

Elohim vs. Yahwism in Mark 1:8-11

In this paper we review traditional religious structures, exposing how Hebrew language terminology has been simplified or altered to obscure the **dual nature (male and female)** of Yeshua's divinity and true mission.

Unveiling the Concealment: Mark 1:8-11

This study proposes that the transition from Hebrew/Aramaic Scripture to Greek and then to the Romance languages allowed for the development and imposition of dogmas, such as the trinity, which erased the original complexity of **Elohim** and **Yahwism**.

1. Tables of Analysis of Terms and Concealments

A. Name Replacement and Its Impact

The replacement of the Tetragrammaton with generic titles is not a translation error, but a control strategy.

Original Term	Imposed Translation	Consequence of Change
Yod Hei Vav Hei (YHVH)	"The Lord"	The intrinsic masculine/feminine polarity in the name is removed.
Malak	Angel - Messenger	The identity of the messenger with the divine source (YHVH) is disassociated.
Ruach	Spirit (Male)	The feminine nature of the Ruach (in Hebrew it is feminine) is hidden.
Sepher	Physical Book	The idea of "energetic writings" or records of knowledge at other levels of consciousness is lost.

B. Anthropomorphism vs. Trinitarian Dogma

Analysis of the baptism scene according to our perspective.

Element in Mark 1:10-11	Trinitarian Interpretation (Church)	Elohist/Mystical Interpretation
The Voice of Heaven	The Father (First Person)	Anthropomorphism of the manifestation of Elohim.
The Dove	The Holy Spirit (Third Person)	Manifestation of the <i>Neshamah</i> or upper breath.
Yeshua	The Son (Second Person)	The anthropomorphic vision of Elohim on Earth.

2. Chapters of the Institutional Critique

2.1 The Duality of Divinity. We find in Beresheet that the name YHVH contains both masculine and feminine frequencies. Rabbinic Judaism and the church would have collaborated to suppress the feminine aspect in order to establish a religious patriarchy.

2.2 The "Lie" of the Trinity. We hold that the Trinitarian formula is a later invention that does not appear in the original baptismal practices of Yeshua's community (Tevilah mikve mayim). It is presented as a "veil" to prevent the believer from understanding the direct connection between the *Nefesh soul* and the eternal divine spark *Neshamah*.

2.3 The Sepher of Yeshua. Yeshua did not come to teach a physical book, but to open the "Sepher" (records or codes) that allow the human being to understand its origin. The rejection of these teachings is compared to the rejection of a new paradigm, akin to breaking with the "music" (tradition) that people are accustomed to hearing.

3. Key Takeaways

3.1 Yeshua as Anthropomorphism. Yeshua is to be understood as the visible, human manifestation of the Elohim complex, not as a piece of a Trinitarian puzzle.

3.2 Restoration of the Feminine. It is essential to recover the understanding of the feminine part of divinity (present in the *Ruach* and in the name YHVH) in order to break with the institutional lies that have unbalanced spirituality.

3.3 Identity of the Messenger. The concealment of the sacred name behind the word "Lord" prevents us from seeing that the messenger and the message are extensions of the same divine source, fragmenting the unity of the original text, understood as the Sepher above.

3.4 Resistance to Change. Religion operates under fixed paradigms; the study of the gospels from Elohim requires a willingness to abandon the "traditions of men" in order to access the true story of Yeshua.