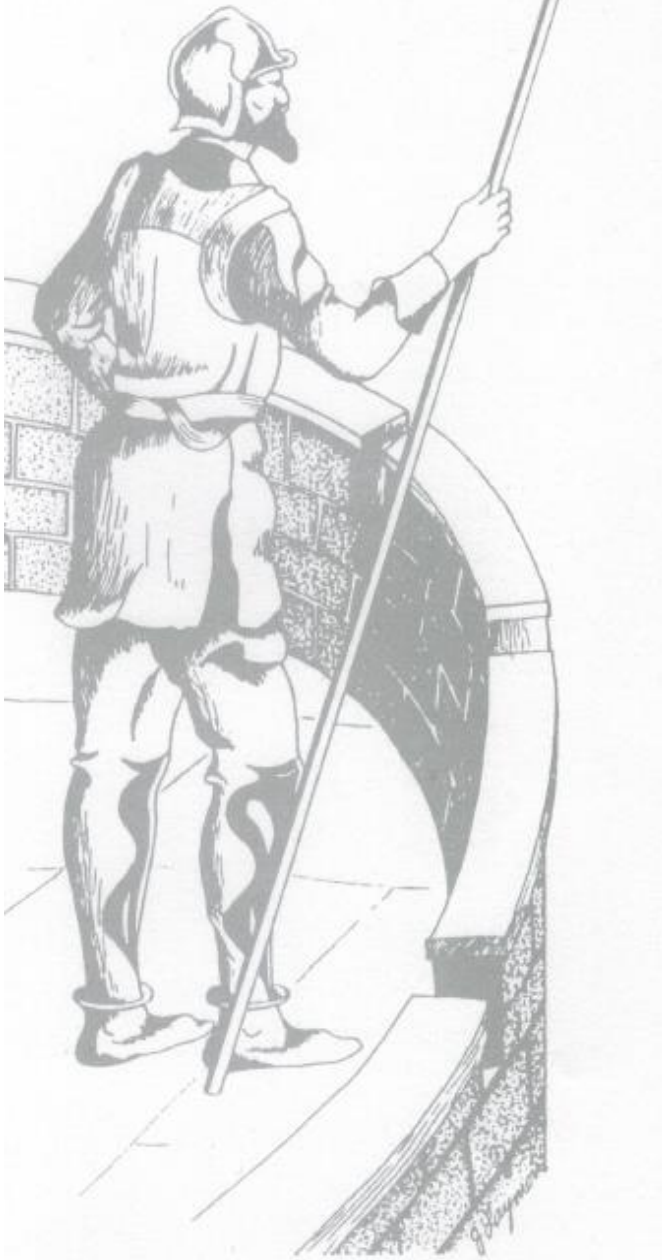


*"Watchman,  
what of the night?"*

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



# JAMES 2:19

## Oneness of god

Thou believest that there is **one** God; thou doest well: the devils also believe, and tremble.

Is James articulating the Godhead sufficiently - or is it a warning marker for discernment. You will discover it's the latter. This discussion holds no encouragement for the Trinitarian doctrine.

This type of scenario of recommendation from James as it is recorded in James 2:19 sets the stage for 7 N - since the orders given to the 'gentile converts' by way of the Jerusalem council were the following:

[http://www.wikinoah.org/en/index.php/Noahide Law in the New Testament](http://www.wikinoah.org/en/index.php/Noahide_Law_in_the_New_Testament)

The most that can be stated about the Noahide code as presented by the party of James in [Acts 15](#) are simply injunctions in relation to the book of the law.

Yet to the Rabbinik mindset, this sets the stage for '[another law](#)' that comes out from Jerusalem [Isa 2], which is for the [Gentiles](#), and, this is specifically what the injunctions of James are advocating, when used and applied [incorrectly](#).

When understood in light of injunctions for sanitary living, there is no need to take the injunctions to the extreme in order to fabricate another counterfeit law, 7N, since the Bible clearly dictates, that the same law or 10 Commandments being the **moral law is both for the native and the stranger that resides within thy gates.**

The matter of the '**one god**' as recorded in **James 2:19** - further illustrates the fact that the concepts as given to Paul by way of revelation, superseded entirely the understanding of the "party of James" especially with statements such as 2 Timothy 1:9 which presents the bottom line of who in reality was and is Eternally Righteous.

The disciples, especially those of the party of James, were still susceptible as well as subservient to the wine of the Scribes and Pharisees of which Jesus warned his disciples. [Matt 23](#).

There is One God?

A satisfactory answer to James 2:19 resides in [Mark 12:28-37](#) which presents the Dichotomy of the one god issue which is in contrast to John 1:1 which ironically speaking Jesus brings up after his brief conversation with the scribe who was an advocate of the one g. Jesus told him he came close to the Kingdom but never did he say that he arrived at the Kingdom.

Then Jesus goes on to reveal the core issue which was in contrast to the statement of the scribe since Psalm 110:1-4 does present the concept of the '[two powers](#)'.

Just as John chapter 1 presents -two sections- the first being John 1:1 = [Eternal Divinity of Both Elohim] and the second being John 1:14 [Incarnation of the monogenes theos uniquely begotten God], it is important to notice [Psalm 110:1-4](#) also presents the pre-existent phase of the Logos of John 1 as well as the Order of Melchizedek phase see [Psalm 110:1-2](#).

There is the sitting phase which is synonymous with John 1:1 which reveals a **pre-existent conversation** between Both Lords - and then, there is the sent phase of Psalm 110:2, 3 verse 3 reveals the "Dew of thy youth" which presents the equivalent verse to John 1:14 latter part which, is the only begotten from the Father. = Sonship which is synonymous to dew of thy youth.

