

WHO THEN IS THIS...

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CONTENTS

1. Identifying Messiah	7
2. The Unique son ship.....	21
3. Who is the Creator?.....	31
4. The Prologue to John.....	49
5. Who is the Great I Am?	59
6. Yeshua as Elohim	65
7. Attributes, Titles, and Characteristics.....	77
8. Theophanies and Christophanies	91
9. The Oneness Position.....	101
10. Did Yeshua Pre-exist?	119
APPENDIX I. Yahweh is the Creator.....	139
APPENDIX II. Father <i>and</i> Son.....	153
APPENDIX III. The Holy Spirit.....	161

CHAPTER 1

Identifying Messiah

*When Yeshua came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
[Matthew 16:13]*

EVENING HAD COME and the Messiah called out to his disciples to pass over to the other side. The multitude was sent away and he and the disciples boarded the ship. Little did they know the great storm, wind, and waves that were soon to appear. Messiah, being asleep in the hinder part of the ship on a pillow, seemed to the disciples to not have the faintest care. They even asked him if he *cared* that they were perishing. It was simple for their Teacher though, he got up, rebuked the wind, and called out to the sea, “Peace, be still.” At once, everything ceased.

Yeshua¹ then turned to his disciples and asked them, “Why were you so afraid about this? Do you not have enough faith?” We can only imagine the look on the faces of the disciples just after this pronouncement. A dreadful storm had just been silenced by a very quiet, humble man in a matter of seconds. His very words were enough to cause the elements of heaven and earth to cease commotion. The disciples then said to one another, “Who then is this, that even the winds and the seas obey him?”

While the above account does seem amazing, it nevertheless contains Biblical fact. The occurrence can be found in the synoptic gospels (Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25). We can only guess of the fright of the disciples, caused by the raging storm that night. Anyone who has encountered a storm while just visiting an ocean can sympathize with their feelings. There is one thing very unique about this account. Their Scriptural teacher, Yeshua of Nazareth, rebuked the storm as though he was not the least bit concerned about a negative outcome from his plain words. What

¹ Yeshua is the Hebrew name, the original name, of the Messiah, and is preferred by the authors over the traditional English derivative Jesus. We also recognize other forms of this name such as Yahushua, Yehoshua, and Yahshua.

manner of man was this? That is the question we are seeking to answer in this book. We hope that you will be encouraged from the Scriptures as we go along.

There are many religious organizations in the world today; each one professing a belief in the Holy Scriptures gives great importance to the identity of Yeshua. This is because he is a key figure in the Messianic prophecy of the Old Testament writings, while in the New Testament writings we read of his birth, life, death, resurrection, ascension, and the Assembly which is built upon him, the chief cornerstone.

The emphasis placed upon Yeshua is definitely a needed emphasis. His identity should be believed in and stood upon by those who profess a Christian or Messianic faith. Thus, the question amongst scholars, pastors, apologists, etc. is not one of whether or not Yeshua is important, but rather *who* Yeshua actually is. This question of who he is, once asked by his very disciples, should also be asked today amidst a storm of controversy.

“Why he’s God!” one group cries out, while another says, “He’s really the Father and Creator of heaven and earth!”

These lines of thinking stem from the two most predominant beliefs in the Christian world today, namely the belief in the trinity and the belief in the doctrine of oneness. Trinitarians claim that there is one Elohim (God)² that exists in three co-equal, co-eternal persons. Oneness proponents claim that there is only one Elohim (God) that manifests himself in three primary roles or ways. While the difference many seem subtle, the conservative defenders of both camps see a great theological divide between the two beliefs.

Our intention in this book is to show, by the Scriptures, that Yeshua is *not* the one true Elohim, but rather the *Son of* the one true Elohim, second in command or rank under the one true Elohim, the Father. While those from the Trinitarian and Oneness camps may not be able to grasp this at first glance, we simply ask that you do your best to read this book without prejudice or bias toward

² We have chosen to use Hebrew word *Elohim* in lieu of the traditional English translation “God”. Our reasons for doing so are based upon origins of the English word “God”. Anyone desiring further information concerning the origin of this word should consult Larry and June Achesons’ *Do We Honor Yahweh by Referring to Him as Our God?* This book can be obtained by writing to 1416 Fairfield Drive, Plano, TX 74074-6010.

what has just been declared. Allow the Scriptures to penetrate your heart and mind, through a simple, yet exegetical reading of each Biblical text pertaining to the identity of our beloved Messiah.

Is Yeshua Elohim, or the Son of Elohim?

It is the belief of the authors that instead of beginning with explanations of either simplistic or difficult Scriptures, we should first give a list of Scriptures that clearly tell us the identity of Yeshua the Messiah. We feel that the Scriptures do speak for themselves, and therefore should be the basis for what we believe concerning the doctrine of who Yeshua is. Therefore, we give you the Scriptures for your reading.

When Yeshua came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?” So they said, “Some *say* John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered and said, “You are the Messiah, the Son of the living Elohim.” Yeshua answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. [Matthew 16:13-18 NKJV]

Before continuing with the remaining verses, let us take a second to look at the verse above. Here we have Peter answering a question, asked by Yeshua, about his very identity. If there is a verse of Scripture where Yeshua’s identity is explained, this is it. We see that (1) Peter did not learn the answer, but was revealed the answer from the Father in heaven, and (2) the answer was the foundation of the New Covenant assembly. There is nothing in this verse insinuating that Yeshua was really Elohim Almighty. Everything in this verse, about Yeshua’s identity, points towards him being Elohim’s own *Son*.

Now when the tempter came to Him, he said, “If You are the Son of Elohim, command that these stones become bread.” [Matthew 4:3]

And said to Him, “If You are the Son of Elohim, throw Yourself down. For it is written... [Matthew 4:6]

And suddenly they cried out, saying, “What have we to do with You, Yeshua, You Son of Elohim? Have You come here to torment us before the time?” [Matthew 8:29]

Then those who were in the boat came and worshiped Him, saying, “Truly You are the Son of Elohim.” [Matthew 14:33]

But Yeshua kept silent. And the high priest answered and said to Him, “I put You under oath by the living Elohim: Tell us if You are the Messiah, the Son of Elohim!” Yeshua said to him, “*It is as* you said. [Matthew 23:63-64a]

You who destroy the temple and build *it* in three days, save Yourself! If You are the Son of Elohim, come down from the cross.” [Matthew 27:40]

He trusted in Elohim; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of Elohim.’” [Matthew 27:43]

So when the centurion and those with him, who were guarding Yeshua, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of Elohim!” [Matthew 27:54]

The beginning of the gospel of Yeshua Messiah, the Son of Elohim. [Mark 1:1]

And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of Elohim.” [Mark 3:11]

So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, “Truly this Man was the Son of Elohim!” [Mark 15:39]

And the angel answered and said to her, “*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of Elohim. [Luke 1:35]

And the devil said to Him, “If You are the Son of Elohim, command this stone to become bread.” [Luke 4:3]

Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of Elohim, throw Yourself down from here. [Mark 4:9]

And demons also came out of many, crying out and saying, “You are the Messiah, the Son of Elohim!” [Luke 4:41]

Then they all said, “Are You then the Son of Elohim?” So He said to them, “You *rightly* say that I am.” [Luke 22:70]

And I have seen and testified that this is the Son of Elohim.” [John 1:34]

Nathanael answered and said to Him, “Rabbi, You are the Son of Elohim! You are the King of Israel!” [John 1:49]

He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of Elohim. [John 3:18]

Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of Elohim; and those who hear will live. [John 5:25]

Yeshua heard that they had cast him out; and when He had found him, He said to him, “Do you believe in the Son of Elohim?” He answered and said, “Who is He, Master, that I may believe in Him?” And Yeshua said to him, “You have both seen Him and it is He who is talking with you.” [John 9:35-37]

Do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of Elohim?’ [John 10:36]

When Yeshua heard *that*, He said, “This sickness is not unto death, but for the glory of Elohim, that the Son of Elohim may be glorified through it.” [John 11:4]

She said to Him, “Yes, Master, I believe that You are the Messiah, the Son of Elohim, who is to come into the world.” [John 11:27]

The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of Elohim.” [John 19:7]

But these are written that you may believe that Yeshua is the Messiah, the Son of Elohim, and that believing you may have life in His name.

[John 20:31]

Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Yeshua Messiah is the Son of Elohim.” [Acts 8:37]

Immediately he preached the Messiah in the synagogues, that He is the Son of Elohim. [Acts 9:20]

And declared to be the Son of Elohim with power according to the Spirit of holiness, by the resurrection from the dead. [Romans 1:4]

For the Son of Elohim, Yeshua Messiah, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes. [2 Corinthians 2:19]

I have been crucified with Messiah; it is no longer I who live, but Messiah lives in me; and the *life* which I now live in the flesh I live by faith in the Son of Elohim, who loved me and gave Himself for me. [Galatians 2:20]

Till we all come to the unity of the faith and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the fullness of Messiah; [Ephesians 4:13]

Seeing then that we have a great High Priest who has passed through the heavens, Yeshua the Son of Elohim, let us hold fast *our* confession. [Hebrews 4:14]

If they fall away, to renew them again to repentance, since they crucify again for themselves the Son of Elohim, and put *Him* to an open

shame. [Hebrews 6:6]

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of Elohim, remains a priest continually. [Hebrews 7:3]

Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of Elohim underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? [Hebrews 10:29]

He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of Elohim was manifested, that He might destroy the works of the devil. [1 John 3:8]

Whoever confesses that Yeshua is the Son of Elohim, Elohim abides in him, and he in Elohim. [1 John 4:15]

Who is he who overcomes the world, but he who believes that Yeshua is the Son of Elohim? [1 John 5:5]

He who believes in the Son of Elohim has the witness in himself; he who does not believe Elohim has made Him a liar, because he has not believed the testimony that Elohim has given of His Son. And this is the testimony: that Elohim has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of Elohim does not have life. These things I have written to you who believe in the name of the Son of Elohim, that you may know that you have eternal life, and that you may *continue* to believe in the name of the Son of Elohim. [1

John 5:10-13]

And we know that the Son of Elohim has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Yeshua Messiah. This is the true Elohim and eternal life. [1 John 5:20]

And to the angel of the church in Thyatira write, "These things says the Son of Elohim, who has eyes like a flame of fire, and His feet like fine brass: [Revelation 2:18]

These Scriptures make it very clear as to who Yeshua really is. To place Yeshua in the position of the Son of Elohim is not to degrade his person as some would teach, but to rather give him his proper Scriptural position that the Father Himself has given him. In light of all of these very plain Scriptures teaching him as the Son of Elohim, he cannot be the Elohim of that same phrase. When a statement is made like, "Well, He really is God too," it is invalid, because the Scriptures simply do not bear this out, no more than an any son can claim that he is also his own father. If I tell you that I have a son, and his name is Benjamin, you would not so much as even question whether or not I was he. To even consider the possibility that I was really he would just be absurd. He would have come forth from, be a part of, and be produced by me, but he is still my *son*. In light of what the Scriptures actually say, why can't the same be said of Yeshua?

The fact that Yeshua is the Son of Elohim ought to clear the mindset of anyone who believes that his identity is in reality the identity of Elohim Almighty. Time and time again, throughout the pages of Scripture, we find where certain individuals are the son of other individuals. In each of these instances, no one ever considers the possibility that the son of someone is in actuality, *that* someone too. Yet, this is exactly what is believed by those in both the Trinitarian and Oneness concepts on just exactly who the Son really is. Consider the following chart, as it explains in probably the plainest terms as to how a son, is really just that; a son of a particular individual or being other than himself.

Genesis 23:8 ...entreat for me to Ephron <i>the son of</i> Zohar...	Does anyone believe Ephron is really Zohar?
Exodus 31:6 I have given with him Aholiab, <i>the son of</i> Ahisamach...	Does anyone believe Aholiab is really Ahisamach?
Matthew 23:35 ...unto the blood of Zachariah <i>son of</i> Barachiah...	Does anyone believe Zachariah is really Barachiah?
Mark 1:1 The beginning of the gospel of Yeshua Messiah, <i>the Son of Elohim</i> .	Does anyone believe Yeshua is really Elohim?

What Does Son of Elohim Mean?

Although the Scriptures emphatically teach Yeshua to be the Son of Elohim, there are those who will attempt to teach that this title is one which pronounces Deity or “God-ship” on Yeshua. Is such the case? Does the term “Son of Elohim” (Son of God) really mean “Elohim the Son” (God the Son) or Elohim Almighty?

The actual term “Son of Elohim” is only used once in the Old Testament at Daniel 3:25, a verse we will consider much later in this book. We do however find the term “sons of Elohim” in both the books of Genesis and Job. In Genesis 6:2, 4 we find that “...the sons of Elohim saw the daughters of men that they *were* fair; and they took them wives of all which they chose.” Most commentaries feel that the phrase here refers to angelic beings, angels who left their habitation in heaven and had sexual relations with women of the human race. Other commentators feel that the term refers to the sons of Adam versus the daughters of Cain, while even others choose such an interpretation as the sons of

noblemen, that is, sons of those in high ranking authoritative positions. What is interesting, is that no commentary we are aware of, or any person we have ever spoken with, consider the possibility of the term “sons of Elohim” meaning Elohim himself, or Elohim in another form or manifestation. The term is clearly understood as meaning someone created by Elohim.

The same can be said for the passages in the book of Job. Job 1:6 and 2:1 mention the “sons of Elohim” coming into the presence of the Almighty along with Satan, and the term is taken here to mean something very similar to that of Genesis 6. Job 38:7 then mentions the “sons of Elohim” being present at the creation of the heavens and earth, a passage undoubtedly referring to beings of angelic nature. Taking the term “sons of Elohim” in these passages to mean angels, shows that the term involves someone who has a unique relationship with Elohim, someone He has fathered in a certain way.

Entering the New Testament arena, we find other uses of “sons of Elohim” or “son of Elohim” apart from its use in relation to the Messiah, Yeshua. We find that believers in Yeshua can be rightfully called the “sons of Elohim” (John 1:12), and that those who are led by the Spirit of Elohim, these are “sons of Elohim” (Romans 8:14). 1 John 3:1-2 shows that the term is upon those whom the Father has shed a wonderful manner of love upon.³ This term is not one which identifies a person with the Almighty in essence or being, but one which shows a unique relationship involved between a person and Elohim Himself.

Luke 3:38 gives us yet another use of this term, this time in the form “son of Elohim,” in reference to the first man, Adam. Many people are not aware that Adam was referred to as the “son of Elohim” in a very unique sense. Adam was a man who was directly created by Elohim, rather than procreated as you and I. Elohim caused Adam’s existence directly from the dust already created and made. This creation causes there to be a unique relationship between the Creator, (Elohim) and Adam, (son of Elohim). This relationship cannot be said of Seth, Enos, Noah, or Shem (Luke 3:23-38). Would placing this term upon Adam mean that Adam is really “Elohim the son,” or “Elohim” in some manifestation or

³ See also Romans 8:19 and Philippians 2:15.

form?

This brings us to Yeshua Messiah, a man approved by Elohim (Acts 2:22-23), and a man referred to as the “Son of Elohim” numerous times in Scripture, yet never once called “Elohim the Son.” Does this term mean that Yeshua is really Elohim Almighty? When allowing Scripture to interpret Scripture, we conclude contrary to this assertion. This term rather entails a very unique relationship between Elohim and Yeshua, a relationship much more unique than angels, believers, or even Adam himself. This relationship will be detailed in chapter two of this work, but for now, let the record show that the term “Son of Elohim” does not imply that Yeshua is either the second person of a trinity or that he is an absolute manifestation of the one Elohim as oneness opponents assert.

The Logical Dilemma

As we continue to present the truth of Scripture pertaining to who Yeshua actually is, there is a logical dilemma that exists for those insisting that He is Elohim Almighty. The Trinitarian camp does maintain a serious distinction between what they call the person of the Father and the person of the Son. One major proponent and apologist in the Trinitarian arena even used such a passage as Isaiah 53:6 to prove this distinction. The prophet Isaiah here declares that Yahweh⁴ lays on *him* (the suffering servant / Messiah) the iniquity of the “sheep.” Surely, this very astute scholar reasoned, Yahweh is not laying the sins of the “sheep” on himself, seeing that the Tetragrammaton⁵ is distinguished from the personal pronoun

⁴ Yahweh, is the personal, proper name of the Creator and Heavenly Father of the Scriptures. English versions of the Bible have incorrectly substituted this name with titles such as LORD and GOD instead of correctly transliterating the Hebrew name YHWH into the English language. There are English translations that do place the name Yahweh back into the Old Testament text of the Bible such as the *Jerusalem Bible*, and the *Holman Christian Standard Bible*. The authors of this work have taken the liberty of restoring the true name of Yahweh back into the Bible where it rightfully belongs.

⁵ Tetragrammaton is defined by *Websters Third New International Dictionary* (1981) in the following manner, “The Hebrew word of the four letters... (YHWH) constituting a divine proper name which the Jews out of reverence or for fear of desecration ceased to pronounce about three centuries B.C. and for

him in the immediate context. We would agree with this belief that Isaiah 53:6 is one of a myriad of passages that place distinct separation between the Father and the Son.

A passage of Scripture that is definitely clearer than even Isaiah 53:6 in distinguishing the Father from the Son is found in the Book of 2 John 1:3. “Grace be with you, mercy, and peace, from Elohim the Father, and from the Master Yeshua Messiah, the Son of the Father, in truth and love.”

Any Trinitarian reading the above passage to a preacher within the Oneness camp will emphatically declare, “Can you not see how that the one person is the Father, while the other is the *Son of the Father*?” The Oneness person of course is not going to deny the authenticity of the Bible, so he accepts the verse but simply places a separation between the flesh and the spirit, saying that the Son was the humanity, while the Father was the spirit, a teaching we will deal with in a later chapter.⁶ The Oneness person cannot see that the reading of the text distinguishes between the Father and the Son, while the Trinitarian can. Which is correct?

Hopefully, the answer to this question is not difficult for you. Just reading the above verse ought to be sufficient enough to show that Yeshua cannot be the Father (his own Father), for he is clearly said to be the *Son of the Father*. However, the logical dilemma that exists amongst the camp of the Trinitarians is the fact that just as Yeshua is called the Son of the Father, thus making him not the Father, he is also called the Son of Elohim, making him not Elohim. Either he is the Father or he is not, either he is Elohim or he is not. If Yeshua cannot be the Father because he is called the Son of the Father, then wouldn't Yeshua also not be the Elohim, seeing He's called the Son of Elohim?

Is Yeshua's Identity a Mystery?

One very common argument that Trinitarian (and sometimes Oneness) theologians make, is that their belief that the Son of Elohim is Elohim *too*, is a mystery, something incomprehensible to the finite mind. While it is true that there are secret things that

which they substituted Adonai or Elohim and being variously transliterated without indication of the vocalization...”

⁶ Please see CHAPTER 9: The Oneness Position.

belong to Yahweh (Deuteronomy 29:29), we can understand about Yahweh what the Bible reveals to us. If the Bible reveals to us something about the nature of Elohim, we are undermining the potency of His Word to say that this certain revelation is a mystery when it is written plainly in the pages of Scripture. Romans 1:20 (KJV) states, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” This verse tells us that the “Godhead”, more correctly translated as *divinity* or *divine nature*, is clearly seen by the things that are made, and because of this, we as human beings are without excuse, concerning the divine nature of Yahweh. It is nothing more than futile to argue a Trinitarian or Oneness position while telling someone that they cannot understand the position because it is “mysterious” or “incomprehensible” to the human mind.

It is true that the Bible speaks of mysteries being made known during the New Covenant age (1 Corinthians 2:7; 15:51; Ephesians 3:3-6), or the mystery of “godliness” or the *gospel scheme* (1 Timothy 3:16), but the Bible does not say that knowing Yahweh is the Father of Yeshua, or that Yeshua is the Son of Yahweh Elohim is a mystery. It was plainly revealed to Peter (Matthew 16:13-18), and can be read by us in numerous places in the New Testament writings. It is our job to believe what the Bible teaches. How Yahweh Almighty could bear a Son, a child, most assuredly has an amount of mystery to it, but none the less, we have seen that Yeshua is called the Son of Elohim numerous times in the pages of Holy Writ. We hope that your faith in Yahweh’s Word, the Word He has written by His very breath,⁷ will guide you as you review this study. For His Word does not conform to us, nor is it a mystery to those who diligently seek it.

⁷ 2 Timothy 3:16 tells us, “All Scripture *is* given by inspiration of Elohim, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.” The word inspiration, the Greek word *theopneustos*, has the meaning of divinely breathed, according to Greek lexicons such as *Strong’s Exhaustive Concordance*.

CHAPTER 2

The Unique Son Ship

*And lo a voice from heaven, saying, This is my beloved Son,
in whom I am well pleased. [Matthew 3:17]*

THERE IS NO doubt that Yeshua is the Son of Elohim, but we do not wish to pass over this title as one of common meaning. Believing this about Yeshua does not mean believing something about him that is also true about us. There is a very unique and special way in which Yeshua is described as the Son of Elohim. It is our hope that you will see this as we progress. Believing Yeshua to be Yahweh's Son does not degrade him or negate his power and authority, it simply places him in the position the Holy Scriptures assign to him.

There are those that who have come to the realization that Yeshua is not Almighty Yahweh, but at the same time have turned to the other extreme and denied the uniqueness of Yeshua, specifically in the virgin birth.¹ We believe that the doctrine of the virgin birth is a precious doctrine of Scripture, and one that causes us to recognize Yeshua as being special, unique, the greatest man that has ever walked the face of the earth; *the only begotten* Son of Yahweh.

All the Fullness

The Scripture states of Yeshua, "For it pleased the Father that in him should all fullness dwell." (Colossians 1:19). And again, "For in him (Yeshua) dwelleth all the fullness of the Divinity bodily." (Colossians 2:9). Yahweh Elohim dwells *within* Yeshua in a powerful way, a way in which He uses Yeshua to perform His work of the ultimate salvation of His people. These passages in Colossians are parallel with what John the Baptist said about Yeshua in John 3:34-35, "For he whom Elohim hath sent speaketh

¹ For more exhaustive research on the virgin birth of Yeshua, please contact us for the booklet entitled *The Virgin Birth: Fact or Fiction?* Also ask for the article *A Defense of the Virgin Birth Doctrine.*

the words of Elohim: for Elohim giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into his hand.” As believers in the Son of Elohim, we have been given a portion or a measure of His Spirit as a down payment (2 Corinthians 1:22; 5:5; Ephesians 1:13-14). He whom Yahweh hath sent, His only begotten Son, does not have a measure of the Spirit. He was rather given the Spirit without measure, that is, the fullness of Yahweh dwells in him. Because of this, it can be said that, “Elohim was in Messiah, reconciling the world unto himself, not imputing their trespasses unto them.” (2 Corinthians 5:19)

The Special Son

The Scriptures unequivocally state that in order for one to have salvation, they must believe that Yeshua is the Son of Yahweh (1 John 5:5, 9-13). What makes Yeshua’s Son ship different from our son ship? A very big difference is found in the doctrine of the virgin birth. You see, if the Messiah was born just as you and I, and committed sin (as some teach) as you and I, he was merely a son of Yahweh - just as you and I. Someone who can obtain son ship as you and I can obtain son ship, does not meet the qualifications shown in many passages in the New Testament. We find Yeshua’s son ship tied intrinsically to his virgin birth in the gospel according to Luke. In Luke 1:26-33 the angel Gabriel announces to the virgin Miriam that she will be birthing a child. In verse 34 Miriam wonders how this will be possible seeing she has never known a man.

Miriam does not speak of knowing a man as you may know a friend down at the local grocery or bank. She uses the term in the same sense as when Adam and Eve *knew* each other before Eve conceived a child (Genesis 4:1, KJV). This virgin woman is astonished that she is going bear a son without ever having sexual relations with a man. The angel gives the answer by saying, “...The Holy Spirit will come upon you and the power of the Most High will overshadow you: and for that reason the holy offspring shall be called the Son of Elohim. (Luke 1:35, NASB).”

We use the New American Standard Bible at this point in a strong attempt to allow the reader to understand the relationship of the virgin birth with Yeshua’s son ship. Notice that it was “for that reason,” that Yeshua would be called Yahweh’s Son. Surely

other things that would follow in this child's life at the height of his ministry in adulthood would accompany the reason found in the angels answer, but this was the origin of everything to follow. It was the Holy Spirit that came upon the maiden; it was the power of the Most High that overshadowed her and allowed her to conceive a child without the process of sexual cohabitation. Yeshua did understand his unique son ship later on in life. He understood it so well that he wanted those around him to understand it in the same fashion as he. This is why he was interested in knowing Peter's answer to his question, "But whom say ye that I am?" (Matthew 16:15). Peter did not miss the question; he scored as high as he possibly could. We know this because Yeshua told him that it wasn't humanity that revealed this answer to Peter. It was rather the Father, the one Father in heaven, of us all (Malachi 2:10).

