

St. Athanasius & St. Basil

The Great Deceivers

(They *that proclaimed another Jesus and a different spirit* (2 Cor 11:4))

(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).)

Basil of Caesarea is accurately called, St. Basil the 'Great,' which is a misnomer. Basil of Caesarea (330-375 AD) and Athanasius of Alexandria (St. Athanasius the 'Great,' (298-373 AD)) were, by judging their fruit, "...false apostles, deceitful workers, transfiguring themselves into apostles of Christ" (2 Cor. 11:13). Athanasius is known for his work in forming the second god, 'God the Son,' while Basil is known for his work in forming the third god, 'God the Holy Spirit.' Second Corinthians chapter eleven was written with the purpose of warning us of such individuals as these; ministers of the adversary, working from within the Church rather than from without. They were the Pharisees of their day, similar to the Pharisees who Yahoshua identified, in John chapter eight, by saying, "Ye, are doing the works of your father. They said unto him...One father, have we—Yahweh...[Yahoshua said] Ye, are, of your father—the adversary [slanderer], and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning, and, in the truth, he stood not; because truth is not in him: Whosoever he speaketh falsehood, of his own, he speaketh; because, false, he is, and, the father of it" (Jn. 8:41-44). Sad to say, Athanasius and Basil are known, not only as the 'Church Fathers,' but they are also called, the 'Doctors of the Church;'¹ the blind leading the blind and they both fell into the ditch. They rejected the Son of Yahweh, as the Pharisees did, when they rejected the Word written concerning him, thereby rejecting Yahweh.²

You might say, "Your statements are very judgmental," but Yahweh even goes further and states, through Christ, through Paul, "I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,—Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be" (Gal. 1:6-9)! Athanasius and Basil knew this passage of scripture. They created a different glad-message, the consequence of their actions being that they are, 'accursed,' as are all people who proclaim a different glad-message, than that which has been given, in the Hebrew and Greek text.

¹ **Doctor of the Church** (Latin *doctor*, teacher, from Latin *docere*, to teach) is a title given by a variety of Christian churches to individuals whom they recognize as having been of particular importance, particularly regarding their contribution to theology or doctrine...In the Eastern Church three Doctors were pre-eminent: Saint John Chrysostom, Saint Basil the Great, and Saint Gregory Nazianzen...Saint Athanasius being added to the three hierarchs.

² Joh 13:20 Verily, verily, I say unto you—He that receiveth whomsoever I shall send, receiveth, me; and, he that receiveth, me, receiveth him that sent me.

Athanasius, creator of, 'Another Jesus'

Athanasius, along with many others, created, 'another Jesus.' This Jesus, as quoted from the Nicene Creed of 325, is "...*God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man...And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them.*" The words in italics are words that are not part of the Word of Yahweh, making these statements the building blocks for, 'another Jesus.' It is sad to say that these doctrines were established by Bishops voting on them, the majority of votes determine what is truth and what is a lie. Emperor Constantine called together, approximately, 200 Bishops, at the Council of Nicaea, to establish Church doctrine. I wonder what doctrine we would have today if Moses or Peter would have called a council of elders to vote on what is orthodox and what is false? Once one leaves the parameter of the Word of Yahweh, anything can become orthodox, including homosexuality, which has occurred today with some Church Councils who have voted it into their creeds.

One of the foundations of the Word of Yahweh is the coming of the 'seed of the woman,' who would crush the dead of the serpent,³ who would tell good tidings to the oppressed, bind up the broken-hearted, proclaim to captives, liberty, to them who are bound, the opening of the prison, freeing us from being enslaved, which was the result of the sin of our parents, Adam and Eve (Is. 61:1-2). Athanasius' Jesus is not the 'seed of the woman,' because his Jesus has always existed. Athanasius' Jesus is not the bridge, over which we cross, crossing an impossible chasm that brings us to the Father. He is not the tunnel through the mountain, that we were unable to climb, which allows us to fellowship with our Creator. Athanasius' Jesus is not a man who is our mediator to our Father, such as is a prophet, priest and advocate but rather he is the Creator of all things. The Word of Yahweh declares otherwise.

Yahoshua was a prophet, as was prophesied in Deuteronomy 18:18-19; "A prophet, will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words in his mouth, so shall he speak unto them whatsoever I shall command him. And it shall come to pass, that, the man who will not hearken unto my words, which he shall speak in my name, I, myself, will require it of him." A prophet is a spokesmen for Yahweh and not Yahweh speaking for Yahweh.

