

Statement of Christology

- I do not subscribe to Trinitarianism, Modalism or Oneness Christology; therefore, I do not believe Jesus is “God” according to the modern / western definition of the English word “God.” In fact, Yahshua/Jesus made it abundantly clear that his Father is the only true God (John 17:3). Since I do not maintain the view that places Jesus as God Almighty, my beliefs can be described or at least narrowed down to the label “Unitarian,” which maintains that Jesus Christ / Yahshua HaMashiach is “a man approved of God YHWH” according to Acts 2:22 and that his beginning was recorded in the gospels as a miraculous conception of the Holy Ghost (Matthew 1:18; Luke 1:31-35).

- **Humanity:** When Jesus is called the “Second Adam,” it is significant of his role as a perfect human. He is called the image of God, not because he “is” God but because he was the ideal produce of Yah’s design, just like Adam, who was also created in Yah’s image. Both Adam and Jesus were created in unique ways, one from the dust of the earth, and one from the womb of a virgin. But both were completely human, nonetheless. When we read in Hebrews 2:17 that Jesus was made like unto his brethren, we can be certain that it means exactly what it says. When Hebrews 2:14 says the children are partakers of flesh and blood and Jesus took part of the same likewise, it means that he is human just like we are. In fact, one of the first mentions of the future Messiah in Scripture is in Deuteronomy 18, where YHWH informs Moses that he (Messiah) will be a Prophet, just like Moses, and that he would come from their brethren or descendants. In other words, he was of human descent. As Galatians 4:4 affirms, God sent forth His Son, born of a woman.

- I believe the concept of Agency would resolve a great number of misconceptions among Oneness and Trinity circles, if people would take the time to learn how God has used representatives throughout history to act and speak on His behalf. Jesus was no different. He was an agent who spoke the words and commands of God YHWH. He made it abundantly clear when he said things like, “My doctrine is not mine but HIS that sent me. I did not come of myself, but HE sent me. I have not spoken of myself, but the Father gave me the commandments to speak” (John 7:16-17, 28-29; 12:49-50). Moreover, Yahshua was given authority to be the Messiah and rule as king until the end, according to 1st Corinthians 15.

- I believe there were two notable qualifications (not only two but two that I emphasize) ... two qualifications for Jesus to be eligible to fill his role as the Messiah. 1) Jesus lived his entire life as a perfect man because he obeyed the Law, i.e., commands of his Father, YHWH Elohim. In other words, he lived how Adam was supposed to live, according to the commands of Yah. 2) Secondly, he possessed perfect human genes, or uncorrupted DNA. So he was perfect in deed and perfect in breed.

- **Perfect in Breed:** I do not believe Yahshua was the product of blending the supernatural with the natural. I do not believe he was a hybrid, half God / half man (or 100% God / 100% man, as Trinitarians and Oneness concede). He was comprised of pure human DNA that was preserved throughout time in a victorious strategy against the Watchers who produced the Nephilim to corrupt the image of God's creation by contaminating the authentic bloodline created in the garden. Adam was made in the image of God so he was perfect in creation. When he disobeyed God, it compromised his divine status as a perfect man.

- Since I do not believe in a hybrid Messiah, this means I do not subscribe to the idea of a Dual Nature, or even the idea that Jesus possessed a Divine Nature. Divinity has nothing to do with our nature but is a status attainable by decision/action/or obedience to God's statutes; therefore Jesus was divine by decision, action, or behavior and not by nature. In fact, the only time scripture uses the phrase "divine nature," it is not in reference to Jesus. It is in reference to the church members in our post-resurrection state (2nd Peter 1:4). In this we must understand that God did not create something supernatural when He created Jesus; He simply created something natural supernaturally, meaning His method to create the natural man Jesus was supernatural. So again, Yahshua did not possess a dual nature, he had a human nature while demonstrating divine attributes through obedience.

- I do not believe in a literal preexistence different than any other human. When it comes to the conditions or limitations of humanity as temporal beings, we must say the same thing about Yahshua. More specifically, if humans did not pre-exist, then neither did Christ. If there is anything different about Yahshua then it is not in relation to his human nature. Any differences must be in relation to his circumstances. For instance, Yahshua was given the spirit without measure (John 3:34). This would not compromise his humanity but would explain how he was spiritually stronger and more responsive to the voice of God. I believe that many of the passages used to teach preexistence were originally meant to express the foresight, foreknowledge, or foreordained plan of God, such as the passage that says the lamb was slain from the foundation of the earth (Revelation 13:8). When Jesus spoke of the “glory” he had “with the Father” (John 17), I believe this could be in reference to the predetermined plan of God, and I would liken this form of communication to

Prolepsis, as I've heard Ken Heidebrecht speak about in a video. Every passage that seems to support preexistence must be read in light of the prophetic future vision of Christ or Yah's foreknowledge, or at least from the understanding that God is not limited by the space/time continuum.