The statement with regard to **putting the enemies under his feet** presents **two phases**. 1) the pre-existent phase which Revelation 22:13,16 defines as the Alpha, and then the sitting down on the throne of David presents the Omega phase of Sonship as seen in Romans 1:3 and Revelation 22:1-2.

<sup>14</sup>And the Word became flesh, and <sup>[h]</sup>dwelt among us (and we beheld his glory, glory as of <sup>[i]</sup>the only begotten from the Father),

Whereas in Psalm 110 sending the rod of thy strength is clearly in line with the Messianic prophecy of **Micah** where the Messiah proceeds from **days of Old from Eternity**. = [Micah 5:2](#)

Many will misconstrue this issue and say that he proceeds from the Father as an 'emanation' yet this is not what we see in Zecharia 3:8-9

Context = The Angel of the Lord speaking

<sup>6</sup>And the angel of Jehovah protested unto Joshua, saying, <sup>7</sup>Thus saith Jehovah of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee <sup>[d]</sup>a place of access among these that stand by. <sup>8</sup>Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a <sup>[e]</sup>sign: for,

behold, I will bring forth my servant the <sup>[f]</sup>Branch.

The context of this matter resides in the fact that the **Angel of the Lord** is the speaker and is clearly stating that he is sending forth the **Branch** Messiah which would have to be himself - in human form.

The same thing is seen in Malachi.

**3** Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; <sup>[a]</sup>and the <sup>[b]</sup>messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

In this first scenario the messenger is John the Baptist and the Lord that they are seeking is the messenger of the covenant or the Messiah which proceeds from days of old as stated by Micah. It's the same individual which ushers in Everlasting Righteousness as stated in Daniel 9's 70 prophecy.

## Jesus' use of Psalm 110

The issue of Psalm 110:1-4 presents the two in opposition to the so-called oneness of Yachid as depicted by the Scribe.

Same issue was brought up by Steven and his vision of Jesus at the right side of the Father and again the issue is brought

up when Jesus was on Trial and quoted Daniel 7:13 and then the High Priest tore his robes and stated the following, we have heard the blasphemy.

### **Paul and the Eternity of Melchizedek:**

Now, a detail to never be overlooked was how Paul defining Melchizedek in Hebrews 7:1-3 that He had *no father nor mother nor beginning of days nor end of life*.

This Bible fact repudiates the pathetic error of Emanationism and confirms the Eternal Identity of HWM = Logos into line John 1:1 and also in reference to Psalm 110:1-4 which is in relation to Melchizedek and the Order of Melchizedek and how this relates to the unique difference between John 1:1 and John 1:14,18.

The whole matter resides in the fact that **Melchizedek** had *no father nor mother nor beginning of days nor end of life*. "Being made like unto the Son of God". Heb 7:13.

The Pauline concept totally refutes a literal numerical concept of **one singular being** and reveals that there are **Two Individual Singular Beings** that are present in Genesis 1:26 and are One = Echad = Elohim = Gods.

CONCLUSION

The party of James from Acts 15, resurfaces all the time; be it known, James never held any light on the matter of the Godhead. In fact, the dissension with Paul was sharp. Acts 15:2.

This "type" scenario from James 2:19, the advocacy of one God you doest well- sets the stage for 7 N since the orders given to the 'gentile converts' by way of the Jerusalem council are summarised here:

[http://www.wikinoah.org/en/index.php/Noahide Law in the New Testament](http://www.wikinoah.org/en/index.php/Noahide_Law_in_the_New_Testament)

The most that can be stated about the Noahide code and its influence on the Godhead is that the one God of James 2:19 is the same conclusion as presented by the party of James in Acts 15 are simply injunctions in relation to the book of the law. Sanitary living in relation to sacrifices.

Yet to the Rabbinik mindset, James 2:19 is "Biblical" and sets the stage for 'another law' that comes out from Jerusalem = Isa 2:3 which is for the Gentiles, and this is specifically what the injunctions of James are advocating, when used incorrectly. Yet will be believed, as the moral law.

But the fact is the 10 Commandments never change and the **moral law is both for the native and the stranger that resides within thy gates**.

They claim the 7N - it's from Genesis; that the book of the Law are the rules and regulations given to Adam and Noah and later Moses which later was given at Sinai along with the 10 Commandments.

Fact is that Adam and Eve and Noah were not gentiles in the way that the word is used today. Case in point with Seth and later men began calling on the name of God. The lines were clearly distinct. The Sons of God and the line of Cain. The Messianic line was through them reaching down to Christ.

So why were there 7 laws for the gentiles when HWM wasn't even dealing with them, but establishing his Holy nation?

Conclusion: it's very clear they weren't gentiles. And after the Fall of Adam, HWM was dealing with his people and not the gentiles.

Stephen experienced the wrath of the Rabbini in Acts 7. His testimony of HWM confirms the truth of John 1 and Gen 1:26. [Two Divines en arche.](#)

Extraordinarily, Saul consented to Stephen's demise and stoning. It's ironic that it took the Damascus Rd experience to remove the scales from Paul's eyes.

Stephen and later, Paul gave no witness or Creedence of the "law of Noah". Stephen's testimony gave absolutely no advocacy of James 2:19 = one God that

thou doest well. Nor did Paul. Nor did John. Nor Isaiah. Nor Moses.

Paul, John, Isaiah, Moses would rephrase James 2:19 to read

Thou believest that there were Two Divines en arche ; thou doest well: the devils also believe, and tremble.

To never be forgotten.

--)-  
Swift Messenger  
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