³ 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. (Ge. 3:15)

Yahoshua is a begotten (yalad)⁴ son as proclaimed in Psalm 2:6-7; "Yet, I, have installed my king,—on Zion my holy mountain. Let me tell of a decree,—Yahweh, hath said unto me, My son, thou art, I, today, have begotten thee," but rather Athanasius states, "And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not..." etc. The phrase that is popular today is, 'eternally begotten,' which means he was never begotten, which is a contradiction in itself.

Yahoshua is a priest of the Most High El, as was Melchizedek⁵ as stated in Psalm 110:1, 4; "The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool...Yahweh, hath sworn—and will not repent, Thou, shalt be a priest unto times age-abiding, after the manner of Melchizedek," but rather Athanasius states, he is "God of God, Light of Light, very God of very God," and not a priest to himself.

Yahoshua is the son of Abraham, Jesse and David as the scriptures proclaim; "But there shall come forth a shoot from the stock of Jesse,—And, a sprout, from his roots, shall bear fruit...And he will smite the land with the sceptre of his mouth, And, with the breath of his lips, will he slay the lawless one" (Is. 11:1, 4) but Athanasius states he is not the son of anyone, including Yahweh, because he states, "And whosoever shall say that there was a time when the Son of God was not." If you have always existed, you can never be a son!

Yahoshua is a man, who is the mediator between Yahweh and men; "For there is, one, Elohim, one, mediator also, between Yahweh and men,—a man—Christ Yahoshua" (1 Tim. 2:5). Mediator is the Greek word, mesites (mes-ee'-tace),⁶ which means, "one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant." Galatians 3:20 states, "Now, a mediator, is not a mediator of one, but, Yahweh, is, one." Mesites is derived from mesos,⁷ which means, middle. Athanasius's, 'God the Son,' is not a man neither could he ever be a mediator because he being God, could not be a mediator of one.

Athanasius and his companions had more votes than their counterpart, so his new Jesus came to be part of the Church doctrine, breaking Yahweh's first and second commandments. Rather than Yahoshua sitting at the right hand of Yahweh, his Father, he now sits in the same throne as his Father because he is his Father, in some mystical way. Images of God the Son now appear in every church breaking the second commandment. Now Christian churches can be as the pagans who can see their gods.

⁴ 03205 יָלַד yalad yaw-lad' 1) to bear, bring forth, beget, gender, travail

⁵ Ge 14:18 Now, Melchizedek king of Salem, had brought forth bread and wine,—he, being priest of GOD Most High.

⁶ 3316 μεσίτης mesites mes-ee'-tace I. Hellenistic Usage. 1. A first use of mesites is for the trustworthy neutral, e.g., the umpire or guarantor. Thus we find the word for a. the legal arbiter, b. the witness, c. the sequester, d. the pawnbroker, e. the guarantor, and f. a warehouse official. More general senses are 2. "intermediary," and 3. "negotiator." mesiteuo means 1. "to act as umpire," 2. "to occupy a middle place," and 3. "to establish a relation between two hitherto unrelated entities."

⁷ 3319 μέσος mesos mes'-os 1) middle 2) the midst 3) in the midst of, amongst

Basil, creator of, 'a different spirit'

Basil can take credit for the creation of a new doctrine, concerning the, 'Holy Spirit.' Concerning the Holy Spirit, the Roman Creed (200 AD), begins by stating, "I believe in God the Father almighty; and in Christ Jesus His only Son, our Lord...*and in the Holy Spirit*, the holy Church, etc." One hundred years later, the Nicene Creed (325 AD) states, "...And [we believe] *in the Holy Spirit*." Then came Basil's treatise, 'On the Holy Spirit,' written around 363-364 AD, which contributed to the revision of, 'we believe in the Holy Spirit,' into, "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets." This addition to the Nicene Creed appears in the Constantinople Creed (381 AD). 'A different spirit,' has now taken form. "Although one will never read that 'the Holy Spirit is God' in Basil's treatise, one will find numerous statements that 'the Holy Spirit partakes of the fullness of divinity.'"⁸ (See Appendix A)