- When Scripture says that all things were created or made by Jesus, there are two notable passages. One of which is John 1:10 where it says the world was made by him, which I believe to be a reference to how the Father made the world by Jesus, meaning that Jesus was the blueprint or schematic, so to speak. Secondly, Colossians 1:16 states that Jesus created all things, which the context makes it clear that Paul was referring all things pertaining to the church and the vision for his followers, and not in reference to the creation of the world. As Isaiah 44:24 affirms, “I am YHWH that made all things and stretched forth the heavens alone and spread abroad the earth by myself.”

- Since Jesus is not literally the Creator, we can therefore understand why he is called the firstborn of all Creation. This not only affirms that Christ was created, but to the best of my understanding the phrase “firstborn” is in reference to the resurrection, as in the first man born of God. The phrase “Born Again,” as seen in John 3 is a description of the resurrection of our new heavenly bodies born into the afterlife (which I am open to shift around my thinking on this certain aspect, as I believe there is room for clarification).

- Since I do not believe in preexistence, I do not believe in a literal incarnation. In fact, the word “incarnation” was not seen among Christianity until the Nicene Creed was written. Any passages used to teach the incarnation do not use this particular word, nor can the Greek words be found in a word study, or in any manuscript for that matter. For instance, the gospels that speak of the conception of Christ are careful to use this term and not the word “incarnation.” The reason is because the terms “conception” and “incarnation” are two different ideas altogether. But to maintain incarnation ideology, there are three notable passages that are commonly referenced. Colossians 2:9 talks about the fullness of the Godhead dwelling bodily, which is not a reference to an incarnation; it is describing the Spirit dwelling in the man, just like it says. John 1:1 & 14 “In the beginning was the Word, ... the Word was made flesh and dwelt among us.” This does not describe an incarnation but how God put his plan into action and emphasizes his humanity more than

anything. So it is a way of saying His plan became a reality when Yahshua entered the world as an authentic human. And finally, 1st Timothy 3:16 “God was manifest in the flesh” is not about an incarnation but a description of how the man Yahshua manifested the attributes of God, insomuch that Paul considered his example to be a “mystery.”

- The only time Scripture even alludes to an incarnation, it is NOT in reference to Jesus but an acknowledgement of false deities. In Acts 14:11-12 some pagans suggested that Paul and Barnabas were “gods who came down in the likeness of men.” This is significant because, if this type of language can be seen in reference to an incarnation, then we should expect something equivalent or even more descriptive from the mouths of the apostles in reference to Jesus, which we do not. If the pagans could describe in simple words how their gods became men, then why is there no detailed discussion about this throughout the New Testament? There are only selective texts that people emphasize in attempts to read that idea into the text, i.e., eisegesis. So I would contend that there is a difference between being the incarnation of God (or a second deity), versus being a natural-born human in whom the Spirit dwelt without measure.

- Throughout the New Testament, there are several events that occurred out of the ordinary: the supernatural conception of Christ; the miracles that Christ performed; the resurrection and ascension as described by His witnesses. These accounts are significant because they describe the miraculous, the extraordinary, or the supernatural. The unlikelihood of His circumstances left the apostles astonished and furthermore inspired them to write about these events. Each writer was a witness to events that did not happen every day. This is the very nature of the gospels. They are testimonies to the extraordinary. The writers focused on things about Christ that were anything but normal. Understanding this, it is odd to think they would emphasize so many extraordinary aspects of Christ yet fail to elaborate on His preexistence. If they were under the impression that Jesus existed before His earthly arrival, then why not discuss this dynamic on a more expressive level or more often throughout their writings? Therefore, I believe this is one

example of another doctrine that requires the reader to selectively emphasize random passages out of context to use as proof texts.

Moreover, I would contend that YHWH did not create something supernatural when he created Yahshua. He simply created the natural supernaturally. There's a difference.

I understand just how controversial this topic can be. It is surprising to me how some people can work through the biblical cosmology, the Nephilim, the book of Enoch and other texts, coming into Torah, and many other truth topics. But the second you mention your view about Christology, people lose their minds. DUSTIN WELLS

Preexistence

Romans 4:17 tells us that God “calletH those things which be not as though they were,” meaning that He can regard events which have not yet occurred as though they have, and He can regard people who do not yet exist as though they do.

1st Corinthians 15:47 | The first man is OF (ek) the earth, earthy: the second man is the Lord FROM (ek) heaven.

The prepositions “of” and “from” are both translated from the same Greek word “ek” and should have been used in the same sense because this is a comparison between the two.

Adam was OF the earth, and Yahshua was “OF” heaven. The context just a few verses prior lets us know that Paul was explaining the difference between terrestrial or natural bodies versus the celestial bodies. This was a comparison between how humanity was created in the garden of Eden and our future glorified bodies that we will receive. Therefore, this passage is not about the preexistence of Yahshua, but rather the opposite. It is speaking of Christ in his current, resurrected state.