

Yochanan Alpeh Chapter 5

Everyone who believes that gauvh is the Moshiach is begotten of vuvh: and every one that loves Him who begot, loves Him also who is begotten of Him.

True belief is born not learned.

2 By this we know that we love the b'nai vuvh, when we love vuvh, and guard His mitzvoth. 3 For this is the ahava of vuvh, that we guard His mitzvoth: and His mitzvoth are not heavy and hard.

Belief without love is the belief of a demon in Yahusha.

Guarding his commandments are a natural outworking of faith. Verse 2. is the heart of what drew most of us into Torah...it may have taken some time...but genuine faith produces the fruit of mitzvoth - *not acceptance of religious construct.*

4 For whoever is born of vuvh overcomes the olam-hazeh: and this is the victory that overcomes 14 the olam-hazeh, even our emunah. 5 Who is he who overcomes the olam-hazeh, but he that believes that gauvh is the Son of vuvh?

Genuine faith - births struggle - struggle to overcome the flesh and sin. Just as Jacob's faith birthed struggle to overcome the flesh and sin as he became Israel. Our faith births struggle which identifies us as Israel - the children of Eloah.

6 This is He that came by mayim and dahm, even gauvh ha Moshiach; "not by mayim only, but by mayim and dahm" (Di' hydatos kai haimatos).

This text indicates two things: what was not in dispute (Yahusha came 'by water') and what was in dispute (Yahusha came 'by water and blood').

There are some variant readings: some Mss read 'by water and spirit' or 'by water and blood and spirit' or 'by water and spirit and blood', but all of these are poorly attested.

"Not by water only, but by water and blood" is certainly the original.

What does, "Not by mayim only, but by mayim and dahm" mean to communicate?

'By water' - 'en hydati' - In the Fourth Gospel of Yochanan 'en hydati' is used three times, each time it's used, it's used to refer to the ministry of priesthood transfer performed by Yochanan the immerser upon Yahusha (Jn. 1:26, 31, 33).

1. *“En hydati”* is linguistically connected to the transfer of priesthood performed by the legitimate Aaronic Kohen Gadol upon the one who went into the water - King (Matt 2) yet came out of the water - King(Malki) thus fulfilling all - Righteousness (tzedakah - Malki-Tzedik) Matt 3:15 *‘Allow it to be so now: for this will allow us to fulfill all tzedakah.*

The *‘en hydati’* *‘by water’* allowed Yochanan to fulfill the priestly transfer. The secessionists did not dispute this priestly transfer but today the majority of the Levitical hierarchy within the Messianic Movement do!

The *‘en hydati’* language identifies further the *‘in Beresheeth’* clause of 1:1, the inception point here on earth, of His priestly transference!

2. Therefore the *‘kai haimatos’* *‘by blood’* language identifies His sacrificial death and heavenly transference into the right hand position.

The secessionists accepted the 1st but rejected the 2nd - they didn’t believe in His final sacrificial *‘Hilasmos’* *‘Kepporah’* *‘atonement’* - they were docetic’s - they followed phantoms.

Our battle isn’t with the secessionists but with the Synagogue of Satan that rejects both 1 and 2.

**7 And it is the very Ruach that bears witness of this; because the Ruach is Emet.
8 The Ruach, and the mayim, and the dahm: and these agree as Echad.**

(2/3 witnesses -. The three are one, not in essence, but in witness!

™ Edah-witness

To say there is no two or three witness testimony for Boc Malki-Tzedik’s by taking Deut 17:6, 19:15 out of context is disingenuous!:

1. Jn. 5:7. Torot of 1st mention - Beresheeth 21:30: 7 = perfection – 7 ewe lambs were given as the witness to the well of water - The perfect lamb is the witness of the living water. Edah - 9 X in BoC living!

We have three witnesses, the Spirit, the water and the blood - all three are intricately connected to the priesthood - the water and the Ruach at the Jordan, the blood at the tree. The three are in agreement - people don’t realize they’re witnessing against the Ruach Ha Kodesh, His micvah and His sacrifice when they *try to kick His feet off His footstool* - by enthroning another Kohen Ha Gadol here on earth.

There is of course the infamous longer version 5:7,8 - the Johannine Comma (Latin:comma meaning sentence/clause) which reads, *'For there are three that testify in heaven, the Father, the Word and the Holy Spirit, and these three are one, and there are three that testify on earth, the Spirit, the water and the blood, and these three are one'*.

The Johannine Comma's preserved in only a few very late Greek Mss (10th -18th Cent) and found its way there through the Latin Mss of the 9th Cent. It appears in no early Gk Mss and no Old Latin versions before the 7th Cent. It's correctly omitted by most today!

9 If we receive the witness of men (from Jerusalem), the witness of vuvh (from heaven) is greater: for this is the witness of vuvh that He has testified concerning His Son. 10 He that believes on the Son of vuvh has the witness in himself: he that believes not vuvh has made Him a liar; because he believes not the witness that vuvh gave of His Son.

The verb *'to witness'* is *martyreo'*. Will some be martyred because of their faith in the Malki-Tzedik Kohen Gadol at the hands of the Temple Institute and the Synagogue of Satan?

Rev 5:9 appears to answer that with a resounding yes. Do you know the heinous rituals that are performed *'under the altar'* in the tunnels below Jerusalem. I've witnessed them in years past.....and you don't think they'll *'disappear'* believers in Yahusha and His priesthood down there!

11 And this is the witness, that vuvh has given to us eternal chayim, and this chayim is in His Son. 12 He that has the Son has chayim; and he that has not the Son of vuvh has not chayim.

