



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 says the Amen, the faithful and true witness, **the beginning of the creation of God;**

(Col 1:13) Who has delivered us from the power of darkness, and has 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 on account of him**, and for him:

(Col 1:17) **And he is before all things**, and **on account of 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, Father, glorify me with yourself **with the glory which I had with you 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 has ascended up to heaven, but **he that came down from heaven, even the Son of man (which is in heaven)**. *This portion is a variant and does not appear in all manuscripts.*

(John 6:33) For the bread of YHWH is **he (YAHUSHA) which came down from heaven**, and gives 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.

Matt 16:28 Truly 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 took Peter, James, and John his brother, and brought 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 Yahusha, Master, it is good for us to be here: if you desire, let us make here three tabernacles; one for you, 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 the glory back that he had before the world was. He had just identified himself as being before the world was, the first being.

Yahusha was not a future 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.”

In Hebrews it is stated that YHWH had prepared a *body* for Yahusha. The interesting thing is that in the Masoretic Text (Modern Hebrew Bible of today) the reference in Hebrews 10:5 of Ps 40:6 does not have the latter part of this verse **but a body have you prepared me**; however this is found in the Septuagint in Ps 39:6. (*The naming is different but the same passage.*) The difference is “my ears have you opened” vs “but a body you have prepared for me”. The **Septuagint** was written 300-270 BC and are much older than the Hebrew text we have today which was written between the 9th and 11th centuries. These **Masoretic** texts are very good and the Dead Sea Scrolls match very well, but in some cases such as this one the writers in the 90 AD quoted from the Septuagint rather than the Hebrew text. In this particular case one has to have faith that Spirit of Truth directed this Old Testament reference by the hand of the writer.

Heb 10:5-6 Wherefore when he comes into the world, he says, **Sacrifice and offering you would not, but a body have you prepared me**: in burnt offerings and [*sacrifices*] for sin you have had no pleasure.



Ps 40:6 Sacrifice and offering you did not desire; my ears have you opened: burnt offering and sin offering have you not required.

(Psalms) 39:6 (Septuagint) MT Ps 40:6

Sacrifice and offering thou would not; but a body hast thou prepared me: whole-burnt-offering and [sacrifice] for sin thou didst not require.

From this passage it could be concluded YHWH prepared the body for Yahusha to inhabit on his dissent to this earth.

Now to John 1 a couple viewpoints:

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

(John 1:2) The same was in the beginning with God. 3) All things were made by it; and without it 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 in John 1:14 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, on account of whom also he made the ages.

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 (Elohaym).

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) Has in these last days **spoken unto us by his Son**, whom he has

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 has by inheritance obtained a more excellent name than they. 5) For unto which of the angels said he at any time, you are 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).

[from G3004]

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

45 HANOCH - ENOCH 45

45:1 This is the second parable concerning those who deny the NAME of YAHWEH of the Hosts and the congregation of the kodesh (holy) ones.

45:2 Neither will they ascend into heaven, nor will they reach the ground; such will be the lot of the sinners, who will deny the NAME of YAHWEH of Hosts, those who in this manner will be preserved for the day of burden and tribulation.

45:3 On that day, **my Elect One** shall sit on the seat of splendor and make a selection of their deeds, their resting places will be without number, their souls shall be firm within them when they see **my Elect One**, those who have appealed to my splendid name.

45:4 On that day, I shall cause **my Elect One** to dwell among them, I shall transform heaven and make it a blessing of light forever.

45:5 I shall also transform the earth and make it a blessing, and cause **my Elect One** to dwell in her. Then those who have committed sin and crime shall not set foot in her.

45:6 For in shalom I have looked with favor upon my righteous ones and given them mercy, and have caused them to dwell before me. But sinners have come before me so that by judgment I shall destroy them from before the face of the earth.

46 HANOCH - ENOCH 46

The Son of Man, to whom belongs righteousness, and with whom righteousness dwells

46:1 At that place, I saw the One to whom belongs the time before time. And his head was white like wool, and there was with him another individual, whose face was like that of a human being. His countenance was full of splendor like that of one among the kodesh(holy) malakim (angels).

46:2 And I asked the one -from among the malakim (angels) -who was going with me, and who had revealed to me all the secrets regarding the **Son of Man**, "who he was, and whence he was, (and) why he went with the Head of Days?"

46:3 And he answered me and said to me, "This is the **Son of Man**, to whom belongs righteousness, and with whom righteousness dwells. And He will open all the hidden storerooms; for YAHWEH of Hosts has chosen Him, and He is destined to be victorious before

YAHWEH of Hosts in eternal uprightness.”

46:4 “This **Son of Man** whom you have seen is the **One** who would remove the kings and the mighty ones from their comfortable seats and the strong ones from their thrones. He shall loosen the reins of the strong and crush the teeth of the sinners.”

46:5 “He shall depose the kings from their thrones and kingdoms. For they do not extol and magnify HIM, and neither do they obey HIM, the source of their kingship.”

46:6 “The faces of the strong will be slapped and be filled with shame and gloom. Their dwelling places and their beds will be worms. They shall have no hope to rise from their beds, for they do not extol the NAME of YAHWEH of Hosts.”

46:7 “And they have become the judges of the stars of heaven; they raise their hands to reach YAHWEH the Most High while walking upon the earth and dwelling in her. They manifest all their deeds in oppression; all their deeds are oppression. Their power depends upon their wealth. And their devotion is to the gods which they have fashioned with their own hands. But they deny the NAME of YAHWEH of Hosts.”

46:8 “Yet they like to congregate in HIS houses and with the faithful ones who cling to YAHWEH of Hosts.