Peter's revelation consisted of more than just acknowledging Yeshua as *a* son of Yahweh, as Peter could be. Peter knew that he was *the unique* Son of Yahweh, that he had a heavenly paternity, coming forth from the Father. The Messiah did not have a revelation that *Peter* was *the* son of Yahweh, or any other of His disciples for that matter. No, the revelation consisted of believing that the Messiah was *the* Son of Yahweh, and the context shows that this is different than you or I can be.

Consider also, Matthew 14:22-33, when the Messiah had compelled the apostles to go ahead of him in their boat. As they were out at sea, the winds prevailed and they eventually saw the Messiah walking towards them on top of the water. Peter wanted to do the same, and could, as long as his eyes stayed upon Yeshua. Upon Peter taking his eyes off of the Messiah, he was held up by the Master's hand, and both came to the boat and got on board. Upon the Messiah's entry, those who were in the boat made an extraordinary claim. "Then they that were in the ship came and worshipped him, saying, of a truth thou art the Son of Elohim. (Matthew 14:33)." Do you really think those in the boat thought that they were the sons of Yahweh, in the same way that he was? Some would have us to believe so.

Now, some will say that the Scripture says that [Yeshua] is the "Son of Yahweh." Therefore, one

must look at what it takes to be a “son.”... [Yeshua] is referred to as “the son of Yahweh” approximately 100 times (many of these are implied, not specific) in the New Testament. In very, very few of these instances is [Yeshua] the speaker. Rather he referred to himself as the “son of man,” to which he referred himself approximately eighty-five times!²

I find it odd that one cannot accept 100 passages, whether implied or specific, which refer to the Messiah as the Son of Yahweh. All we would need is *one verse of Scripture*, and that should settle it. We agree that Yeshua referred to himself as the son of man, for he came forth from the womb of a woman. The problem lies in the fact that certain people cannot believe he was miraculously conceived as the Bible teaches. Both passages we have shown from Matthew’s epistle show that the Messiah’s Son ship is different from our own. We can see no way to get around the truth of these passages. We can *become* sons of Yahweh, but the Messiah is *the only begotten* Son of Yahweh.

Let us also consider a passage in the epistle of I John, which indicates a different son ship for the Messiah.

In this was manifested the love of Elohim toward us, because that Elohim sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved Elohim, but that he loved us, and sent his Son *to be* the propitiation for our sins. [I John 4:9-10]

This passage makes no sense if the Messiah is only *a* son of Yahweh as we can become. Yahweh sent His Son for the propitiation of our sins. We are to confess that Yeshua is the Son of Yahweh (1 John 4:5). What sense does it make to have to confess something of someone else that we are ourselves? When the Scripture makes statements such as, “These things saith the Son

² *What Think Ye of Messiah? Whose Son is He?* By Raymond Yakley, pg. 8, 10-3-89.

of Elohim,” (Revelation 2:18) they are speaking of a being different from us; a being who came into the earth through the womb of a virgin woman. When Paul preached in the synagogues that Yeshua was the Son of Yahweh (Acts 9:20), it was something extraordinary. Paul was not preaching something about Yeshua that was also true of him.

A Son by Resurrection

Those who believe in a non-virgin birth, state the claim that the Messiah became the Son of Yahweh only at his resurrection. Note the statements by one author:

Beyond a shadow of a doubt, Saul believed that [Yeshua] was born of the flesh, a man, from the seed of David. That He BECAME the Son of Yahweh, born of the Spirit at His resurrection from the dead. Notice how he confirmed this belief in his letter to the Romans: “Concerning His Son [Yeshua] the Messiah our Master, which was made of the seed of David according to the flesh. And declared to be the Son of the Almighty with Power, according to the Spirit of holiness, by the resurrection of the dead” (Romans 1:3-4).³

We cannot argue with this passage in Romans, neither its parallel passage in the book of Psalms 2:7 stating the same. However, Yeshua addresses himself as Yahweh’s only begotten son *before* His resurrection in John 3:16-18.

For Elohim so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For Elohim sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is

³ *Do You Believe Moses?* The Liberty Newsletter, No. 11, Nov. 1981, pg. 5, by Richard H. Francis Jr.

condemned already, because he hath not believed
in the name of the only begotten Son of Elohim.

Obviously, if Yahweh gave his only begotten Son, meaning giving him up to die, he had to be Yahweh's only begotten son *before* the resurrection. Therefore another understanding must be sought for in the passages of Psalms and Romans, a spiritual understanding perhaps. If you do an examination of the references to the Messiah before his resurrection as the Son of Yahweh, you will find that he is referred to by this title many, many times.⁴ This thoroughly disproves the belief that the Messiah became the Son of Yahweh *only* after his resurrection.

Adam: Son of Elohim

An excellent example showing the difference between Yeshua's Son ship and ours is by realizing the difference between Adam's son ship, and ours. Yes, Adam was without a doubt, a son of Yahweh different than you and I. Notice a portion of the genealogy of the Messiah in the book of Luke.

Which was *the son* of Mathusala, which was *the son*
of Enoch, which was *the son* of Jared, which was
the son of Maleleel, which was *the son* of Cainan,
Which was *the son* of Enos, which was *the son* of
Seth, which was *the son* of Adam, which was *the son*
of Elohim. [Luke 3:37-38]

This passage singles out Adam as a son of Yahweh. Notice how every other man in this passage has an earthly origin, however, Adam is referred to as a son of Yahweh because he had a heavenly origin. This shows that the phrase "son of Elohim" or "son of Yahweh" is not always a phrase that can be used of all believers, believers meaning, those who believe in *the* Son of Yahweh. Do you see the point?

⁴ Matthew 4:3, 6; 8:29; 14:33; 26:63; 27:40, 43, 54; Mark 1:1; 3:11; 15:39; Luke 1:35; 4:3, 9, 41; 8:28; 22:70; John 1:34, 49; 3:18; 5:25; 9:35; 10:36; 11:4, 27; 19:7; 20:31.

A Parable to Consider

If the Messiah were a son of Yahweh just as you and I, this would imply that he was also a son of Yahweh just as the prophets. Yet consider this parable of the Messiah in the book of Matthew 21:33-41.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

This parable refers to the nation of Israel killing the Son (Yeshua). Prior to that, Yahweh (the householder) sent many servants (prophets included) who they also killed. Yet, those servants are not referred to as sons. There was only one son sent. Why, (?) because the householder, (Yahweh), only has one true Son (Yeshua). We can plainly see that the Son ship of Yeshua is distinctly different than the son ship we as believers do have.

Yahweh's Own Blood

In the book of Acts, during the Apostle Paul's great speech to the

assembly at Ephesus, he made a statement that unambiguously shows the Messiah's unique son ship.

Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of Elohim. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the assembly of Elohim, which he hath purchased with his own blood. [Acts 20:26-28]

As a father, I can rightfully refer to my son as my own blood. Without me, my son would not exist. Your son (if you have one) could not be referred to by me as my own blood. In like manner, the Messiah is Yahweh's own blood, because Yahweh is His Father. There is never a time in Scripture when we as believers are referred to in the fashion as Paul speaks of here.

Association with the Father and the Holy Spirit

A final way we will use to prove the incomparable Son ship of Yeshua the Messiah, is to show his relationship with the Father and the Holy Spirit. A certain passage in Scripture does this emphatically.

And Yeshua came and spake unto them, saying,
All power is given unto me in heaven and in earth.
Go ye therefore, and teach all nations, baptizing
them in the name of the Father, and of the Son,
and of the Holy Spirit: [Matthew 28:18-19]

Here we see the closest relationship possible to the Father and the Holy Spirit. Are we as a believer mentioned in this great commission as "sons of Yahweh" or is the Messiah here specified as unique with the Father and Holy Spirit? Is anyone really going to try to explain how the one mentioned here as the Son, is a son just as you and I as believers are?

Uniqueness of Yeshua

Yeshua is the only man ever born of a virgin.	Matthew 1:18, 25; Luke 1:34-35
Yeshua is the only man that lived a perfect, sinless life.	2 Corinthians 5:21; Hebrews 4:15; 7:26; 1 Peter 2:21-22
Yeshua is the only man Yahweh exalted as head of the assembly, and has given all power.	Ephesians 1:22; 5:23; Matthew 28:18.
Yeshua is the only mediator between men and Elohim.	1 Timothy 2:5
Yeshua is the only man Elohim has appointed to judge all men.	John 5:22; Acts 17:31
Yeshua is the only man who was the sacrifice for the sins of mankind.	Romans 4:25; Hebrews 10:12-14; 1 John 4:10
Yeshua is the only man called the Apostle and High Priest of our confession.	Hebrews 3:1
Yeshua is the only man described as the “Lion of Judah” and “Lamb of Elohim.”	Revelation 5:5; John 1:29; Revelation 5:6-13
Yeshua is the only man Yahweh made both Master and Messiah.	Acts 2:36
Yeshua is the only man we can believe in to be justified.	Isaiah 53:11; Acts 13:39

We have seen that throughout the evangels, that the Messiah was known as Yahweh’s own Son, his only begotten Son. The Messiah’s Son ship is similar, (yet not the same) to Adam, who was a son of Yahweh differently than you and I. A major difference between Adam and Yeshua is that Adam was created, but Yeshua was begotten. The passages that speak of Yeshua’s Son ship can

only be understood as meaning that he was from the being or “bosom” (John 1:18) of Yahweh. To demand a simplistic understanding of the passages cited, as if there were no difference in son ship between the Messiah and us, is to wholly disregard the framework of the passages.

Therefore, what is a unique ingredient that distinguishes the Messiah from us? It is none other than the doctrine of the virgin birth. Yeshua was born differently, miraculously, in comparison to my birth and yours. Truly, Miriam knew what she was saying when she questioned the angel with the words, “...How shall this be, seeing I know not a man?” The angel also spoke by heavenly revelation when he told her that the child born would be produced by the power of the Highest and the overshadowing of the Holy Spirit. It was for this reason, for this very happening, that Yeshua would be called the Son of Yahweh, the only begotten (Luke 1:35; John 3:16, 18; 1 John 4:9-10).

CHAPTER 3

Who is the Creator?

*Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it? [Job 38:5]*

WE FEEL THAT the Scriptures themselves have adequately demonstrated that Yeshua is the Son of Elohim and thus not the one, true Elohim. Nevertheless, there are those that believe Yeshua actually created the heavens and the earth as Yahweh, or either had a passive role in the creation of the universe with Yahweh the Father as the major player, yet using Yeshua as a means through which to create. Trinitarians, Oneness proponents, and Jehovah's Witnesses profess Messiah's hand in the creation of the world. Are we so naïve as to not believe the Scriptures, or is there more to this than meets the eye?

One verse of Scripture that is often used by people to teach about the name of Yahweh is found in Proverbs 30:4. "Who has ascended up into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His son's name, if thou can tell?" Besides teaching us that the Creator has a name, this verse also teaches us that the Creator is not His Son. The Creator has "established all the ends of the earth," not the Son. This is in direct contradiction to those who teach that Yeshua the Messiah, the Son, is also the heavenly Father, Yahweh Elohim.

Let's find out exactly who this Creator is. The very first verse of the Bible tells us, "In the beginning Elohim created the heaven and the earth." (Genesis 1:1) Since Elohim is a title that does not clearly identify the Creator, we need more information. Genesis 2:4 reads, "These are the generations of the heavens and of the earth when they were created, in the day that Yahweh Elohim made the earth and the heavens." It is quite clear that the Elohim of Genesis 1:1 is Yahweh, and He is the Creator.

Yahweh is One

Many believe the Creator consists of a plurality in the Father and Son, (some include the “person” of the Holy Spirit) while the Scriptures are emphatic in teaching that Yahweh is the sole creator of the universe. Concerning the *Shema*¹ (Deuteronomy 6:4) it reads, “Hear, O Israel: Yahweh our Mighty One is one Yahweh” or “Yahweh is one.” It is believed by many that the word *echad*, translated “one,” means “a united one” or a “compound unity,” and not a singularity. The Scriptures prove this belief to be false. Note Numbers 7:13-82 where *echad* is translated “one” 84 times and each time it means one as in the number one, singularity. Consider also Genesis 2:1 - one rib, Daniel 9:27 - one week, Ecclesiastes 4:9 - two is better than one, and Ezekiel 33:24 - Abraham was one. Historic Hebraism does not give *echad* the meaning of unity or plurality as is seen in this reference work.

Perhaps from earliest times, but certainly from later, the word *echad*, (one) was understood also to mean unique. God is not only one and not many, but He is totally other than what paganism means by gods.²

Note also this commentary: “He is one because there is no other Elohim than He; but He is also one, because He is wholly unlike anything else in existence. He is therefore not only one, but the Sole and Unique, Elohim.”³ Perhaps the most conclusive evidence that the word *echad* has the meaning of alone or unique comes to us from the Messiah himself in Mark 12:28-34. When asked which commandment was the most important, Yeshua responded by quoting the *Shema*. In response to his answer the teacher replied, “You are right in saying that Yahweh is one and

¹ Concerning the *Shema*, the *International Standard Bible Encyclopedia* states, “His sole Deity was such an important element in His *name* that Deuteronomy 6:4f was termed the “Shema” (from *shema*, “hear,” the first word in verse 4), the first article of Israelitish faith, taught to all the children, written on the phylacteries, and still recited as the first act in public and private worship “twice a day by every adult male Jew.” [Under N. Name, 2. The Divine Name]

² *Encyclopedia Judaica*, Volume 14, page 1373

³ *The Jewish Commentary*, Soncino Edition, page 770

there is no other but Him.” Although Yeshua did not specifically say “there is no other but Him” the teacher understood that meaning to be implied in the word *echad* or one. Yeshua acknowledged that the teacher answered wisely thereby confirming the teacher’s correct understanding of the meaning of the *Shema*.⁴

It is true that *echad* is used in verses such as Genesis 2:24 and Genesis 41:25. There we see two people becoming one flesh and two dreams having one meaning. The key here is that two become one, but it is the collective nouns, people and dreams, that are plural, and not the Hebrew word *echad*. In the *Shema*, we only see one individual, Yahweh, proclaimed to be one! It doesn’t say, “And the two Yahweh’s became one.” Also, in the two verses in Genesis, we do not see one becoming two. But that is what people are trying to do with the *Shema*. They say one means two and therefore, there must be two Yahweh’s. If one really means two, what does two mean? Moses (Deuteronomy 4:35-39), Hannah (1 Samuel 2:2), Solomon (1 Kings 8:23, 60), Hezekiah (2 Kings 19:15), Joel (Joel 2:27), Malachi (Malachi 2:10), and Yeshua himself (John 17:3) realized the truth that Yahweh was one.

Are There Two Yahweh’s?

Who does Scripture say is the Elohim of Israel? Isaiah 45:3 says, “And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Yahweh, which call thee by thy name, am the Elohim of Israel.” Yahweh is the Elohim of Israel. Since we already learned that Yeshua is not Yahweh, Yeshua cannot be the Elohim of Israel. This is confirmed in Acts 3:13, “The Elohim of Abraham, and of Isaac, and of Jacob, the Elohim of our fathers, hath glorified his Son Yeshua...” The Elohim of Jacob, (Jacob being Israel) glorified His Son, therefore the Son that Elohim glorified cannot be the Elohim of Abraham, Isaac, and Jacob.

Since the Scriptures reveal the Elohim of Israel and the Father are both called Yahweh, some will go so far as to teach that there are two separate beings called Yahweh in order to support their

⁴ Please take note that Yeshua was not speaking of himself when quoting the *shema*, neither did the scribe take it that Yeshua was talking about himself. Yeshua was talking about the Mighty One he himself served, Yahweh.

erroneous belief that Yeshua pre-existed as Yahweh, Elohim of Israel. They use Genesis 19:24 as one “proof” of this, “Then Yahweh rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh out of heaven.” At first glance there appear to be two Yahweh’s, one in heaven and one somewhere near Sodom and Gomorrah. This is merely a figure of speech peculiar to the Hebrew language, an idiom. Similar idioms are seen in Ezekiel 11:24 (two Spirits), Zechariah 10:12 (two Yahweh’s), Exodus 24:1 (Yahweh used as idiom for “me”), Genesis 17:23 (two Abraham’s), and 1 Kings 8:1 (two Solomon’s).

It is impossible to harmonize the teaching that there are two Yahweh’s with verses that teach there is only one Yahweh. Please consider these verses,

Thou, *even* thou, *art* Yahweh alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. [Nehemiah 9:6]

That *men* may know that thou, whose name alone *is* Yahweh, *art* the most high over all the earth. [Psalms 83:18]

That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* Yahweh, and *there is* none else. [Isaiah 45:6]

And Yahweh shall be king over all the earth: in that day shall there be one Yahweh, and his name one. [Zechariah 14:9]

Passages in Isaiah teach us that Yeshua is the servant of Yahweh not a second, pre-existent Yahweh.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the

Gentiles. [Isaiah 42:1]

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. [Isaiah 49:6]

Psalm 2:2 reads, “The kings of the earth set themselves, and the rulers take counsel together, against Yahweh, and against His anointed.” His *anointed* is Yeshua, making a clear distinction between the two. Peter applied this prophecy to Yeshua in Acts 4:26, “The kings of the earth stood up, and the rulers were gathered together against Yahweh, and against His Messiah.” Peter never claimed that the Messiah pre-existed as Yahweh.

Psalm 110:1 also distinguishes the two; “Yahweh said unto my lord, Sit thou at my right hand, until I make thine enemies thy footstool.” In Matthew 22:41-46, Yeshua reveals this “lord” to be himself, the Messiah. Is Yahweh talking to His Son, the Messiah, or is He talking to Himself? Assuredly, Yahweh is talking to David’s Master, Yeshua the Messiah, in prophecy.

Psalm 110 makes another interesting statement in verse 5. This is one of the verses in which the *Sopherim* removed Yahweh’s name and replaced it with *Adonai*. The text would have originally read, “Yahweh at thy right hand shall strike through kings in the day of His wrath.” It is then wrongly deduced that since Yeshua was invited to sit on Yahweh’s right hand (Hebrews 1:13), he (Yeshua) must also be called “Yahweh” here. There is no doubt that Yahweh invited Yeshua to sit at His right hand. But what does verse 5 mean? It must be understood in the same way Psalms 16:8 and Psalms 109:6 are to be understood. When someone is “at thy right hand” it means their power and strength are derived from that source. David derived his power from Yahweh and so it is said that Yahweh is *at my right hand*. A wicked person would derive his power from Satan and so it is said, “Let Satan stand at his right hand.” When Yeshua comes to carry out Yahweh’s wrath upon the wicked, Yahweh will be his strength (Micah 5:4).

Is Elohim Plural?

Some may argue that the title *elohim* is plural, suggesting that Yahweh had assistance in creating and that His assistant was His Son Yeshua. They will also refer to Genesis 1:26 to support their belief in a plurality of Creators, but are such claims justified?

In the Hebrew text of Genesis 1:1, the verb created is singular, therefore, for the verb and noun to be in agreement, Elohim must also be singular. Indeed, as the Hebrew text shows, Elohim can be either singular or plural based on the context. For example, the woman in Endor who had a familiar spirit said to Saul, “I have seen an elohim coming up out of the earth.” (1 Samuel 28:13). When Saul asked what he looked like, she said, “An old man is coming up . . .” (vs. 14). Can it be said that this apparition of Samuel is a plurality? The same can be said for the golden calf which the Israelites made. This calf was referred to as an elohim (Exodus 32:1, 23). If we read this superficially we may conclude that there was more than one calf involved, but a thorough examination of the Scriptures show us the following:

- Aaron fashioned it (the elohim) with a tool (Exodus 32:4)
- Aaron built an altar for it (not them) (Exodus 32:5)
- For they have made a molten calf (only one calf) (Exodus 32:8)
- And have worshiped it (singular) (Exodus 32:8)
- Moses entered the camp and saw the calf (only one calf) (Exodus 32:19)
- Moses destroyed the calf (singular, not calves, plural) (Exodus 32:30)
- There came out this calf (singular) (Exodus 32:24)
- Yahweh plagued the people because they made the calf (singular) (Exodus 32:35)
- “Yea, when they had made them a molten calf, and said, This is thy god (elohim) that brought thee up out of Egypt...” (Nehemiah 9:18)
- “They made a calf (only one calf) in Horeb, and worshiped the molten image.” (only one image) (Psalm 106:19)

➤ They made a calf (only one calf) in those days (Acts 7:41)⁵

As Gesenius⁶ the father of Hebrew grammarians has said, when Elohim is applied to Yahweh, or any single deity, it is the plural of excellence or majesty, not a plural of beings. The *Theological Wordbook of the Old Testament*⁷ concurs by saying, “The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God. This is seen in the fact that the noun elohim is consistently used with singular verb forms and with adjectives and pronouns in the singular.” In opposition to this many point to a verse in Genesis 1:26 which reads:

And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth...

It is pure assumption that “us” refers to Yahweh and Yeshua. In fact, verse 27 shows that only one person did the actual creating by saying, “So Elohim created man in his own image, in the image of Elohim created he him; male and female created he them.” The singular pronoun his and he are used when the act of creation is carried out. The use of “us” in verse 26 is to be understood in the same sense as a group of people sitting in a dark room where one person says, “Let’s turn on the lights,” but only one person actually flips the switch on the wall. People also generally say, “Let’s see... what I am going to do about this.” Even Daniel (Daniel 2:36) stated, “...we will interpret it (the dream) to the king (Nebuchadnezzar)...” yet Daniel alone interpreted the dream. These understandings fall in line with Ephesians 1:11, which says that Yahweh, “...worketh all things after the counsel of His own

⁵ Points taken from an article by Voy Wilks entitled, “Elohim: One, or More Than One?” 3/9/98.

⁶The reference here to Gesenius’ denotes the great Hebrew linguist H.W.F. Gesenius’ and his *Hebrew-Chaldee Lexicon to the Old Testament*.

⁷ *Theological Wordbook of the Old Testament*, Vol.1, Moody Press, Chicago, 1980, pg.44a.

will.”

Concerning Genesis 1:27, why isn't the phrase "in their own image" used? Again, in Genesis 11:7, 8 *us* is used and yet Yahweh alone scattered them abroad. According to Job 38:4-7, "...the sons of Elohim shouted for joy" when Yahweh created the earth. This doubtless refers to the angels who were also present at the creation of man. Yahweh could be speaking to them, in Genesis 1:26, using the plural of majesty. An example of this is found in Ezra 4:18, "The letter which ye sent unto us hath been plainly read before me." In this case, a letter was written strictly to King Artaxerxes and no one else (verse 11). Yet the King speaks as though it was written to others as well.⁸ Another example would be the Queen of England saying, "We, the Queen of England. . ." To believe Yahweh is talking to Yeshua is a hypothesis. It is reading into the text something that the text simply does not say. In addition to the wealth of Scripture proclaiming one Elohim, there are over 20,000 singular pronouns and verbs describing the one Elohim. Yet, the opponents of this strict monotheism will "overlook" them all as they cling desperately to a handful of verses such as Genesis 1:26 and 11:7, where plural pronouns are used. Consider also these verses:

Thus saith Elohim Yahweh, He that created the heavens, and stretched them out; He that spread forth the earth, and that which comes out of it; He that gives breath unto the people upon it, and spirit to them that walk therein. [Isaiah 42:5]

I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded... For thus saith Yahweh that created the heavens; Elohim Himself that formed the earth and made it; He has established it, He created it not in vain, He formed it to be inhabited: I am Yahweh; and there is none else." [Isaiah 45:12, 18]

⁸ See also Ezra 7:13, 24.

These verses show Yahweh as the Creator all by Himself. For some reason, people refuse to believe Yahweh is the sole Creator. They insist on exalting His Son as a co-creator of sorts. Again we read:

Thus saith Yahweh, thy redeemer, and He that formed thee from the womb, I am Yahweh that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. [Isaiah 44:24]

Even the Son himself declares that he is not the Creator. In Mark 10:6 he says, “But from the beginning of the creation, He (Yahweh) made them male and female.” Notice Yeshua didn’t say, “I made them” (see Matthew 6:30; 19:4; Luke 12:28). Yeshua also stated that Yahweh was the Creator in Mark 13:19 when he said, “For in those days shall be affliction, such as was not from the beginning of the creation which Elohim created unto this time, neither shall be.”

The book of The Revelation comes to us from Yeshua as a revelation Elohim *gave* to him (Revelation 1:1). It, too, declares that Yahweh is Creator. Revelation 4:10-11 reads:

The four and twenty elders fall down before him that sat on the throne [Yahweh], and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O [Yahweh], to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

Then, Revelation 5:6-7 says:

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Elohim sent forth into all the earth. And he came and took the book out of the right hand

of him that sat upon the throne.

