



HOUSE OF ISRAEL
United Kingdom

exploring the gospels

At the essence of the admonition from the Father, to not add to nor diminish from the words of YeHoVaH, which were then written and compiled in what we call today 'The Holy Bible', was the illustration that adding to or diminishing from Father's word would cause one to not keep it.

If we are to search the scriptures for in them is life, diminishing from and adding to them puts your very life at risk.

Deuteronomy 4:1

1 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the Lord thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

For too long, the Scriptures have been used to promulgate an eisegetical transmission of the Gospels that doesn't lead to life - sin leads to death. The Life that is in the Scriptures is light, anyone who receives the word, receives the life and light. Therefore, there is not darkness that can comprehend it.

Yet, there is gross darkness upon the people, to the degree that some of the most heinous crimes against humanity, blood-shed, molestation, rape and theft have been done with one hand, while the other holds the TaNaKh or the Bible.

You must take responsibility, so you too are not the one parting company with those who uphold truth, persecuting the saints, delivering your brother or sister unto death or worse.

So despite the temptation, we must stick to what is written, we must not allow ourselves to enter into the erroneous debates and discussions of those who have been mislead.

John 20:30

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

In order to understand what is written in a Gospel record, a declaration, treaty and book, one must consider its purpose.

The purpose of John's book is to record the signs that affirm Yeshua as Messiah, the Son of God, and that believing you might have life through his name.

The life people were searching the scripture for can only be obtained through the name, the authority of Yeshua, the Messiah the Son of God.

It would therefore be a misappropriation to use the book of John's Gospel to affirm a doctrine that cannot be found in the book of John's Gospel - which would result in the loss of life.

In doing so you remove the underpinning of the Gospel's purpose from the revealing Yeshua as the one spoken of in the TaNaKh, onto a foundation of another faith distinct from that delivered to the saints - with no life and light in the midst of it.

John 1:1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

Contrary to its purpose, endless debate, that has lead to division and strife in the midst of the body of Messiah has ensued based upon a faith completely foreign to that found in the scriptures.

Questions such as:

Was He man? Was He God? Was He God appearing as a man?
Was He an illusion? Was He a mere man who became God?
Was He created by God the Father, or did He exist eternally with the Father?

Are still being asked today and the outcome is the same.

There is no merit in an error debating an error.

So today as we are 'Exploring the Gospels' we will identify the error to reveal the truth in order to come into the unity of the faith.

‘...Arius, a priest from Alexandria, Egypt, taught that Christ, because He was the Son of God, must have had a beginning and therefore was a special creation of God. Further, if Jesus was the Son, the Father of necessity must be older.

Opposing the teachings of Arius was Athanasius, a deacon also from Alexandria. His view was an early form of Trinitarianism wherein the Father, Son and Holy Spirit were one but at the same time distinct from each other...

When it came to the Nicene Council, The Encyclopaedia Britannica states:

“Constantine himself presided, actively guiding the discussions, and personally proposed . . . the crucial formula expressing the relation of Christ to God in the creed issued by the council . . . Overawed by the emperor, the bishops, with two exceptions only, signed the creed, many of them much against their inclination” (1971 edition, Vol. 6, “Constantine,” p. 386).

With the emperor’s approval, the Council rejected the minority view of Arius and, having nothing definitive with which to replace it, approved the view of Athanasius —also a minority view. The church was left in the odd position of officially supporting, from that point forward, the decision made at Nicaea to endorse a belief held by only a minority of those attending.”

– <https://www.ucg.org/bible-study-tools/booklets/is-god-a-trinity/the-surprising-origins-of-the-trinity-doctrine>

'The first defense of the doctrine of the Trinity was in the early 3rd century by the early church father Tertullian. He explicitly defined the Trinity as Father, Son, and Holy Spirit and defended his theology against "Praxeas", though he noted that the majority of the believers in his day found issue with his doctrine.' - <https://en.wikipedia.org/wiki/Trinity>

Despite the purpose of the text being a recording of the signs that prove Yeshua is the Son of God, the Messiah, John's Gospel is used as a foundation piece for the trinitarian doctrine and for those entering into debates based upon the talking points of men. Yet, these talking points, debates and doctrine sprung out of the 3rd and 4th century.

