



The Beginning & The Word

By: Elder Teddy Wilson

Shabbat Shalom, everyone! This is Teddy Wilson with Seekers of Yahweh Ministries, and welcome to another Friday Night Live where we are restoring our Hebrew mind. We are gaining our Hebraic vision. I was going to have a guest on with me tonight, but their grandmother, maybe I believe, is on hospice. We want to lift up Brother John's family in prayer, not Duke Minear but, excuse me, Brother Don out there in South Dakota. Lift up their family in prayer. Pray for comfort and revelation to everybody in that household.

HalleluYah! So tonight's scriptural study, we're going to be taking a look at the beginning and the word. Many of these things that we're going through on the panel. I'm getting so much feedback that I'm not going to be able to personally answer all of that stuff when we're on the other platform because that platform doesn't belong to me, and there are other people that are bringing stuff as well, so there's no way my time would expire before I was able to answer all the questions. So I'm going to do that. I'm going to end up opening up the forum here. And if there's anybody that's watching you would like to come on and discuss things or if you're watching via YouTube, the chat section there is open.

You can type something in there, but everybody, please be nice, mind your P's and Q's. The same thing goes here as on the other platform on True Seekers TV. If you get to act up and you get booted

off, then you'll be blocked and you can't come on. So everybody, please get along with one another. Yahweh wants us to; we've got to love each other regardless of our differences, and that's what we aim to keep so that there'll be a spirit of peace and there'll be order, which is one of the topics whenever you get into the English word. Of course, in Hebrew, it's going to be either Debar or Dabar. Anciently, there would have been no distinction. Like when Moshe wrote the Torah, it would have been just one word, but now we have different forms, if you will, of that word because of the modern Hebrew grammatical rules. Lots of things have changed since we got the Masoretic text, so I might add, many things have changed over the years in our English Bibles too.

So King James 1611 is actually not an original, and what I'm going to do is I'm going to show you guys this tonight because what we're focusing on is John chapter 1 verses 1 through 14 because this is where the majority of people that have been responding to what was said on the last monotheism versus dualism. That's been the majority of questions that I get, specifically on "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim." And to him, we're going to check out this him thing. I'm going to take you back into some very old manuscripts of the English Bible. The Holy Bible didn't come along until way after. You see here behind me, I have this beautiful calligraphy in some of these old ones, the Tyndale and the Geneva Bible, which let me give you a little bit of history. The Geneva Bible, when it came to the Brit or the New Testament, it relied heavily on the writings of Tyndale. At that time period, we're talking this was in the 1560 version. Okay, Tyndale was prior to that Tyndale, and the Geneva Bible all brought it even across the board when it came to John chapter 1. It didn't change as far as I can find until the King James 1611 came along, and this is where doctrines were sown in by the changing of Yahweh's word in that English translation. It's a no-no to mess with the word. We're not trying to add to the word or take away from it. We're trying to correct what other people have added to and taken away from it. It's just the opposite, and we aim to do this here at this ministry and everybody on the panel on True Seekers TV. That is what we aim to do. I want to know what it said in the original version. Forget it; we can't even get a solid basis on saying being able to say, "This is a fact in the English Bible," until you know what happened to the English Bible, until you know and understand and know the history behind when the changes took place of certain words in the New Testament.

You've got no ground to stand on; none doctrinally unsound if you're just going to base your belief on the Greek text of the New Testament as well as the English New Testament or Bible as far as that goes. He wants us to search these matters out as if it were a hidden treasure because it is. HalleluYah, blessed be the name of Yah. So before we get started, I'm going to go ahead and put up our contact information for you. If when I do open the window to come on the program this evening, that will be the number that you text me at. There is our website at the bottom of your screen. There is a contact form that you can contact us directly from our website as well, and there at the bottom of your screen now, you will see our email address. To those of you that are going to be watching the recorded

version, you can get a hold of us via one of these, preferably after Shabbat. If you're watching the recorded version, of course, we're going to be getting into Shabbat here at the assembly tomorrow, and we may be going live for Shabbat. Remember, my family has had a little stomach bug that was going around, and until we know that is gone, that's why we haven't been live on Shabbat since we started the group thing on the other platform on True Seekers TV. But I'm pretty sure that we're okay, everybody's okay now, and I may be able to go live and do a Sabbath teaching tomorrow. So those of you who are on our email list, you can be looking for that link to come out tomorrow morning. Now, let's get right to it. Again, we're going to be going through Yohanan or John chapter 1 verses 1 through 3, and the topic is the beginning and the word. What I'm going to do is take you back to the beginning of your English Bible. We're going to look at the history. This is going to kind of go in line with. We already did part 1 on how to study the Bible. This is going to go right in line.

This is a perfect answer to it now. You can get some of these things online, the Geneva Bible there. They are spendy. I'm going to tell you all of these books that you see behind me, and we're about to put in the third bookshelf and get a lot more books that I have in here put up here because I go to these books all the time while I'm preparing either for Shabbat or the platform, another platform if I get invited to be a guest somewhere else or whatever the case may be. Whenever I'm doing research, I use these books. Now, let's go ahead and get prayed in, and we'll get right to it because we want to get to the root of the beginning and the word. HalleluYah, Father Yahweh, in the mighty name of your redemption, your son Yahshua. We come to you, and we bless you. We lift up your Kodesh name, and we say, "Baruch haba b'shem Yahweh, blessed is he who comes in the name of Yahweh." Thank you for your messengers that come in the name of Yahweh. Thank you for all the mighty works that you have shown us in the mighty name of Yahweh and all of the healing power and anointing through the healing name of Yahshua, the Righteous One. Oh, Great King, open up our understanding, forgive all the brethren that have acquired this hateful spirit about them, and the body lashing out at one another at times, and we just pray that you would forgive us, Father. You just bring us into line, help us to see why there is so much division when it comes to doctrine. Sometimes it's just that way we know, Father, that as long as or until Yahshua returns, there's going to be differences in the way we see things, but I pray that you would anoint my lips tonight so that you could reveal to the brethren what you have shown us and help it to be presented in a way that brings clarity and answers to the body of Messiah, all to your glory. Everything is to be done to your glory, and we are so thankful that you have chosen to call us out of this world and into your marvelous light. We are so thankful to come into your Shabbat, to come before you, we humble ourselves greatly in your presence, and we ask that you would forgive us of any sin that we may have committed against your covenant. Let the blood of Yahshua just cleanse us and make us white as snow. We have to present this offering in order to stand before you and to learn of you and to learn from you. Let your Ruach do its job this evening, Father, and let every word here be spoken for the furtherance of your kingdom and no other purpose. We pray this in the mighty name of your redemption, Yahshua. HalleluYah and amen. Amen.

Amen. Okay, I want to start off because I got a private message today from one of the brothers, and it was a short clip that he had created. I love this passage, and I forget about it so often, but it just kind of lines right up with everything that's going on with this ministry and other ministries like it at the moment. Many of you that are on social media, you know what I'm talking about. Okay, so I wanted to pick up on part of the passage that he read during that short clip, and it's in the book of Jude or Yadda. Only one chapter, so it'd be chapter 1, the book of Jude, chapter 1. I'm going to be picking up at verse 22 through 25; this is dynamic, listen to this. And the reason why I'm doing this is because it hits the nail on the head on a lot of the things that we've been going over over the past couple of weeks, and it shows you that there's no one way to reach everybody that Yah is trying to reach when it comes to this besorah. And we're going to see the root of that word used tonight. Oh, see, because the good news, the besorah, was meant to be delivered to all flesh on this earth. And guess what the name? The Hebrew word for flesh is the majority of the time. We'll get to that in a moment.