Notice that the Lamb, Yeshua, takes the book from Yahweh who sits on the throne. We just saw, in Revelation 4:10-11, that the one who sits on the throne is the Creator. Therefore, the one who takes the book from the Creator cannot also be the Creator.

Another reference worthy of mention is found in Acts 17:22-31. The Apostle Paul was declaring the *Unknown Elohim* to the men of Athens. Verse 24 reads, "Yahweh that made the world and all things therein..." He then continues to declare Yahweh unto them and in verse 31 says, "Because He [Yahweh] has appointed a day, in which He will judge in righteousness by that man [Yeshua] whom He has ordained." The Apostle declared that the Creator and the ordained judge are two different people. The ordained judge is not "The Unknown Elohim" who created all things.

Let us finally note that Yahweh was most confidently alone at the Creation. We read positive proof of this in 2 Kings 19:15, "O Yahweh Elohim of Israel ... thou art the Elohim, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." The word alone in the above verse is also used to denote Jacob being left alone (Genesis 32:23-24), Benjamin being left alone of his mother's children (Genesis 44:20), and Moses coming near to Yahweh alone (Exodus 24:2). A Greek word akin to this Hebrew word (*bad*) is the word *monos*. This Greek word is used in John 8:16b where Yeshua says, "...for I am not alone, but I and the Father that sent me." Now if Yahweh was alone in the creation (2 Kings 19:15) but Yeshua was not alone in John 8:16, doesn't that prove Yeshua was not with Yahweh at the creation?

Why Is Yeshua Believed to be the Creator?

There are several reasons for the confusion concerning who created all things: poor translations, poor exegesis, and added words in the King James Version that are not found in the Greek text. There are four main references that need clarification beginning with the text of Ephesians 3:9 in the KJV:

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in Elohim, who created all

things by Jesus Christ.

The oldest Greek manuscripts do not have the words “by Jesus Christ” which would lead one to believe that he was involved in creation.⁹ Well known commentator, Adam Clarke writes concerning this:

Who created all things by Jesus Christ—Some very judicious critics are of opinion that this does not refer to the material creation; and that we should understand the whole as referring to the formation of all God’s dispensations of grace, mercy, and truth, which have been planned, managed, and executed by Christ, from the foundation of the world to the present time. But the words *διὰ Ἰησοῦ Χριστοῦ*, by Jesus Christ, are wanting in ABCD*FG, and several others; also in the Syriac, Arabic of Erpen, Coptic, Ethiopic, Vulgate, and Itala; as also in several of the fathers. Griesbach has thrown the words out of the text; and Professor White says, “*certissime delenda*,” they are indisputably spurious. The text, therefore, should be read: which from the beginning of the world had been hidden in God who created all things. No inferiority of Christ can be argued from a clause of whose spuriousness there is the strongest evidence.¹⁰

The New International Version, Revised Standard Version, New American Standard Bible, and many others correctly omit this phrase, even though its inclusion could be explained by a detailed examination of the Greek word *dia*. We will examine this word a

⁹ Dr. Bruce Metzger writes in his work, *A Textual Commentary*, pg. 603-604 the following: “The Textus Receptus, following Dc K L P many miniscules syr... al, adds [by Jesus Christ]. Since there is no reason why, if the words were original, they should have been omitted, the Committee preferred to read simply [ἡρῆζω] (SEC. 2936) which is decisively supported by P46, [aleph] A B C D* F G P 33 1319 1611 2127 and most versions and early patristic sources.”

¹⁰ *Adam Clarke’s Commentary on the New Testament* Electronic Edition STEP Files Copyright © 1999, Parsons Technology, Inc., all rights reserved.

bit later.

The second reference is John 1:1-5¹¹ in the KJV.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

Aside from the obvious problems of how to translate “God,” we have a problem of how to understand “the Word.” Since verse 14 says, “And the Word was made flesh,” and since Revelation 19:13 says Yeshua will be called “The Word of Yahweh,” the translators imposed their own understanding into the translation. They understood the Word to refer to Yeshua thereby having to translate the Greek word *autou* into English as him. According to the Greek lexicon of Strong’s Exhaustive Concordance (SEC), “Word” is a translation of the Greek word “logos” meaning, ‘something said (including the thought).’ It refers to Yahweh’s spoken word, not to a person who is called “the Word.” Yahweh’s word is an “it’, not a “him.” Verse 3 should read, “All things were made through it; and without it was not anything made that was made.” That is also how it is translated in the Emphatic Diaglott¹² as well as in several other English translations that preceded the King James Version. Yahweh created everything by His word (Psalm 33:6, 9). As house plans exist in the mind and paper of a builder and eventually “become flesh” or reality in the finished product, so Yeshua existed in the mind, plan, logos of Yahweh, and became flesh some 2,000 years ago in Bethlehem. The late professor G.B. Caird gave the translation of John 1:1, 14 as follows: “In the beginning was the purpose, the purpose in the mind of God, the purpose which was God’s own being... this

¹¹ The text of John 1:1-5 and more is discussed in more detail in “CHAPTER FOUR: The Prologue of John.”

¹² *The Emphatic Diaglott* by Benjamin Wilson; International Bible Students Association Watch Tower Bible And Tract Society; Brooklyn, New York, 1942.

purpose took human form in Jesus of Nazareth.”¹³

The next verse used to assert that Yeshua is the Creator is Colossians 1:16-17.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

The problem here lies in the understanding of those translating this passage. Since the translators understood Yeshua to be the eternal “Word” and a member of the “Holy Trinity,” they assumed he had a hand in creation, so they translated the Greek word *en* as “by” in verse 16a and 17, instead of “in” which is in harmony with the totality of Scripture. This can be seen more clearly in Ephesians 2:10, “For we are his workmanship, created in Messiah Yeshua unto good works, which Elohim hath before ordained that we should walk in them.” This verse teaches that Yahweh created “in” Yeshua, not “by” Yeshua. They also translated the Greek word *dia* as “by” in verse 16b, instead of “through” as the Emphatic Diaglott renders it. All things were created by Yahweh through Yeshua and for Yeshua.¹⁴ The same translation of *dia* is found in Hebrews 1:2 which states: “...hath in these last days spoken unto us by his Son, whom he [Yahweh] hath appointed heir of all things, by whom also he [Yahweh] made the worlds.” It should read, “through whom also He made the worlds.” When Yahweh created all things, He did it because the lamb slain before the foundation of the world (Revelation 13:8) needed a venue or a stage, so to speak, for that to be fulfilled. Therefore, the impetus for creation was the Son. Without the Son in Yahweh’s mind there would be no creation. It was done “through” the Son. At the same time, Yahweh created everything “for” His Son. It was part

¹³ *New Testament Theology*, Oxford: Clarendon Press, 1995, pg. 332.

¹⁴ In verse 17, the word “before” is a translation of the Greek word *pro*. It can mean “before” concerning place, time, or superiority. As in James 5:12 and 1 Peter 4:8, *pro* should have been translated “above” or “superior to”. Yeshua is above all things. He did not exist before all things.

of His plan to give all power and authority to His Son so that he would rule the entire Kingdom forever.

One author capitalized on the context of Hebrews 1 by eloquently stating the following:

...but in these last days he has spoken to us by a Son, whom he appointed HEIR OF ALL THINGS..." (Heb. 1:2). What does this say? Yahweh appointed his Son (Yeshua) to be his heir - to inherit "all things." Please keep in mind: A son does not inherit property which he, himself, has worked for. No. He owns that already. Instead, he inherits (becomes an heir of) his father's property. This indicates Yeshua did not, after all, create the world, since he is the heir to his Father's property.¹⁵

This is not to say that the Greek word *di/dia* cannot be translated "by." However, we must look intently at the context of what is being said and seek to translate the word in such a way that harmonizes with the sum of Yahweh's word. In this case (Hebrews 1:2), seeing that Yahweh spoke to us by Yeshua in *these last days* (Hebrews 1:1), and Yeshua is the *heir* (not owner or creator - Hebrews 1:2), translating *di/dia* "through" harmonizes perfectly with the context.

One other Scripture often used to prove Yeshua's hand in creation is Hebrews 1:10-12. Most theologians assume the writer of Hebrews is including verses 10-12 as additional statements that Yahweh has made to His Son. The use of "and" in verse 10 and "but" in verse 13 seem to suggest this in their estimation. The fact is this: if we look a little deeper we will find several things to consider. Verses 10-12 are direct quotes from Psalm 102:25-27, however, they are not quoted from the Hebrew Text, but from the Septuagint (LXX). The Hebrew Text does not have "Lord" in it. Therefore, to say that "Lord" in Hebrews 1:10 proves that Yeshua is Yahweh is unscriptural. The LXX has *Kurie* in Psalms 102:25,

¹⁵ Yeshua: DID HE PRE-EXIST? An Explanation Of Our Views, by Voy Wilks, 10/23/90.

but that is also not found in the Hebrew Text. The LXX also omits “O my el” in verse 24.

In reading the Hebrew of Psalm 102, it is clear the subject is Yahweh. They are the words of an afflicted man as he cries out to Yahweh. They are not the words of Yahweh as He speaks to His Son. Notice each of the other Old Testament quotes in Hebrews 1:

- Psalm 2:7 - “...Thou art my Son; this day I (Yahweh) have begotten thee.”
- 2 Samuel 7:14 - “I (Yahweh) will be to him a Father...”
- Deuteronomy 32:43 (LXX) - “And let all the angels of Elohim (Yahweh) worship him.
- Psalm 45:6,7 - “Thy throne O elohim...therefore Elohim, thy Elohim (Yahweh) hath anointed thee.”
- Psalm 110:1 - “Sit on my right hand, until I (Yahweh) make thine enemies thy footstool.”

In each of these quotes it can be seen that either Yahweh is talking to His Son or about His Son. Yet, in Psalm 102:25-27 it is the Psalmist talking to Yahweh; therefore, to include Hebrews 1:10-12 among those things that Yahweh said to, or about His Son, is incorrect.

The writer of Hebrews had written verses 1-9 to show how Yahweh exalted His Son, even above the angels. It appears as though the writer was then moved to exalt Yahweh as well by including verses 10-12 as a parenthesis. He then resumes by showing Yeshua’s exaltation in verse 13 which is a continuation of verse 9. This is shown by three major points.

First, in Hebrews 1:8 Yeshua is referred to as elohim,¹⁶ but is said to also have an Elohim over and above him in verse 9. The Elohim of verse 9 is mentioned directly before verses 10-12, implying that verses 10-12 are speaking of this particular Elohim. The only Elohim above Yeshua would be Yahweh Elohim Almighty. This means that the verses directly before Hebrews 1:10-12 show that Yeshua is not Yahweh Elohim, but only holds the title elohim under Yahweh.

¹⁶ Please see CHAPTER 6: Yeshua as Elohim.

Secondly, a few verses in the next chapter show us that creation was the work of Yahweh Elohim's hands, and not Yeshua's. Hebrews 1:10 shows us that the heavens are the works of the Master's hands. Who is the Master here? Hebrews 2:5-9 make it clear that the Master is Yahweh. They state:

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.⁹ But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of Elohim should taste death for every man.

Notice that it is Yahweh who crowned Yeshua, and set Yeshua over the works of His hands. These works are none other than those spoken of in Hebrews 1:10. Thus the Yahweh in Hebrews 2:7 is also spoken of in Hebrews 1:10. The heavens are not the works of Yeshua's hands. Yeshua was rather *set over* the works of Yahweh's hands.

Thirdly, the context of Psalm 102:24-27 aligns perfectly with the context of Hebrews 1:1-12. In Psalm 102:24, the Psalmist asks Yahweh not to take him away in the midst of his days/living. The Psalmist immediately then pronounces the supremacy of Yahweh by mentioning the creation that finds its existence because of the all-powerful Creator, Yahweh Elohim (25-26). The Psalmist gives mention of how the heavens and earth will grow old like a piece of clothing, but Yahweh will remain the same, and His years will have no end. Therefore the Psalm continues in verse 28 by saying, "The children of thy servants shall continue, and their seed shall be

established before thee.” Yahweh’s supremacy, creatorship, and sovereignty, causes the children of those who serve him to continue and be established in his presence. Likewise, in Hebrews 1, where the author is uplifting the Son of Elohim, he pronounces upon him a name better than the angels, and the very title *elohim*. The author then proceeds to explain just why the Son will be established in such high honor. It is because Yahweh the Creator, (Hebrews 1:10-12) is supreme and sovereign, and able to uphold this position He has given to the Son. Both passages teach that Yahweh will establish his children and servants, because He is able, seeing He is the one that causes existence (creation) itself.

The Scriptures are Evident

The teachings of the Holy Scriptures are very clear once we understand the erroneous translations and understandings of Trinitarian translators who imposed their preconceived ideas into translations of Scripture. Yahweh’s prophet, Malachi, said, “Have we not all one father? hath not *one Elohim* created us? (Malachi 2:10a)” Yes, one Elohim created us and His name is Yahweh. He did not have any help nor did He need any. To exalt Yeshua the Messiah to the position of Creator, is to worship and serve the creature more than the Creator, as the Apostle Paul taught in Romans 1:25.

Yahweh is the Creator and to Him be the glory for the great work He has done. Yeshua the Messiah is also worthy of much glory and praise for the great work he has done, but only where glory and praise is due. He is not to be glorified as our Creator or as Yahweh our Heavenly Father.

CHAPTER 4

The Prologue to John

*And the Word was made flesh, and dwelt among us,
(and we beheld his glory, the glory as of the only
begotten of the Father,) full of grace and truth.
[John 1:14]*

THE FIRST CHAPTER of the gospel of John is quite often presented as evidence of the “Deity” of the Messiah. It is reasoned that the first chapter of John proves the Messiah’s eternity, deity, and equality with Father Yahweh. We will thus explain in a clear and concise manner why this is not the case. In John 1:1-3 we read:

In the beginning was the Word, and the Word was with [Elohim], and the Word was [Elohim]. The same was in the beginning with [Elohim]. All things were made by him; and without him was not any thing made that was made

According to the common understanding of verse 1, there are two beings, the Word and Elohim, Yeshua and Yahweh. Therefore, the phrase “the Word was Elohim” would lead one to believe that Yeshua (the Word) was Yahweh (Elohim). However, if we know that Yahweh called Yeshua “elohim” in Hebrews 1:9 and Psalm 45:7, there is no problem with the phrase “the Word was elohim.” Yeshua is obviously an elohim in Hebrew or “a god” in English, a point we will develop further in the chapter six. This, of course, is based on the common understanding of the “Word” being Yeshua. That, however, is not what John intended when he wrote these verses, nor did John intend to teach us that the Son preexisted with Elohim from the very beginning of creation. Deuteronomy 32:39 says, “See now that I, even I, am he, and there is no elohim with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.” Yahweh the Father is speaking

here. He is saying there is no other “elohim” with Him. John 1:1 says, “...and the Word was with Elohim, and the Word was Elohim.” If the Word is the Son and the Son was with Elohim and was Elohim, how does that harmonize with the above verse? Since Yahweh was speaking in Deuteronomy 32:39 there could not have been another elohim with Him, not even the Son. This parallels with a passage in the New Testament book of Hebrews. Hebrews 1:1-2a reads as follows:

Elohim who at sundry times, and in divers manners, spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us through his Son...

We see here that Yahweh has spoke to us “in these last days” through His Son, showing that when we find Yahweh speaking throughout the Old Testament writings, it is undeniably the Father. This proves once again that Yeshua did not exist before his conception in Miriam’s womb, speaking unto the Patriarchs and Prophets in ancient times.

Seeing that Yeshua is called “The Word of Elohim” in Revelation 19:13, the translators of the KJV assumed the “Word” of John 1:1 was also Yeshua, and therefore, capitalized the word “word” and used the pronoun “him” in reference to the “word.” The Greek text for “Word” reads *logos*. It appears in the text written with a small letter - l. Logos has the meaning of “the spoken word” or “something said (including the thought),” in that sense the word is an “it,” not a person, but a thing. The great English translator, William Tyndale, renders it that way in his 1525 version, as does the Matthew’s Bible of 1537, the Great Bible of 1539, the Geneva Bible of 1560, and the Bishop’s Bible of 1568.

Our English Bible gradually developed over the last six hundred years.¹ John Wycliffe is credited with the first English

¹ The information given on the history and translation of the English Bible is based upon the *Thompson Chain-Reference Bible*, 4th edition, B.B. Kirkbride Bible Co., Inc., Indianapolis, Indiana, 1964, section entitled, “The Thompson Comprehensive Bible Helps containing A Complete System of Biblical Studies in Eight Departments”. The department entitled, “Outline Studies of the Bible” contains another section entitled, “The Origin and Growth of the English Bible”,

translation of the New Testament which was completed about 1380 C.E. Until that time, the Word of Yahweh was locked up in the Latin tongue which was unknown to the common people. The Latin Vulgate, translated by Jerome about 400 C.E., was the standard Bible used in the Roman Catholic Church.

Wycliffe's translation is based upon the Latin Vulgate, not the Greek. It is therefore a "version of a version." In Wycliffe's version, John 1:3-4, uses the word "him" in reference to the "Word" of verse 1 and is a translation of the Latin *ipsum* and *ipso* (he, she, or it).

The next great English translator was William Tyndale. He was an excellent Greek scholar who had access to the Greek text of Erasmus which Wycliffe did not have. The hand of the Almighty was upon Tyndale as He used him to give us our first English translation based upon the Hebrew and Greek. His New Testament was published in 1526 and revised to its final state in 1534.

Tyndale's translation of John 1:3-4 reads, "All things were made by it, and without it, was made nothing that was made. In it was life, and the life was the light of men." As you can see, Tyndale used "it" instead of "him." "It" is a translation of the Greek *autou* meaning he, she, or it. What this tells us is that Tyndale did not read the Messiah into the *logos* or "word" of verse 1, and he was not influenced by the Latin Vulgate or Wycliffe.

Miles Coverdale, a friend of Tyndale, gave us the first complete Bible printed in English in 1535. It was not a firsthand translation from the Hebrew and Greek, but was based on the Latin Vulgate and Tyndale's translation. Coverdale used "him" in John 1:3-4.

In 1537, John Rogers, using the pseudonym "Thomas Matthew," published a translation based largely on Tyndale and Coverdale which became known as Matthew's Bible. He uses "it" in John 1:3-4.

The Great Bible followed in 1539 and was a revision of Matthew's Bible. The first edition was prepared by Miles Coverdale. For some reason Coverdale decided "it" was more

pages 180-181. It lists the various versions starting with Wycliffe and ending with the ASV. Libraries and Universities were also visited for examining the many English versions.

correct than “him” which appeared in his 1535 version based on the Latin Vulgate and left John 1:3-4 as it was in Matthew’s translation, “it” instead of “him”. The Great Bible was the first authorized English version and was ordered to be placed in every church.

Under Queen Mary, the printing of this English Bible ended and its use in the churches was forbidden. This gave rise to a version completed in Geneva. The Geneva Bible of 1560 was the first Bible to have numbered verses, each set off as a separate paragraph. This Bible became the “Household Bible of the English-speaking nations.” It held that position for about 75 years. It was Shakespeare’s Bible and that of the Puritans who settled New England. Once again, the translation of John 1:3-4 follows Tyndale’s example, “it” instead of “him.”

Queen Elizabeth eventually reinstated the order that a copy of the Bible be placed in every church and she encouraged its reading. Since there were not enough copies of the Great Bible, the bishops themselves made a new revision known as the Bishop’s Bible. It was published in 1568. It was used mostly by the clergy, not being very popular with the common people. It, too, renders John 1:3-4 using “it,” not “him”.

In 1582, the Roman Catholic version of the New Testament was completed and known as the Rheims New Testament. It was the result of a battle between Papists and Protestants, the former believing the Latin Vulgate to be the standard upon which all translations should be made. It was the work of Roman Catholic scholars based on the Latin. They chose to render John 1:3-4 using “him” as did the previous versions based on the Vulgate.

From that point on, all future versions, beginning with the King James version of 1611, used “him” instead of “it” in their translation of John 1:3-4, but as you can see, the following translation of John 1:3-4 is not without historic and linguistic foundation:

All things were made by it, and without it, was made nothing that was made. In it was life, and the life was the light of men.

To say the *logos* of John 1:1 is a reference to the Messiah is to read him into the text. Roman Catholic scholars had to do this in order to support their unscriptural Trinitarian doctrine. If the Messiah did not preexist, the trinity doctrine would collapse, it being based upon the belief that all three members of the “godhead” were coeternal. Seeing that Yeshua the Messiah only pre-existed in Yahweh’s plan of salvation and not literally, the trinity doctrine is indeed without foundation.

The true understanding of the text is that Yahweh spoke creation into existence. This understanding agrees perfectly with passages such as Genesis 1:3, 6, 9, 11, 14, 20, and 24 all of which begin, “And Elohim *said*.” Yahweh spoke and it was done. Psalm 33:6, 9 says, “By the word of Yahweh were the heavens made; and all the host by the breath of his mouth. . . For He spoke and it was; He commanded, and it stood fast.” Not only did Yahweh speak creation into existence, but He also spoke His Son Yeshua into existence, “And the word (Yahweh’s spoken word) was made flesh (John 1:14).” Yeshua did not become the “word of Yahweh” until his birth as a flesh and blood male child. Even one of the top Oneness scholars in Pentecostalism today wrote the following concerning John 1.

The Word was not a separate person or a separate god any more than a man’s word is a separate person from him. Rather the Word was the thought, plan, or mind of God... In Greek usage, *logos* can mean the expression or plan as it exists in the mind of the proclaimed - as a play in the mind of a playwright - or it can mean the thought as uttered or otherwise physically expressed - as a play that is enacted on stage. John 1 says the *logos* existed in the mind of God from the beginning of time. When the fullness of time was come, God put that plan in action. He put flesh on that plan in the form of Jesus Christ.²

² *The Oneness of God*, by David K. Bernard, Word Aflame Press, 2000, pg. 60.

On the heels of this quotation, let us keep in mind that the text of John 1 does not say the “Son” was with Elohim, but rather the “Word” was with Elohim. How often do we find those who would like to read the verse as mentioning the Son in John 1:1. Why not read the verse for what it says? Yahweh’s *word* was with Him. We may not consider a person’s word as being *with* them, but such speech is not foreign to Biblical terminology. Job 10:13, 12:13, and 23:14 all speak of the counsel or plan of Yahweh as being *with* Him. Even today we occasionally hear people say, “A man is only as good as his word.” or, “A man’s word is his bond.”

How then should we translate verse 1? “In the beginning was the word; and the word was with Elohim, and the word was divine,” is our understanding based on the following:

The nominative case is the case that the subject is in. When the subject takes an equative verb like “is” (i.e., a verb that equates the subject with something else), then another noun also appears in the nominative case—the predicate nominative. In the sentence, “John is a man,” “John” is the subject and “man” is the predicate nominative. In English, the subject and predicate nominative are distinguished by word order (the subject comes first). Not so in Greek. Since word order in Greek is quite flexible and is used for emphasis rather than for strict grammatical function, other means are used to distinguish subject from predicate nominative. For example, if one of the two nouns has the definite article, it is the subject.

As we have said, word order is employed, especially for the sake of emphasis. Generally speaking, when a word is thrown to the front of the clause, it is done so for emphasis. When a predicate nominative is thrown in front of the verb, by virtue of word order, it takes on emphasis. A good illustration of this is John 1:1c. The English versions typically have, “and the Word was God,” but in Greek, the word order has been reversed. It reads,

kai theos en o logos
and God was the Word

We know that “the Word” is the subject because it has the definite article, and we translate it accordingly: “and the Word was God.” Two questions, both of theological import, should come to mind: (1) why was *theos* thrown forward? And (2) why does it lack the article? In brief, its emphatic position stresses its essence or quality. “What God was, the Word was,” is how one translation brings out the force. Its lack of a definite article keeps us from identifying the person of the Word (Jesus Christ) with the person of “God” (the Father). That is to say, the word order tells us that Jesus Christ has all the divine attributes that the Father has [and the] lack of the [definite] article tells us that Jesus Christ is not the Father.³

We agree with the above reference almost completely. The only difference is the author is still assuming that Jesus Christ is the *word* of John 1:1. While the “word” is divine, we have seen by examining the Greek word *logos*, that it is actually Yahweh’s spoken word, the expression of His divine thought, that is in view here; not His personal, distinct Son. The Son of Yahweh did not “come on the scene” until the “word” was made flesh. We also read something similar to the above reference in the following:

In a case like this, we cannot do other than go to the Greek, which is *theos en ho logos*. Ho is the definite article, the, and it can be seen that there is a definite article with *logos*, but not with *theos*. When in Greek, two nouns are joined by the verb “to be,” and when both have the definite article, then the one is fully intended to be identified with the other;

³ *Basics of Biblical Greek Grammar: Second Edition*, by William D. Mounce, Zondervan, Grand Rapids, Michigan, 1993.

but when one of them is without the article, it becomes more an adjective than a noun, and describes rather the class or sphere to which the other belongs.

