

Elohim vs. Yahwism in Mark 1:1

Yeshua's identity changes drastically depending on the "lenses" through which the text is read: a) those of the singular Yahwist institutional system or b) those of the Elohist plural mystical system.

1. Theological Differentiation Tables

A. Conceptions of Divinity and Filiation

Concept	Yahwist Perspective	Elohist Perspective
Nature of God	Absolute singular Yahweh is one.	Plurality in the unity of Elohim
"Son of God"	Honorary or political title; difficult to accept literally.	Consistent with the "descendants of Elohim" (Genesis 5 – Beresheet 5).
Reaction to Yeshua	Accusation of heresy for breaking the singularity.	Recognition of an extension of the heavenly family.

B. The Two Figures of the Messiah

Ancient Essene/mystical vision that differentiated the functions of the anointed.

Type of Messiah	Traditional Name	Main Function	Relationship with Yeshua
Political Messiah	Ben David	Warrior king, restorer of the physical throne.	The relationship with Jewish Yeshua is very weak. There are interpretations and dogmas. They need to be reviewed in the light of Hebrew and Aramaic.
Priestly Messiah	Order of Melchizedek	Spiritual transformation, new priesthood.	Profile that fits Yeshua according to Hebrews.

2. The Conflict of Versions and Heresy

Yeshua's words were very disruptive to the authorities of his day.

2.1 Variation in Versions: It is noted that the importance given to "Son of God" varies even in the use of capital letters in translations, which reflects theological biases, not in the reading of the texts, but in their interpretation. We are basically confronted here with Christian dogmas.

2.2 The Accusation of Heresy: In reality the "accusations" to Yeshua were for explaining the sonship and the type of divine connection he claimed:

- **Son of Elohim:** It implied being part of that mystical plurality of the "powerful" that post-exilic Yahwism tried to suppress.
- **Son of El Ha Ima:** An Aramaic term that suggests a feminine aspect to divinity, an

idea considered doubly heretical by the orthodoxy of the time.

2.3 Connection to Heavenly Figures: Yeshua's entourage comprised concepts of figures that transcended the human, such as *Bar Enosh* (Son of Man), Melchizedek, and Eliyahu, moving away from the vision of a figure as the expected political leader.

3. Main conclusions

3.1 Opening of the Sepher. In times of spiritual transition, it is necessary to "open the Books" to recover meanings that were consolidated or eliminated by later tradition.

3.2 The Failure of the Political Messiah. A purely political Messiah, a "king or president" is not only an incomplete vision, but would be rejected by the current system in the same way as in the past.

3.3 Elohim as a Bridge. This current allows the idea of a "Son" to be integrated into a structure of spiritual descent, something that for strict Yahwism is a logical obstacle.

3.4 Yeshua out of the mold. Yeshua should not be forced to fit into a single label. His role is more tied to the eternal priesthood of Melchizedek than to the political aspirations of his time. So the relevant thing is to understand and explain the Eternal Priesthood according to Melchizedek exercised by Yeshua the Jew.