In verse 22, it says, "And show compassion towards some who are doubting." So we have to have loving commitment to those who are doubting and be patient with them. But there's two different types of people that we normally deal with, isn't there? Some who are teachable, some who will receive what you're sharing, and then there are those who kind of buck and kick and argue. But we're not supposed to discredit them and just cast them aside. No, it specifically says, "And show compassion toward some who are doubting, but others save with fear, snatching them out of the fire, hating even the garment defiled by the flesh." So this is two different ways that you reach people on behalf of Yahweh in the body of Yahshua. Some people you can always use that compassion; you know, "What, I love you so much. Will you give me a few minutes to share with you what I've learned about our salvation? Because Yahshua loves you." And you know what, a lot of people are very, very receptive to that. But there are those who are not. So there are a couple of different ways that we can... There's a couple of different ways that we can or that we have to use, a couple of different processes that we have to use in order to get the message to some people. And sometimes you got to get mad at their flesh, because that is what is bucking against the true besorah, the true good news. It's somebody's flesh, and it usually comes from something someone else has sown into that flesh, ah seeds are words or, excuse me, well, yeah, words are seeds.

But the seed is the word of Elohim. We're going to get into this so deep tonight. If you have somebody that doesn't really understand or questions what exactly is being said in John chapter 1 verses 1 through 14, I'm going to read it from Hebrew tonight. So please send this link, get them on board, whether you're watching via LinkedIn, YouTube, wherever it is. Then please bring them on board and just listen. Listen to what the Ruach HaKodesh leads us through as we study. We invited him to teach us tonight, and then we're going to open the forum.

We're going to open it up if there's somebody that wants to come on and they would like to say something or anything like that. If you're inspired, I know that if Brother James is watching, he might

want to chime in. Brother James, if you are watching and you want to come on, then send me a text message and let me know, and I'll get the link to you. It was another brother that was asking about that this afternoon as well. Or actually, I left the door open for him as well. So that door is open, but please give me a moment to present John chapter 1 verses 1 through 14, and we're going to look at this from a perspective that I guarantee the majority of us have never even ventured down this path. Blessed be Yah. HalleluYah.

All right, so once again, picking up at verse 22, and show compassion. This is the love approach towards some who are doubting. Let's keep trying, you know. But 23, but others say with fear, snatching them out of the fire. Come on, get it. Hating even the garment defiled by the flesh.

Now, we're going to be getting into this. These are just Hebrew words that take a lot of English words to expound upon, okay? Verse 24 says, "And to him who is able to keep you from stumbling and to present you blameless before the presence of his esteem of his glory with exceeding joy. Listen, this is all first person. Once you get into the Greek and Latin, it's kind of watered down whenever they have a first, second, third person conversation going on. But I'm going to present to you the evidence that's coming from a Hebrew perspective when we use our Hebraic vision, that we will see one. And it wasn't a he. I know that your English Bible says that, but not all of them do. As a matter of fact, the ancient manuscripts do not have "he" in any of them. Remember, I've been teaching you guys that there's only three words when it comes down to speaking of Gender because there is no neuter gender. That's all myth. It's either going to be when it's in translation, okay, we're going to have he, she, him, her, herself, himself, or it. That's it. Now, "and to him who is able to keep you from stumbling and present you blameless before the presence of his glory with exceeding joy." To the only wise Elohim. Now, I'm preparing a lot of research on Adon and Elohim for the next panel meeting on True Seekers TV. So some of us are going to have to change our perspective on that when we dig this stuff up as well. Some of the early pioneers in the Sacred Name assemblies, they were on this stuff. But guess what? Once they put their foot down and said, "This is what we're going to teach," those old research materials that were brought up from Trina and in a Roy boy Wilkes and some of these other guys, yeah, they just ditched them. But I've got them downloaded.

I've been around some of the older elders for quite a while. Elder Pete Vodka, Yahweh rest his soul, laid hands on me. I will always remember the day that he and Elder Garner laid hands on me. As a matter of fact, one of the Wilson brothers was there as well laying hands on me. I'm telling you, there is so much history behind all of this stuff that we don't know about. Whenever someone lays hands on you, there is a certain level of trust there. They trust in what Yahweh is doing in you, not what you're doing for him. So we've got to get back to the root of things. We need to have more teachers going back to the earliest foundation and roots that we can find. We'll deal with our language first tonight

and let's get it out there. Okay, let's see what's there or what isn't there because if I believe in something that isn't there, it's something new, different. It's something that has been added after translation, after translation, after translation. And we already know that many of the translations have been added to and taken away from, and we're going to prove that again tonight.

To the only wise Elohim, our Savior, be glory and greatness and might and authority. This is echoing what was written by the word of Yahweh, by Isaiah in the Nebba-Im, in the prophets' writings. All of those things, listen to this, to the only wise Elohim. This is El, El Shaddai. This is Eloah, and this is also Emmanuel. This is El with us. To the only wise El, our Savior, be glory and greatness and might and authority both now and forevermore. Amen and Amen. Now, again, I want to thank this brother for posting that. I even shared it on my page. Great word. Thank you, brother, so much.

Now let's go back to most of our English versions and read Yohanan chapter 1. This is going to be a huge surprise to many of us. Now, I do not like Bibles with footnotes in them. There's one floating around out there. That's getting very popular. We know where your questions are coming from and we know when you are asking us, "Well, hey, what about this and this and this?" We've got the books, too. We've got them. We already know the doctrine. We've followed it for a long time. Left us unsure. Okay, those footnotes are indoctrinating people. They're not helping you study the word. They're indoctrinating your mind about the word. They're making all of these connections with a dualistic view which is exactly what the Holy Bible was supposed to do in the King James 1611. We're going to see where they switched from one way of translating it to another way of translating it and then said, "This is the one," and it totally supported polytheistic views of what they called the Godhead.

No, we need to go back and, knowing that that happened, I'm going to prove it because I found the online versions too so I can pull it up, but I'm an advocate for getting the books. Because if they ever pull the plug on this internet stuff, you guys aren't going to have the material you need to actually research and to teach your clan and everything else that Yahweh has put in your possession to rule, teach, or be over as in taking care of them because they are the seed of Abraham, Isaac, and Jacob. We need all of this stuff, the hard copies. We're going to have it here. We'll bury it. We'll hide it. They're not going to get it. They'll get our lives before they get this stuff. Believe that, okay?

Now, let's go ahead and read verses 1 through 3 in Yohanan chapter 1. It says, "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim." Now, we already know that the Targum says that because this is directing us back to the first book in your Bible. This word "beginning" is "bereshit." Okay, I'm going to read this to you in Hebrew here in a moment and you'll see exactly that. But the word "Yahweh"... The Targum, which predates the Masoretic text by a long time, they say the Aramaic speaking brethren say that the Tetragrammaton, the Aramaic letters for the Tetragrammaton, is said to be in Genesis chapter 1 verse 1. "Elohim" is not there. This is why we don't put that Elohim plurality thing even in the equation here because we are sold on the fact that it

said, "In the beginning, Yahweh created the heavens, the earth." Guess what? Poof, away goes all polytheistic views. "Elohim" is a modern Hebrew word and it's not that old compared to "Eshed" wrote the book.

Okay, so, what I'm pointing that out is because what happened here is they followed along in that. Okay, using the word "Elohim." But let's go ahead and read through verses 1 through 4. It says, "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning. He was in the beginning, right, with Elohim." Well, this is... Teddy, this makes it look like two. But yet, we have all kinds of passages in the Tanakh that say that Yahweh said that he was alone when he created and he laid the foundations and stretched everything all by himself. Okay, so we can't have the Word contradicting itself. And watch how beautifully all of this just coincides with... I mean, it's like one continuous flow. No contradictions. Watch when we get to the history of this. This is very, very plain to see, and I pray that it touches the understanding of all my brothers and sisters in this faith. No matter how you believe, if you've been baptized by an elder into the body of Yahshua, I don't care what you believe in if you still believe in the Trinity or if you believe in dualism or if you believe in monotheism, strict monotheism, it makes no difference to me. You are my brothers and sisters. Nobody has the right to throw somebody out of the body of Messiah and say, "You're not my brother."

