

*The “unsearchable riches of” the Man in linen—
The First Angel’s Message—
“The Everlasting Gospel”*

***The Alpha and Omega
The Masterpiece of Divinity*** Pt. 5
The Domain of the Divine

Pg. 1

Editor’s Preface

Please visit our YouTube channel “Five Agendas” (see link at the end) and watch our most recent video on ‘Revelation 4 and 5’ (video # 48). **Note:** Rev. 4 & 5 contains the antidote for the ‘The Masterpiece of Deception’ - ‘The Masterpiece of deviltry’ and provides all men the basis of the Masterpiece of Divinity.

Now, while we may - with this issue - finish the study on the Masterpiece of Divinity, fact is, this subject is far from being concluded. We need to address the matter at hand which is how to deal a decisive blow to the Trinity.

“And ye shall know the truth, and the truth shall make you free.”

—Melchisedec

**The Alpha and Omega
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The Alpha and Omega summarised – Mark 12

The Shema advocacy of Christ and the Alpha and Omega scenario

Mark 12

12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

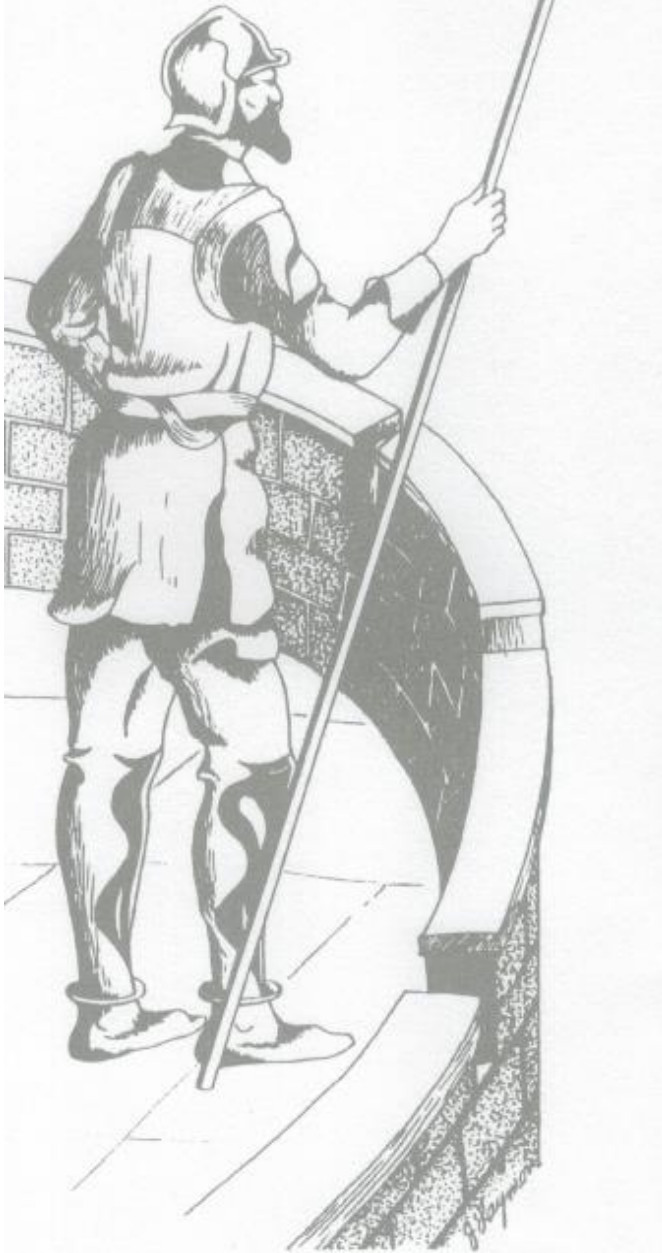
12:29 And Jesus answered him, The first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord:

12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment.

12:31 And the second [is] like, [namely] this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

*“Watchman,
what of the night?”*

*“The hour has come, the hour is striking, and striking at you,
the hour and the end!”* Eze. 7:6 (Moffatt)



The whole drama was played out again since the Evangelical world nurtured the one god child and nurtured the false Shema in the form of Triune Trinity. The result was the arrival of Daniel 7:13-14 in the form of what is stated in Rev 10 = (delay).

This is the reason as to why the early pioneers utilized - one like the Son of man - coming to the ancient of Days with the clouds was used in reference to the Day of Atonement, since it is clearly linked with what Jesus stated, that they would see Him coming with the clouds to the ancient of Days. And the reason as to why the priest rent his robes was that Jesus was quoting from Daniel 7:13-14 = John 1:1 [His claim to Divinity and equality]. Since they always say that the one god has no partners.

