanded, and they were created;

Ec 12:1 ¶ Yet remember thy Creator, in the days of thy vigour,—or ever come in, the days of discomfort, and the years arrive, in which thou shalt say—I have, in them, no pleasure;

Isa 4:5 Then will Yahweh, create—Over all the home of Mount Zion and, Over her assembly, A cloud by day, and a smoke, And the shining of a fire-flame, by night,—For, over all the glory, shall be a canopy;

Isa 40:26 Lift on high, your eyes—and see, who, hath created these, That bringeth forth, by number, their host,—To all of them, by name, doth call, Because of the abundance of vigour and alertness of strength, not one, is missing!

Isa 40:28 Hast thou not known, Hast thou not heard, That, The God of age-past time—Yahweh, The Creator of the ends of the earth, Fainteth not, neither groweth weary—There is no, searching of his understanding:

Isa 41:20 That men may see and observe, and consider and understand, at once, That, the hand of Yahweh, hath done this, That, the Holy One of Israel, hath created it.

Isa 42:5 ¶ Thus, saith GOD himself—Yahweh,—Creator of the heavens, that stretched them forth, Out-spreader of earth, and the products thereof,—Giver of breath to the people thereon, And of spirit to them who walk therein,

Isa 43:1 ¶ Now, therefore, Thus, saith Yahweh—Creating thee, O Jacob, and, Fashioning thee, O Israel,—Do not fear, For I have redeemed thee, I have called thee by thy name, Mine, thou art!

Isa 43:7 Every one who is called by my Name, Whom, for mine own glory, I have created—formed—yea, made!

Isa 43:15 I—Yahweh, am, Your Holy One,—The Creator of Israel, Your King.

Isa 45:7 Forming light, and creating darkness, Making prosperity, and creating misfortune,—I—Yahweh, who doeth all these.

Isa 45:8 Let the drops fall, ye heavens, from above, Yea, let, the skies, pour down righteousness,—Let the earth open, and let them bear as their fruit-deliverance, And let, justice, spring forth therewith, I—Yahweh, have created it.

Isa 45:12 I, made the earth, And, man upon it, I created,—I—mine own hands, stretched out the heavens, And, all their host, I commanded:

Isa 45:18 For, Thus, saith Yahweh, Who created the heavens, God himself, Who fashioned the earth—And made it, Himself, established it, ... Not a waste, created he it, To be dwelt in, he fashioned it, ... .I, am Yahweh, and there is none else:

Isa 65:17 ¶ For, behold me! Creating new heavens, and a new earth,—And the former, shall not be mentioned, neither shall they come up on the heart.

Jer 31:22 How long, wilt thou turn hither and thither, O apostate daughter? For Yahweh hath created, a new thing in the earth, A female, defendeth, a strong man!

Eze 28:13 In Eden, the garden of God, thou wast, Of every precious stone, was thy covering—Sardius, topaz, and diamond, Chrysolite, beryl, and jasper, Sapphire, carbuncle, and emerald,—And, of gold, was the work of thy timbrels and thy flutes, within thee, In the day thou wast created, were they prepared:

Eze 28:15 Complete, wast thou, in thy ways, from the day thou wast created,—Until perversity was found, in thee.

Am 4:13 For lo! He that fashioned the mountains, and created the wind, and who telleth the son of earth what is his thought, who turneth dawn into darkness, and marcheth upon the high places of the earth, Yahweh, God of hosts, is his name!

Mal 2:10 ¶ Is there not, one Father, to us all? Did not, one GOD, create us? Wherefore should we deal treacherously one with another, profaning the covenant of our fathers?

## **Yahweh as Maker**

Ps 95:6 Enter! let us bow down, and bend low, Let us kneel, before Yahweh our maker;

Pr 22:2 The rich and the poor, meet together, the maker of them all, is Yahweh.

Isa 44:24 Thus, saith Yahweh, Who hath redeemed thee, Who hath fashioned thee from birth,—I—Yahweh, am the maker of all things, Stretching out the heavens, alone, Spreading forth the earth, of myself;

Isa 51:13 That thou hast forgotten Yahweh thy maker, Who stretched out the heavens And founded the earth? That thou hast dreaded continually, all the day, by reason of the fury of the oppressor, in that he was ready to destroy? Where, then, is the fury of the oppressor?

Isa 54:5 For, thy husband, is, thy Maker, Yahweh of hosts, is his Name,—And, thy redeemer, the Holy One of Israel, The God of all the earth, shall he be called.

## **Additional Scriptures**

Ps 124:8 Our help, is in the Name of Yahweh, who made heaven and earth.

Ps 134:3 May Yahweh, bless thee, out of Zion, even he that made heaven and earth.

Mt 19:4 And, he, answering, said—Did ye never read—He who created at the beginning, Male and female, made them,—

Ac 4:24 And, they, having heard, with one accord, uplifted voice unto God, and said—O Sovereign! Thou, art he that made the heaven, and the earth, and the sea, and all things that are herein:

Ac 7:49-50 Heaven is my thrown, and, the earth, is my footstool: What manner of house, will ye build me, saith Yahweh,—Or what shall be the place of my resting? Hath not, my hand, made all these things?