What's happening is the people that are saying that are excusing themselves from the body of Yahshua, making themselves show-time judges in the body of Messiah according to somebody's soul salvation. You speak against Yahweh himself if you do that. Please note that in the first century, Yahshua told them, "Once you go out there in all nations, I want you to bring this good news, the Besorah, and I want you to baptize everybody into the body of Messiah that... So there's a reason for that. These people that were coming and getting baptized in the body of Yahshua were polytheist, polygamous. I mean, they were leaving all kinds of weird thought processes, and all of that stuff was not rid from their mind when they confessed and believed in the Savior of the world. That didn't end all of the battles that they were going to go through, but yet they were baptized into the body of Yahshua. And Shaul, the Apostle Paul, calls them over and over and over again, "My brethren." He says, even the assemblies that were kicking up dust and having huge problems, he still referred to them as brothers. How dare somebody say that people that have been baptized and confessed in Yahweh and his son, his redemption, and in the working of the Ruach HaKodesh from cover to cover, been baptized into the body of Yahshua under the name of Yahshua.

How dare you say that you have the right to say this one, this one, and this one that's in here with me is not my brother. You're casting yourself out of the body. You people that are doing that, you need to repent. You need to get down on your knees and, as your brother and as an elder and a teacher in this faith, I'm saying that you need to get down on your knees and pray for forgiveness of trying to cast people out of the body. You know that the Torah says that if you go to judge somebody and it finds

out that you were wrong, that same judgment is going to be passed on you. Do you want to be cast out of the body? You don't want to be our brothers and sisters. That's what's going to happen to you. Mark my word in the name of Yahweh. All of these things that have been spoken in the Torah concerning hatred towards the brethren will come upon you. It will. I pray that it doesn't because I love you regardless of what you believe.

Now, again, in verse 2, it says, "He was in the beginning with Elohim." So I know, but remember, these English Bibles were translated by Dulles and Potler, excuse me, by Trinitarians and Dulles. That's the way it's supposed to read, you guys. The ones who were translating into our language already had a preconceived way that this should read, and that's what's so dangerous about this study Bible that's floating around and it's getting very popular. But I believe the footnotes in it are drastically wrong. The majority of it's not a study Bible. It's telling you how to believe in things that some of us are never going to grasp totally until Yahshua returns.

Okay, now it says in verse 3, "All came to be through, and then there we see him." Remember I was telling you there's all, and without him not even one came to be that came to be. So what I'm seeing when I read that at face value is there's Elohim and there's this He that was with him when all was created, but that contradicts all of the Tanakh. And I know that you're going to try to squeeze two Yahweh's in there, but that's what we're going to be addressing on True Seekers TV next on the next panel meeting.

Okay, it says in verse 4, "In him was life, and the life was the light of men." Now, in verse 14 it says, "And the word became flesh and pitched his tent and dwelt among us, and we saw his esteem. Now, this is where his he or him should begin to be instituted in the scriptures. I'm going to show you in just a moment. Okay, and we saw his glory, glory as of an only brought forth and only begotten. Many of you are seeing. But that word begotten in Hebrew actually just means to be brought forth. Something was brought forth, something had been talked about for how long finally was brought forth. You can see how that happened in the first chapter of Luke in his teaching in the Besorah complete in favor and he met in truth. Now we see how that reads in English.

Now, remember I was saying, I have... this is like Shana, this is the Jewish New Testament commentary. Now, we're not following Jewish... this is actually messianic, so they believe in the Messiah. I want to show you what they say about this passage "In the beginning was the Word." The language echoes the first sentence of Genesis, "In the beginning Elohim created the heavens and the earth." The Word, which was with Elohim and was Elohim, it is immediately seen in action. I'm going to show you this in action. This is what they're saying. There's another part I wonder... oh, it says, "Let there be light." So, this is all in reference to the beginning, "Rashid," and the Word. It says in the Tanakh, Elohim expressing himself, commanding, calling, and creating is one of the two primary themes of the whole entire Bible. The other being his justice and mercy and their outworking in the

salvation of humanity. Thus, the Tanakh, if you got this book, you can read along with me on page 153. It says down there at the bottom in the last little paragraph, "Thus the Tanakh lays the groundwork for Yohanan's statement that the Word was with and was Elohim. We learn that this Word is Yahshua, the Messiah himself." And we're going to be going to some passages here in a moment.

So clearly, I want to read this one last part because we have to move on to the original English Bibles so we can see where they changed it, but it says this - expressing, speaking - this word. So, see what they're doing. This is what the Hebrew mind does, the mind that's educated in Hebrew, the Hebraic vision, if you will. It's going to give you the function of what's going on behind the words that are written. This expressing, speaking, this word is Elohim. An Elohim who does not speak is a wordless Elohim, no Elohim. And a word that is not Elohim accomplishes nothing. Now, I wanted to share that with you because this guy has a Hebrew mind. I don't agree with everything, of course, that is taught in the book, but this supports what we're going to bring forth, what we're going to see in the study tonight.

Okay, let me go ahead and pull up. Now, I don't know if I mentioned, I don't remember. Something very important to understand about the English Bibles that have come to us: the King James 1611 was a revised version. It was not an original by any means. The Geneva Bible that I have, that was written in 1560, heavily relied, as I mentioned before, on Tyndale's New Testament, for which they killed him for this translation. Many of them think that one of the main reasons that they killed him for this translation was because of what we're about to stumble on to. It didn't line up. The way that it was translated did not line up with their doctrine, but that's not what Tyndale nor the Geneva Bible had in mind. It was to line up with somebody else's doctrine. They were trying to bring it across and present something in the English language that English-speaking people could use in order to build a relationship with the King of creation, and that's what we're trying to do: sustain that and write this thing out until the end.

Okay, so let me go ahead and screen share. I'm going to pull this up with you. I'm going to show we're going to go backwards. We're going to start in 1611. I'm going to show you how they translated it then, then we're going to go back to the Geneva Bible which is 1560, then we're going to go back another couple of decades to the Tyndale version, and you're going to see that slowly throughout time they began to chip away at a true honest translation of how this should read and pull it into lining up with the doctrine of the church, which was, for the most part, Trinitarianism. There we go. Okay. So what I can't enlarge this one, but I can the other two, but if you're able to zoom in with your TV zoom in here and over here where you see my cursor, you'll see. This is how this reads in the 1611, and you'll see in the other versions as well. It says, "In the beginning was the Word." Notice how they spell this stuff as we go further back. You'll see that the language has changed so much. It says, "In the beginning was the Word, the Word was with God, and the Word was God." The same - that's an s,

that's a long-form s. That's how they used to write. See the small s over here where it says was, it says and. The same was - see, that's a short s, was. And this is a long s, same, but it looks like an F. So, those are actually the two different forms of s that were used in the 1611, and you'll see in the other versions as well. So, it says, "The same was in the beginning with God." Notice how that reads a little different, isn't it? All things were made by, and then we see him. Now, I'm sure this, that's why I'm doing this because I want to show you how your version is translated in a way, and even the Hebrew versions of the Greek and Latin manuscripts are translated this way as well, because we have a pre-assumed assumption that that's the way this has always read, that there was this he in Him all things were made by him, and without him was not anything made that was made.

Okay, now let's pull up the next one. This is where it gets good. We're going to see where they changed it between 1590 and 1611. They changed the Bible. They changed it. Tyndale and the Geneva Bible translators. That's why the Geneva Bible translators chose Tyndale's writing of the New Testament. Many because it was more accurate and they knew it. You can put yourself back in that time period, and the Roman Catholic Church is going crazy on everybody because they're teaching the Trinity - He, Him, He, Him, Yahweh is a He, and then we have the Holy Spirit as a He, and then we had the Son in the New Testament. That was a He as well. See where we're going with this? Oh Father, show us your truths. They didn't use that route in the Geneva Bible.