An illustration from English will make this clear. If I say, "The preacher is the man," I use the definite article before both preacher and man, and I thereby identify the preacher with some quite definite individual man whom I have in mind. But, if I say, "The preacher is man," I have omitted the definite article before man, and what I mean is that the preacher must be classified as a man, he is in the sphere of manhood, he is a human being.

[In the last clause of John 1:1] John has no article before *theos*, God. The *logos*, therefore, is not identified as God or with God; the word *theos* has become adjectival and describes the sphere to which the *logos* belongs. We would, therefore, have to say that this means that the *logos* belongs to the same sphere as God; without being identified with God, the *logos* has the same kind of life and being as God. Here, the NEB [New English Bible] finds the perfect translation: "What God was, the Word was."⁴

Oneness proponents would point out that the text of John 1:1c states, "And the word was God. (KJV)" and then state that John 1:14 means "God was made flesh." Is this the correct meaning of the text? As we have seen, the "word" of Yahweh is His spoken words, thoughts, plans, etc. This means that it was the very thought, plan, or word of Yahweh that became flesh. As the Oneness scholar we consulted earlier stated, it is comparable to a play existing in the mind of a playwright. When the play is put into action, or into "flesh," it is not the playwright himself, but rather the thoughts or plans of that playwright in reality or manifestation.

⁴ *Jesus as They Knew Him*, William Barclay (Harper and Row, N.Y., 1962), pp. 21 and 22.

When you see that play you can attribute it to the writer and say, "Wasn't that a good play *He* wrote?" The play itself is not the playwright, and neither was the Son himself the Father. The Son rather explained the Father's very words, thoughts and plans which were with Yahweh in the beginning. In conclusion, John 1:1-14 is very simple yet magnificent when we realize that Yahweh's word, His very plans and thoughts have been with Him throughout eternity. Each of those plans came into existence at a specific time, including the plan of His Son, Yeshua, when Yahweh spoke him into existence by him being begotten in the womb of the virgin Miriam.

CHAPTER 5

Who is the Great I Am?

And Elohim said unto Moses, I AM THAT I AM...

[Exodus 3:14a]

THESE WORDS, SPOKEN by our Savior in John 8:58, have led to much controversy amidst those having differing beliefs of who Yeshua really is. Some use this verse to prove the Messiah's preexistence. Others use it to prove the trinity doctrine. And then there are those who use it to prove Yeshua is the great "I AM" of Exodus 3:14.

The phrase "I am" is *ego eimi* in Greek. Since the Greek New Testament records Yeshua using *ego eimi* many times, Christian theologians term these sayings, "The I Am's of Jesus." It is believed that each of these occurrences implies Yeshua's identity as the "I AM" of Exodus 3:14. Can this be true? Can our Savior, the Son of Yahweh, actually be the I AM? Exodus 3:14-15 reads, "And Elohim said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And Elohim said moreover unto Moses, Thus shalt thou say unto the children of Israel, Yahweh, Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." Therefore, the "I AM" is identified as "Yahweh." And what does Yahweh say in Psalm 2:7? "I will declare the decree: Yahweh hath said unto me, Thou art my Son; this day have I begotten thee." Yahweh is the Father of Yeshua. Yeshua is the Son of Yahweh. Yeshua is not Yahweh and the Son is not the Father. Therefore, Yeshua, (the Son of Yahweh) cannot be the I AM (Yahweh). That alone should be sufficient to discredit the belief that Yeshua was claiming to be the "I AM." However, let's look into the matter a little closer.

In the Septuagint (LXX), Exodus 3:14 reads, "And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you." In the KJV it reads, "And God said unto Moses, I AM THAT I AM: and

he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” In John 8:58, “I am” is *ego eimi* in Greek. As you can see, *ego eimi* in Exodus 3:14 is just the prelude to what the Almighty really wanted the Israelites to know, that is, He was the “the Being” or “the Existing One.” If Yeshua truly wanted to tell the Jews he was the great I AM of Exodus 3:14, he would have said, “Before Abraham was I am the Being” or “I am the Existing One”.

It is believed that John 8:59 further supports the position that Yeshua is the “I AM.” Why else would the Jews try to stone him? He obviously blasphemed in the eyes of the Jews, a stoning offense. Or did he? Is the mere utterance of *ego eimi* a blasphemy? Does the use of *ego eimi* automatically identify the speaker as Yahweh, the great I AM?

Several individuals aside from Yeshua used *ego eimi* as well. In Luke 1:19, the angel Gabriel said, “*Ego eimi* Gabriel.” In John 9:9, the blind man whose sight was restored by Yeshua said, “*Ego eimi*.” In Acts 10:21, Peter said, “Behold, *ego eimi* (I am) he whom ye seek.” Obviously, the mere use of *ego eimi* does not equate one speaking to the I AM of Exodus 3:14. But perhaps the Savior’s use of it was somehow different.

If Yeshua spoke Greek to the Jews, he used the phrase *ego eimi* at least twenty times and yet, in only one instance, did the Jews seek to stone him (John 8:58). Yeshua said, “*I am* the bread of life.” to a large crowd in John 6:35 and 48, yet no one opposed him. In verse 41, the Jews murmured because he said, “I am (*ego eimi*) the bread which came down from heaven.” But in verse 42, the Jews questioned only the phrase, “I came down from heaven” and ignored *ego eimi*. The same is true of verses 51-52.

In John 8:12, 18, 24 and 28, Yeshua used *ego eimi* with Pharisees present (vs. 13) and yet, no stoning. He again used it four times in John 10:7, 9, 11, and 14 with no stoning. Yeshua said to his disciples, “...that... ye may believe that I am (*ego eimi*)” in John 13:19 without them batting an eye. An interesting account occurs in John 18 when the Jews came to arrest Yeshua in the Garden of Gethsemane. When the chief priests and Pharisees said they were seeking Yeshua of Nazareth, Yeshua said to them, “*Ego eimi*.” At that, they fell backward to the ground. It is not made clear why they fell to the ground, but what followed will make it clear that

Yeshua was not claiming to be the “I AM,” that is, Yahweh the great I AM.

After Yeshua’s arrest, the Jews took him to Annas first (vs. 13). Then they took him to Caiaphas (vs. 24) and eventually to Pilate (vs. 28, 29). A parallel account is found in Matthew 26:57-68. Notice, in particular, verse 59 where the same men that had fallen backward to the ground were in attendance when the council sought false witnesses against Yeshua to put him to death. Verse 60 says they couldn’t find any. Eventually, two came forward. Interestingly, they didn’t bear false witness about what Yeshua said in John 8:58, but about his reference to destroying the temple and building it again in three days. Where were all those witnesses from John 8:58?

The point about Matthew 26 is this: why would false witnesses be sought if they had true witnesses in attendance? The arresting officers heard Yeshua say “*ego eimi*.” They could have stoned him right there in the garden for blasphemy, but they didn’t. They could have reported the supposed blasphemy to the council, but they didn’t. Why not? Because it wasn’t blasphemy, nor was it a stoning offense. He was merely identifying himself as Yeshua of Nazareth.

This brings us back to John 8:58. Why did the Jews seek to stone him on that occasion? The context of John 8 shows that Yeshua:

- 1) Accused the Jews of “judging after the flesh” (vs. 15)
- 2) Said they would die in their sins (vss. 21, 24)
- 3) Implied they were in bondage (vss. 32, 33)
- 4) Said they were servants of sin (vs. 34)
- 5) Said they were out to kill him (vss. 37, 40)
- 6) Implied they were spiritually deaf (vs. 43, 47)
- 7) Said their father was the devil (vs. 44)
- 8) Said they were not of Elohim (vs. 47)
- 9) Accused them of dishonoring him (vs. 49)
- 10) Accused them of not knowing Yahweh (vs. 55)
- 11) Accused them of lying (vs. 55)

Aside from that, the Jews misunderstood Yeshua's words leading them to believe:

- 1) He accused them of being born of fornication (vs. 41)
- 2) Yeshua had a devil (vs. 52)
- 3) He was exalting himself above Abraham (vs. 53)
- 4) He literally saw Abraham (vs. 56)

Yeshua's words in verse 58 were the culmination of an encounter that was so offensive to the Jews that they couldn't restrain themselves anymore. They simply couldn't take it anymore so they sought to stone him, not because of two simple words, *ego eimi*, but because he was making himself out to be greater than their beloved father, Abraham. They sought to stone him *illegally*.

So what does John 8:58 really mean? Although we are not currently certain what Yeshua meant, we do offer the following explanations.

Let's look at the context of Yeshua's statement. It begins in verse 51 with the thought of eternal life, "If a man keep my saying, he shall never see death." The Jews thought that since Abraham and the prophets were dead, Yeshua must have a devil. However, the context is *eternal* life. Verse 56 has Yeshua saying that Abraham "rejoiced to see my day." He did not say he saw Abraham as the Jews misunderstood. How did Abraham see Yeshua's day? Hebrews 11:13 says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Abraham saw Yeshua's day *by faith*.

Yeshua then resumed the context of his initial conversation by saying, "Before Abraham was, I am." "Was" is from the Greek *ginomai* meaning, "to come into being, to arise." What Yeshua actually meant was, "Before Abraham comes into being (at his resurrection unto eternal life), I will." Confirmation of this understanding comes to us from other sources. One of which states:

HETEROSIS

The Present for the Future

This is put when the design is to show that some thing will certainly come to pass, and is spoken of as though it were already present.¹

This scholar then lists some examples such as Matthew 3:10b, "...therefore every tree which bringeth not forth good fruit is [shall be] hewn down." and Mark 9:31a, "For he taught his disciples, and said unto them, The Son of man is [shall be] delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day." Included among this list of examples of *heterosis* is John 8:58. In other words, although properly written, "Before Abraham comes to be, I am," with "I am" in the simple present tense, the meaning points to the future, "Before Abraham comes to be, I will."

Some people believe this verse should be translated, "Before Abraham existed, I existed." However, neither Greek verb is in the perfect tense (past tense). "Was" is in the aorist tense and "am" is in the present tense. Let's look a little closer at "was." Concerning the aorist tense, *A Manual Grammar of the Greek New Testament* by Dana and Mantey says, "It has time relations only in the indicative, where it is past and hence augmented."

The verb *ginomai* (was) is in the infinitive, not the indicative. Therefore it should not be translated in the past tense. This same reference says of the infinitive, "The aorist infinitive denotes that which is eventual or particular..." Abraham will eventually resurrect which is why the Greek uses the aorist infinitive. The meaning is, "Before Abraham comes to be" not "Before Abraham was (or existed)." Yeshua was not declaring that he was the great I AM of Exodus 3:14. Yeshua was not declaring himself to be Yahweh, and Yeshua was not declaring his preexistence. He is the Son of Yahweh and the Son of the great I AM.

We might add that if one chooses to believe Yeshua was speaking of something in the past, he was only speaking of his position in the plan of Yahweh. Most assuredly, Yeshua was the

¹ *Figures of Speech Used in the Bible*, E.W. Bullinger, D.D., Baker Book House, Grand Rapids, Michigan, 1968, pg.522.

lamb slain by Yahweh from the very foundation of the world (Revelation 13:8). Yeshua could have been making reference to this if he spoke of something in the past rather than in the future. The fact that the Pharisees stoned him does not mean that Yeshua's reference to the past was literal, for the Pharisees misunderstood Yeshua's words at other times and likely did here too. Even Nicodemus misunderstood Yeshua's words in John 3, thinking that Yeshua spoke of literally re-entering your mother's womb in order to be "born again." The Jews likewise misunderstood Yeshua in John 6 when he stated that they were to eat of his flesh and drink of his blood in order to have eternal life (John 6:52, 60). If the Pharisees thought Yeshua spoke of his literal existence in the past in John 8:58, they would have thought incorrectly.

In conclusion, we must remember that Exodus 3:15 identifies the great I AM as the Elohim of Abraham, Isaac, and Jacob. We find in the New Testament writings that this Elohim of Abraham, Isaac, and Jacob has a Son in Acts 3:13. This Son, the servant of Yahweh, is not the Elohim of Abraham, Isaac, and Jacob, but the Son of the great Elohim. Peter must have understood this as he was the one speaking in Acts 3:13 and the one answering Yeshua's question, "Whom say ye that I am?" Peter answered by proclaiming Yeshua as the Messiah, the Son of the living Elohim (Matthew 16:13-18). Clearly, Peter's answer by revelation from the Father in heaven, would be how Yeshua is specifically identified as the "I am."

CHAPTER 6

Yeshua as Elohim

But unto the Son he saith, Thy throne, O Elohim, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
[Hebrews 1:8]

WHAT ABOUT THE passages that do refer to Yeshua as *theos* in the Greek, or even *el* or *elohim* in the Hebrew? How are *those* passages to be understood? We should go to a conversation between Yeshua and the Pharisees in order to begin to receive our answer to this question.

We now turn our attention to the book of Saint John 10. This chapter involves itself with a discussion between the Jewish leaders of the 1st century and Yeshua himself. Just after Yeshua answered the Pharisee's question of whether he was the Messiah, the Jews picked up stones to stone Yeshua. This was presumably because of his declaration that he and his Father were one. We pick up the story from here, quoting directly from the KJV.

Then the Jews took up stones again to stone him. Yeshua answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Yeshua answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? [John 10:31-36]

Here we have a charge placed against Yeshua. The charge specifically stated by the Jews was that Yeshua, although being a

man, made himself God, a god,¹ or *elohim*.² Yeshua then answers the charge by going to a text in the book of Psalms, which speaks of judges as gods or *elohim*. This is critical. Notice which category of “god” Yeshua places himself in when answering their charge. If Yeshua had not been in such a category, then his answer would have made no sense to the charge laid out by the Jewish leaders. Yeshua was rather showing them that what they were accusing him of being was what the Israelite judges³ of old were also. He then sums everything up in the end by announcing that if Yahweh called those men *elohim*, how could he be blaspheming by claiming to be the Son of Elohim? Notice, Yeshua never placed himself in the position of Almighty Yahweh, and this is because he was not Yahweh, but rather Yahweh’s only begotten Son. He could have cited a Scripture which called Yahweh by the title Elohim, and then applied that Scripture to him personally, but he did not.⁴

¹Many oppose translating the Greek into “a god” here, but such opposition is not warranted. There are many places in the Greek New Testament where the word *theos* (or a variation, *theon*, *theou*, etc.) is used without a Greek article in front of it. Passages similar in usage to John 10:33 are Acts 12:22 and Acts 28:6 where the KJV translates “a god” because of the context. There is just as much reason to translate the Greek as “a god” here in John 10:33. Interestingly enough, the verses just after John 10:33 translate a variation of *theos* without the article as “gods” twice, using the lower case “g” because of the context of the passage.

² It must be understood that for someone to make an accusation about another does not automatically make the accusation true; a misunderstanding could indeed be involved. Nicodemus (John 3:4), the Jews (John 6:52), and even the disciples (Matthew 16:7) misunderstood Yeshua at other times. Clearly here, the Pharisees are misunderstanding Yeshua’s claim to be “God.” Yeshua cleared up the misunderstanding by showing that he placed himself in the same “god” category as the judges of Israel (Psalms 82:1-6), which would also include Moses (Exodus 4:16; 7:1), and the Israelite King (Psalms 45:6).

³ Any attempt to point out the sinfulness of the judges in Psalm 82 so as to discredit our understanding of this text of John is futile. It doesn’t matter who is being referred to as *elohim* in Psalms 82 or how sinful or righteous they were. The fact remains that Yeshua placed himself in *that* category of *elohim*, not in the category of Yahweh Elohim. We agree that Yeshua is much more of an *elohim* than the Israelite judges, as he is Yahweh’s only begotten Son, but that does not make him the heavenly Father or the one true Elohim of Scripture.

⁴ Many scholars as students of Scripture believe Yeshua’s claim to be one with the Father in John 10:30 (I and the Father are one) proves that Yeshua was God or Elohim. This is an incorrect understanding. Yeshua had just made the statement that his Father who gave him the sheep (John 10:26-29; John 6:37) is greater than all. This is akin to another of Yeshua’s statements in John 14:28.

People do not generally understand that the words god, *theos*, *elohim*, etc. can apply to beings other than Yahweh. Moses is referred to as an *elohim* (Exodus 7:1), and Israelite King is also referred to as an *elohim* (Psalm 45:6). As we have seen, Israelite judges are called *elohim* (Psalm 82:1-6), and the list goes on. The same applies to the Greek word *theos*. Just because the word *theos* is applied to a particular being or individual does not mean that they are the one true *theos*. If that were the case then Herod, or even Paul would be Yahweh because they are referred to as a *theos* in Scripture (Acts 12:22; 14:11; 28:6). Such is obviously absurd. Greek scholar Henry Joseph Thayer even gives under the #4 definition of *theos* in his Greek lexicon, “4. *theos* is used of whatever can in any respect be likened to God, or resemble him in any way. God’s representative or vicegerent. Of magistrates and judges.” One Hebrew lexicon defines the word *elohim* thusly:

- 1) (plural) / 1a) rulers, judges / 1b) divine ones / 1c) angels / 1d) gods 2) (plural intensive—singular meaning) / 2a) god, goddess / 2b) godlike one / 2c) works or special possessions of God / 2d) the (true) God / 2e) God⁵

This same Hebrew lexicon shows just how the word *elohim* is translated throughout the Old Testament. This includes a translation of judges four times (Exodus 21:6; 22:8-9), goddess two times (1 Kings 11:5, 33), great two times (Genesis 30:8; 1 Samuel 14:15), mighty two times (Genesis 23:6; Exodus 9:28), and angels (Psalm 8:5), exceeding (Jonah 3:3), god-ward (Exodus 18:19), godly (Malachi 2:15), judge (1 Samuel 2:25), very (1 Samuel 14:15) all, one time.

Yeshua was declaring that he and his Father (notice the two) are one in purpose; they are one in the sense of both are fully capable of not allowing any of their “sheep” to perish. The same phrase “are one” is used in 1 Corinthians 3:8 by Paul in reference to Apollos and himself, and the understanding here is understood by all to be one in purpose. Other usages of this Greek word for one (*heis*), bearing the meaning of one in purpose, agreement, and/or unity can be found in John 11:52; 17:11, 21, 22; Galatians 3:28.

⁵ *Brown-Driver-Briggs’ Hebrew Definitions*, Electronic Edition STEP Files Copyright © 1999, Findex.com, Inc. All rights reserved.

One may now ask, “If others can be called *elohim* or *theos*, then are there many gods? Should we be polytheists?” The answer to those questions is a negative. The Bible does teach absolute monotheism, but not in such a way so as to exclude all others from being referred to as gods/*elohim*. A good illustration of this point can be found in John 8.

I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Yeshua saith unto them, If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of Elohim: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even Elohim. [John 8:38-41]

Here we have another discussion between Yeshua and the Pharisees. In this discussion it must be pointed out that Yeshua was disputing with them in the chapter concerning their genuineness towards Yahweh. Yeshua tells them they follow in the ways of their father, and they respond by saying Abraham is their father. Just seconds after this, the same Pharisees that identified Abraham as their father, claim to have only *one* father, Elohim. Now, wait a second, was Abraham their Elohim and Father? Of course not, but the point is that they could say that they only had one father, obviously in a very unique and different sense than any other being in the universe. However, even though they had one Father (Yahweh) they could still refer to Abraham as their father without believing in multiple fathers in the same sense. Likewise, when we say that we believe in one Elohim, monotheism, it does not mean that others cannot be called *elohim* in a different sense than the one true Elohim of the Scriptures. Yeshua himself declared his Father as the only true Elohim when he prayed, “And this is life eternal, that they might know thee the only true Elohim, and Yeshua Messiah, whom thou hast sent. (John 17:3).” Note well that Yeshua distinguished himself from his Father’s position in

this very same verse.⁶

The New Testament writings do use the exact term “one Elohim” and in most of those instances we can clearly see that the subject being discussed is the Father, and not the Son of the Father.

And Yeshua answered him, The first of all the commandments is, Hear, O Israel; Yahweh our Mighty One is one Yahweh: And thou shalt love Yahweh thy Mighty One with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one Elohim, and there is none other but he. [Mark 12:29-32]

But to us there is but one Elohim, the Father, of whom are all things, and we in him... [1 Corinthians 8:6a]

For there is one Elohim, and one mediator between Elohim and men, the man (the) Messiah Yeshua. [1 Timothy 2:5]

One Elohim and Father of all, who is above all, and through all, and in you all. [Ephesians 4:6]

In the passages of 1 Corinthians and Ephesians, it is clearly seen that the subject is the Father, but the same should also be evident in the other passages. Mark’s account has Yeshua and a scribe speaking to one another, and Yeshua is referencing the

⁶ The more common Trinitarian rebuttal is that John 17:3 shows that it takes a joint knowledge of the Father and the Son in order to have life eternal. With this we have no argument, but it misses the point we are making. The joint knowledge we are to have is of the (1) Father, the only true Elohim, and (2) the Son, the one whom was sent by the only true Elohim.

shema, the passage of Scripture in Deuteronomy 6:4 which is Israel's declaration of independence. Obviously then, Yeshua was referring to Yahweh, and the scribe understood this. Therefore Yeshua himself was calling Yahweh the one Elohim. The same is also evident in 1 Timothy 2:5 where we see three categories involved: Elohim, mediator and men. We have the one Elohim, and then we have a mediator between us and that one Elohim. We, as humans, fit the category of the men, Yeshua fits the category of the mediator, and Yahweh fits the category of the one Elohim. These passages are plain, clear, and understandable, it is religious creeds and councils that make these things difficult for people to grasp and understand. Then, if we cannot somehow understand, we are told that is incomprehensible and non-understandable. You be the judge as to what the truth is on this issue, and who does not understand what the Bible actually says.

Yeshua is a Copy of Yahweh's Being

Another reason why Yeshua cannot himself be the one true Elohim (Yahweh) is because of how the author of Hebrews describes Yeshua in Hebrews 1:3.

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Here, Yeshua is described as the express image of Yahweh's person, or in the Greek the *charakter hypostasis*. Seeing that Yeshua is described by this Greek word, it behooves us to look up its definition to see just how the author of this book portrays Yeshua. Greek lexicons define the word *charakter* in the following manner.

1. prop. the instrument used in engraving or carving... 2. The mark (figure or letters) stamped upon that instrument or wrought out on it; hence univ. a mark or figure burned in (Lev. Xiii. 28) or stamped on, an impression; the exact expression (the image) of any person or thing, marked

likeness, precise reproduction in every respect (cf. fascimile)...⁷

...masculine exact likeness, full expression⁸

a mark engraved or impressed, the impress or stamp on coins and seals... metaphorically the mark impressed (as it were) on a person or thing, a distinctive mark, characteristic, character⁹

From the same as G5482; a graver (the tool or the person), that is, (by implication) engraving ([“character”], the figure stamped, that is, an exact copy or [figuratively] representation):—express image.¹⁰

As noted in one of the above sources, this word is used in the Greek Septuagint at Leviticus 13:28 which reads:

But if the bright spot remain stationary, and be not spread in the skin, but the sore should be dark, it is a scar of inflammation; and the priest shall pronounce him clean, for it is the mark of the inflammation.

With this information we can conclude that the word *character* has the meaning of a mark or impression of an original object into something else. Scholars of both Unitarian and Trinitarian persuasion have commented that the Greek word denotes the seal left on an object from the signet ring of a king or person of high rank. This is how Yeshua is described, but never is Yahweh

⁷ *Thayers Greek-English Lexicon of the New Testament*, Electronic Edition STEP Files Copyright © 1999, Findex.com, Inc. All rights reserved.

⁸ *A Concise Greek-English Dictionary of the New Testament* Original work copyright © 1971 by United Bible Society. Electronic Edition STEP Files Copyright © 1998, Parsons Technology, Inc., all rights reserved.

⁹ *An Intermediate Greek-English Lexicon*, Electronic Edition STEP Files Copyright © 1998, Parsons Technology, Inc., all rights reserved.