Dia (through) Yahoshua Christ

One of the outcomes of the above doctrines is the removal of the foundational teaching, which is throughout the Word of Yahweh, that all must come to the Father, 'through,' (dia)⁹ his only-begotten Son. (See Appendix B) Basil removed the phrase, 'through the Son,' and replaced it with a new doxology (short hymn of praise), by stating, "Glory to the Father with the Son together with the Holy Spirit."¹⁰

Basil based his creation on one verse of scripture, Matthew 28:19, which states, "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*." Roman Catholics perform the sign of the cross by saying, "In the name of the Father, the Son and the Holy Spirit," which is also not to be found in the Word of Yahweh. This phraseology is never used by Moses, David, Solomon, Isaiah, Jeremiah, the minor prophets, Peter, Paul, John or any other scribe but is only found in Matthew, in this one verse. People were never immersed in this phraseology in the book of Acts but rather they were immersed in the name of the Lord Yahoshua.¹¹ Paul does not begin his epistles by stating, "Favour unto you, and peace, from *the Father, and of the Son, and of the Holy Spirit*, but rather "Favour unto you, and peace, from God our Father, and Lord Jesus Christ. Peter does not say, "Favour unto you, and peace, be multiplied, in the personal knowledge of *the Father, and of the Son, and of the Holy Spirit*," but rather,

⁸ 'St. Basil the Great On the Holy Spirit,' St. Vladimir's Seminary Press 1980; pg. 10

⁹ Dia (dee-ah') is a primary Greek preposition denoting the channel of an act. "Dia governs two cases (the Genitive and Accusative). With the Genitive, it has the general sense of through, as though dividing a surface into two by an intersecting line . It includes the idea of proceeding from and passing out (Mk. 11:16). (Diameter comes from Dia.) From the idea of space and time dia denotes any cause by means of which an action passes to its accomplishment (Mt. 1:22). With the Accusative it has the sense of on account of, or because of (Mt. 27:18)⁹ indicating both the exciting cause (Acts 12:20), the impulsive cause (Jn. 12:9) or the prospective cause (Rm. 6:19)." (Companion Bible, Appendix 104 V, by E W Bullinger)

¹⁰ 'St. Basil the Great On the Holy Spirit,' St. Vladimir's Seminary Press 1980; pg. 11

¹¹ 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;

"Favour unto you, and peace, be multiplied, in the personal knowledge of God and of Jesus our Lord" (2 Pe. 1:2). Paul did not address the men at Athens by saying the Constantinople Creed (Greetings from the Father, Son and Holy Spirit) but rather, "The God that made the world and all things...is charging all men everywhere to repent, 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 17:24, 30-31)? The phrase used in Matthew 28:19 does not agree with the rest of the Word of Yahweh but stands to contradict what occurred shortly thereafter and what was written. This one scripture must be set aside when it contradicts hundreds of clear verses that state, "...There is one Elohim the Father, of whom are all things, and, we, for him; and one Lord Yahoshua Christ, through whom are all things, and, we, through him" (1 Cor. 8:6). Yahoshua's Father is our Father and his God is our God (Jn. 20:17, Eph. 1:3, 17; 2 Cor. 1:3 etc.).

Basil, in paragraph 71 of his book, states, "The objection is that there is no written authority for the doxology in the form, 'with the Spirit,' but this is valid only if no other unwritten traditions can be found. However, if many of our mysteries have been handed down from unwritten sources, the let us receive this one with all the rest. It is in the apostolic spirit to follow unwritten traditions, as St. Paul says: "I comment you because you remember me in everything and maintain the traditions even as I have delivered them to you," or "stand firm and hold to the traditions which you were taught by us either by word of mouth or by letter." Basil contradicts Paul, when he proclaimed in Gal. 1:8, "But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be!" Basil's message is a different glad-message.

Traditions of the Father

Basil's statement concerning the unwritten or written traditions of the fathers unveils the source of the majority of all false doctrines present in the Christian Church. Once one leaves the parameter of the Word of Yahweh, all things become possible. The Jews before Yahoshua's birth made the same mistakes, which Yahoshua pointed out by stating, "And he was saying to them—Well, do ye set aside the commandment of Yahweh, that, your own tradition, ye may observe" (Mk. 7:9). Basil's and Athanasius' doctrines are not present in the Word of Yahweh but they are present in the traditions of men.