Okay, so let's go ahead and pull that one up now. There we go. Now these, I can zoom in on. So, look at this. This is the Holy Gospel of Luke. Oh, we're on the wrong one, hold on a minute, let's get. Flopped over to. That's still Luke. That's still Luke. We'll get over here to the first page. There it is. Now we're going to zoom in on the Holy Gospel of Luke. Look at this. There's no J's. There was no J in the 1611, and there's no J's here. This is Yohanan. So, over here, do you guys see this? It says, "In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God. All things were made by." I'm going to show you why they did this. Okay, because we're going to do a word study on the word "Word," and we're going to take it back to the ancient Hebrew. It's an it. They knew this, they knew that the Church in Rome was pushing this agenda to support their doctrine. Tyndale wasn't with it, and he gave his life to bring the New Testament to us in a very unique manner. The calligraphy in these books is phenomenal. So it says, "All things were made by it, by it" - what the word. The word is an it, not a he. That just changes everything now. This is in 1560. You'll notice that the King James authorized version had to be authorized to what, not disrespect or come against anything that the Catholics were teaching out of the Latin or the Greek.

So, again, "All things were made by it, and without it was not anything made that was made. In it was life, and the word of Yahweh. There is life." It's not a he, everyone. The word is not a separate entity. It's not deity. It's what comes forth from the deity. HalleluYah. You know what, Jeremiah chapter 10 real quick. Jeremiah chapter 10 in verse 1 says, "Hear the word which Yahweh speaketh unto you."

Hear the word. It's a thing, it's an it. Many times the prophets, it says "and the word of Yahweh came unto me saying." That's not an entity. It's a thing, it's an it.

It's what proceeds forth out of the mouth of Yahweh. And that's what Yahshua said: "Man shall not live by bread alone," which was his sacrifice, "But by every single word that comes out of the mouth of the Father." This is how we get life, and that is the light of our life, which is the word of Yahweh. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men. Let's take it back a couple more decades prior to 1590, so here is Tyndale's Version. Let's wait for it to catch up here.

Now, if you go do your research and read about even Wycliffe, Wycliffe, Tyndale, Tyndale paved the way, though for the Geneva, and again, almost every historian agrees that the Geneva Bible heavily relied on the writings of Tyndale. The translation of Tyndale, and look at this, look at how they spelt back then. This is proper grammar in their days. Oh Father, be with us, help us to see through this smoke cloud of our language. Let us not be deceived by the language of other men, but let the word of Yah from its purest form enlighten us. Let the Lashon Kodesh, your holy language, be the final authority in every view that we take toward your word.

HalleluYah! It says: "In the beginning was the Word," and that word was with God and God was that word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. There it is. Look at that, all things were made by it. It's not a person. It's a thing. It's something that came forth from the mouth of Yahweh. It was his voice, the words of his voice when he uttered his voice, that was words. It's not a deity at all, brothers and sisters. All things were made by it, and without it was made nothing that was made. In it was life, and life was the light of men, and the light... I don't know that word, I can't tell, and the light. Yeah, see the language is so much different, I can't even read the rest of that, but it says it right here in the end as well. Now, you'll notice there's no chapter and verse, so I think you guys are getting the gist of it.

Okay, so now this is breaking news. We see that somewhere between Tyndale and the Geneva Bible. So, Tyndale wrote probably 40 years before that. Before that, it was the 1500s. I'm pretty sure it was earlier in the 1500s that Tyndale produced his version of the New Testament. Now, and that was not without problems. I mean, they even printed some of these books like Wycliffe and Tyndale after they were dead. It became more popular because, of course, they were dead and nobody could do anything to them personally for it, but they began to outlaw these books everywhere. They began to... just like they always have. "All those are heretics," the way that's translated, the way that they're interpreting that, that's a heresy. Says who? Says who? Hmm. Blessed be the name of Yahweh.

Now, the version or translation of the scriptures that we read is very important to understand its origins, how it came to be. And so, we're looking at the very early origins of the English Bibles, and

we see that they changed it in the King James 1611. There was an agenda behind it, which was: we don't want Rome mad at us, we don't want to make the mother church angry, right? But to remain Orthodox in our own belief, we have to translate it a certain way, it's got to line up with the Trinity. Because anybody who was not receiving this polytheistic view of the entity or deity of Messiah, if it was not good. HalleluYah, be with us, Father, show us, protect us. All we're trying to do is show you guys what happened to the text so that we can get back. First of all, so we can get off our high horse. Yeah, so this translation is better than that translate. I'm going to tell you right now, all English translations are just that: a translation. They're inspirational, every single one of them is. Why? Because you can't choke the goodness of Yahweh out of any version of the gospel message. He loves us. But I'm dealing with groups of people, everyone, that this approach out of love is not working. Why? Because they've got all these, you know all the outside seeds. They're wrong, I'm right. What we just did right now, and there's a bunch more that I could present on the earlier roots of the English Bible. But I think you guys get the gist of it. You can do your own research. Now that you see the sources are out there.

Okay. But we see that it's connected to Bereshit, now before we do that. We just read that in our whatever version you're reading, then we went to the 1611, then we went to the Geneva, and then we went to the Tyndale, in which again, the Geneva translators heavily relied on Tyndale's works. Hmm.

They weren't trying to meet that agenda to keep people happy, they were really trying to bring it across to us in a way that they thought was more accurate. So I'm gonna pull up the Hebrew, I'm gonna read it to you in Hebrew. Okay, the Hebrew New Testament. Give me just one moment here, and you can follow along with whatever version you prefer as I read you the Hebrew text. Let's get into the specifics of the language here and decipher the true meanings behind these words.

I'm going to be reading from the de l'etch Hebrew Gospels. It does have an English translation, but if the English translation is nothing special, it just goes right along with the same old New King James-ish translation. It's the Hebrew I'm after here, and it's not coded with Strong's numbers. So if you can't read a little bit of Hebrew, it really won't do any good for you unless you just want to have it in your possession in case everything disappears one day off your phone or your computer. So this is what I will be referencing, and here is John chapter 1 at verse 1.

So it says, "Bereshit." That's the very first word in the Hebrew Bible. It's not "In the beginning." No, it's actually "Bereshit." The "bet" is added by the scribes. Anyway, so "Bereshit" "A Ya-ha The bar Va The bar A Ya At Elohim Elohim A Ya Ha The bar." Here we see... see, I circled it there. This is a "hey," a "vav," and an "aleph." The "aleph" is silent in this word. This is the Hebrew word for "he." They followed along because I'm showing this... because I'm showing you how I investigated. They followed along. This is a German Hebrew historian and scholar, and he translated it from Greek. But we know anybody that's done any amount of research knows that the true Gospels were written

originally in Semitic form. I say the majority in Hebrew, maybe a few in Aramaic, but I go with Hebrew which they say is a sister language, anyway, Aramaic languages as well.

So this is... so now I know by reading the preface that it came from a Greek manuscript. This is why he put "who" there. Right, now down here in verse 14, this says "Va ha The bar Nah, yeah," that's a "noon," so it says "Va ha The bar," meaning "and the word." That's what that means.

And then we have "noon," "hey," "yo," "hey," which is a "yeah" with a "noon" as a prefix, so it's "no." Yeah. And look at this: "But sar." What's the Hebrew word for "gospel"? "Basara." What is this translated into? "Flesh." It says that this actually means body. The word existed in a body, that's what the Hebrew says here. This lines up with the way that the Geneva Bible and the King James Bible should read or did read.

Very important that we understand that. Okay, now, why is that important, Teddy? It's all important. Mm-hmm. And if there is anybody that's watching live that would like to come on, go ahead and start sending me text messages right now so I can get ready to send you the link to come on with me, if you have something that you would like to say or some input, if you will. There's the phone number at the bottom of your screen so you can start sending me text messages. Don't be scared. HalleluYah. Okay, so let's look at this in Hebrew. I'm talking about the word "the bar."

I'm going to take you back to the ancient Hebrew hieroglyphics, not because we need to see the letters: Dali, Bet, Rash. We don't, most of us already know that, but what I'm going to try to do is show you the definition, what this word means, its function. We need to look at it with our Hebraic vision, everyone, not our English vision. The English vision that we have is only a translation of something much, much deeper. Oh, HalleluYah.