The Shema and the 42-month disdain

This is actually seen in the Evangelical world quite a bit, which means disdain for the second immutable, as well as the Sabbath. This was a major reason for the call of the Second Angel's message back then in reference to the Tupos [type] of the Sanctuary. This will again be an issue with the Fourth Angel in reference to the 1st commandment which is what the First Angel's message is alluding to [fear God (1), worship Him that made (2)] since the one god of the Confederation = SDA Fundamental # 2 and # 4 and was the very basis of the Ecumenical **Lima text** = A Trinitarian witness.

"grounded in the apostolic faith received and professed by the Catholic Church." The trinitarian, sacramental, and missionary dimensions of Baptism, according to the response, are well stated. [\[Here\]](#)

7 Noahides Laws (7NL)

The latter one god of 7NL is in relation to the blasphemy of the mark of the beast (MOTB), is not the God of the First Angel's message and John 1:1, and neither does the 7NL represent the original ten given on Mt. Sinai where this commandment is mentioned as being the First. Which works in conjunction with the creative aspects of the fourth = the creation of the heavens and the earth and has its New Testament explanation in the Shema of John 1:1-3. Which explains the Shema of Deuteronomy 6:4. The same line of structure in reference to the explanation of the Shema can be seen in [Mark 12:28-29](#) and [Mark 12:35-37](#)

Considering that the Sabbath is an evident component of the First Angel - which has been hijacked by the false one god of Laodicea - then what is extracted from the warning of the First Angel is in essence the First commandment and the fourth in relation to He Who Made = John 1:1.

Or is God saying - one's birth-right is forfeited by the Beast's amazing offer to not being able to buy or sell, suffering for non-compliance the delivery of capital punishment?

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What is important with the First Angel's warning is the confrontation of the revelation of the Shema of Mark 12 and John 1:1! This disdain argument will be used by the 3rd Temple high priest.

When compared to what Jesus stated in Mark 12:28-29 and Mark 12:35-37 - what will be quoted ad nauseum (repeatedly) by the one god unity phenomena will be the Shema [that is natural], and yet

who would be bothered to recall the later revelation about the Alpha and Omega Identity Jesus cited from [verses 35-37](#) ?

God said - Hardly anyone!

All the world wondered after the beast and worshipped the dragon.

Yet – it's there - Jesus reveals the A&O [Alpha Omega] scenario in the encounter of **Mark 12** - and if you take time to consider what He first cited in vs 29 = the Shema - He then amazingly brings to light in vss 35-37 of identifying who is the Messiah and His precise Sonship in the Omega scenario. Well, it's like this - Paul knew the answer as well and this is found in Romans 1:3.

In the Alpha - Christ did not exist in the root of David - since Hebrews 7:3 pronounces a theological declaration of war against this concept eternal or emanated Son concept - since the verse aligns with the theology of Jesus who stated that He was before David in the Alpha scenario - and in John 14:9 is the same as the Father - as well as in Isaiah 9:5-7 where the concept of Sonship is clearly linked to the Davidic throne and not to emanationism prior to the Incarnation. See [here](#) (Mark 12:28-34)

Imposing opposition?

This context in Mark 12 is quite imposing on what it reveals, and it poses for us all insights as the summation of the theological argument at the time of the 3rd Temple and will deliver confoundment especially if you are plain lazy and just don't know your Bible.

At the time – the pronouncement of the First Angel is most relevant. But a superficial reading of Mark 12 at the same time denies the additional insights (acceptance) unto the fake Shema and one god devotees. But it will console the many at the time of 7 Noahides.

What Mark records can be said as the chronology of principles of the A&O is the issue of Echad of Mark 12 in context. It's the core issue of the end time fiasco = who to worship. This is indicating that Echad (as used in the [OJB](#)) [Orthodox Jewish Bible] is the defining and ultimate clarification over worship, it pinpoints the ongoing deception and attack on the First Angel's warning. For some reason the generic version of Deut 6:4 and the one routine will be acceptable so widely they all will tag those who state otherwise as irrelevant due to the dominant rule of their appreciation of their fraternal unity.

This places many (in Laodicea) in the fork in the road, when the First Angel's warning becomes prominent. While insisting that they look for a National Sunday Law NSL - they will continue to perp walk the Sabbath all the while excusing a Triune or Arian Godhead, but for the fact, they miss the point of the unity is not based on yechid but what **Echad** means.

The question that looms is this - how can Mark 12 be overruled at the time of 3rd Temple (3T)?