Ac 14:15 and saying—Men! Why, these things, are ye doing? We also, of like nature with you, are men, bringing you the good news, that from these vain things, ye should be turning unto a living God:—Who made heaven and the earth and the sea and all things therein;

Ac 17:24 The God that made the world and all things that are therein, the same, being, Lord, of heaven and earth, not in hand-made shrines, doth dwell,

Re 14:7 saying with a loud voice,—Fear God and give him glory, because the hour of his judging is come; and do homage unto him that made heaven and the earth and sea and fountains of waters.

## Appendix C

### Yahoshua has a God

Joh 20:17 Jesus saith unto her—Be not detaining me, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them—I am ascending unto my Father and your Father, and my God and your God.

Ro 15:6 In order that, with one accord, with one mouth, ye maybe glorifying the God and Father of our Lord Jesus Christ.

1Co 15:24 Afterwards, the end—whensoever he delivereth up the kingdom unto his God and Father, whensoever he shall bring to nought all rule and all authority and power;

2Co 1:3 Blessed, be the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement,

2Co 11:31 The God and Father of our Lord Jesus, knoweth—He who is blessed unto the ages—that I am not speaking falsely:

Eph 1:3 Blessed, be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ,

Eph 1:17 That, the God of our Lord Jesus Christ, the Father of glory, would give you a Spirit of wisdom and understanding in gaining a personal knowledge of him,—

Rev 1:6 and he hath made us to be a kingdom—priests unto his God and Father, Unto him, be the glory, and the dominion, unto the ages. Amen.

Rev 3:12 He that overcometh, I will make, him, a pillar in the sanctuary of my God, and, outside, shall he in nowise go forth any more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.



## Appendix D

### The Statement of Faith of Arius and his Alexandrian Supporters

(from Opitz, U.6 = de syn.16, Epiphanius, haer. 69.7)<sup>102</sup>

Our faith, which we have from our forefathers and which we have also learned from you, holy father, is this we acknowledge one God, the only unbegotten (*agenetos*), the only eternal (*aidios*), the only one without cause or beginning (*anarchos*), the only true, the only one possessed of immortality, the only wise, the only good, the only sovereign, judge of all things, controller of all things, administrator of all things, immutable and unchanging, righteous and good, the God of the Law and the prophets and the New Covenant, the begetter of his only Son before endless ages; through whom he made both the ages and all that is; begetting him not in appearance but in truth, giving him subsistence by his own will; [begetting him as] immutable and unchanging, the perfect creation of God, but not like one among other creatures, a begotten being (*gennema*), but not like one among other generated things (*ton gegennemenon*); not the Father's offspring in the sense of an emanation (*probole*) as Valentinus taught; nor the Father's offspring in the sense of a consubstantial portion (*meros homoousion*) of the Father, as Manichaeus explained it; nor, as Sabellius said, splitting up the [divine] monad, a 'Son-Father' (*huiopator*); nor, as Hieracas [said], a lamp lit from another lamp, or, as it were, a single light [divided] into two; nor something existing beforehand and then later begotten or reestablished as a son — as you yourself, holy father, have many times condemned those who put forward such accounts, in your public teaching in church and synod (*en sunedrio(i)*). But rather [it is] as we say, that he [the Son] was created by the will of God before all times and all ages, receiving from the Father his life and his existence, the Father Making the Son's glories exist alongside himself.' For the Father in giving him the inheritance of all things did not deprive himself of what he has self-sufficiently (*agenetos*) in his own life; for he is the source of everything.

So there are three subsisting realities (*hupostaseis*); but God, being the cause of all things, is without beginning and supremely unique (*monetatos*), while the Son, timelessly (*achronos*) begotten by the Father, created and established before all ages, did not exist prior to his begetting, but was timelessly begotten before all things; he alone was given existence [directly] by the Father. For he is not eternal or co-eternal or equally self-sufficient (*sunagenetos*) with the Father, nor does he have his being alongside the Father, [in virtue] as some say, [of] his relation with him (*ta pros ti*), thus postulating two self-sufficient first principles. But it is God [only], as monad and first principle of all things, who exists in this way before all things. That is why he exists before the Son (*pro tou huiou*) — as we have learned from you, holy father, in your public preaching in church. Accordingly then, since he has his existence, his glories and his life from the Father, and all things are delivered to him, it is in this sense that God is his principle and source (*arche*). He has authority over the Son as his God, and as the one who exists before him. But if the expressions 'from him' (*ex autou*) and 'from the womb's and 'I came out from the Father and have come here' are understood by certain people in terms of a portion of something consubstantial' or in terms of an emanation, then, according to them, the Father is compound and divisible and changeable and material; as far as they are concerned, the God who is without a body is undergoing the experiences proper to a body.

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<sup>102</sup> Arius Heresy & Tradition by Rowan Willians; Appendix 2: Credal Documents; pg. 270-271