Conclusion

Paul, in 2 Corinthians 11, feared that the Corinthians minds might have been corrupted, through the false teachings concerning 'another Jesus,' a 'different spirit' and a 'different glad message,' taught by false apostles, deceitful workers, who had transfigured themselves into apostles of Christ (2 Cor. 11:13). These pseudo apostles, who were Hebrews, Israelites, of the seed of Abraham were called the adversary's ministers who had transfigured themselves into ministers of righteousness. Are these same ministers present

today? Absolutely! You know a tree by it's fruit. Athanasius and Basil fit the above description. Their teachings have corrupted the minds of many, leading them away from the first and second commandments, which state, "I, am Yahweh thy God...Thou shalt not have other gods, besides me and Thou shalt not make to thee an image (there are many images of God the Son and God the Holy Spirit, etc.)..." (Ex. 20:2-4). The religious community call them Athanasius the Great and Basil the Great but according to the Word of Yahweh, they are deceitful workers, who have been accursed (Gal. 1:6-9).

Appendix A

Paragraph 46

This is not our only proof that the Holy Spirit partakes of the fullness of divinity; the Spirit is described to be of God, not in the sense that all things are of God, but because He proceeds from the mouth of the Father, and is not begotten like the Son. Of course, the "mouth" of the Father is not a physical member, nor is the Spirit a dissipated exhalation, but "mouth" is used to the extent that it is appropriate to God, and the Spirit is the essence of life and divine sanctification. Their intimacy is made clear, while the ineffability of God's existence is safeguarded. He is also called the Spirit of Christ, since He is naturally related to Him. That is why Scripture says, "Anyone who does not have the Spirit of Christ does not belong to Him."¹² "Only the Spirit can adequately glorify the Lord: "He will glorify me,"¹³ not as a creature, but as the Spirit of truth, since He Himself is truth shining brightly. He is the Spirit of wisdom, revealing Christ, the power of God and the wisdom of God, in His own greatness. As the Paraclete He reflects the goodness of the Paraclete (the Father) who sent Him, and His own dignity reveals the majesty of Him from Whom He proceeded. So on the one hand, there is a natural glory (as light is the glory of the sun), but on the other hand, there is a glory which chooses to bestow itself on those judged to be worthy. There are two types of the latter glory; the first is servile, offered by a creature to his superior: "A son honors his father, and a servant his master,"¹⁴ but the second is the glory shared by intimates, and it is this which the Spirit fulfills. The Lord said of Himself: "I have glorified Thee on earth, having accomplished the work which Thou gayest me to do,"¹⁵ and concerning the Spirit He said, "He will glorify me, for He will take what is mine and declare it to you."¹⁶ The Son is also glorified by the Father, when the Father says, "I have glorified Thee, and I will glorify Thee again."¹⁷ The Spirit is glorified by His

¹² Rom. 8:9

¹³ Jn. 16:14

¹⁴ Mal. 1:6

¹⁵ Jn. 17:4

¹⁶ Jn. 16:14

¹⁷ Jn. 12:28

communion with the Father and the Son, and by the testimony of the Only-Begotten: "Every sin and blasphemy will be forgiven men: but the blasphemy against the Spirit will not be forgiven."¹⁸

Appendix B

Dia (Through)

Joh 3:17 For Yahweh, sent not, his Son into the world, that he might judge the world, but, that the world might be saved through him.

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.

Ro 1:8 First, indeed, I give thanks unto my Elohim, through Yahoshua Christ, concerning you all, because your faith is being announced throughout the whole world.

Ro 5:1 Having, therefore, been declared righteous by faith, let us have, peace, towards Yahweh, through our Lord Yahoshua Christ,—

Ro 5:1 Having, therefore, been declared righteous by faith, let us have, peace, towards Yahweh, through our Lord Yahoshua Christ,—

Ro 5:2 Through whom also we have had, our introduction, [[by our faith]] into this favour wherein we stand; and let us boast in hope of the glory of Yahweh.

Ro 5:10 For, if being enemies we were reconciled unto Yahweh through the death of his Son, much more, having been reconciled, shall we be saved by his life.

Ro 7:25 [[But]] thanks be unto Yahweh!—Through Yahoshua Christ our Lord. Hence, then,—I myself, with the mind, indeed, am in servitude unto a law of Yahweh; but; with the flesh; unto a law of sin.

Ro 16:27 Unto a Elohim, wise alone, through Yahoshua Christ, [[unto whom]] be the glory, unto the ages. Amen.

1Co 8:6 [[Yet]], to us, there is one Elohim the Father, of whom are all things, and, we, for him; and one Lord Yahoshua Christ, through whom are all things, and, we, through him.