¹⁰ *Strong's Hebrew and Greek Dictionaries*, Electronic Edition STEP Files Copyright © 2003, QuickVerse, a division of Findex.com, Inc., all rights reserved.

described this way. Yahweh is the “ring” so to speak, but Yeshua is the “seal” that is left by the signet ring. There is no reason to think that the Greek word *charakter* carries with it the idea of exactness in every sense of the English word. A copy, though it may look strikingly close to the original, does not carry with it the same eternality as the original. Thus, this passage is another clear indication that Yahweh and Yeshua are not the same being, seeing Yeshua is a copy of Yahweh’s being. Yahweh is rather the Elohim and Father of Yeshua, and Yeshua is the copy of Yahweh’s very being. This is why Yeshua said that if you saw him you were seeing the Father (John 14:9). He represented his Father seeing he came forth from his Father - Yahweh. The same can be said of Yeshua’s statement that He and His Father were one (John 10:30). Yeshua did not mean that he *was* the Father, but rather that He and the Father *were one* in purpose, plan, etc. Just like a male and female are no longer twain, but one flesh at marriage (Matthew 19:4-6),¹¹ yet they are still two persons or beings. Yeshua is one with Father Yahweh like no one else that has ever lived or ever will live, seeing He was Yahweh’s only begotten Son, in which the fullness of Yahweh’s Spirit dwelt (John 3:34).

Yeshua Has an Elohim

We can be assured that Yeshua, although called *elohim*, is not the one true Elohim, for Yeshua has an Elohim above and over Him, something that is never said of Father Yahweh.

Blessed be the Elohim and Father of our Master
Yeshua Messiah, the Father of mercies and
Elohim of all comfort [2 Corinthians 1:3]

Blessed be the Elohim and Father of our Master
Yeshua Messiah, who has blessed us with every
spiritual blessing in the heavenly places in Messiah
[Ephesians 1:3]

¹¹ Some argue that the Greek word “one” in Matthew 19 and the Greek word “one” in John 10:30 are not the same, and we fully agree. However, both words can be used to mean one in purpose, agreement, unity, etc. See 1 Corinthians 3:8 for verification on the word *heis*, and see 1 Corinthians 6:16-17 where the Greek words *heis* and *mia* are used interchangeably.

The Elohim of our Master Yeshua Messiah, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him. [Ephesians 1:17]

We give thanks to the Elohim and Father of our Master Yeshua Messiah, praying always for you. [Colossians 1:3]

Blessed be Elohim and Father of our Master Yeshua Messiah, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Yeshua Messiah from the dead. [1 Peter 1:3]

Him that overcometh (Yeshua speaking) will I make a pillar in the temple of my Elohim, and he shall go no more out: and I will write upon him the name of my Elohim, and the name of the city of my Elohim, *which is* new Jerusalem, which cometh down out of heaven from my Elohim: and *I will write upon him* my new name. [Revelation 3:12]

But to the Son He says: “Your throne, O Elohim, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; Therefore Elohim, Your Elohim, has anointed You With the oil of gladness more than Your companions.” [Hebrews 1:8-9]

Take special note of the above Scripture in Hebrews. Just after the Father calls the Son *theos* (elohim, god), it is then shown that the Son has a *Theos*, thus He cannot be the *Theos* that he has.

It is interesting that many attempt to use Hebrews 1:10-12 as an application to Yeshua the Messiah instead of Yahweh the Father. The passage from which the text is taken (Psalm 102:25-27) is clearly speaking of Yahweh the Father, as it is in the book of Hebrews. The Father first calls the Son, Elohim (Hebrews 1:8) but

directly after, the Father is called the Elohim of the Son (Hebrews 1:9). Verses 10-12 are then an inserted praise to Almighty Yahweh. Further proof of this is seen in that the author of Hebrews mentions that the heavens are the “works of thine hands” in reference to Yahweh in Hebrews 1:10. Hebrews 2:5-9, in speaking of Yeshua the Son, shows that he has been set over the works of Yahweh’s hands (Hebrews 2:7). Thus Yahweh’s works are spoken of in Hebrews 1:10, and Yeshua is set over those works in Hebrews 2:7.¹²

We realize that passages such as John 20:28 are often used to prove that Yeshua is the one true Elohim, but these passages do not prove that at all, in light of what we have learned in this chapter. Yes, Thomas did say to Yeshua, (KJV) “My Lord and my God”, but coupled with the sum of Yahweh’s word (Psalm 119:160 NASB) we can conclude that Thomas did not mean Yeshua was his one true Elohim, no more than Yeshua being referred to as the Father of Eternity, (Isaiah 9:6) proves he was the heavenly Father, a point even Trinitarian scholars agree with. Just before Thomas’ declaration, we are told by the mouth of Yeshua, “Yeshua said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My Elohim and your Elohim (John 20:17).’” Yeshua very clearly stated here that Yahweh was his Elohim. While this is stated before Thomas’ declaration, notice what is stated in John 20 after Thomas’ declaration.

And many other signs truly did Yeshua in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Yeshua is the Messiah, the Son of Elohim; and that believing ye might have life through his name. [John 20:30-31]

John, the author, tells us why he wrote his gospel. Was it to cause us to believe that Yeshua was Yahweh Elohim? No, John tells us it was so we could believe Yeshua was the (1) Messiah, and

¹² For a more detailed explanation of these verses see CHAPTER THREE: Who is the Creator?

(2) the Son of Elohim. This is the exact same confession Peter was praised for by Yeshua in Matthew 16. This is the exact same confession we as believers are to have according to 1 John 4:15 which states, "Whosoever shall confess that Yeshua is the Son of Elohim, Elohim dwelleth in him, and he in Elohim." Why is it that professing Bible believers want to confess more than the inspired word tells them to? They answer Yeshua's question of "Who do you say that I am?" in Matthew 16:15 with the answer of "the living Elohim" or "God Almighty," rather than answering as Peter did by saying, "the Son of the living Elohim." What will be your answer?

CHAPTER 7

Attributes, Titles, and Characteristics

*Yahweh is my shepherd; I shall not want. [Psalm 23:1]
I (Yeshua) am the good shepherd... [John 14:11a]*

BOTH TRINITARIAN AND Oneness theologians believe that Yeshua is Elohim because he exhibits certain attributes, titles, and characteristics that belong only to Yahweh. It is reasoned that, for example, if Yahweh is our shepherd (Psalm 23:1), and Yeshua is described as the good shepherd (John 10:11, 14), Yeshua then must be Yahweh. Various parallels such as these are often given in books or sermons teaching that Yahweh and Yeshua are both the one, true Elohim of Israel. This is in spite of clear verses that teach a distinction between the one, true Elohim and Yeshua the Messiah (John 17:3; 1 Timothy 2:5). Does the fact of Yahweh and Yeshua sharing certain titles or characteristics prove that Yeshua is somehow Yahweh Almighty?

Non-similarities

The terms “omniscient” (all knowing), and “omnipotent” (all powerful) are often applied to Yeshua to prove he is the Almighty. In John 5:30 Yeshua said, “I can of mine own self do nothing” therefore, he cannot be omnipotent as Yahweh is. Yeshua must have the Father’s permission and power in order to accomplish any task that is set before him. Mark 13:32 proves Yeshua is not omniscient when Yeshua himself states: “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” In order to explain such verses “Oneness” proponents, and Trinitarians, must turn Yeshua into the “God-Man.” This unscriptural idea claims that Yeshua’s divine half is omniscient and omnipotent but that he suppressed his powers during his life in the flesh. Nowhere in Scripture is the Messiah called a God-Man or shown to have two such natures at the same time. In fact, the very title “Son,” before the title

“Father” (Mark 13:32), is said by theologians to describe Yeshua, not as to his human nature, but as to his divine nature. So it was as the “Son of the Father” or as the “Son of God” that Yeshua did not know the day or the hour of his return.

So often, people attempt to say that Yeshua possessed a dual nature. They assert that he was somehow both Elohim (God) and man at the same time. They state that as to his human nature he had to learn, sleep, eat, etc., but as to his divine nature he knew all things, could calm the sea, etc. The problem with this is that it is completely hypothetical. The Bible nowhere says that Messiah has two natures at all. There is, however, one Scripture that talks about a divine nature that we as believers are able to possess.

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. [2 Peter 1:4]

Partaking in the divine nature is something that we as believers are able to do. It has everything to do with escaping sin and corruption. It has nothing to do with meaning that we or Yeshua are somehow Yahweh Elohim. Yahweh’s divine nature (Romans 1:20) is something that solely belongs to Him as the Creator and Father of the Universe. It belongs neither to Yeshua nor to believers.

The Bible is explicit with passages that differentiate Yeshua from the one, true Elohim, while showing that Yeshua is not co-equal or equal with his Father. For example, John 14:28 states, “If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.” While Trinitarian theology states this to be speaking of the Father’s position in heaven and Oneness theology states this to be Messiah speaking by his human nature, the Bible teaches neither of the two. It rather has Yeshua making a simple statement, that his Father is greater than he is. Why is it so difficult for people to believe Yeshua’s words? This same word is used of Yeshua being “greater” than the temple (Matthew 12:6), of the heavenly tabernacle being “greater” than the earthly tabernacle (Hebrews 9:11), and of love being the “greatest” of the three holy

attributes of 1 Corinthians 13. For some reason people feel they have to magnify the Savior into the position of the Almighty, when, in fact, Scripture makes it quite clear that the Father is greatest of all and the “head of Messiah” (1 Corinthians 11:3). Just as the Messiah is the head of every man, Yahweh Elohim is over the Messiah.

Consider Yeshua’s own words in John 10:29, “My Father, which gave them me, is greater than all...” and John 13:16, “Verily, verily, I say unto you, the servant [Yeshua] is not greater than his master [Yahweh]; neither he that is sent [Yeshua] greater than he that sent him [Yahweh].” These verses teach us Yeshua’s view of his relationship to his Father. Notice he didn’t claim to be the Father, but instead, made a clear distinction between him and Yahweh.

There are no passages in the Bible, including these, which state that the Son did not know the day or hour of his coming because of his *human nature*. There are no passages that say the Father is greater than the Son because the Son was speaking in his *human nature*. Instead, the Scriptures plainly teach that the son does not know the day or hour period, and the Father is greater than the Son, period. Wouldn’t it be easier to just believe that Yahweh Elohim *really* has an only begotten Son?

While so many in the Christian arena make it a priority to know Yeshua as the “God-man,” he is instead repeatedly referred to as a man in such verses as 1 Timothy 2:5, which also distinguish him from the one Elohim. When he is called *elohim* or *theos* it is in the sense of a mighty one among his people as was shown earlier. This is not to say that Yeshua was a mere man, as many wrongly assert that we say. Scripture is clear that Yeshua’s birth was a miracle in that he was not made from the seed or sperm of man. He is Yahweh’s only begotten Son, that is, the only being ever to be fathered by Yahweh. Nevertheless, as Paul the Apostle tells us, since by *man* came death, by *man* also came the resurrection of the dead (1 Corinthians 15:21).

There are dissimilarities between Yahweh and Yeshua because they are not one and the same being, identically. However, there are also many characteristics and attributes that Yeshua has inherited from Yahweh, seeing that he is Yahweh’s begotten Son. It should not surprise us when we find that Yeshua exhibited traits

that were supernatural and extraordinary. It stands to reason that if Yahweh were your father (you were His begotten Son), you too would be a man of extraordinary character.

Shared Glory

It is often stated that Yeshua had the glory of Yahweh, and thus he must of a surety, be Yahweh. Isaiah 42:8 does say, "I am Yahweh, that is my name, and my glory will I not give to another, neither my praise to graven images." Yahweh also states in Isaiah 48:11, "For mine own sake, will I do it: for how should my name be polluted? And I will not give my glory unto another." How then can Yeshua be said to be coming in the future in the glory of his Father (Matthew 16:27)? What is often overlooked is the context of the two passages in the book of Isaiah. Yahweh is clearly dealing with graven images in Isaiah 42:8, and in Isaiah 48:5, just a few verses before verse 11, He is contrasting himself with idols and carved images. He did not want the people of Israel to think that it was an idol that was their deliverer, as they did many times (Exodus 32; 1 Kings 12:25-33). Neither passage deals with Yahweh's Son, nor the New Jerusalem that will also come in the glory of Yahweh according to Revelation 21:10-11 which says, "...and showed me that great city, the holy Jerusalem, descending out of heaven from Elohim, having the glory of Elohim: and her light was like unto a stone most precious..." Even man is said to be in the image and glory of Elohim (1 Corinthians 11:7). For Yahweh then to give His glory to his Son, His *begotten* Son, is not hard to fathom.

Receiving Worship and Forgiving Sin

Many people believe that only Almighty Yahweh can forgive sins and receive worship. Since Yeshua did both, they believe he must be the Almighty. Yeshua indeed is worthy of our worship and honor, but only as Yahweh's representative, not as Yahweh Himself. Yahweh commanded even the angels of heaven to worship Yeshua (Hebrews 1:6). Revelation 5:12, 13 show both Yahweh and the Lamb (Yeshua) receiving worship. Eventually, those believers comprising the Philadelphian assembly will receive worship as well (Revelation 3:9). The worship they receive, however, is not directed at them as though they were Yahweh.

A study of the Hebrew and Greek words that are translated “worship” will show that the Almighty is not always the recipient. Exodus 34:14 does in fact read that only Yahweh is to be worshiped, but this is understood in context to be instead of the many elohim of the Canaanites, Hittites, Perizzites, etc. (Exodus 34:11-15). We should also note that in a very unique sense of the word worship, Yahweh alone should receive worship, but that does not mean that other people in Scripture never received any form of worship.

Of the approximate 170 occurrences, only about half refer to the worship of Yahweh. This is somewhat hidden from the reader of Scripture (in English translations) because half of those occurrences were translated “to bow, bow down, do reverence, do obeisance,” as can be seen in the following verses: Genesis 18:2; 19:1; 23:7, 12; 27:29; 1 Samuel 24:8; 25:23, 41; 2 Samuel 9:6; 14:4, 22. We do read of Yeshua being worshiped, but the Bible explicitly tells us *who he was worshiped as* when it reads:

Then they that were in the ship came and worshipped him (Yeshua), saying, Of a truth thou art the Son of Elohim. [Matthew 14:33].

Let’s now move along to the issue of forgiving sins. Yeshua once said to a man with palsy, “Thy sins be forgiven thee...” (Matthew 9:2). The account continues by saying,

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified Yahweh, which had given such power unto men.

Were they correct? Had Yahweh given Yeshua the power to forgive sins? Yeshua said, “I can of my own self do nothing,” “I do nothing of myself; but as my Father hath taught me, I speak these things,” “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works...”

(John 5:30a; 8:28b; 14:10b). Yahweh gave Yeshua the authority to forgive sins, judge men, heal the sick, raise the dead, etc. He is Yahweh's Representative with the power to act in His name. The word "power" in Matthew 9:2 is from the same Greek word that was translated "authority" in John 5:27 and throughout the New Testament. This same power was given to the Angel of Yahweh in Exodus 23:20-21, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

While we are on the subject of sin, many believe Yeshua was the one true "God" because "only the death of God could atone for man's sins. The death of a man wouldn't suffice." This is another example of the philosophy of men contrary to Scripture. Hebrews 9:22 says, "And almost all things are by the law purged with blood; and without shedding of blood is no remission (of sins)." One requirement was shed blood. The other requirement was that the sacrifice had to be "without blemish," which regarding Messiah, meant sinless. Yahweh Almighty did not have to die. Only the blood of a sinless man was required. Yeshua was that only sinless man (1 John 3:5). Romans 5:14 tells us that Adam was the figure of Yeshua. Adam is the only other man in Scripture *specifically* called the Son of Elohim (Luke 3:38). A major difference between Adam and Yeshua is that Adam was created, whereas Yeshua was begotten, and thus actually fathered by Almighty Yahweh (John 1:18; 3:16, 18). Romans 5:19 then essentially tells us that by one man many were made sinners, so then also by one *man* many shall be made righteous.¹

Titles in Common

Should we refer to Yeshua as the Almighty, a title only applied to Yahweh? Nowhere in Scripture is this ever the case. One Scripture that many attempt to use to support such an application is Revelation 1:8, "I am Alpha and Omega, the beginning and the

¹ See *The Modern New Testament*, from the Aramaic, by Dr. George M. Lamsa, First Aramaic Bible Society, Inc. 2001, Romans 5:19. See also the New Revised Standard Version, and the International Standard Version New Testament.

ending, saith [the Lord]², which is, and which was, and which is to come, the Almighty.” (KJV) Since this verse appears in red letters in many Bibles, it misleads people into believing Messiah is speaking. The phrase “Lord God” is never used of Yeshua in the New Testament. Aside from that, John is giving a greeting starting in verse four and ending in verse seven. Verse four is a greeting from the Father “Which is, and which was, and which is to come.” Verse five is a greeting from Yeshua the Messiah, and verse eight is spoken by the Father “...which is, and which was, and which is to come, the Almighty.” Scripture makes a clear distinction between the Almighty and Yeshua in Revelation 21:22, “And I saw no temple therein: for Yahweh Elohim Almighty and the Lamb are the temple of it.” Yeshua is not Yahweh Almighty, but rather Yahweh’s “Lamb.”

This misapplication of titles is often the cause of making these two beings into one. For example, Acts 3:14 reads, “But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.” Here the title “Holy One” is applied to Yeshua the Messiah. In Isaiah 43:3 it says, “For I am Yahweh thy Elohim, the Holy One of Israel, thy Savior...” Here the title “Holy One” is applied to Yahweh. Without further study one would conclude these two references are to the same person. However, we are not to study Scripture superficially; in what sense is Yeshua the Holy One? The answer is found in Mark 1:24. “Saying, Let us alone; what have we to do with thee, thou Yeshua of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of Yahweh.” Yahweh is the Holy One of Israel and Yeshua is the Holy One of Yahweh, not of Israel. Psalm 16:10 confirms this understanding; “For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption.” This is a Messianic prophecy. “My soul” refers to Yeshua’s soul and “thine holy one” refers to Yahweh’s Holy One. Scripture reveals two holy ones that are separate beings.

Another shared title is “Savior.” Isaiah 43:11 says, “I, even I, am Yahweh; and beside me there is no savior.” That seems quite

² The Greek has "kurios o theos" ("the Lord the God" or "Yahweh Elohim"). See Revelation 21:22 where this title is distinguished from the title “Lamb.”

clear. Since Yahweh is the only Savior and Yeshua is called our Savior, the two must be one and the same being. This is true only in the minds of men who do not study deeply. Isaiah 19:20b reads, "For they shall cry unto Yahweh because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them." It was prophesied that Yahweh would send someone other than Himself to be a savior to Egypt. Yahweh is the one true Savior who works through Yeshua the Messiah, His appointed Savior. While Yahweh called himself the only savior (Hebrew = *yasha*), this same word was applied throughout Scripture to persons other than Yahweh (Judges 2:16; 3:9, 31; 8:22; 13:5; 2 Kings 13:5; Nehemiah 9:27). This is because Yahweh used certain individuals in His saving process throughout Biblical history. The same can be said of Yahweh using Yeshua, for the Scripture saith, "The Father sent the Son to be the savior of the world (1 John 4:14)."

A few other shared titles, all basically equal in meaning, are "Alpha and Omega," "the first and the last," and "the beginning and the end." Each of these titles are applied to both Yahweh and Yeshua (Isaiah 41:4; 44:6; 48:12; Revelation 1:8, 17; 2:8; 22:13) and have a very unique meaning. Each is the first and last of his peculiar, unique kind, they are not the first and the last of the same subject and object. Yahweh is unique in that He is the only being that was not created, and Yeshua is unique in that he is the only being ever to be directly begotten by Yahweh, the Father (John 1:14, 18). Yeshua is also the first in that he is the first fruit of the resurrection into eternal life (1 Corinthians 15:1-23). Titles that Yahweh and Yeshua have in common do not supply a firm foundation for a Oneness or Trinitarian doctrine. If that were true, Cyrus, the king of Persia, would have been the preexistent Yeshua since both are called "Messiah." In Isaiah 45:1a we read, "Thus saith Yahweh to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." The Hebrew for "anointed" is the same word that was translated "Messiah" in Daniel 9:25-26 and "anointed" in Psalm 2:2.

Much is also made out of the Messiah's title "King of Kings and Lord of lords... (Revelation 17:14)" and of Yahweh's declaration to be the same in 1 Timothy 6:15. No one even thinks of the possibility that they could both be referred to as the "King of kings" without being the same person. For instance, Artaxerxes

and Nebuchadnezzar are both called “King of kings” in Scripture (Ezra 7:12; Ezekiel 26:7; Daniel 2:37) yet no one thinks that either of these two earthly kings are one and the same, much less a part of a oneness with Yahweh or Yeshua. The fact is that two different beings or individuals can share the same title without being the same person. A priest of Yahweh and Yahweh himself were both called Eli (1 Samuel 1:9; Matthew 27:46), and both Yeshua and his disciples were called the “light of the world” (Matthew 5:14; John 8:12).

The Scriptures tell us Yeshua would also be called Emmanuel, meaning “God with us,” or more properly, “El with us.” As a result, people teach that Yeshua is “God.” This name is to be understood in the light of Acts 10:38, “How Yahweh anointed Yeshua of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for Elohim (Yahweh) was with him.”³ The point of this is not that Yeshua was El, but that El was with and in Yeshua. If you choose to use the logic of those in error, then consider the name Jehu. In Hebrew, this name means “He is Yah” or “Yah is He.” Does that mean the man Jehu is, in reality, Yahweh?⁴ Most people are not aware that the prophecy of Isaiah 7:14 was a singular prophecy with a dual fulfillment. The first fulfillment was in Isaiah’s son primarily named Mahershalalhashbaz (Isaiah 8:1-3), and secondarily, he was named Immanuel (Isaiah 7:14). It was through the birth of this son that the Ahaz would know of a surety that El was with the people of Israel (Isaiah 8:8-10). Elohim was definitely with Ahaz and company, and the birth of Isaiah’s son was that sign. The same applies on a greater scale with Yahweh’s own Son. Through this Son, the people of Israel would know that El was with them. It does not mean that Yeshua was the Father, Yahweh Elohim, at all.

Isaiah 9:6 reads, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his

³ Yahweh was also said to be with Ishmael (Genesis 21:20), with Joseph (Acts 7:9), and also with Solomon (2 Chronicles 1:1). We clearly see in these three cases how the person Yahweh is with is not Yahweh.

⁴ Consider also the names Abiel (1 Samuel 9:1 / El my Father), Eli (1 Samuel 1:3 / My El), Elihu (1 Samuel 1:1 / My El Himself), or Ithiel (Nehemiah 11:7 / El with me).

name shall be called Wonderful, Counselor, The Mighty God,⁵ The everlasting Father, The Prince of Peace.” Is this prophecy declaring Yeshua the Messiah to be the Heavenly Father? There are at least 27 names in the Bible with the same Hebrew construction as “everlasting father” in this verse (Hebrew = *aviad*). Each one means the “father of (something).” For example, Abishua means “father of plenty.” Instead of translating the phrase in Isaiah 9:6 as “Father of eternity,” the KJV reversed the sequence making the true meaning harder to discern. Several newer versions correct this mistake such as The Emphasized Bible, The Bible in Basic English, The New American Bible, The Holy Bible, A Translation From the Latin Vulgate in the Light of the Hebrew and Greek Originals, Young’s Literal Translation, and The New English Bible. Yeshua is the Father of Eternity because eternal life comes to us through him. And so it is written in Hebrews 5:9, “And being made perfect, he became the author (or father) of eternal salvation unto all them that obey him.”

We should also note that Isaiah’s prophecy states that the Messiah *shall be* called the Mighty El⁶ and Father of Eternity. This means that he was not called this at that time, but would be at a later time as the words “shall be” imply. Interestingly enough, even Trinitarian scholars do not believe Isaiah 9:6 proves Yeshua to be the heavenly Father, yet they do believe it proves him to be the

⁵ A very similar term is used to refer to King Nebuchadnezzar in Ezekiel 31:11 which says, “I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.” (KJV) *Jamieson-Faucet-Brown* Comment on this passage by saying, “Verse 11. Here the literal supersedes the figurative. Shall surely deal with him—according to his own pleasure, and according to the Assyrian’s (Sardanapalus) desert. Nebuchadnezzar is called “the mighty one” (El, a name of God), because he was God’s representative and instrument of judgment (Daniel 2:37, 38).”

⁶ Frederick A. Farley (D.D.) states, “As to the first, Aquila the Jew, the Seventy, Theodotian, and Symmachus, in their ancient Greek versions of the Old Testament, and the last of them not more recent than the year 200 of our era, all omit the Hebrew word (Al) rendered in our version God, and read “Wonderful, Counsellor, Mighty.” [*The Scripture Doctrine of the Father, Son and Holy Ghost, A Course of Lectures*, by Frederick A. Farley, D.D., 1873, Reprinted by: Christian Educational Services, 1994] The Septuagint translation reads here, “For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.” (Isaiah 9:6, LXX)

Almighty Elohim. Oneness scholars believe the prophecy proves Yeshua is both “God” and the Father, yet the sum of Yahweh’s word disproves this time and time again. Yeshua has an Elohim (Micah 5:4; Revelation 3:12; Matthew 27:46) and a Father (Matthew 7:21; Luke 10:22; John 6:32). Never is Yahweh said to have an Elohim or a Father. Why? Because Yahweh is the one, true Elohim (John 17:3) and Father (John 8:41).