13 These things have I written unto you that believe on the Name of the Son of vuvh; that you may know that you have eternal chayim, and that you may believe on the Name of the Son of vuvh.

14 And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us: 15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we desire from Him.

V.16 gives us the basis for the medieval distinction between venial and mortal sins, which is hardly Yochanan's concern here is it!

He's concerned about apostasy within the community. If a person begins to close their heart off against the influences of the Ruach Ha Kodesh so obstinately and persistently that repentance becomes a moral impossibility.

Blaspheming of the historical acts of Yahusha, including His miracles by calling them works of the devil is a sin leading to spiritual death....Judaism.

16 If any man sees his brother sin a sin, which is not unto death, he shall ask, and He shall give him chayim for them that sin not unto death. There is a sin unto death: I do not say that he shall make tefillah for ('that'/it') those who commit it ("that" in many translations is feminine singular, it can only refer to the "sin" (feminine singular) unto death of the previous clause).

יהוה told Jeremiah to stop praying for his fellow countrymen (Jer 7:16, 11:14, 14:11). At what point are we going to affirm the righteousness of YHWH's judgment and cease allying ourselves with the cause of others?

17 All unrighteousness is sin: and there is a sin that is not unto death. 18 We know that whoever is born of vuvh sins not; 3 but he that is begotten of vuvh guards himself, and the wicked one touches him not.

All pardon for sins ultimately comes from Yahusha's finished work on The Tree.

There is a procedure for confession and repentance and it's to be used in the forgiveness of sins *not unto death* in the Malki-tzedik priesthood.

Shortly before His ascension, Yahusha said to his disciples: "*whosoever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained*" (John 20:23). Yahusha was actually granting to the disciples the authority to forgive sins, and that the disciples passed on to their successors in the Malki Tzedik priesthood, the same license to pardon sin.

(John Calvin's interpretation of John 20:19-23 is diametrically opposed to this view)

Matt 9:5 "*the Son of Man has authority on earth to forgive sins*" (Mark 2:10).

The question is, was Yahusha's authoritative priesthood also given to men so that they could continue his earthly work of forgiving sins not unto death.

In 1 Cor. 3, Paul says: "*I have already judged him that hath done so*"; and in 2 Cor 2:10, Paul justifies his forgiveness of the repentant man by saying "*Indeed, what I have forgiven, if I have forgiven anything, I have done for your sakes, in the person of Moshiach.*"

Further, in 2 Cor. 5:18, Paul writes: "*All this is from Eloah, who through Moshiach reconciled us to himself and gave us the ministry of reconciliation*". And in 2 Cor. 5:20, Paul confirms "*So we are ambassadors for Moshiach.*"

Matt. 18:18 – the apostles are given authority to bind and loose. The authority to bind and loose includes administering and removing the temporal penalties due to sin not unto death.

The Jews understood this since the times of the Leper, where he would go to the priest and receive forgiveness for his sin not unto death (Lev 14) Lev. 5:4-6; 19:21-22 – even under the Book of the Law, יהוה used priests to forgive and cover for the sins of others.

1 Tim. 2:5 – makes it clear that Yahusha is the only mediator, but He was free to decide how His mediation would be applied to us - his ordained priesthood. Yahusha chose to use priests of after his order to carry out His work of forgiveness, the Melchizedek Priesthood of Moshiach is one with Moshiach.

John Chrysostom wrote: - [Melchizedek] *"Priests have received a power which God has given neither to angels nor to archangels. It was said to them: 'Whatsoever you shall bind on earth shall be bound in heaven; and whatsoever you shall loose, shall be loosed.' Temporal rulers have indeed the power of binding; but they can only bind the body. [Melchizedek] Priests, in contrast, can bind with a bond which pertains to the soul itself and transcends the very heavens. Did [God] not give them all the powers of heaven? 'Whose sins you shall forgive,' he says, 'they are forgiven them; whose sins you shall retain, they are retained.' What greater power is there than this? The Father has given all judgment to the Son. And now I see the Son placing all this power in the hands of men [Mt 10:40, Jn 20:21, The [Melchizedek] Priesthood 3:5 [AD 387]].*

Jerome wrote - *"If the serpent, the devil, bites someone secretly, he infects that person with the venom of sin. And if the one who has been bitten keeps silence and does not do penance, and does not want to confess his wound... then his brother and his master, who have the word [of absolution] that will cure him, cannot very well assist him"* (Commentary on Ec 10:11 [AD 388]).

(Commentary on Mt 3:16-19 [AD 398]).

"We read in Leviticus about lepers, where they are ordered to show themselves to the priests, and if they have leprosy, then they are to be declared unclean by the priest. ... Just as in the Old Testament the priest makes the leper clean or unclean, so in the New Testament the bishop or presbyter binds or looses not those who are innocent or guilty, but by reason of their office, when they have heard various kinds of sins, they know who is to be bound and who is to be loosed"

Sins unto death is a sin that leads to physical death of the sinner, murder, kidnapping, adultery and other perversities etc. Num 18:22, Deut 22:26, Is. 22:14, Jub 21:22, 26:34, 33:13.

19 And we know that we are of vuvh, and that the whole olam-hazeh lies in the wicked one.

20 And we know that the Son of vuvh has come, and has given us binah, that we may know Him that is Emet, and we are in Him that is Emet, even in His Son gauvh ha Moshiach. He is the Elohim-Emet, and He is eternal chayim.

V. 20 contains the overt ascription of divinity to Yahusha, it predicates full Divinity to Yahusha.

21 B'nai Yisrael, guard yourselves 4 from idols. Amein.

Today.....and then... the schismatics are guilty of idolatry by learning and then denying the truth...