1Co 15:21 For, since indeed, through a man, came death, through a man, also cometh the raising of the dead;

1Co 15:57 But, unto Yahweh, be thanks, who is giving unto us the victory, through our Lord Yahoshua Christ.

2Co 3:4 But, such confidence as this, have we, through the Christ, towards Yahweh.

2Co 5:18 The all things, moreover, are of Yahweh,—who hath reconciled us unto himself, through Christ, and hath given, unto us, the reconciling ministry:—

Eph 1:5 marking us out beforehand unto sonship, through Yahoshua Christ, for himself, according to the good pleasure of his will,

Eph 1:7 In whom we have the redemption through his blood, the remission of our offences, according to the riches of his favour,

Eph 2:18 Because, through him, we have our introduction—we both—in one Spirit, unto the Father.

Col 1:20 And, through him, fully to reconcile all things unto him, making peace through the blood of his cross,—[[through him]]—whether the things upon the earth or the things in the heavens;

Col 1:22 In his body of flesh, through means of his death, to present you holy and blameless and unaccusable before him,—

Col 3:17 And whatsoever ye may be doing, in word, or in work, all things, do in the name of the Lord Yahoshua, giving thanks unto the Divine Father through him:—

¹⁸ Mt. 12:32

1Th 4:14 For, if we believe that, Yahoshua, died, and rose again, so, also will, Yahweh, bring forth with him, them who have fallen asleep through Yahoshua;

1Th 5:9 Because Yahweh did not appoint us unto anger, but unto acquiring salvation through our Lord Yahoshua [[Christ]]:—

Tit 3:6 Which he poured on us richly, through Yahoshua Christ our Saviour,

Heb 7:25 Whence he is able, even to be saving unto the very end, them who approach, through him, unto Yahweh; Since he evermore liveth to be interceding in their behalf.

Heb 10:10 By which will, we have been made holy, through the offering of the body of Yahoshua Christ, once for all.

Heb 13:21 Fit you, by every good work, for the doing of his will, doing within us, that which is well-pleasing, before him through Yahoshua Christ: to whom be the glory, unto the ages of ages. Amen.

1Pe 2:5 Yourselves also, as living stones, are being built up a spiritual house, for a holy priesthood, to offer spiritual sacrifices, well-pleasing unto Yahweh through Yahoshua Christ;

1Pe 4:11 If any one speaketh, as oracles of Yahweh, if any one ministereth, as of strength which, Yahweh, supplieth,—that, in all things, Yahweh may be glorified through Yahoshua Christ,—unto whom are the glory and the dominion, unto the ages of ages. Amen!

1Jo 4:9 Herein, hath the love of Yahweh in us, been made manifest, that, his only-begotten Son, Yahweh sent into the world, in order that we might live through him.

Jude 1:25 Unto Yahweh alone our Saviour, through Yahoshua Christ our Lord, be glory, greatness, dominion, and authority, before all the by-gone age, and now, and unto all the coming ages. Amen!

Ac 2:22 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,

Ac 20:28 Be taking heed unto yourselves, and unto all the little flock in which the Holy Spirit hath set, you, as overseers,—to be shepherding the assembly of Yahweh which he hath acquired through means of the blood of his own.

Ro 2:16 In the day on which Yahweh judgeth the secrets of men according to my glad-message through Christ Yahoshua.

Ro 3:22 A righteousness of Yahweh, through faith in [[Yahoshua]] Christ, unto all that have faith; for there is no distinction,—

Ro 3:24 Being declared righteous freely by his favour through the redemption that is in Christ Yahoshua:—

Ro 5:9 Much more, then, having now been declared righteous by his blood, shall we be saved through him from the anger.

Ro 5:11 And, not only, so, but are even boasting in Yahweh, through our Lord Yahoshua [[Christ]], - through whom, now, the reconciliation we have received.

Ro 5:19 For, just as, through the disobedience of the one man, sinners, the many were constituted, so, also, through the obedience of the one, righteous, the many shall be constituted—

Ro 5:21 In order that—just as sin reigned in death, so, also, favour, might reign through righteousness unto life age-abiding, through Yahoshua Christ our Lord.

Ro 11:36 Because, of him, and through him, and unto him, are all things:—unto him, be the glory, unto the ages. Amen!

Ga 3:26 For ye, all, are, sons of Yahweh, through the faith in Christ Yahoshua;