Another point of interest in Isaiah 9:6 is that Yeshua may have been given one long prophetic name that honored his Father. The text reads that a name (singular) shall be called over him. This does not mean that this is the name people would call him while he lived on earth, but rather that this was a prophetic name similar to Immanuel, which spoke of and honored the one sending him. *The Holy Scriptures*, by the Jewish Publication Society of America (1917, 1945, 1955) state this passage in part as “...and his name shall be called Pele-joez-el-gibbor-Abi-ad-sar-shalom.”

One last title that confuses people is “Rock.” 1 Corinthians 10:4 says, “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah.” Since Yahweh is called a “Rock” in several Old Testament verses, the two beings are made into one. This verse must be understood with Exodus 17:6 in mind: “Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.” 1 Corinthians 10:4 is figuratively making reference to Exodus 17:6 which is a shadow of Messiah. To “smite the rock” is to kill the Messiah. The rock could not yield water until it was smitten. Similarly, the Messiah Yeshua could not give forth “rivers of living water” until he was put to death and then resurrected unto eternal life (glorified). John 7:39 shows that this “living water” is the Holy Spirit. Yeshua was not physically present with them in the wilderness. Spiritually speaking he was. That is why the verse says “spiritual drink” and “spiritual Rock.” The word “them” in the phrase “that followed them” is not in the Greek. Reading the verse without that misleading word gives the meaning that Yeshua followed in time as in 1 Peter 1:11, “Searching what, or what

manner of time the Spirit⁷ which was in them did signify, when it testified beforehand the sufferings of Messiah, and the glory that should follow.” Even if one were to believe Yeshua physically followed Israel, that would not prove he was Yahweh since Yahweh was not personally leading or following Israel in the wilderness. Scripture reveals that the Angel of Yahweh, Yahweh’s representative, followed them (Exodus 14:19).

Yeshua is From Everlasting?

Micah 5:2 reads, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” This is undoubtedly a Messianic prophecy. The question is, what does “goings forth” mean? Does it mean Yeshua has existed as long as Yahweh? Some say yes, thereby giving more weight to their argument that Yeshua is Yahweh. According to Strong’s Concordance, “goings forth” comes from one Hebrew word, *montsaab*. It means, “A family descent.” Since Yahweh is Yeshua’s Father, Yeshua’s family descent would go back as far as Yahweh’s existence. Since Yahweh has always existed, Yeshua’s family descent or goings forth must be from everlasting. The New English Bible, the Phillips translation, and Today’s English Bible render it similarly. Yeshua himself is not from everlasting. His family descent, or his family tree, is. Take note as well that this ruler that comes from Judah has Yahweh as his Elohim (Micah 5:4).

There are those who believe that Yeshua was not only Yahweh, but Melchizedek as well. They cite Hebrews 7:4 to prove

⁷ In a footnote the *Emphatic Diaglott* (Greek-Interlinear Bible) at 1 Peter 1:11 notes that the *Vatican Manuscript* omits “of Christ” at this verse. Certain translations (The Kingdom Interlinear Translation of the Greek Scriptures; the New World Translation, the James Duncan Version of 1836) follow this manuscript by omitting the words “of Christ” after Spirit at 1 Peter 1:11. The Geneva Bible of 1602 agrees in meaning by reading, “Searching when or what time the Spirit which testified (testified) before of Christ (Christ) which was in them, should (should) declare the sufferings (sufferings) that should (should) come vnto (unto) Christ (Christ), and the glory that should (should) follow.” Even though the second “which” is misplaced, the meaning of the Geneva translation seems to be this: it was not the Messiah which was in the prophets. It was rather the Spirit of Elohim which was in the prophets.

this. In Genesis 14:18 we read that Melchizedek, king of Salem, “was the priest of the most high Elohim.” The “most high Elohim” is shown to be Yahweh three verses later, “...I have lift up mine hand unto Yahweh, the most high Elohim, the possessor of heaven and earth.” Therefore, Melchizedek is the priest of Yahweh, not Yahweh Himself. If Yeshua is Melchizedek, he cannot be Yahweh. If Yeshua is Yahweh, he cannot be Melchizedek. The fact is that Yeshua is neither one of these beings. He is Yahweh’s Son and Yahweh made him a priest “after the order of Melchizedek” (Psalm 110:4; Hebrews 7:21).

In the end, we can see that although Yahweh and Yeshua (the Father and Son, Elohim and Son) do share certain attributes and titles, this does not in any way imply that they have to be one and the same being. No doubt, Yeshua came forth from and proceeded out of the Father Yahweh. Yahweh begot Yeshua as a Son (1 John 5:1). While the Scriptures are emphatic about this, they are not emphatic about Yeshua being Yahweh. That is, being co-equal (or equal) co-eternal (or eternal) with Yahweh Almighty.

CHAPTER 8

Theophanies and Christophanies

In the year that king Uzziah died I saw also the Master sitting upon a throne, high and lifted up, and his train filled the temple.
[Isaiah 6:1]

THE SCRIPTURES STATE that no man has ever seen Elohim (John 1:18) who is a spirit (John 4:24), yet Exodus 33:11a reads, “And Yahweh spoke unto Moses face to face, as a man speaketh unto his friend.” Such a statement is explained in theological terms as a “theophany.” A theophany refers to either a visible or auditory manifestation of the Almighty. It is a combination of two Greek words, *theo* referring to deity and *phaino* meaning to shine or appear. “Christophany” is another theological term used to refer to either a visible or auditory manifestation of the “pre-incarnate Christ.” A “christophany” is one interpretation of a “theophany.” Neither word is found in Scripture. They are simply man’s attempt to define and explain something they do not fully understand. The Scriptures do not leave us in the dark concerning these appearances of Almighty Yahweh.

Let’s begin by trying to understand theophanies and whether or not they can be actual appearances of Yahweh, the one true Elohim. The Bible makes it quite clear that no man has ever seen Elohim. Consider the following verses.

And He said, Thou canst not see my face: for there shall no man see me, and live. [Exodus 33:20]

No man hath seen Elohim at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him. [John 1:18]

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape. [John 5:37]

Not that any man hath seen the Father, save he which is of Elohim, he hath seen the Father. [John 6:46]

No man hath seen Elohim at any time. If we love one another, Elohim dwelleth in us, and His love is perfected in us. [1 John 4:12]

Now unto the King eternal, immortal, invisible, the only wise Elohim, be honour and glory for ever and ever. Amen. [1 Timothy 1:17]

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. [1 Timothy 6:16]

That being the case, how can it be said that Yahweh spoke to Moses “face to face”? Similar statements were made in Genesis 32:30, Deuteronomy 34:10, and Numbers 12:6-8. Moses himself helps to explain this in Deuteronomy 5:4, “Yahweh talked with you face to face in the mount out of the midst of the fire.” He was referring to the giving of the Ten Commandments in Exodus 20. Upon completion of Israel hearing those words, Yahweh told Moses to say to the children of Israel, “You have seen that I have talked to you from heaven” (Exodus 20:22).

Although it is said that Yahweh spoke “face to face” with the children of Israel, they did not actually see him as one sees with the eyes. Deuteronomy 4:12, 15-16 reads,

And Yahweh spoke unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. . . Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that Yahweh

spoke unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.

Yahweh would not allow the children of Israel to see any likeness of Him because He knew they would then make an image of Him and worship it. Although Yahweh said He “talked” to them (Deuteronomy 5:4), it was not Yahweh’s actual voice they were hearing. Not only is this confirmed by John 5:37, but by Acts 7:38, 53 as well.

This is he, that was in the church in the wilderness with the angel which spoke to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us... Who have received the law by the disposition of angels, and have not kept it.

It was actually angels that spoke with Moses and the fathers of Israel. Therefore, Paul tells us the law was “ordained by angels in the hand of a mediator (Moses)” (Galatians 3:19). “Ordained” is from the Greek *diatasso* meaning “to command.” Again, we read in Hebrews 2:2, “For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward...” It is clear that Yahweh spoke the law to Israel *through* angels. Yahweh Himself was never heard nor seen.

Concerning Genesis 32:24 where Jacob wrestled with a “man,” he said he saw “Elohim face to face.” Yet, in Hosea 12:3, 4a, we find out it wasn’t Elohim (Yahweh) actually, but an angel that he wrestled with. “He took his brother by the heel in the womb, and by his strength he had power with Elohim: Yea, he had power over the angel, and prevailed.”

The thought will then come to mind that the Scriptures cannot be true since they contradict each other. In one place it is said Yahweh spoke face to face, but in another it really wasn’t Yahweh, but an angel. If we try to understand this from a Western mind set, from our cultural perspective, it is difficult to understand. This is not so from Middle Eastern thought. This is what is known as the

“law of agency”. “The main point of the Jewish law of agency is expressed in the dictum: A person’s agent is regarded as the person himself”.¹ The angels that spoke the law were Yahweh’s agents or representatives. As such, they had full authority to not only speak in His name, but to seemingly appropriate His name as in Exodus 20:2, “I am Yahweh thy Elohim, which have brought thee out of the land of Egypt, out of the house of bondage.” They were speaking exactly what Yahweh wanted them to say. Consider Exodus 23:20-23.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

The “angel” (Hebrew = *malak* - messenger) would actually speak to Israel, but Yahweh says, “...all that I speak.” Yahweh would command the angel what to say and he would say it.

The same is true of our Savior Yeshua. He said in John 12:49-50, “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

The “angel of Yahweh” is a very interesting figure in Scripture. Let’s look at a few passages referring to him.

¹ (Ned.72b; Kidd.41b). *The Encyclopedia of the Jewish Religion*, Adama Books, New York, NY, 1986, pg. 15.

And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of Yahweh called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest Elohim, seeing thou hast not withheld thy son, thine only son from me. [Genesis 22:10-12]

And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled. And the angel of Elohim spoke unto me in a dream, saying, Jacob: And I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. I am the El of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. [Genesis 31:10-13]

And an angel of Yahweh came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. . . . And it came to pass, when the angel of Yahweh spoke these words unto all the children of Israel, that the people lifted up their voice, and wept. [Judges 2:1, 4]

In each of these instances, the angel of Yahweh spoke as though he were Yahweh. We know from several other Scriptures that the angel of Yahweh cannot be Yahweh Himself. Aside from the references stating that no man has seen or heard Elohim (Yahweh), we have two other examples proving this to be true. In

2 Samuel 24:16, Yahweh speaks to the angel of Yahweh saying, "It is enough: stay now thine hand." Then, in Zechariah 1:12, the angel of Yahweh speaks to Yahweh saying, "O Yahweh of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" These two references show the angel of Yahweh to be a being who is *separate* from Yahweh.

We also have a reference suggesting Yeshua is not the angel of Yahweh. Matthew 28:2-3 states,

And, behold, there was a great earthquake: for the angel of Yahweh descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow... And the angel answered and said unto the women, Fear not ye: for I know that ye seek Yeshua, which was impaled. He is not here: for he is risen, as he said. Come, see the place where the Master lay.

The angel could not say, "He is not here" if he were Yeshua. In fact, Hebrews 1:1 - 2:2 establishes that Yeshua was not an angelic being of any sort. Hebrews 2:2 tells us the word was "spoken by angels." This is referring to the giving of the law at Mount Sinai as we have already seen. But Hebrews 1:1-2 tells us Yahweh spoke through prophets (and angels, Hebrews 2:2) in the era preceding Messiah. Yeshua was not the spokesman throughout the Old Testament as many like to teach. He is the New Testament spokesman. Hebrews 1:5 tells us, "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" Had Yeshua at any time been an angel, Yahweh would have told an angel (Yeshua) thou art my Son. While Yeshua is indeed a messenger, these facts from Hebrews prove undeniably that Yeshua is not an *angelic being* (the Angel of Yahweh) that existed at the time of Abraham or Moses, but rather was a begotten being, coming into existence in Miriam's womb.

Let us now look at Exodus 13:21: "And Yahweh went before them by day in a pillar of a cloud, to lead them the way; and by

night in a pillar of fire, to give them light; to go by day and night.” This verse states that Yahweh led Israel out of Egypt via a pillar of cloud and a pillar of fire. However, Exodus 14:19 and Numbers 20:16 inform us that, in reality, it was an angel that led Israel.

And the angel of Elohim, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. [Exodus 14:19]

And when we cried unto Yahweh, He heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: [Numbers 20:16]

Once again, the angel acted in the power and authority of Almighty Yahweh. There are those who teach that this angel was the pre-incarnate Messiah who led and followed Israel based on 1 Corinthians 10:4. We have already seen, however, that Yeshua was not an angel or a spokesman during the exodus. See CHAPTER 7 for an explanation of this verse.

Another “theophany” is found in Exodus 3. From Exodus 3:4 - 4:17 Yahweh is having a conversation with Moses. He even reveals to Moses the phrase “I AM” or “I will be” (Exodus 3:14) and His memorial name, Yahweh (Exodus 3:15). Yet, in verse 2 of chapter 3, we see it is actually “the angel of Yahweh” that appears in the burning bush and talks to Moses. This is confirmed again in Acts 7:35, “This Moses whom they refused, saying: Who made thee a ruler and a judge? The same did Elohim send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.” As Yahweh’s agent or chosen representative, the angel had full authority to command Moses and to use Yahweh’s name.

This brings us to perhaps the favorite “theophany or christophany” of all, Genesis 18:1.

And Yahweh appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day.

A footnote in the *Hebrew Greek Key Study Bible* concerning Genesis 18:1-33 reads as follows:

Did Abraham actually see and talk with God?
Does this contradict John 1:18, "No man hath seen God at any time"? This theophany (appearance of God to man) in the OT is believed to have been Christ.

Is this possible? Could this have been the pre-incarnate Messiah? The answer is no, unless you read Messiah into the text and assume it was him in order to support a preconceived idea or doctrine. There is nothing in these verses to lead one to that conclusion.

Three *men* confront Abraham here. Two of them are later seen to be angels (Genesis 18:22; 19:1) while one remained who Abraham addressed as "Yahweh" (Genesis 18:22, 26, 33). If one were to assume anything, there would be more grounds to assume the third man was an angel as well, rather than the preincarnate Messiah. We cannot build doctrines such as "christophanies" based on assumptions and wishful thinking.

It is clear that Abraham was not seeing Yahweh, nor was he actually hearing Yahweh's voice. Therefore, it could not have been a "theophany," an appearance of the one true Elohim, because no such possibility exists while we are yet flesh and blood. Yahweh Himself says in Exodus 33:20, "Thou canst not see my face: for there shall no man see me, and live."

In Genesis 18:1, Yahweh had to be speaking through one of His agents. The question would then be, was that agent an angel or the preincarnate Messiah? In all other supposed theophanies, the Scriptures reveal an angel as speaking or being seen. To suggest this instance is any different is grasping at air. The thought that Yeshua preexisted before his earthly birth is a fable of men based on misunderstood and poorly translated verses. Please see CHAPTER 10 for a discussion on the preexistence. The fact of the matter is this: the Bible does not identify the figure in Genesis 18:1. It only tells us it could not be Yahweh. To suggest it is the preincarnate Messiah is just that, a suggestion or a guess, and nothing more.

Finally, let's conclude with Numbers 12:6-8.

And he said, Hear now my words: If there be a prophet among you, I Yahweh will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of Yahweh shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Verse 6 tells us the normal way a person would see Yahweh is via a vision or dream. We see this in Exodus 24:10-11 by the Hebrew words used, "And they saw the Elohim of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw Elohim, and did eat and drink." In what way did they see the Elohim of Israel who is Yahweh?

The words translated "saw" in both verses can have several meanings. *Ra'ab*, (SEC² #7200) is used far more than any other word for the act of a prophet when receiving Yahweh's word (Isaiah 6:1; Jeremiah 1:11; Ezekiel 1:1). A derivative of *ra'ab*, *roeb* (seer) is used as a name for a prophet. It suggests the act of receiving Yahweh's messages via visions and dreams (1 Samuel 9:9, 11, 18, 19).

Chazab (SEC #2372) is used of the revelatory visions granted by Yahweh to His chosen messengers (Numbers 24:4, 16; Isaiah 1:1; Daniel 2:26; Amos 1:1; Zechariah 10:2). A derivation of *chazab*, *chozeb*, was also used of prophets and translated "seer" as was *roeb* (SEC #7200) (2 Samuel 24:11; 2 Chronicles 35:15).

The Scriptures declare that people have seen Elohim or have seen Yahweh. If it was not, in fact, an angel of Yahweh they were seeing, then they were seeing Yahweh in a vision or dream as

²SEC, used as an acronym for Strong's Exhaustive Concordance to the Bible, by James H. Strong, 1997 – Baker Books – P.O. Box 6287 – Grand Rapids, MI 49516-628

Solomon did in 1 Kings 3:5; 9:2; 11:9. They were certainly not seeing Him in all His glory with their naked eye (their normal vision).

Moses, however, was different. He was permitted to “see” a “similitude” of Yahweh. A similitude is not the real thing. It is an image or likeness of the true. The golden calf was an image or likeness of a real calf. A reflection in a mirror is an image or similitude of the true. Moses could not and did not see the full glory or essence of Yahweh. He was permitted to see only His “back parts” (Exodus 33:23). In other words, Moses saw a small trace of Yahweh’s glory as it was leaving the scene. That tiny trace of fleeting glory was enough to cause his face to shine. A good analogy of this is seeing the wake of a passing ship, but not the ship itself. You can be splashed and tossed around quite easily by that wake even though it was only a small trace of the power of the ship itself.

In summation, Yahweh, the Elohim of Israel and Heavenly Father of our Savior Yeshua, was never seen or heard by man. He used angels and prophets to speak to man prior to Yeshua and He has spoken through His Son ever since. Therefore, there are no theophanies in Scripture. He never used His Son to speak in Old Testament times because His Son did not come into existence until his birth. Therefore, there are no christophanies in Scripture.

CHAPTER 9

The Oneness Position

I and my Father are one.

[John 10:30]

WE HAVE DEALT at great lengths thus far to show the Scriptural proof that Yeshua is not Almighty Yahweh. Most of our statements have been aimed at those of a Trinitarian persuasion of Yahweh, that is, the belief that Elohim is one, but exists in three coequal, coeternal persons. In this chapter, we will concern ourselves with the teaching that Yeshua is the Father, wrapped in a robe of flesh. The Oneness position teaches that Yeshua is both “God” *and* the “Father.” They teach that the heavenly Father wrapped himself in a fleshly robe and that this “robe of flesh” is the Son. Is this consistent with Scripture?

Who is the Father?

Who does Scripture say is the Father? Isaiah 63:16 says, “Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Yahweh, art our father, our redeemer; thy name is from everlasting.” Yahweh is the Father. Yet, some might claim that this Scripture says Yahweh is the Father of Israel, not of Yeshua. In that case we need to note two other verses. The first is Hebrews 1:5, “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” Who said these things? All would agree that Yeshua’s Father said them since He is referring to Yeshua as His Son. Hebrews 1:5 is a direct quote from Psalms 2:7, “I will declare the decree: Yahweh hath said unto me, Thou art my Son; this day have I begotten thee.” The first “I” here refers to Yeshua speaking through prophecy in which he declares that Yahweh is his Father.

We also previously saw that Yeshua said, “My Father is greater than I (John 14:28.” This means that he was also saying, “Yahweh is greater than I,” thereby teaching us that he is not Yahweh. Anyone who believes Yeshua is Yahweh must also believe Yeshua

is the Heavenly Father. That is even more absurd and more difficult to prove in the light of Scripture.

Yahweh and Yeshua are One

Yeshua said, “I and my Father are one.” (John 10:30) Does that mean they are the same being? Yeshua said something similar in John 17:22, “And the glory which thou gavest me I have given them; that they may be one, even as we are one.” Here again, Yeshua says he and the Father are one. But he also prays that his followers will be one in the same sense that he and Yahweh are one. That is an oneness of mind, purpose, and will, not an oneness of being. And it certainly does not mean there are two Yahweh’s. See CHAPTER 6 for further explanation of John 10:30.

We do not deny that the Son’s oneness with the Father extends to far more than we as procreated humans could ever achieve. As we have presented throughout this work, Yeshua was the begotten of Yahweh, he came from Yahweh’s bosom (John 1:18), but this does not mean he is Yahweh. Even still, the oneness the Father and Son have is compared to the oneness the disciples and the Father could have, and this must be an oneness of purpose.

Two Separate Beings

In Acts 3:22-23 Peter quotes from Deuteronomy 18:15, 19 proving that Yeshua is the “prophet like unto Moses.” Placing the name “Yeshua” in brackets clearly shows him not to be Yahweh.

Yahweh thy Elohim will raise up unto thee a Prophet [Yeshua] from the midst of thee, of thy brethren, like unto me; unto him [Yeshua] ye shall hearken. . . I [Yahweh] will raise them up a Prophet from among their brethren, like unto thee, and will put my [Yahweh’s] words in his [Yeshua’s] mouth; and he [Yeshua] shall speak unto them all that I [Yahweh] shall command him [Yeshua]. . . And it shall come to pass, that whosoever will not hearken unto my [Yahweh’s] words which he [Yeshua] shall speak in my [Yahweh’s] name, I [Yahweh] will require it of him.

John 12:49 is a direct fulfillment of Deuteronomy 18:18; “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.”

Let’s treat Isaiah 53:6, 10, 12 similarly, “All we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on him [Yeshua] the iniquity of us all. . . Yet it pleased Yahweh to bruise him [Yeshua]; he [Yahweh] hath put him [Yeshua] to grief: when thou [Yahweh] shalt make his [Yeshua’s] soul an offering for sin, he [Yeshua] shall see his seed, he [Yeshua] shall prolong his days, and the pleasure of Yahweh shall prosper in his [Yeshua’s] hand.”

Who Was Pierced?

Zechariah 12:10 is often misunderstood due to an apparent misunderstanding of the text. It reads, “And I [Yahweh] will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” The word “me” obviously does not identically harmonize with the pronouns “him” and “his” that follow. The same verse is quoted in John 19:37, “And again another Scripture saith, they shall look on him whom they pierced.” John thus gives us the correct understanding of this verse. The text in the Old Testament passage is not in error in translation, but we must understand the concept of Yahweh implying that He was pierced. During his ministry, Yeshua said, “For I was hungry, and you gave *me* meat: I was thirsty, and you gave me drink. . . Inasmuch as you have done it unto the least of these my brethren, you have done it unto *me*.” (Matthew 25:40) How much more could Yahweh say this concerning the piercing of His only begotten Son, “Inasmuch as you pierced my Son, you have done it unto me.”

Yahweh’s Own Blood

Another possible error occurs in Acts 20:28, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood (KJV).” The Majority text of

the Greek New Testament manuscripts has *kurios* (Lord) here instead of *theos* (God). In that case, Lord would refer to Yeshua whose blood was shed. Even if we were to accept the KJV rendering, it would have to be understood in the sense that parents often refer to their children as their “own flesh and blood.” In that sense the blood of Yeshua was the “blood of Yahweh’s own.” Both the American Bible Society and the Institute for New Testament Research in Germany (which produces the Nestle-Aland Greek text) agree that the manuscript evidence supports the reading “the blood of His own (Son).”

Yahweh Our Righteousness

Jeremiah 23:6 is often used to prove Yeshua is Yahweh. “In his [Yeshua’s] days Judah shall be saved, and Israel shall dwell safely: and this is his [Yeshua’s] name whereby he [Yeshua] shall be called, YAHWEH OUR RIGHTEOUSNESS.” If this verse teaches that Yeshua is Yahweh because he is called “Yahweh Our Righteousness, then Jeremiah 33:16 teaches that Jerusalem is also Yahweh. It reads, “In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, Yahweh our righteousness.” The translators did not use the same capitalization because they undoubtedly feared that it would suggest Jerusalem is Yahweh.¹ No doubt, the name Yahweh is applied to Yeshua here, but that does not make him identical in personage with Yahweh.

Who’s Glory?

A somewhat difficult passage to understand is found in John 12:37-41. A superficial reading leads one to believe that the “his” and “him” of verse 41 refers to Yeshua and ties in with verse 37. For the sake of clarity these verses will be printed out with [brackets] designating the speaker. John 12:37, 38.