Okay, let me get this ready to pull up for you. There we go. So now, what we're looking at is the Ancient Hebrew Lexicon of the Bible by Binner. The Hebrew word for "word," "the bar," is found at number 2093 in that root line and it's going to be on page 320, but it's in 321 as you can see on the online version. If you're reading the book, it's going to be on page 320 if you're following me. If you're following online, it's going to be on page 321. So, as you can see right away, I have it highlighted as a noun. This is how Hebrew grammar must work. You can't redefine "logos" or the English word "word" because it's speaking about a word that was spoken from the ancient Hebrew language. By the time the interpreters get done with it, they've butchered it to where you can't tell what it was meaning, why? Because it's an "it," it's a thing, it's not a deity.

Nowhere in this entire root line does it have anything to do with deity. I'll show you the rest of the root line right here. Nowhere does it have anything to do with deity in any of the definitions. None whatsoever. This is literally telling us that this was the spoken word of Yahweh, and as a noun, it's not a deity, it is... see this 2093, excuse me right there. At the top of the root line, we see that the two-

letter root, "Dali," "Bet," with the "resh" connected to it, which means the "resh" is the picture of the head, the head of the body, the head of all things. You'll notice he's wearing a little crown. This was not hard to figure out in the ancient Hebrew. This is why so many modern scholars hate the hieroglyphic Hebrew. They hate it. But look at this, as an action root, it means order. This is how Yahweh put things in order; concretely, it means what a word, the AC, right here, means order. That means action root, that's how the Hebrew language works. It's an action, its function, and concretely, the English word, the English term is "word."

Now, this is going to tell us how it's used or should be described as a verb. So the verb of "the bar" is "speak." That's what verb is, the action part, a verb, action. A word is spoken. So every time you see "and the word of Yahweh came unto me and said," that's what this is telling you. Then, as a noun, see this from an ancient Hebrew perspective, and of course, you can look this up in your Strong's as well, if that's all you have. You'll see here that as a noun, the number one concrete English description is "word," an arrangement of words. What is so profound about that is that when you see the word "wickedness," sometimes you could use it; it may have been translated "evil." I can't remember, but anything wicked in Hebrew just means dysfunctional. It's not a devil with pitchforks and human sacrifice, all that. It's just about being dysfunctional. And that's what's happened to the body, it's become dysfunctional because they don't know the original words that were written many times. But it's all there in history. Well, you can look it up now, but unless you get the books, you'll never be able to prove it if they ever snatch the internet away from you.

But there you see also, number two, the second concrete English word is "a thing." See, it's a noun, a thing, not a being. It's a thing, it's an "it." It says, as something that is arranged, in Hebrew thought, words contain substance just as physical objects do. So we know that the word, HalleluYah, so we know that the word came forth from the mouth of Yahweh. Yahshua testified to that. Okay, this is telling us something very important. Yahweh said that we should live by every word that came out of the mouth of Yahweh. Okay? He's speaking about the word that was spoken in the Old Testament; it wasn't a deity. This evidence is everywhere if you choose to see it.

Now we go back with this information to Genesis chapter 1 at verse 1. Now remember, next week we're going to pull up some of the proof, not all of it, but we're going to be presenting that the Targum is correct in saying that it should read, "In the beginning, Yahweh created the heavens and the earth." We're going to go ahead and go into that next week. So I don't want to cover that right now, but we do know that "In the beginning," they say in John chapter 1, "was the word, the word was with Elohim, and the word was Elohim." That should be Yahweh. The word was with Yahweh, and the word was Yahweh. It's Yahweh's word, not somebody else's. And that thing got put in a body. That's what the Hebrew just told us. I just read it verbatim. There's no transliterated version. I'm getting a little bit better at reading this modern Hebrew script, and I'm telling you what it says. I'm just presenting the evidence. I just read it to you verbatim. And "ha dabarim" came in a body. Huh, "basar." If you look

up "do a word study on the word 'good news' or 'gospel'," find the Hebrew word for gospel, right? And then take it back to the ancient Hebrew lexicon, you're going to see that "Basara," the Hebrew word for good news, comes from the root "Basar," which means a body or the flesh. Why? Because all flesh was going to be saved through that body that was prepared for Yahweh. Yahweh was in Messiah reconciling the world unto himself in order to fulfill all of the prophecies when Yahweh said that he was coming to save his people and the whole world at the same time. In the beginning, Elohim created the heavens and the earth. Now remember, if that said YHWH in the original text that Moshe wrote, we just took Elohim and any type of plural anything right out of the creation theories. There is no more argument.

"And the earth came to be formless and void and darkness was on the face of the deep, and the Spirit, there's the father of all things, and the spirit is also where the word came forth from, that's his seed." The seed is the word of Yahweh, the seed is the word of Elohim. And the spirit of Yahweh was moving on the face of the waters, and Yahweh said, "Let light come to be," and it came to be. This is exactly what we just read in the Hebrew text that I read to you out of the "glitch" Hebrew Gospels, verbatim, lines right up. The word is not a he, it's an it, it's a thing. Now, whenever that thing in the King James Version, let's go to Luke chapter 1. As a matter of fact, let me do it like this. I'm going to read this out of the Geneva Bible. I bet you it's correct.

Alright. This also has the Apocrypha in it, which I'm not pushing that at all, I'm just saying it's in there if you go to order one, but they're pretty spendy to get a good quality 1590 Geneva Bible or the Tyndale's. They're very expensive. Praise Yahweh that the ministry has provided the necessary funds in order for me to gather all this information in hard copies. Thank you, Father, we need it. We need this information. So, we're in the Syawmm John, so let's go back to Luke here. All right, so in Luke chapter 1, "Man, this is hard to read." Okay. So I'm going to pick up in verse 26, "and in the sixth month the angel Gabrielle was sent from God" "to a city of Galilee named Nazareth," "to a virgin a scienced it must Yeah," "to a man whose name was Yo, Joseph," "spelt with an 'I,' all of these there's no J's," "of the house of David."

"And the virgin's name was Mary, and the angel went in unto her and said," "Hail, doubt, you are freely beloved by The, says Lord," "Oh, you are freely beloved Ye, that's what it is." "Ye Lord is with thee, Blessed art thou among women." "And when she saw him she was troubled at his saying," "and thought what manner of salutation this should be." "Then the angel said to her," "If you're not Mary, for thou has found favor with God." "For lo, thou shalt conceive in thy womb and bear a son,' S-O-N-N-E is how they spelled that," "and shall call his name,' and this says Jesus, of course." "And he shall be great and shall be called," "the called this thing that is gonna what's gonna happen is this thing is gonna be born." "She's gonna be called the Sun." "See the word pre-existed the Sun." "The

word of Yahweh is not a deity." "The word of Yahweh has always been with Yahweh." "It's always words, just like my words that you hear right now."

"So the word pre-existed all things, not the Sun." "The Sun was a created thing, but there's all kinds of passages throughout the Old Testament," "that say that the manifestation of the word was coming," "and a son would be born unto us, a child would be born, and a son would be given." "That's in the Hebrew word that we're given means gifted." "Why? Because it was a sacrifice." "It was a gift offering." "And you shall give unto him the throne of his father David." "You shall reign over the house of Jacob forever," "and 'of his kingdom, shall no end." "Then said Mary unto the angel," "How is this? How shall this be? Seeing I know no man." "And the angel answered and said unto her," "So this... this is Holy Ghost shall come upon thee," "and the power of the Most High shall overshadow thee." "Therefore, that holy thing, there it is." "That holy thing which shall be born of thee shall be called." "It was going to take on a title, The Son of Elohim." "Because it was still in it, it was still a thing." "Until it was manifested."