It's a doozy of a relinquishing problem actually.

Why? To many, it will be lauded and hailed – look again what Jesus said in vs 29 - and they know it's their 3T one god gotcha moment ... a very powerful requirement of submission the hue and cry will be – **“Look here in Mark 12 Jesus said it.”**

But do you really understand the basics of the Godhead and what has been revealed about the Two of Them?

At this time of the First Angel's message – the warning of WHO is to be worshipped becomes a niggling, but then a massive issue a matter of controversy - to wit the 2 Witnesses would introduce the facts about the Elohim in contrast to the 3T custodians, and then, even still, the Alpha and Omega of deadly heresies strikes hard with yet a persistent attack on First angel.

Notice how the 2 Witnesses respond. [see [Rev 11](#)]

But why should one be surprised if the 2 Witnesses are involved, when the entire matter has been alive and real for a long time - you can return to sleep? Those in power at the 3T and of the great city will ensure the [blasphemy of HWM](#) [He who made] (Rev 13:5), and this will be maintained by the workings of the individual of 2 Thess 2 who will ensure the world worship the beast and its image [contrary to the First Angel's message], besides all the world worshipped the Dragon, the beast and who can make war with him anyway?

Some, not many, hold out this so-called puny idea of the First Angel, worship and the Alpha and Omega. Whereas, the Dragon / beast cohort say that's what their warning is about anyway - which in reality is a fake first angels' message - but it has a deadly twist in the tail. You choose them and you lose your birth right. Well, the theology involved when compared to what is prepared for us to see in Mark 12 is setting out the answer to the prevailing argument from the 3T and [2Thes 2](#) guy – that wicked one, the miracles and wonders will be extravagant and hard to deny.

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The Alpha and Omega is the Masterpiece of Divinity

The context of this Sonship is revealed to be Bethlehem and not eternity. See Romans 1:3 -

[John 1:1](#) originally presented Two equal Gods -

[Philippians 2:5-7](#) stated that Christ considered it not robbery to be equal with God but lowered Himself taking the slave form = human genetics which in the Greek is monogenesis Theos "the only begotten son of God".

Jesus stated that He was the Alpha and the Omega - the scenario of the Alpha Christ was God as presented in John 1:1 - where there is no mention of a Father or Son relationship. Fact is that Christ clearly stated that in the Alpha He was the **root of David** and in the Omega He was the **offspring of David**. Read [Revelation 22:13,16](#).

In the Alpha Christ was purely God, in the Omega, Jesus Christ was the combination of the Holy Spirit and the genetics of Mary from the context of Sonship which began in Bethlehem in [Romans 1:3](#).

It is Written - What our Saviour implied and what is understood about His own trumpet awareness of His Title and Divine Status – I Am The Alpha and Omega – this is and will be your Rock of Defence when the time of the First Beast and Lamb Like Beast rage with their war against the eternal Divinity of HWM [He who made].

May you - the reader review this material and consequently each be blessed by the insights of the Masterpiece of Divinity at the time when the Dragon is wroth and makes war with those who expose fake divinity. Amen! (see Rev 12:17 / Isa 14:14 / Rev 22:13,16).

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Swift Messenger

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"What does 'only begotten' mean?" In answering this question we must not only make a careful study of the word used in the Greek from which "only begotten" is translated, but also the context in which John first used the word in his Gospel. This is where the Greek word *μονογενής* (*monogenes*) enters the picture.

In the New Testament, *only* in the Gospel and first Epistle of John do we find the word used in reference to Jesus Christ. It is used by Luke (7:12; 8:2; 9:38) to refer to an only child. Paul uses the word once to refer to Isaac (Heb. 11:17), who was not an "only child," but a son of Abraham in a unique sense, inasmuch as the birth of Isaac was by divine empowerment. This leaves John's use of the word *distinct* from both Paul and Luke. Its meaning in John must be determined by the law of first use. He used it four times in his Gospel and once in his First Epistle. Some do not consider the law of first use, but seek rather to transfer Luke and Paul's literal human use to John's theological application.

John's first use of the word in his Gospel (1:14) determines its use in the other four references. It was *after* John had declared "the Word (*Λογος*) was made flesh, and dwelt among us," that he writes of Him as "the only begotten of the Father" (*μονογενοῦς παρὰ πατρός*). John begins his prologue by placing Jesus Christ as the Word who was with God "in beginning" (*ἐν ἀρχῇ*) and declaring that He, too, was God (*καὶ θεὸς ἦν ὁ λόγος*). **I repeat, John did not use the word, *μονογενής* to designate Jesus Christ until after Bethlehem.** The pre-existent Christ, the *Λογος*, was the self-existent Christ, the I AM (*ἐγὼ εἰμί*) of John 8:58.