But though he [Yeshua] had done so many
miracles before them, yet they believed not on

¹ Using this same line of thinking would also mean that a literal altar was Yahweh as well, for we see Moses calling an altar he built Yahweh Nissi, meaning Yahweh is my banner (Exodus 17:15).

him [Yeshua]: That the saying of Isaiah the prophet might be fulfilled, which he [Isaiah] spake, Master, who hath believed our report? and to whom hath the arm of the Yahweh been revealed?

The underlined portion is a quote from Isaiah 53:1. The “arm of Yahweh”² is Isaiah’s reference to the Messiah. The passage continues with verses 39-41.

Therefore they could not believe, because that Isaiah said again, ‘He [Yahweh] hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I [Yahweh] should heal them.’ These things said Isaiah, when he [Isaiah] saw his [Yahweh’s] glory, and spake of him [Yahweh].

Verse 40 is a quote from Isaiah 6:10. John is quoting a second passage from Isaiah to show why they could not believe on Yeshua. It was because Yahweh blinded them. Verse 41 therefore, is referring to Isaiah 6:10, not Isaiah 53:1. In Isaiah 6:1-3, Yahweh is seen in all His glory. That is the glory referred to in verse 41. It was not Yeshua’s glory.

Prepare the Way

Since John the Baptist preceded Yeshua, Isaiah 40:3 and Matthew 3:3 are often used to prove Yahweh is Yeshua. Isaiah 40:3 reads, “The voice of him that crieth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim.” Of all the New Testament verses that quote Isaiah, Luke 3:4-6 aids our understanding because it includes Isaiah 40:4-5. It says:

² Some have used the phrase “arm of Yahweh” to insinuate that Yeshua is Yahweh. This phrase teaches nothing of the sort. It is similar to the Scriptures which state that Yeshua is at the right hand of Yahweh, meaning that he has a very authoritative position. We could say that Yeshua is Yahweh’s “right hand man.” See Psalm 110:1; Matthew 22:41-46; 1 Peter 3:21-22.

As it is written in the book of the words of Isaiah the prophet, saying, the voice of one crying in the wilderness, Prepare ye the way of Yahweh, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of Yahweh.”

“Prepare ye the way of Yahweh” does not mean, “Move out of the way because Yahweh is coming.” And so when Yeshua comes then believe he is Yahweh. How was “the way” to be prepared? By filling valleys, leveling mountains, and straightening paths. This work is not to be understood literally, but spiritually through the humbling of those in exalted positions and the restoration of truth. Who was to do that work? John 4:34 states, “Yeshua saith unto them, my meat is to do the will of Him that sent me, and to finish his work.” Almighty Yahweh appointed His Son Yeshua to finish His work. Yeshua was Yahweh’s instrument in the accomplishment of His great plan. Yeshua is the “Messenger of the Covenant,” “the servant of Yahweh,” and “the salvation of Yahweh.” John 14:6 calls Yeshua “the way.” He is “the way of Yahweh,” the means through which Yahweh will finish His work.

Elohim Manifested in the Flesh

Many Oneness books, tapes, tracts, etc. try to explain the relationship between the Father and Son by saying Yahweh manifested himself in the fleshly form of Yeshua. The Oneness authors call this the incarnation. These same authors rightfully disregard the word trinity because the word is not found in the Bible and yet, they usually exalt another unscriptural term, “incarnation.” Perhaps they are misled by the translation of 1 Timothy 3:16 in the KJV. It says, “God was manifest in the flesh.” A footnote in the Emphatic Diaglott reads, “Nearly all ancient MSS, and all the versions have “He who,” instead of “God,” in this passage.” For example, notice the following:

- And without controversy great is the mystery of godliness: Elohim was manifest in the

flesh... (KJV)

- And without controversy great is the mystery of godliness: He who was manifested in the flesh... (ASV)
- By common confession, great is the mystery of godliness: He who was revealed in the flesh... (NASB)
- Without any doubt, the mystery of our religion is great: He was revealed in flesh... (NRSB)
- Great is the sacrament of piety, which was manifested in the flesh.... (Latin Vulgate)
- Great is the mystery of godliness, that he was manifested in the flesh.... (Old Syriac)

This is what is known as a textual variant in the manuscripts of the Greek New Testament. You will find that most versions of the Bible translate the Greek into English as “He” instead of “God” because they feel “He” is the better rendering. One author stated the following concerning the translation, “God.”

Neither the noun ‘incarnation’ nor the adjective ‘incarnate’ is biblical, but the Greek equivalent of Lat. in carne (en sarki, ‘in flesh’) is found in some important New Testament statements about the person and work of Jesus Christ. Thus the hymn quoted in 1 Tim. iii. 16 speaks of ‘he who was manifested in the flesh’ (so RV, following the true text; ‘God’ in AV represents a false reading).³

These variant readings are also spoken of by Professor George Howard, when he states:

(Bruce) Metzger explains that variant readings are often to be traced to the similarity of Greek letters or words. An example is 1 Timothy 3:16, where

³ *Eerdman's Bible Dictionary*, pg. 557, 1979.

some manuscripts read: “Who was manifested in the flesh”; others read: “God was manifested in the flesh.” In ancient uncial script, “Who” and the abbreviation for “God” were similar in appearance.⁴

In considering these references, let us ask this question: who does the rest of the Bible say appeared in a body or was revealed in flesh? 1 John 3:5, 8 states, “And ye know that he was manifested to take away our sins; and in him is no sin.... For this purpose the Son of Elohim was manifested...” 1 Peter 1:18-21 also states, “Forasmuch as ye know that ye were not redeemed with corruptible things... But with the precious blood of Messiah... who verily was foreordained before the foundation of the world, but was manifest in these last times for you...” Clearly it is the Son spoken of in these verses. To be manifest simply means that the Son was revealed in these last times. Manifest does not mean, as some suppose, that a heavenly being came down at a certain time and took on a robe of flesh.

We might also say that even if we are to accept the rendering “God” or Elohim, notice that Paul says (2 Corinthians 4:10) we should be, “Always bearing about in the body the dying of the Master Yeshua, that the life also of Yeshua might be made manifest in our body.” Yeshua’s life should be manifest in the body of the believer. Does that mean we are Yeshua because we manifest his life? Of course not. Just as we are to make manifest or reveal the life of Yeshua in our bodies, so also the Son, Yeshua Messiah, revealed or made manifest Yahweh Elohim in his life.

If the incarnation theory were factual, would Yahweh continue to manifest himself as Yeshua even after the Millennium? 1 Corinthians 15:24-28 and Revelation 22:1 show both Yahweh and Yeshua as separate beings after the Millennium. The truth is that they are not parts of one being but two separate and distinct beings. That is why Yeshua could say what he did in John 8:17-18, “It is also written in your law, that the testimony of two men is

⁴ Book review by George Howard, Professor, University of Georgia; Atlanta, GA, posted in the Jan./Feb. edition of *Biblical Archaeology Review*, pg. 10. Book entitled, *Manuscripts of the Greek Bible: An Introduction to Palaeography*, by Bruce M. Metzger, Oxford University Press: New York and Oxford, 1981.

true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.” Yahweh and Yeshua are two separate beings, not two manifestations of one being.

When the Scriptures are accepted, without reading into the text more than it says, the relationship between the two becomes quite clear. In spite of this, many people are not satisfied with Yeshua’s rank in the hierarchy of heaven. They feel a need to exalt him into the number one position, that of Yahweh Almighty, and they will twist Scripture in a variety of ways to accomplish this.

The Son Had His Own Spirit

Oneness proponents believe that Yeshua was simply a robe of flesh covering the Father, rather than Yeshua being a genuine man with a spirit of his own, yet having the spirit of Yahweh in him without measure (John 3:34). The Bible tells us, unambiguously, that Yeshua had his own spirit.

- And immediately when Yeshua perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? [Mark 2:8]
- And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? [Mark 8:12]
- And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of Elohim was upon him. [Luke 2:40]
- And when Yeshua had cried with a loud voice, he said, Father, into thy hands I commend my spirit. [Luke 23:46]

Yeshua was more than a “fleshly coat.” He was a real man as you and I, just on a much greater scale, as he was Yahweh’s only begotten Son, in whom Yahweh’s fullness dwelt (Colossians 2:9). When Yeshua commended his spirit to the Father (Luke 23:46) it was akin to Stephen’s words in Acts 7:59, “And they stoned Stephen, calling upon and saying, Master Yeshua, receive my

spirit.”⁵ When a man dies, his spirit returns to Yahweh that gave it (Ecclesiastes 12:7).

The Image of Yahweh

What about John 14:9? “Yeshua saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, shew us the Father?” Is Yeshua declaring that he is Father Yahweh? Hebrews 1:3 and Colossians 1:15 both state that Yeshua is the “image” of Yahweh. An image is something that resembles something else. Yeshua resembles Yahweh in that their characters are almost identical. “Not that any man has seen the Father” (John 6:46) bodily, but we have seen His character through His Son.

Man, (specifically Adam) was made in the “image of Elohim” (Genesis 1:26, 27; 5:3; 9:6). Messiah Yeshua is also in the “image of Elohim” (2 Corinthians 4:4; Colossians 1:15). “Elohim” in these verses, when understood in the context of pure monotheism, is a reference to Yahweh the Creator. Adam’s inner man resembled Elohim, but he himself is not Elohim. Yeshua’s inner man resembles Yahweh, but he himself is not Elohim. Colossians 3:10 tells us that after a person’s conversion, after he has put on the new man, he is “renewed in knowledge after the image of Him [Yahweh] that created him.” Romans 8:29-30 echoes this in that those that have been justified (through conversion unto Messiah) have been predestined to be “conformed to the image of His [Yahweh’s] Son.” Since the Son is in the image of Elohim, to be conformed to the image of the Son is to be conformed to the image of Elohim or Yahweh the Creator. 2 Corinthians 3:18 says that we “are changed into the same image” as the Master.

⁵ We have removed the word “God” from the translation of Acts 7:59 because it is not found in any Greek manuscript. The KJV shows this to be true by even placing the word in italics in its translation. Commentator Adam Clarke states on this point in his commentary, “The word God is not found in any MS. or version, nor in any of the primitive fathers except Chrysostom. It is not genuine, and should not be inserted here: the whole sentence literally reads thus: And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit!” Clarke’s commentary goes on by saying that because Stephen was calling on Yeshua (praying to Yeshua) this is evidence of Yeshua being “God.” Such does not have to be assumed in the reading. Stephen was simply speaking to his mediator (1 Timothy 2:5), the one between him and Yahweh Almighty.

Is Yeshua the Father?

Oneness proponents try to link verses together to show that Yeshua is the Father, yet their attempt is futile. For instance, it is stated that Yeshua's declaration of "...if ye believe not that I am he, ye shall die in your sins." (John 8:24) is a declaration that we must believe Yeshua is the Father. Moments before this Yeshua himself declared that he and his Father were two witnesses of his authenticity (John 8:17-18). Then in John 8:19, he clearly makes mention of knowing him (Yeshua) and knowing his Father (Yahweh). In John 8:25, the Jewish leaders ask Yeshua who he was, and Yeshua's response was that he was whom he told them he was, *from the beginning*. All through the evangel of John, Yeshua emphasizes his being the Messiah, as well as his role as the Son of Elohim in speaking to the Jewish leaders (John 5:17-27) and to others (John 4:25-26; 6:68-69). When John 8:27 says that the Pharisees did not understand that Yeshua spoke of the Father, this is not a reference to Yeshua being the Father, but rather a reference to John 8:26 where Yeshua said he spoke the words of Him (Yahweh) that sent him.

Revelation 21:6-7 is sometimes used to prove that Yeshua is the Father of all over comers. Certain Bible translations incorrectly place the words of these verses in red letters, implying that Yeshua is the one speaking, rather than Yahweh. Seeing that the speaker is the one sitting on the throne, which is none other than Yahweh (Revelation 4:2; 5:1-7) the speaker in Revelation 21:6-7 is none other than Father Yahweh. Attempts are made to make Yeshua the one sitting on the throne by citing Revelation 1:8-11. Revelation 1:4-5 clearly show that Yahweh is the one who was, and is, and is to come, *and* that Yeshua is the trustworthy witness, the firstborn from the dead. Verse 6 of the same chapter shows clearly that Yeshua has made us kings and priests *unto* his Elohim and his Father. Notice he made us kings unto *his* Elohim, which means Yeshua has an Elohim. Verse 8 then, is another reference to Yahweh paralleling verse 4. Revelation 1:11's use of Alpha and Omega, the first and the last *could* be a reference to Yeshua, but the manuscript evidence is lacking in this area. Several translations (NIV, RSV, ASV, NASB, etc.) omit both phrases, seeing they are not in the ancient manuscripts (Codex Vaticanus and Sinaiticus) or in most of the Majority Text of the Greek New Testament.

We clearly see a differentiation between the one seated on the throne, and the Lamb in Revelation 4-5. Oneness proponents attempt to bypass the differentiation by saying that the language of Revelation is figurative and not literal. While it is true that Yahweh doesn't have a literal right hand, and Yeshua is not a literal lamb, the symbolism does not disprove the fact that the text speaks of two different individual beings. Revelation 5:7 clearly shows us that the lamb, Yeshua, takes the book out of the right hand of the one sitting on the throne (Yahweh). Figurative language does not negate the message here stated. The Psalmist David stated, "I have set Yahweh always before me: because *he is* at my right hand, I shall not be moved." (Psalms 16:8) Literally, we know Yahweh was not a person sitting beside David's literal right hand, yet that does not negate the clarity of the verse in showing that David and Yahweh are two beings, just like Yeshua and Yahweh in Revelation 5.

Know the Scriptures

There has been a very sharp attack centered on using Old Testament quotes found in the New Testament that are applied to both Yahweh and Yeshua to prove the two are one and the same. It is important to understand these verses correctly.

The first is found in Romans 14:10-11. It reads, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (KJV) Paul was quoting Isaiah 45:23 in which the speaker is Yahweh. So when verse 23 says, "That unto me," "me" refers to Yahweh. Every knee will bow and every tongue will swear to Yahweh. Therefore, in Rom.14:11, "Lord" must mean Yahweh, as do "me" and "God". There is no mention of Messiah in this verse, not even in verse 10. Concerning the phrase "judgment seat of Christ," the Jamieson, Faussett, Brown Commentary⁶ says, "All the most ancient and best

⁶ JAMIESON-FAUSSETT-BROWN COMMENTARY ON THE WHOLE BIBLE By Robert Jamieson, A. R. Faussett, David Brown QUICKVERSE, A DIVISION OF FINDEX.COM, INC. Omaha, Nebraska "Stand before the judgment-seat of Christ—All the most ancient and best manuscripts read here, "the judgment-seat of God." The present reading doubtless crept in from 2 Corinthians 5:10, where "the judgment-seat of *Christ*" occurs. But here "the

MSS. read here, “judgment seat of God.” Judgment seat of Christ may be based on a parallel harmonization with 2 Corinthians 5:10 which uses Christ. We have no problem with this rendering of Christ seeing that the manuscript authority is there and because Acts 17:31 teaches us that it is Yahweh that judges the world, *by* that man whom He has ordained. This man is most certainly the man Messiah Yeshua (1 Timothy 2:5).

Paul does, however, apply portions of Isaiah 45:23 to Yeshua in Philippians 2:10-11. John 5:23 helps us to understand this. If you do not honor the Son, by extension, you do not honor the Father. We also have John 15:23, if you hate the Son, by extension, you hate the Father. If you bow your knees to the Son, by extension, you bow your knees to the Father. Notice that what is sworn in Isaiah 45:23-24 is not what is sworn in Philippians 2:11, every tongue shall confess or swear that Yeshua is “Master.” That same word (*kurios*) was applied to men in several other verses such as John 12:21. It is only a reference to Yahweh when it is a direct quote of an Old Testament verse containing the Tetragrammaton which Isaiah 45:23 does not.

The next reference is 1 Peter 2:8, “And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.” Peter is here applying Isaiah 8:14 to Messiah. It is to be understood in the sense that, since Yeshua is Yahweh’s representative or agent, whatever Yeshua does is credited to Yahweh or is as though Yahweh did it. Isaiah says Yahweh will be a stumbling stone. Yahweh then causes Israel to stumble over Yeshua which makes them both stumbling stones. “The stone which the builders refused is become the head stone of the corner. This is Yahweh’s doing; it is marvelous in our eyes” (Psalm 118:22-23). Consider Exodus 7:17-20 when understanding this verse.

Thus saith Yahweh, In this thou shalt know that I
am Yahweh: behold, I will smite with the rod that
is in mine hand upon the waters which are in the
river, and they shall be turned to blood. And the

judgment-seat of *God*’ seems to have been used, with reference to the quotation and the inference in Romans 14:11, 12.”

fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. And Yahweh spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as Yahweh commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

Yahweh says He Himself will smite the waters with the rod in His own hand. Yet, it was Aaron that held the rod (Exodus 7:19-20). Are we to believe that Aaron is also Yahweh? Neither should we believe that Yeshua is Yahweh in this verse. Consider Zechariah 14:4 in this light as well.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Most people believe “his feet” refers to Yahweh’s feet. Yet, they realize that it is Yeshua who is returning to set up the Kingdom on earth. So they jump to the erroneous conclusion that Yeshua is Yahweh. As Messiah’s feet land on the Mount of Olives, Yahweh the Father will cause it to cleave in two. Yet, as Yahweh’s representative, Yeshua’s feet are spoken of as Yahweh’s feet, just as Aaron’s hand is spoken of as Yahweh’s hand. Yeshua is not the only one “coming” on judgment day. Yahweh will come as well, but not in the physical sense that Yeshua will.

Behold, the Sovereign Yahweh will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. [Isaiah 41:10]

The phrase “his arm” is a reference to Messiah (John 12:38), but “the Sovereign Yahweh” is a reference to the Father.

For, behold, Yahweh will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. [Isaiah 66:15]

This is the language of 2 Peter 3:10-13 when it talks about “The Day of Yahweh.” Yahweh the Father will come with fire, bringing judgment upon the world. He will do so through His Son Yeshua and the saints which will be riding on the “chariots” of Yahweh the Father. “All the saints” of Zechariah 14:5 would include Yeshua.

Exodus 7:17 is also the key to understanding Zechariah 11:13 which reads, “And Yahweh said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of Yahweh.” Since Yeshua was priced at 30 pieces of silver, and since Yahweh here says, “I was prized at of them,” some conclude that Yeshua is also called Yahweh. Using that same logic, who cast the silver down? Matthew 27:5 says of Judas, “And he cast down the pieces of silver in the temple...” Are we to believe that Judas is also called Yahweh?

The next attack on Scripture comes in 1 Peter 3:14-15, “But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”(KJV)

Several commentaries and Greek manuscripts read “Christ” instead of “God” in these verses. They imply it should read, “But sanctify Yahweh who is Christ.” According to the Kingdom Interlinear Translation of the Greek Scriptures, there are 6 MSS.

that have *christos* or “Messiah” in the text and 8 MSS. that do not. Since the Hebrew Text clearly says, “Yahweh of hosts” (Isaiah 8:13), the Greek would say either *theos* or *kurios*, not *christos*.

The Great and Wise Elohim

There are several passages in which Yahweh is spoken of as “God” and yet, they are mistakenly applied to Yeshua. The first is Jude 1:24-25. It reads, “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.”(KJV) Who is it that is able to keep us from falling? John 10:29 and Romans 16:25-27 teach us that it is the Father (Yahweh) who keeps us. He is “Elohim only wise” or “the only wise Elohim.”

The second passage is 1 Timothy 1:17. It reads, “Now unto the King eternal, immortal, invisible, the only wise Elohim, be honor and glory for ever and ever. Amen.” We just saw who the “only wise Elohim” is in Romans 16:25-27.

The third passage is Titus 2:13, “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.”(KJV) Does this mean Paul is saying Yeshua is the great God? In his opening (Titus 1:4), he greets Titus from “God [Yahweh] the Father and the Lord Jesus Christ [Yeshua].” In Paul’s mind, there are two individuals, not two manifestations of one being. Some commentators believe the word “and” in Titus 2:13 should be translated “even” since the Greek word “*kai*” can carry that meaning. Most lexicons will show that *kai* means “and” in the overwhelming majority of uses, and, in comparison, rarely means “even.” If we change “and” to “even” anytime we want, then we can say things like Priscilla and Aquila are the same person (2 Timothy 4:19). Many scholars appeal to what is known as the “Granville Sharpe Rule” which basically states that when you have two nouns, which are not proper names, but are describing a person, and the two nouns are connected by the word “and,” and the first noun has the article (“the”) while the second does not, both nouns refer to the same person. The question is this: is this a hard, fast rule?

If no ambiguity exists between the terms “God” and “Jesus” throughout the New Testament, then the author could in fact use

such terminology (Titus 2:13; 2 Peter 1:1) and be referring to two persons without repeating the article before the name of the Messiah. Paul, the author of the epistle to Titus, identifies elsewhere in his writings that the one Elohim is the Father (Titus 1:4; 1 Corinthians 8:6). The Apostle Peter identifies elsewhere that Elohim (God) is the Father (1 Peter 1:2) and calls Yahweh the Elohim and Father of Yeshua (1 Peter 1:3). The point is, that the term “God” in the two texts under consideration, has the restrictive force of a proper name, and is not here used as a common everyday word. While the term “god” is not a technical term, it can in certain contexts be technical in referring solely to Yahweh the Father, and is used such in Titus 2:13 and 2 Peter 1:1. I should also add that if the addition of the Greek article to the second noun in the construction means that more than one individual is in view, what about the following verses (KJV)?

John 13:13 – “You call me the Master and the Lord...”

Luke 20:37 – “...even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.”

Don’t we understand here that the context, and not the mere addition of the Greek article, shows whether one or more beings are under consideration?

In conclusion we have yet to see any concrete evidence in Scripture of the Oneness Pentecostal position. This position, when pressed to its ultimate conclusion, really does not believe Yahweh has a Son. The Son is just a role played by Yahweh for a certain reason and only for a certain time. In all that we’ve considered in this book so far, can we really be honest and say that the Son is a mere role?

CHAPTER 10

Did Yeshua Pre-exist?

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man. [John 3:13]

FOR THOUSANDS OF years, from the days of ancient Babylon, men have believed in a triune Elohim. This concept of a triad of deities is a universally recognized doctrine. Whether speaking of Hinduism, Taoism, Buddhism or Christianity, all believe in a Trinity. The Christian doctrine of the Holy Trinity states that all three persons of “God” are co-eternal. In order for Christianity to continue to support such a belief, they had to show that the Messiah, who in their mind is the second person of the Trinity, has always existed. Since there could never be a time when one of the three persons existed without the other two, the doctrine of the Sons preexistence came about.

Almighty Yahweh has been calling many people out of Babylon, out of false Babylonian teachings, into the true faith. Many of His people have started out the door. However, their foot seems to be caught on the preexistence doctrine. The purpose of this study is to open the door of truth wider by revealing the correct understanding and translation of those Scriptures used to support the preexistence.

Eternal or Begotten?

One concept taught by many scholars and theologians today, is the eternality of the Son. The common belief is that the Son is co-eternal with the Father. The problem with this belief is that the pages of inspired Scripture never once speak of an “eternal Son.” On the contrary, we always read of a Son who was begotten. He most definitely had a beginning. The book of Matthew tells us of the *birth* of Yeshua. “Now the birth of Yeshua Messiah was on this wise... (Matthew 1:18).” The word birth in this verse is the Greek word *genesis*, meaning the engendering of a person, his beginning or coming into being. The same word is used in reference to the beginning of John the Baptist (Luke 1:14). Both John the Baptist

and Yeshua the Messiah had a beginning, neither was eternal. Interestingly, the first book of our Bibles (Genesis), takes its name from the Greek language, seeing it is the book of the beginning, the book of origins.

The same concept of a beginning for the Son of Yahweh is found in the fact that he was begotten of the Father. Trinitarians feel it to be incorrect in believing the word begotten lends credence to the belief that the Son had to come into existence, but nothing could be further from the truth. No doubt, the Son was begotten (John 1:14, 18; 3:16, 18; Acts 13:33; Hebrews 1:5; 5:5; 1 John 4:9; 5:1), but we never read of a Son who was eternal. By definition, a person cannot be begotten, yet be eternal. If a person or being is eternal, he need not come into existence. If one need come into existence, he cannot be said to be eternal.