"When the Holy Spirit overshadowed Mary," "then that same spirit in the beginning that was over the waters." "Don't you know that a child is created in the waters?" "The spirit of Yahweh hovered on the waters of the womb of this virgin," "and He put a seed, which is His word in Her womb," "and there was a body created around it according to the prophecies." "The holy thing that will be caught what born unto you is what He said shall be called," "did it would took on the title son." "Let me say this, Oh Father help us." "Let me say this, the only thing that was ever brought forth from Yahweh into the flesh" "was the seed that he sowed inside of the womb of Mary." "That became His son, or actually it became Mary's son"

"That would be a gift by prophecy for unto us a child is born and his son is given." "But only that was the word, then the word had been spoken, but it had not been manifest." "If anybody wants to jump in here," "because I'm going to close up with a couple of passages here." "And if you're watching via LinkedIn, I don't see the chat section there, I can't from this platform," "I can't see all of them."

I can only have one at a time, and I always have YouTube's chat section available to me on my platform here. But if you want to chime in, there's the phone number. Shoot me a text, and I'll send you a link to come on. If you have any questions or comments, you can call that number too, and I'll you. I mean, you don't have to come on the program. But you can come on the call, and I'll put the call on the video. Now everything we just read, we're gonna take and reproof it with our Bibles. But now we have this Hebraic vision. Now we have restored the Hebrew to our minds. We've got the proper definitions of the ancient Hebrew language. Now, let's go and reproof this in the Tanakh, the Old Testament, and in the Brit Hadashah, the New Testament. Okay, we're going to go to Isaiah chapter 55. Yes, Sia Chapter 55, Isaiah 55 verses 8 through 11. This is Yahweh speaking, the one and only. For my thoughts are not your thoughts; neither are my ways your ways, declares Yahweh. For as the

heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain comes down and the snow from the heavens, and do not return there, but water the Earth and make it bring forth, notice that it didn't return there. See that nature that Yahweh took on in that body. It was a gift. It literally died. But the being that was within it couldn't. Hades couldn't hold it. Hey, he was created by it.

Oh, Father. Verse 11 says, "all right. But they water the Earth and make it bring forth and bud; see, this is what Yahshua did. He's going to make things pop up out of the Earth. They're going to live again, right? They're going to shoot forth and they're going to bud; they're going to produce life. They're going to live again and give seed to the sower and bread to the eater. Verse 11 says, "so is my word that goes forth from my mouth. It does not return unto me void but shall do what I please.

That's why Yahshua, the word while it was manifested in that body, says I know that you hear me because I always do the things that please you. See, the body was praying to the Ruach. The word was in that body and fulfilling everything that Yahweh told it to do while it was in that body. It had to bring that body into subjection to every word that had been spoken in the do's and don'ts in the law and the prophets. It had to fast; it had to pray.

Many people say, "well, who was he praying to, himself?" No, the body, the other nature, had to pray and fast just like anybody else did. Had to walk without sinning. And he said at one point he said, "Father, I pray that you hear me," and he goes and "I know you always hear me. But so that they may believe," he said, "that you sent me the word." The word is the lamp to our feet, everyone. That's the way back. And when it was manifested in that body, that body that it dwelt in was sacrificed for us. According to the Isaiah prophecy, a child was born unto Miriam. She gave it the title "son of Elohim."

That was his title, and he shall be called. So is my word that goes forth from my mouth. It does not return into me void, but shall do what I please and shall certainly accomplish what I sent it for. Honestly, if there are those in opposition to a very strict monotheistic view, if you don't see or even question what I just presented, and again, there's much, much more. And I'm saying this in all meekness and humbleness, brothers and sisters. I don't. I am nobody. I'm just an ex-convict that God has chosen. I submitted to him, and he has used me like I asked him to. I told you, if he would save me from all of the stuff that I was doing, that I would be his servant as long as I lived. And I'm alive today. The big thing about that is I live for him. How dare anybody say that somebody that has given their life for him, that you're not my brothers and sisters? Away with that wicked, wicked thought. Away with that wicked speech that has come forth from some of you. It's wicked and it's evil. It will be judged. We are to love one another.

Regardless, I've got people around here that we don't fellowship together, but they're believers. But if one of them called me for something, I'm there. I'd be there. People who have been disfellowshipped

here, even if they called me and said, "Hey, we need you," I would be there for them. I don't have the right to say they're not my brothers and sisters.

I love the body of Yahshua so much that I'm willing to make these hard decisions at this assembly that sometimes just have to be done to send somebody down the road. But at the same time, that doesn't mean that I don't love them or care about them. People get to working with feeling so much in our belief system. It is incredibly insane to me how hateful people become. And we, for one, are going to start putting that type of attitude on blast. It needs to be gotten rid of. The love of Messiah, the love of Yahweh that was in Messiah, isn't always all mushy and gushy. The psalmist said, "Your rod and your staff, when you correct me and when you lead me and guide me, they comfort me. Because to not have chastisement means that we're illegitimate and we're not part of his family now." So there we have it in Isaiah. I've got one more.

I still don't have any. Okay, okay, so what, okay Edith, okay, I'll come back and answer these. The word pre-existed. The Son was not it. I mean, I don't know if you watched the whole thing, Edith. If you haven't watched the whole thing, please go back and start from the beginning in the recorded version. We just presented all of the evidence of what has happened and what was with Yahweh in the very beginning. Because we already know, and we've—matter of fact, I should put in the description box the first debate, the first panel meeting that we had last week. I'm going to put it in the description box underneath this recorded version of this video. Okay, okay, so now we've gone and seen that what Yahweh—this lines right up with all of the research that we've done in Hebrew and everything else. We're trying to get away from English theology. This book was not written. Yahshua never quoted from the King James, not once, nor the Geneva Bible nor the Tyndale, but each time they translated, it got closer and closer and closer until it was finally acceptable. A bargain was made between the Roman Catholic Church and all other believers, even though the Roman Catholic Church believes they're apostates. That all of the church—Christianity is an apostate from Catholicism. They believe that. They really do.

I don't care what they say to you on TV or from behind the pulpit. They believe that everybody but them is apostate. I'll come back to that. Now we've secured everything by the prophets' writings that we just went over; there it is, Isaiah 55 verses 8 through 11. That's another reproof of everything we just read in the Hebrew. Now let's go ahead and go into the Brit Hadashah. We're going to go into the book of Revelation, Chapter 19. And then I'm going to show you the Greek in this, and this is going to put the nail in the coffin, everyone. Revelation 19 Verses 11 through 13.

This is a vision. This guy wrote and spoke Hebrew. He was not a Greek; he wasn't writing his part into the King James Bible or any English Bible. He wasn't doing that. No. The original writings of the whole Brit Hadashah, our New Testament, were of Semitic origin without a doubt. Verses 11 through 13 in Chapter 19 in the book of Revelation.

This is the book of Revelation. That Hebrew word for Revelation is "ha sedote." Ha sedote, sedote, the level of understanding hebraically speaking. This is the deep things that Yahweh revealed to you. Hanan to relate to us the true assembly. 11 through 13. And I saw the heaven open. I'm having a vision. And there was a white horse, and he who sat on him was called faithful, faithful and true, and in righteousness he judges and fights. Hmm, verse 12, and his eyes were as a flame of fire, and on his head were many crowns, having a name that had been written which no one had perceived except himself. Go back and do a word study on that word "perceive." That doesn't mean that nobody else knew the name. That's not what that is saying. Next verse, and having been dressed in a robe dipped in blood and his name is called the word of Yahweh. Verse 14 is, let's get into that too.

And the armies of the Shemaim, the armies of the heavens dressed in fine linen, white and clean, followed him on white horses, going down Armageddon. This happens during the millennial reign, not prior to the millennial reign. This is talking about there's going to be a battle during the thousand-year millennial reign between Yahshua, Yahweh, The word of Yahweh. Okay, because Yahweh already said it was going to happen. This is also a prophecy found in the Tanakh. It's validating that, putting Yahshua in it. So again, and his name is called the word of Yahweh in the Hebrew there. It's Debar, ha Yahweh. What did we just read when I read you the Hebrew New Testament? Exactly that. Now that the Son died and was buried, then Yahweh's spirit went back into that body. He now has a glorified body, and it was all made possible by the word of Yahweh, the besar, and the besar gave us basara, the good news to all mankind, all flesh. This is simple. This other stuff that's going around out there is just totally according to the flesh what you can see a father and son walking down the street together. And that's not what this is at all.