Before considering the second use of *monogenes* in the final verse of John's preface to his gospel, let us analyze the word itself. It is a compound word: a combination of *μονος* (*monos*) meaning *alone* or *only*, and *γενος* (*genos*) meaning *kind*. John uses the word, *monos*, in the high

priestly prayer of Christ - "the *only* true God" (17:3), for the Logos had become a God-man at Bethlehem!

The word, *genos*, is used in the LXX in Genesis chapter one, where it reads that God made living creatures each "after his kind" (vs. 21, 24-25). The sense of "begotten" as being "born" as stated by S_____ is not found in this word use. Thayer cites two other words that John could have used had he intended, "begotten," in the sense of being generated. One, is γεννησις (genesis), a begetting, a birth, and is so used in reference to Jesus by Matthew (1:18) and Luke (1:14). The other word is γεννητος (gennetos) "begotten, born." ***John used neither!*** (See *Thayer's Greek-English Lexicon of the New Testament*, p. 113.)

What then is the meaning of *monogenes*? Moulton and Milligan in *The Vocabulary of the Greek New Testament* state: "Μονογενής is literally 'one of a kind,' 'only,' 'unique,' (*unicus*), not 'only begotten,' which would be μονογεννητος (unigenitus), and is common in the LXX in this sense" (p. 416-417; emphasis supplied). Thayer comments:

In the writings of John the title ο υἱὸς τοῦ θεοῦ. is given only to the historic Christ so called, neither to the Logos alone, nor Jesus alone, but 'ο λογος ο ενσαρκωθεις or Jesus through the λογος united with God is 'ο μονογενες υιος του θεου (p. 418).

The conclusion is inescapable that, as stated above, the designation "the only begotten Son of God" is applied in the Gospel of John only to Christ in the **incarnate state** and **not to the Logos before Bethlehem**. Further, Thayer declares plainly that this designation - **Son of God - is a "title" and does not indicate a generated Being from God**. This accords with Luke, who quotes Gabriel as saying to Mary that "the Holy One which shall be born of thee **shall be called** (not "is" or "was") the Son of God." He had not yet been manifest in the flesh, **thus the name, "Son of God," according to Luke, would become His designation after, not before, Bethlehem.**

John's second use of *monogenes* is in the last verse of his preface to the Gospel, John 1:18. It reads:

No man hath seen God at any time; the only begotten Son which is in the bosom the Father, he hath declared him (KJV).

There is another reading which has "no inconsiderable weight of ancient testimony" (Thayer, *op. cit.*), that needs to be considered. It reads:

No man bath seen God at any time; **(an) only begotten God**, who is in the bosom of the Father, he hath declared him.

Bruce M. Metzger, in *A Textual Commentary on the Greek New Testament*, stated regarding John 1:18:

With the acquisition of Papyri 66 and Papyri 75, both of which read Οεος, the external support of this reading has been notably strengthened (p. 198).

The significance of this alternate reading is that the God begotten in flesh is the only One who can reveal God; for "no man hath seen God." The God-man **(the only One of a kind)** is the full revelation of God in the flesh. He "hath . . . spoken unto us in a Son" (Heb. 1:2, Gr.) in Whom "dwells all the fullness of the Godhead bodily" (Col. 2:9). John is stating further that the God-man was, at the time of his writing of the Gospel, not in Abraham's bosom, the preferred place for a Jew, but in the bosom of the Father - at the right hand of God (Heb. 1:3).

The next use of *monogenes* is in the familiar John 3:16. We must note the context. The beginning verses of chapter 3 give the setting - the night visit of Nicodemus to Jesus. The report of the conversation ends with verse 15. John's comment on this experience follows in verses 16-21. The **"one of a kind" Son**, God gave to be lifted up even as Moses lifted up the serpent in the wilderness. The failure to separate the time frame in these verses can cause a faulty interpretation of what is written. John is writing from the perspective of time late in the first century, looking back on an experience some sixty years previous. In that context John 3:16 is saying, God gave the Logos (the Word) as He came to be in the flesh, the **"one-of-a-kind (monogenes) Son"** for the salvation of man. This looking back on the past and putting it in the perspective of the time of the writing of the Gospel is illustrated in verse 13. Jesus said - "And no man hath ascended up to heaven (so as to reveal heavenly things) but He that came down from heaven." Then John parenthetically adds - "even the Son of man which is [now] in heaven."

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