Drawing a conclusion and acting on that conclusion, based on something not written, means you are a participant in the adding and diminishing from the word.

Trinity is a Latin word, the doctrine and belief system was agreed and put into canon law by a Roman pagan emperor. Can you see how eisegesis can affect the body of Messiah.

Yet, Messianic and Hebrew Roots individuals will part company from each other based upon their arguments.

Genesis 1:1

*1 In the beginning God created the heaven
and the earth.*

Exodus 20:11

*11 For in six days the LORD made heaven
and earth, the sea, and all that in them is, and
rested the seventh day: wherefore the Lord
blessed the sabbath day, and hallowed it.*

Psalm 90:1

1 LORD, thou hast been our dwelling place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

The scriptures affirm in the beginning there was YeHoVaH.

Prior to heaven and earth there was YeHoVaH.

Therefore, from everlasting to everlasting YeHoVaH is God.

Prior to time, which begins at creation, prior to what we call space, the heavens, and matter, the earth/physical realm and all that is therein there was YeHoVaH.

John 1:1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

What John is declaring, to achieve the purpose of making manifest Yeshua the Son of God, the Messiah, is that with God was the word in the beginning.

Genesis 1:3

3 And God said, Let there be light: and there was light.

Psalms 33:1

1 Rejoice in the LORD, O ye righteous: for praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD is right; and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word (dabar H1697, speech, word, speaking, thing) of the LORD were the heavens made; and all the host of them by the breath (ruwach H7307, wind, breath, mind, spirit) of his mouth.

Hebrews 11:3

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

YeHoVaH is spirit, so prior to the physical, before the heavens and earth there was YeHoVaH from everlasting to everlasting.

John 4:24

God is a Spirit: and they that worship him must worship him in spirit and in truth.

By faith we believe that the YeHoVaH who is Spirit, ruwach, spoke and so things that are not seen created things that are seen.

John declares that the word, that is Spirit, ruwach, was with YeHoVaH, who is Spirit, in the beginning. In addition to YeHoVaH, who is Spirit, being one with the word that is Spirit.

Micah 5:1

1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

The word, the he that would come out of Bethlehem Judah, who would be a ruler of Israel, the anointed one, the Messiah is the same he whose goings forth have been from of old, from everlasting, who was with the Father in the beginning.

So prior to the earth, man being made from it's dust, there was this one who would rule who would come from out of Bethlehem Judah.

This is the word, the he who was with the Father in the beginning who Father made all things through.

Colossians 1:12

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

The word, he that was with the Father in the beginning, whose goings forth have been from of old, from everlasting, would come out of Bethlehem, Judah and be ruler of the Tribes of Jacob and be a light unto the Gentiles.

This same he, whose goings forth have been from everlasting, who come up out of Bethlehem Judah, is the word made flesh who by him all things were created. Therefore, if all things were created by him, the word, which became flesh, he is the firstborn of every creature. Because nothing was created until Father spoke.

Deuteronomy 8:3

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

John 6:63

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Although you may not accept the word trinity, by debating the questions was He man? Was He God? Was He God appearing as a man? Was He an illusion? Was He a mere man who became

God? Was He created by God the Father, or did He exist eternally with the Father? Outside of what is plainly written, then you add to and diminish from the words that are spirit and life. We are provided a glimpse, a window into the everlasting prior to creation. We must therefore resist the temptation to try to go beyond what is written in order to provide further revelation - the only outcome from this is only eisegesis.

It is good and pleasant when brethren dwell together in the unity of the faith, let us therefore mature as one new man, as Messiah and the Father are one with each other.



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