And the Hebrew just proved that. Okay, so I want to show you. In closing, again if there's anybody that wants to come on, send me a text message at the number at the bottom of your screen and I'll bring you on. Or if you want to call in and I put the call on the stream, we can do that as well. I'll open that up here in just a moment. First, I want to show everybody Revelation Chapter 19 and at verse 13. I want to show you this in the Greek and we're going to see how they've manipulated and massaged the text. Yeah, or wait, it could have been translated a lot better. Okay, so bear with me.

I don't need those. There we go. All right, so. This is the Greek text from which the English came from of most of our Bibles. And here is the word-for-word English translation they say. Right here, and it says they have it translated as "and having been clothed with." No, not even close to what was being presented. And having been clothed with a garment. Having been dipped in blood and is called the name of him, the word of. This they say GOD because it comes from the Greek word Theos. Theos and Christos have replaced in the Greek Bible have replaced the Tetragrammaton countless times. Okay, but let's go down through here. I want to show you something.

So they said "and having been clothed with," and it says a garment. Watch this. Let's look at this work. Greek word para Parabellum OS. I cast around, right, wrap a garment about, put on, I put on to myself what? Clothed myself. Now let's go back.

Those are the literal definitions. It says to throw around, to put on. And this is how that word is used, the usage of that word, how it's defined. I cast around, wrap a garment about, put on, hence mid, I put on to myself. Look at this, clothed myself. Let's go back to the text. And I have clothed myself. Look at this, with a garment, an outer garment, a cloak or robe.

Do you see what this is saying? This is saying that something put on an outer robe. Paul speaks about this. We've got to put off this tent and put on this other tent. Are you following me? This was an outer garment. There's the definition right here. It was something that was wrapped around. The word, everybody, it was this garment, this sacrificial element, this body that was prepared. Go read Hebrews, a body that was prepared for the word to dwell in in order to fulfill the plan of Yah, an outer garment, a cloak or a robe, a long flowing outer garment or a tunic. And having clothed myself with an outer garment having been dipped in blood and is called the name of him, the word of Yahweh. Unbelievable. Unbelievable. People who are educated in Ancient Hebrew need to be the ones that these publishers are calling on to help them bring a more accurate translation of the word. Some of these things are so far from what's being said that you can't really see the deepness, the deepness of the essence in the Entity. There's only one entity here and it spoke and that thing that was spoken was robed in a body and it was dipped in blood. Well, father.

So the plan is that we're going to be getting together, everybody that's on the panel going on in the monotheism versus dualism Part 2 on true seekers TV. We're planning to try to set that up for next Friday evening at this time, 6 p.m. So that's the plan as of right now. And then we're going to have an open forum in part 3 where if anybody wants to come on and have a structured, loving, equal debate from either side, Trinitarian as well, whatever you believe, then we're going to have an open forum for that in part 3 of monotheism versus dualism because remember the definition of polytheism is to worship more than one deity. What I just proposed to you takes the second deity out of that. It's purely monotheistic. It is not polytheistic. Polytheism will not be. Polytheism is a no-no according to the Torah, okay, so that's what I have for this evening. HalleluYah, so I'm going to be going into the chat section. If anybody wants to come on and share something, if you have something to say, you want to question anything that was brought forth, there's the number to call at the bottom of your screen. Or if you just have some uplifting words that you want to share with everybody, please, please call in. If you want to come on board on the program, I'll send you the link and you can come on live or just have a call over the live stream. All right. Let me see.

Hello to everybody that's on the property watching. Shabbat Shalom. Shabbat Shalom Michael Bonner, Shabbat Shalom to you out there in Oklahoma, you and your family. Sister Joni, good to see

you tuned in out there in Glendale, Arizona. LAD, now I know who you are. We've never met, but I know who you are. I did some checking. Peace, my brother. Brother Jr. is out there in Kansas, good to see you tuned in. Praying for you. Mrs. Worth, good to see you tuned in. Brother Mike out there in Wisconsin. Toshiba Tells out there in that lonely little corner in North Louisiana. Where's Elijah, my people? Good to see you tuned in from out there in Michigan. Brother Ron up there in Canada, Shabbat Shalom to you and your household and your family. We'll be seeing you for Passover soon, HalleluYah. Brother Don, good to see you guys tuned in, we're praying for, I believe it was your grandmother. Sister Mary out there in Texas, Shabbat Shalom to you. Brother Paul Mattson, brother out there in Arizona. I pray that your ticker is still ticking good and strong. Miss Sylvia, good to see you tuned in. I'm still thinking about some good Mexican food, so I need to be talking to Eric because the weather has been staying so well around here. We might have to come out and visit. Brother Hugo out there in California, Shabbat Shalom to you and your wife, and I sent you guys out all that material, it's on the way. You guys can hand that stuff out, business cards, CDs, DVDs. Got a box coming. Help you with your street ministry. Yes, and that's something, thanks for bringing that up, Sister Jamie. We have this certain belief about the love bug. I'll open that so I don't forget to look at it. We've been bit with this love bug doctrine from the church that, no matter what, you got to love them. You know, you love them through it. No amount of love is. We just read it in the opening verses that we read tonight. Sometimes that does not work, and Yahshua said that he was coming to turn husbands against wives, wives against husbands, daughter against mother, and son against father, and know that this message doesn't immediately. It wasn't meant to immediately join everything together. You're going to separate the wheat from the tares and the sheep from the goats. which are two different time periods concerning two groups of people. We just happen to be caught in the middle of all of that. As much as we would love to see the brothers and sisters all believe the same exact thing and worship the same exact way on the same exact days, times, and seasons, the moedim, the feasts, it's not going to happen. My brother Eric, Shabbat Shalom, stay focused. Brother Walter out there in Montana, praying for you, brother. Good Shabbat Shalom to you and your wife. Shayla, good to see you tuned in again.

HalleluYah. We were praying that you would come and fellowship with us. I got to thinking the other day. I wonder why Shayla never said she was going to come. She was pretty excited to find out we were only 45 minutes away from her. But I got to thinking sometimes I might have said something that caused you to think, "Oh, wait a minute, like we have a dress code and we're seeking righteousness." What we are and we do, however. I want to make sure that you know, Shayla, that when you come here, you are a guest at this assembly and you are our sister in this faith. If you show up here to fellowship with us, the way that you fellowship in your prayer closet, if you want to wear pants, you can wear pants. We've got attire at the front door, some very classy things that cover the

rear end of the women, and you won't see any men walking around here in muscle shirts or none of that stuff either. We just keep it kosher. So if I did say something that caused you to think, "Oh, no, they've got a dress code and I've got to be this, I've got to be that," you don't have to be anything other than what you are in the eyes of Yahshua. We just want everybody to show up here respectfully dressed because we come to worship the king. So I was just thinking about that the other day and I wanted to address that when I see your name. I've sent you a couple of emails, and I don't know if you received them or not. But shabbat shalom to you out there in Orfino. Thank you guys for your kind words. All the glory and honor, every revelation is stemming from Yahweh and Yahshua in the body of Yahshua. That's where the revelation is supposed to come from. That's why it says that Yahshua is the spirit that was breathed in prophecy, the word that was breathed in the prophecy becoming flesh. And there it is. Sister Jenna up there in Canada, shabbat shalom to you. WMS TV, see you, sister Edith, I don't know how to say your last name so I won't attempt it. I don't want to murder it on shabbat. Did Yahshua pre-exist?

Okay, so what we just presented, if you haven't seen this whole clip, please go back and watch it. The word pre-existed all things because all things were created by the word, and without the word of Yahweh, nothing was created that was created. That's what the Bible teaches. But it never took on the title "son" until the word was manifested in the flesh in that body that would redeem us. That's when it became Yahweh's salvation. That's why the angel Gabriel came and gave the instruction to her that she would have a son and they would call his name Yahshua because he would save his people from their sins.

