

Yahusha's Pre-existence

Did Yahusha exist as a being before he came to this earth, we will let the Bible do the talking.

(Rev 3:14) And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of God**;

(Col 1:13) 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:

(Col 1:15) **Who is the image of the invisible God, the firstborn of every creature:**

(Col 1:16) **For on account of 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:

(Col 1:17) **And he is before all things**, and by him all things consist.

(Col 1:18) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19) For it pleased the Father that in him should all completeness dwell;

(John 17:5) And now, O Father, glorify thou me with thine own self **with the glory which I had with thee before the world was.**

(Heb 1:3) Who being the brightness of his glory, **and the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

(John 3:13) And no man hath ascended up to heaven, but **he that came down from heaven, even the Son of man which is in heaven.**

(John 6:33) For the bread of YHWH is **he (YAHUSHA) which cometh down from heaven**, and giveth life unto the world.

(John 6:38) **For I came down from heaven**, not to do mine own will, but the will of him that sent me.

John 17:5 And now, O Father, glorify thou me with thine own self **with the glory which I had with thee before the world was.**

Matt 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they **see the Son of man coming in his kingdom.**

Matt 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

Matt 17:2 And was transfigured before them: **and his face did shine as the sun, and his raiment was white as the light.**

Matt 17:3 And, behold, there appeared unto them Moses and Elias talking with him.

Matt 17:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Yahusha revealed his Kingdom and glory to Peter, James and John when he was transformed on the mountain, while his face did shine like the sun and his raiment white as light, he was still Yahusha, his image was the same, the same as BEFORE he was born of woman. He was in the glory he had before the world.

By the very words of Yahusha, by his testimony and witness we find in the WORD that he **was the beginning of the creation** of YHWH and **was the firstborn of every creature** and as we hear him pray he asks to have his the glory back that he has before the world was. He has just identified himself and a being before the world was, the first being.

Yahusha was not a thought or whisking “word” floating around from YHWH, he was not what came out of YHWH’s mouth when HE spoke the 10 Commandments on the mount, or when YHWH said with “WORDS” “This is my beloved son in who I am well pleased.”

Now to John 1 a couple viewpoints:

(John 1:1) In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God.

(John 1:2) The same was in the beginning with God. 3) All things were made by him; and without him was not anything made that was made.

(John 1:14) And the **Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John here uses the term “word” logos as a reference to Yahusha. Why? Why would John do that here? Correct me if I am wrong but this is the only place where Yahusha is called the “Word”. Again I ask why? Because John KNEW by the Spirit of YHWH that brought all things back to his remembrance this relationship given witness in Hebrews 1, **Yahusha BECAME the WORD when he came down from heaven to abide with men and give us the “WORD” “LOGOS” of YHWH and therefore John understood this and identified Yahusha as the “Word” of YHWH. The ‘word’ of YHWH are the scriptures**, we hold the Bible up and say it is **‘THE WORD of GOD’** a very common term and rightfully so, because it IS YHWH’s word. Now of course we of the western civilization include the New Testament in that statement but in the time the NT writers were writing there was no such thing as the NT, they ONLY

referred to the Old Testament books, for them the Old Testament WAS the 'word of God' and when Yahusha was born of woman, he became 'The Word' , Heb 1:1-3 God, having in the past spoken to the fathers through the prophets at many times and in various ways, has at the end of these days **spoken to us by his Son**, whom he appointed heir of all things, through whom also he made the worlds.

John 8:54 Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God.

John 8:55 You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and **keep his word**.

IF Yahusha was 'THE WORD' of YHWH, then how could he KEEP YHWH's 'WORD'?

(Heb 1:1) God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, 2) Hath in these last days **spoken unto us by his Son**, whom he hath appointed heir of all things, on account of whom also he made the ages; 3) **Who being the brightness of his glory, and the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

(Heb 1:5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Logos has a lot of meanings.

G3056 **λόγος logos** (lo'-gōs) *n.*

1. a **word**, something said (including the thought).
2. (by implication) a **saying or expression**.
3. (by extension) a **discourse** (on a topic).
4. (informally) a **conversation** (on a topic).
5. (thus) a **matter**.
6. (also) a **reasoning** (of the mental faculty).
7. (hence) a **reason** (i.e. a motive).
8. (negatively) a **rationalization** (i.e. application of plausible reasoning on a faulty premise).
9. (by further extension) a **calculation, computation, or an account** (as an accounting of).
10. (hence) a **reckoning or an inventory** (as called to account).
11. (of asking) a **question**.
12. (specially, with the article in John) **the Word of God** (capitalized), **the Divine Expression, the Creator, the Word of Yahweh** (i.e. the Anointed One, whether pre- or post-incarnate; that is, when Jesus is not embodied in the unglorified state of the old flesh of clay man, being quite dependent upon the Holy Spirit in that humble state of subsistence; see [John 1:1-14](#) and [Philippians 2:6-11](#); Also see context 15 below).
13. (special use #2) **the "Holy-word" of God (as the Holy Scriptures of the Old Testament)**.

14. (*special use #3*) **the ^{Redemptive-}word of God** (as the full counsel and instruction of the Good News of Redemption through trust in Jesus Anointed, our Savior and eternal High Priest; not merely its announcement).

15. (*Note #1*) (the three INTERTWINED MEANINGS of "Word[†] of God" and "word of God" can refer to a few simultaneous (and inseparable) contexts resulting in an intentional double or triple entendre; of special note is [Hebrews 4:12](#) which should be understood simultaneously in all three contexts: 12, 14 and 13, in that order of priority).

16. (*Note #2*) (**often, "the word" is used as a shortened form of "the word of God" throughout the New Testament**, connoting any these preceding contexts/concepts; see [Acts 4:29, Acts 4:31](#)).

17. (*Note #3*) (^{Redemptive-}word: this is the clear and instructive communication of the promised Redemption with sources including Old Testament passages from the Torah-Law, the Holy Prophets, and the Psalms, and in the whole New Testament: the Holy Angels at Jesus' birth, John the Immerser, Jesus our Glorious Savior, first Ambassadors who were eyewitnesses of these things, including Paul as one born "out-of-season," also Mark and Luke, and through the continuously active and enabling ministry of the promised Holy Spirit who reminds us of and tutors us in these eternal matters).

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KJV: account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work