The people in the Old Testament belonged to Yahweh by covenant at Mount Sinai. So Yahweh was in Messiah reconciling the world unto himself. Fair enough, if you have any other questions, just let me know before we sign off here. Brother Hugo, I like that. He's got the whole world in his hands. Yes, and he is a jealous El. We have to remember, you know, this is why he's been angry with us all of these years, because of our spiritual adultery at Mount Sinai when we worshiped another. And Aaron the priest said, "Tomorrow is a feast unto Yahweh." Oh, really, you guys are very, very welcome.

Mrs. Worth up there in Canada has a question, "Why would the Messiah say to the Father, 'Why have you forsaken me?'" Well, that's simple."

Um, so the Holy Spirit came down and overshadowed Mary. The Holy Spirit's name is Yahweh; there's only one Spirit, the Bible is very clear. There's only one Ruach. Okay, so that Spirit is holy, and Yahweh is Spirit, so that is kodesh, set apart, sanctified. That Spirit has a name, which is Yahweh - existence itself.

As I was saying in the study, you asked why the Messiah would say to the Father, "Why have you forsaken me?" Listen, you have to get this picture of a father and son walking down the street holding hands. This is not what that is. This is an immaculate conception that was prophesied about by the Ruach haKodesh for millennia, thousands of years. So, the Father is the Spirit; the Spirit is the Father of all creation, right? It moved forth on the waters, and it's also what came down and overshadowed the waters of Maryam and created a seed, which is His Word wrapped in that flesh or that body that He created around that Word. Yahweh was in that body; the Spirit never left. As a matter of fact, how do we know this? Sister, because when Maryam went to visit her cousin Elizabeth, who was pregnant with Yohanan (John the Baptist), it's prophesied that John the Baptist would be filled with the Holy Spirit even from his mother's womb. When Maryam opened her mouth to give a salutation to her cousin Elizabeth, what happened? The baby leapt in her womb because the Holy Spirit was in Maryam, and that Spirit's name is Yahweh—Yahweh was in the Messiah, reconciling the world unto Himself. So that body, which was the sacrifice, had the Spirit with him all the days of his life, and he grew in Spirit.

As that body grew older, it was filled with the wisdom of Yah. You see, Joseph wasn't a true father; Joseph raised up that and protected that body. But that body was the prophesied son. It wasn't the co-eternal son; it didn't coexist. We just proved it. The Word is the only thing that preexisted everything. "In the beginning was the Word, and the Word is an it." It's not a deity. I mean, I don't even know how else to explain it. The modern English language and the church doctrines have polluted our minds to the point where we can't see the truth. You know what? That's called deception, and the Word says in the book of Revelation, Chapter 12 and, I believe, in Verse 9, that the whole world has been deceived. Deceived about what? The whole thing is about the revelation of Yahshua Messiah being Yahweh Almighty, El Shaddai. In Revelation 1, Verses 1 through 7, actually, 1 through 8—it reveals Yahweh, Yahshua, as being Yahweh El Shaddai. Revelation 1, verses 1 through 8, says exactly that. That is the revelation that Yahshua is Yahweh. Yahweh was in that body. So to answer your question:

During that body's walk on earth, the Spirit, who is the Father, never left him and trained him and strengthened him. When he fasted, that's another thing. When he fasted for 40 days and the enemy came and tried him and set him up on the pinnacle around Yerushalayim in the set-apart place, what did he say? "I'll give you all that your eyes can see if you fall down and worship me." And Yahshua said to him, "Depart from me, for it is written, 'You shall not tempt Yahweh, thy Elohim.'" Right out of the New Testament itself, Yahshua claimed to be called and was called Yahweh Elohim several different times. And I say that a preexisting co-eternal son stems from Benetarianism and bytheism, and bentheanism, which is something that they don't tell you about why. Because it's the origin of all dualistic beliefs. It's pagan. But if you believe that way, you're still my sister. I love you.

Okay, I'm sorry. I went on there. So anyway, thank you, Edith. So when that body was bearing the sins of the world, that's the reason why Yahweh had to leave the temple to begin with because of the wickedness, because of the sin. It was the same thing when that body that Yahweh was dwelling in was bearing the sins of the world. The Spirit had to leave that body, or it would never die. That's why Yahweh got in that body because according to His own law, anybody caught in adultery had to die unless the husband be dead, and you can't kill Yahweh; He's an eternal Spirit. So what do you do? He created a body. It said in His Word that He would create a body. The prophecy says that a child would come and a son would be given, and that word given, again, is Hebrew, and the Hebrew is a gift. It was gifted that nature, that thing was literally died, gone, no more blood in it, and the Spirit of Yahweh entered into that body, again resurrected it from the dead and glorified it. So the Spirit was leaving that body, which was filled with what? The Word. The Word is what made that body. So the Word, the body, now had taken on flesh, correct? It felt the presence of Yahweh leaving it for the first time in its walk on earth, and he said, "Abba, sadaha katani." Why are you forsaking me? Why are you leaving? That's why he said, "Father, why have you forsaken?" Because the Father is the Spirit, and the Word is the Son, became the Son. But the Son died, and Yahweh entered that dead body so he could cut us off. Right, that body that he was in died so that we could be buried with it in baptism and risen again with it in new life. Therefore, he gets the bride that he proposed to. We all have been appointed to die once because we broke the covenant, and then He buries us in that body that died, and we get risen again. And guess what? He's going to get the remnant of that bride that he proposed to. Never breaks any of the covenant. He is faithful and true is what it said. And it was the Word of Yahweh, my brother Chuck. Chuck, never did see you tuned in, brother. I love you. Hebrews 10:5, "Therefore, coming into the world, he says: 'Slaughtering and meal offering, you did not desire, but a body you have prepared for me.' That's the Word. The Word is what went into the body. We don't have any passages that ever say that the Son came down and was manifested in that body. It doesn't exist. It's not scriptural. It was the Word, and then the Word, when it was manifested in the body, took on the title Son that had been prophesied about again for millennia. This is simple. The Word preexisted everything because everything was created by the Word and through the Word and for the Word of Yah, and it didn't return unto Him void ever. HalleluYah.

So if anybody, I'm going to give one more chance here. If anybody wants to come on, they have anything to say, there's a phone number, or if you would like to come on the livestream with a video call, you have questions or comments, now is the time to chime in before we pray out and end tonight's Bible study. And again, I'm thinking we may have a short teaching in the morning going live, of course, from the sanctuary here at the assembly. I've already started gathering stuff because I'm going to show you guys how to use some of the books in part two of how to study the Bible. So it's not going to be next weekend.

I would probably say the following weekend, probably two weeks from now - Romans 8:26. Jamie is posting there. And in the same way, the Spirit does help in our weaknesses. Yep, that's what I'm talking about. "For we do not know what we should pray, but the Ruach Himself pleads our case for us with groanings unutterable." That's the Spirit that was in Yahweh or in Yahshua. It's the same one that is within us if we're truly in the body of Yahshua Hamashiach.

Hmm, oh good news, Mrs. Worth, that you got the books there. HalleluYah! All right, everyone, so may Yahweh bless and keep each and every one of you in your homes. May your Shabbat be blessed. May all the needs for healing be granted by Father Yahweh in the mighty name of His redemption, Yahshua. May He continue to provide for the body of Yahshua clarity and understanding. Help us to not be deceived, Father.

We give you the praise, the honor, and the glory that is due to your name. And we just pray that you would continue to be faithful to this covenant, and we thank you most of all for the blood of the covenant. For without that, we have nothing. We give you praise, honor, glory, and blessings. We pray all of this in the mighty name of Your redemption, Yahshua. HalleluYah and amen. Amen.

So watch for the links to come out tomorrow, either for the Sabbath video or for the live study here for a Sabbath service. May Yahweh bless each and every one of you and shalom, shalom.

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