Two words are used in the New Testament writings to describe the Son's beginning. The first is the Greek word *monogenes* used in John 1:14, 18, John 3:16, 18 and 1 John 4:9. This word is defined by Thayer's Greek lexicon as, "(1) single of its kind, only 1a) used of only sons or daughters (viewed in relation to their parents) 1b) used of Christ, denotes the only begotten son of God." We see the word used in a passage like Luke 9:38 which says, "And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child." Here we have a man speaking to the Savior and telling him of his only child, his *monogenes* son.¹ Yeshua is the *monogenes* of Yahweh. He is unique, the only of his kind. He is the only man to be born from the womb of a sexually pure virgin; the only man to be brought into this world through this kind of process. The key here is that those who are *monogenes* children, are just that. They are children that have to be brought into existence by greater means, such as parents, or in Yeshua's case, the miraculous power of the Holy Spirit of Yahweh (Luke 1:34-35). We do find a very interesting usage of this Greek word in the book of Hebrews 11:17 which states, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*." Isaac is referred to as Abraham's *monogenes*. This

¹ Other passages using this word in relation to an only child can be found in Luke 7:12 and Luke 8:42.

must have been in reference to the chosen wife Sarah, seeing that Abraham had other offspring such as Ishmael, through the handmaiden Hagar (Genesis 16:11-16). What we see here is that Isaac was Abraham's unique son, the son he begat through the miraculous work of Yahweh on the womb of an elderly Sarah. Isaac was uniquely begotten by his Father Abraham. We also see that Isaac was not Abraham, but rather Abraham's son. The Bible clearly tells us that Yeshua is Elohim's (God's) only begotten Son. This should make it abundantly obvious that Yeshua is not Elohim (God). SEC tells us that the word *monogenes* is taken from two Greek words: *monos* and *ginomai*, the second of which it gives the meaning, "...to cause to be ("gen"-erate), that is, (reflexively) to become (come into being)..."

The other word translated begotten, and used of Yeshua (Acts 13:33; Hebrews 1:5; 5:5;² 1 John 5:1) is the Greek word *gennaō* defined by Strong's as, "...to procreate (properly of the father, but by extension of the mother); figuratively to regenerate..." Notice in 1 John 5:1 how Yeshua is distinguished from Yahweh by the use of this word. "Whosoever believeth that Yeshua is the Messiah is born of Elohim: and every one that loveth him that begat loveth him also that is begotten of him." Here, Yahweh is the one that begat, and Yeshua is the one that is begotten of Yahweh. Yahweh has fathered Yeshua! How powerful and wonderful this verse is! This same word is translated as begat some forty times in Matthew 1:1-16 when speaking of how fathers begat their sons. Why is it so hard to believe that the same should be said for Yeshua being begotten? The Scriptures are forthright that Yahweh caused Yeshua to come into being or existence. Only the minds of man make Yeshua preexistent and / or coeternal with Father Yahweh.

Yahweh Sent His Son

The New Testament uses several phrases that would *seem to suggest*

² It should be noted that Acts 13:33 and Hebrews 5:5 use the word begotten (*gennaō*) in relation to the resurrection of Yeshua. The sense is Yahweh fathered Yeshua first in the plan of bringing forth eternal life. This shows that a vital part of Yeshua's Son ship is found in the fact of his resurrection to eternal life. Just as the virgin conception is the initial component of the Son ship, so also were the sinless life, sacrificial death, and victorious resurrection. All are unique traits of Yeshua, making him Yahweh unique, one-of-a-kind Son.

that our Savior existed as a spirit being in heaven prior to his earthly birth. Among those phrases are: “sent His Son,” “sent into the world,” “not of this world,” “came into the world,” and “came down from heaven.” Let’s examine “sent His Son” and “sent into the world” first, seeing both phrases appear in 1 John 4:9-10.

In this was manifested the love of Yahweh toward us, because that Yahweh sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved Yahweh, but that he loved us, and sent His Son to be the propitiation for our sins.

A superficial reading would lead one to believe that Yeshua was at Yahweh’s side somewhere out of this world and eventually was commanded by Yahweh to come to our planet, which he obediently did.

Psalm 78:45 tells us Yahweh sent flies upon the Egyptians prior to the exodus of Israel. Are we to believe that these flies were living in heaven prior to their arrival in Egypt? John 1:6 tells us that John the Baptist was also “sent from Yahweh.” Surely none believe that John preexisted at Yahweh’s side. Notice this verse does not say “sent by Yahweh,” but “from Yahweh.” A word study of how “sent” was used in Scripture will reveal how Yahweh sent many earthly messengers and prophets to do His will. None of them, however, preexisted in heaven. Yeshua was sent *out from* the womb of Miriam *into* the world. This is the proper understanding of how Yeshua was sent. John 17:18 helps us to understand the phrase “sent into the world.” It reads, “As thou hast sent me into the world, even so have I also sent them into the world.” Obviously, the disciples were not living outside of this world prior to Yeshua sending them into the world. Neither should we believe that Yeshua existed in some other world before being sent by Yahweh into this world.

“Came into the world” is used in 1 Timothy 1:15, “This is a faithful saying, and worthy of all acceptance, that the Messiah Yeshua came into the world to save sinners; of whom I am chief.” The same phrase is used of all men when they are born. John 1:9 reads, “That was the true Light, which lighteth every man that

cometh into the world.” And again in 1 Timothy 6:7, “For we brought nothing into this world, and it is certain we can carry nothing out.” So when Hebrews 1:6 says, “And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of Yahweh worship him.” it is talking about the Messiah’s earthly birth.

In John 8:23, Yeshua said, “Ye are from beneath; I am from above: ye are of this world; I am not of this world.” This certainly, on the surface, seems to indicate an existence in another world before coming to this world. This verse is to be understood the same way we are to understand John 15:19:

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Yeshua chose his disciples out of the world, therefore, they were not of this world. Yeshua said similar words in John 17:14, “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.” Notice the phrase “even as” showing that Yeshua’s being not of this world is the same as the disciples being not of this world. Yeshua and the disciples are not of this world because Yahweh chose them out of the world.

Yeshua Came Down From Heaven

The phrase “came down from heaven” is difficult for many to understand. The Jews did not understand either as we read in John 6:42:

And they said, is not this Yeshua, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?

There is no doubt that Yeshua was emphasizing his heavenly and paternal origin, but in what sense was he declaring this? We have already seen that the phrase “sent from Yahweh” does not necessarily mean to exist side by side with and then leave Yahweh’s

presence. Neither does “came down from” mean something similar.

Was Yeshua a preexistent spirit being living side by side with Yahweh that was transformed into an embryo placed in Miriam’s womb, or was he actually “inside” Yahweh? John 17:8 teaches the latter. It reads,

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

The Greek word *exerchomai* translated “came out” specifically means to go out of something that you were inside of. In this case, Yeshua existed “inside” of Yahweh in a similar sense that Levi existed inside the “loins of his father” before he was born (Hebrews 7:5-10). In that passage, Levi was not born yet, nor was his father Jacob. Yet, Levi was said to be in Abraham’s loins (in the sense of future lineage). The lineage of the Messiah is spoken of in Micah 5:2, and it traces all the way back to his Father Yahweh. While it is difficult to perceive of the Almighty having an “inside,” that is what the text is saying. Yet, this too, is figurative and equates with the mind of Yahweh. The same can be stated of John 3:13 where Yeshua claims to have come down from heaven, that is, he came forth or out of Father Yahweh.³ In this verse he also states that at the time he was speaking he had ascended into heaven. What is to be made of this?

Yeshua is not saying that he has literally ascended into the heavens, for we know that he told Miriam, after his resurrection, “Touch me not; for I am not yet ascended to my Father...” (John 20:17) Yeshua was rather stating to Nicodemus something that the Jews knew (John 3:11) and that was that a man in communication with Yahweh was said to have ascended into heaven. No man had

³ When items come forth from Father Yahweh in heaven, they are many times said to come from heaven, not in a literal sense though. For instance, all good gifts come from above, and come down from Yahweh (James 1:17). This is also seen in that the windows of heaven would be opened up to those Israelites who did not forsake the law of Yahweh (Malachi 3:10, KJV). Yahweh would pour a blessing out upon them *from heaven*.

the type of communication with Yahweh as did Yeshua, therefore he could say, no man hath ascended into the heavens, but the Son of man, speaking of himself. This type of terminology is used in Scripture where believers are said to be “seated in heavenly places” (Ephesians 2:6). The Apocryphal book of Baruch (3:29) asks the question, “Who has gone up to heaven and obtained her (wisdom) and brought her down from the clouds?” Adam Clarke, in his commentary on John 3:13 stated:

This seems a figurative expression for, No man hath known the mysteries of the kingdom of God; as in Deuteronomy 30:12; Psalm 73:17; Proverbs 30:4; Romans 11:34. And the expression is founded upon this generally received maxim: That to be perfectly acquainted with the concerns of a place, it is necessary for a person to be on the spot.⁴

We must take careful note of the use of “Son of man” in John 3:13. This is a term that both Trinitarian and Oneness theologians proclaim to emphasize the “human nature” of the Messiah, and neither group believe that the Messiah existed in “human form” before coming to earth. Thus a more in depth understanding of the passage should be sought for. We might also note that the final clause, “which is in heaven” does not exist in certain ancient manuscripts, and thus is dismissed in translations as the New International and Revised Standard Versions.

There will be those who will totally misunderstand our words, so we should clarify this. We are not suggesting the Almighty has “loins.” Nor are we suggesting Yeshua was conceived in any manner similar to the manner in which all men are conceived (through procreation/copulation). Yahweh is Spirit. His Holy Spirit “came upon” Miriam and miraculously caused her egg to receive the necessary DNA to create a male child in her womb. Luke 1:35 says:

⁴ *Adam Clarke's Commentary on the New Testament*, Electronic Edition STEP Files, Copyright © 1999, Parsons Technology, Inc., all rights reserved.

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of Elohim.

Yeshua declared this truth in John 16:27-30 as well.

For the Father himself loveth you, because ye have loved me, and have believed that I came out from Yahweh. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from Yahweh.

Yeshua could not come from Yahweh's side and from inside of Yahweh at the same time. Only one can be true.

A verse that goes hand in hand with the phrase "came down from heaven" is John 6:62, "What and if ye shall see the Son of man ascend up where he was before?" Yeshua's origin is not in question here. Those who reject the preexistence doctrine should not reject Yeshua's heavenly origin or that his Father was Yahweh. Yeshua was, at one time, "in heaven." He existed in the loins of His Father, Yahweh, (in the sense of future lineage) until the appointed time of his earthly birth. Through the miraculous power of the Spirit of Yahweh, there was created in Miriam's egg a man. The belief that Yeshua was a spirit being that was miniaturized and placed directly into Miriam's womb without her egg being involved is unscriptural. If that were true, Miriam would merely be a surrogate mother and Yeshua would not be from the blood line of David.

Manna also was from heaven (Exodus 16:4), as were stones (Joshua 10:11), rain and snow (Isaiah 55:10; Acts 14:17) and fire (2 Kings 1:10; 2 Chronicles 7:1). Everyone is able to accept the meaning of the above Scriptures, but the same should be able to be

accepted about Yeshua. He did come from heaven, all the way from within Yahweh. How can we deny the truth that Yahweh did indeed father or beget His Son Yeshua, His only begotten child?

John's Predecessor?

John 1:15 certainly suggests a preexistence as it appears in the KJV. "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me." First, the idea of preference is not found in the Greek. The word translated "preferred" is the Greek *ginomai*. Of the 678 times it was used in the New Testament, it was translated "preferred" three times, once here, and in verses 27 and 30 where the same verse is repeated. The word should have been translated "come to be" thus saying, "He that cometh after me has come to be before me." As for the latter part of the verse, the word "before" is from the Greek word *protos*. Of the 105 times this word was used, it was never translated "before". The most common rendering is "first". However, based on the context, it should be translated as the Emphatic Diaglott has it, "for he is my Superior." *Protos* was also translated "chief" nine times in the New Testament. Most assuredly though, Yeshua was before John in the bosom of the Father (John 1:18), something that could not be said of John the Baptist.

Yahweh's Foreordained Plan

A favorite verse of preexistence proponents is John 17:24. It reads, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." It would seem that the Father and the Son had a loving relationship before the earth was created. Understanding this verse in that way leads to complications in understanding Ephesians 1:3-4. "Blessed be the Mighty One and Father of our Master Yeshua Messiah, who hath blessed us with all spiritual blessings in heavenly places in Messiah: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Using the same line of logic, we would be led to believe that all believers were chosen back in the days when they literally

preexisted; before the earth was created. Both of these verses pertain to Yahweh's foreordained plan, not to preexistent beings. 1 Peter 1:20 says, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Why wasn't the "preexistent Yeshua" made manifest back in Old Testament times? Because he didn't exist at that time except in the foreordained plans of Yahweh. Other references such as Revelation 13:8 and 17:8 reveal Yahweh's plan as well.

Old Glory

Falling on the heels of the above, John 17:5 states, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Was this glory as the second person of the "trinity" or is there something here that many people miss?

Yeshua is said to be the Lamb which was slain from the foundation of the world (Revelation 13:8), yet we have the Bible also saying, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Hebrews 9:25-26) Clearly, the Hebrews passage states that Yeshua was not literally slain from the foundation of the world, but rather must have been slain in the mind or plan of Almighty Yahweh, before the foundation of the world. This is akin to John 1:1 which speaks of the very word of Elohim, being with Elohim in the beginning. This spoken word, or plan of Yahweh, existed throughout the eons of time. From the beginning of time, Yahweh had Yeshua's sacrifice in His plan for all humankind, for it was through Yeshua that we would receive our justification (Romans 4:25). 1 Peter 1:18-20 continues to explain this by saying:

Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the

foundation of the world, but was manifest in these last times for you.

Notice the use of the word foreordained. Yeshua was foreordained from the foundation of the world, but was made manifest or revealed in these last times. He did not exist as a person or being in former times, but in these last times Yahweh allowed him to be born of a woman (Galatians 4:4) and speaks through him (Hebrews 1:1-2). It is especially intriguing to find Yeshua praying to the Father, that He would let the disciples share in this glory, (John 17:24) and then he, in turn, mentions the foundation of the world. The disciples would indeed share in the glory of the crucifixion by having their sins washed away, but they definitely did not share Yeshua's glory by themselves being involved in a Trinitarian being.

The glory that Yeshua had was as the slain lamb of Yahweh, in the mind of Yahweh, and Yeshua was praying for that glory to be brought about literally, so as to give unto all those who would accept, eternal life. This is why Yeshua began in John 17:1-2 by saying, "These words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Yeshua wanted to bring about the fruition of eternal life, by Yahweh, glorifying him as the ultimate sacrifice, and Yeshua, in turn, glorifying the Father.

Seeing the Father

John 6:46 states Yeshua saw his Father, Yahweh. He said, "Not that any man hath seen the Father, save he which is of Yahweh, he hath seen the Father." Does this mean Yeshua physically saw Yahweh with his eyes or can it be understood in a different way? Yeshua spoke the following words to two disciples, Thomas and Philip, in John 14:7-9.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him . Philip saith unto him, Master, shew us the Father, and it sufficeth us. Yeshua

saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

The disciples saw Father Yahweh because they saw Yeshua who is one with Yahweh (not an oneness of being, but an oneness of character, will, and Spirit). They had only to look upon Yeshua and see his character to have it said of them, “he that hath seen me hath seen the Father.” Yeshua had only to look at himself, his character, and his determination to carry out Yahweh’s will, that is, to see his Father in himself. The disciples did not have to preexist in order to see the Father and neither did Yeshua.

The Greek word translated “seen” in John 6:46 is *borao*, of which one meaning given by SEC is “...to discern clearly (physically or mentally).” The context of John 6 shows forth this understanding of the word *borao* in the text. The verse *immediately before* states, “It is written in the prophets, And they shall be all taught of Elohim. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” Those who are taught, hear, and learn of the Father, see the Father, and come to the Son. This meaning is also borne out in a passage like James 2:24 where the author writes, “Ye see then how that by works a man is justified, and not by faith only.” In explaining the concept of both a dead and a living faith, James is telling us that through his explanation we can see, that is understand and/or comprehend that faith must work. In both cases in John (John 6:46; 14:9) it was not a physical sighting of the Father, but a mental perception and comprehension of His character that they were seeing.

Yeshua Wrongly Called

Several names and titles have been used in reference to the being that spoke to men in the Old Testament. Among them are Spokesman, *Dabar*, and *Metatron*. We are led to believe that they are all references to the preexistent Son of Yahweh. This, of course, is only an assumption, since the Scriptures only identify that being as “the Angel of Yahweh.” If the Angel of Yahweh was Yeshua, then Yeshua preexisted as an angel. This would contradict Hebrews 1:1, 2, 5, 7, 8, and 13. Hebrews 1:1-2 implies that the Son

did not speak “in times past unto the fathers.” The remaining verses imply that none of the angels were exalted as Yeshua was. Verses 7 and 8 make a clear distinction between Yeshua and angels in that the angels were made ministering spirits, but the Son was made King of Yahweh’s Kingdom. It is interesting to note all the different ideas as to who Yeshua preexisted as, in times past. Preexistence proponents have a hard time deciding whether it’s the Angel of Yahweh, the Captain of the Host, a second Yahweh, Michael, Melchizedek, and even the Heavenly Father Himself!

Fourth Man in the Fire

What about Daniel’s account of the sighting of “the Son of Elohim” in Daniel 3:25 (KJV)? It reads, “He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of Elohim.” The Revised Version rightfully translates the passage “a son of the gods.” The article “the” is not in the original Aramaic text of this passage. This was an angel sent by Yahweh as revealed in verse 28. What knowledge would this pagan king have of the “form” of Yahweh’s Son even if he did preexist? In his mind, it could only be the form of any divine being.

The Wisdom of Yahweh

Proverbs 8:22-36 have been used quite often to prove the preexistence of Yeshua. One need only read verses 1-12 to realize that a preexistent Son is not speaking in this passage. The Scriptures declare the speaker to be wisdom. The glorious wisdom Yahweh possessed before He created all things is personified in these verses. Notice, also, that wisdom is personified as a female, not a male. Proverbs 8:1 reads, “Doth not wisdom cry? and understanding put forth her voice?” And Proverbs 9:1 says, “Wisdom hath builded her house, she hath hewn out her seven pillars.” If Yeshua preexisted as the epitome of wisdom, why does Revelation 5:12 say he is worthy to receive wisdom? Surely an all-wise preexistent being has no need of further wisdom. 1 Corinthians 1:30 says:

But of Him are ye in Messiah Yeshua, who of
Yahweh is made unto us wisdom, and

righteousness, and sanctification, and redemption:

This verse declares that Yeshua was “made unto us wisdom.” It does not say he existed as wisdom in the past. Psalm 104:24 says, “O Yahweh, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.” Yahweh used His great wisdom in the creation of all things. It was like a workman at His side.

Yahweh’s Firstborn

Two Scriptures are often used to show that Yeshua was the very first act of creation by Yahweh. Everything else is said to have been created by, or with the help of Yeshua. Those Scriptures are Colossians 1:15 and Revelation 3:14. Let’s look at Colossians 1:15 first. “Who is the image of the invisible Elohim, the firstborn of every creature.” What does the latter part of this verse mean? Does “every creature” include the angels that rejoiced at creation?

To understand this verse, you must first understand that Yahweh is in the process of creating a new world, “the world to come” as Hebrews 2:5 puts it. Isaiah 65:17-18 speaks of “new heavens and a new earth.” Those that will rule in the new earth are those that will be resurrected or “born from above” (John 3:7). Psalm 102:18-20 puts it very clearly, “This shall be written for the generation to come: and the people which shall be created shall praise Yahweh. For He hath looked down from the height of His sanctuary; from heaven did Yahweh behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death.” These people will be created, or born, at the resurrection.

To clarify even further, we read the following in Psalm 104:29-30, “Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.” Yahweh will resurrect the dead through the power of His Holy Spirit. It is said of those that are resurrected that they are “created.”

The first person to be created, or born again from above, was Yeshua. Therefore, he is called the “firstborn.” Since there are many that will be born again at the resurrection, he is the “firstborn of every creature (that will be resurrected).” Colossians 1:18

elaborates further by telling us that Yeshua is the firstborn of the dead. This takes place at the resurrection. It is also said of Yeshua that he is “the beginning” (Colossians 1:18). This is the same term used in Revelation 3:14 that reads, “And unto the angel of the assembly of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of Yahweh.” Does this beginning refer to a time before the angels were created or does it refer to the new creation? Some would argue that the word “new” is not in the text. Yahweh has shown us, however, that He does not always use the word “new” in describing this new creation. Notice Isaiah 65:17-18, “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.” This is speaking of New Jerusalem, yet the word “new” is not used by Yahweh, but just simply “Jerusalem.”

Continuing in Colossians to verse 17 we read, “And he is before all things, and by him all things consist.” As a result of this translation, we are led to believe that Yeshua existed prior to anything else, including the angels. The same Greek phrase, “before all things,” is also found in James 5:12 and 1 Peter 4:8. Both of those texts read “above all things.” That is because the Greek word *pro*, translated “before,” also carries the meaning of superiority or pre-eminence. Since Colossians 1:15-18 proclaims the pre-eminence of Yeshua in all things (verse 18), translating verse 17 as “above all things” would fit the context.

It is said that the phrase “according to the flesh,” in Romans 1:3, proves Yeshua’s preexistence. It reads, “Concerning his Son Yeshua Messiah our Master, which was made of the seed of David according to the flesh...” It is implied from this that Yeshua existed as a spirit being before he was born according to the flesh, for why else would Paul say this? The simple reason is because Yeshua did not have an earthly father. Therefore, whether he was true flesh and blood and David’s seed would come into question. Paul adds “according to the flesh” for the same reason he adds “was made of the seed of David.” Even though Yeshua did not have a flesh and blood father, he is still flesh through Miriam. He is not a spirit being or an angel that appeared in the flesh as did those who appeared to Abraham in Genesis 18:2; 19:1.

Yahweh's Son

The trinity doctrine states the Son is coeternal with the Father. Others believe the Son was the first being Yahweh created. Either view believes the "Son" preexisted prior to his earthly birth. If that is true, how are we to understand the following words Yahweh commanded Nathan to give to David?

When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom for ever. I will be his father, and he shall be My son. [2 Samuel 7:12-14]

Although these words primarily applied to Solomon (1 Chronicles 28:6), ultimately the reference is to Yeshua the Messiah, the "Son of David" (Luke 1:32-33). Hebrews 1:5 reads, "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

Since the New Testament clearly links the words, "I will be his Father, and he shall be My Son" to Yeshua, note well the future tense used. If Yeshua preexisted as Yahweh's coeternal Son, or as Yahweh's first act of creation, the words "I *am* his Father," and "he *is* my Son," should have been used. Therefore, this prophetic reference to Yeshua clearly teaches that he became Yahweh's Son at a specific time in history. He did not always exist as Yahweh's Son as the trinity doctrine teaches. Nor could he have existed as the first act of creation since 2 Samuel 7:14 places his becoming the Son at a time that was in David's future.

The Root of David

Revelation 5:5 reads, "And one of the elders saith unto me, weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." A brother once asked what "the root of David" meant. He believed Yeshua (the root) preceded David thereby confirming his preexistence. Revelation 22:16 says something similar; "I Yeshua have sent mine angel to testify unto you these things in the assemblies. I am the root and the offspring of David, and the

bright and morning star.”

Isaiah 11:10 uses the concept of a root as follows “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” This is a messianic prophecy in which Yeshua is the “root of Jesse,” Jesse being David’s father.

To understand how Yeshua can be the root of both these men and yet not preexist, we need only to look at nature. What comes first, the seed or the root? Obviously, the seed comes first. Jesse is the seed out of which comes forth a root (or offspring). In this case it is David. David, then, is the seed out of which comes forth another root or offspring. In this case it is Messiah, Yeshua. Commentator Albert Barnes’ gave his understanding of the passage in this way:

I am the root—Not the root in the sense that David sprang from him, as a tree does from a root, but in the sense that he was the “root-shoot” of David, or that he himself sprang from him, as a sprout starts up from a decayed and fallen tree—as of the oak, the willow, the chestnut, etc. See this explained in the notes on Isa. 11:1. The meaning then, is, not that he was the ancestor of David, or that David sprang from him, but that he was the offspring of David, according to the promise in the Scripture, that the Messiah should be descended from him. No argument, then, can be derived from this passage in proof of the preexistence, or the divinity of Christ.⁵

When John calls Yeshua the “root and the offspring of David,” both terms mean the same thing, a root is an offspring. That is why Messiah is called “the Son of David” in such verses as Matthew 1:1; 22:42. Matthew 1:20 tells us that Joseph is also a “son of David.” Joseph is also a root of David and an offspring of

⁵ Barnes’ *Notes on the New Testament* Electronic Edition STEP Files Copyright © 1999, Findex.Com. All rights reserved.

David. The root always follows the seed in time and the seed always precedes the root. David preceded Messiah as his ancestor.

The Form of Elohim

This brings us to the most difficult passage of Scripture to understand for those believing Yeshua preexisted. The key to understanding it lies in your understanding of the preexistence doctrine as a whole. If you reject what has been written up to this point and continue to hold unto a belief in the preexistence, you will most likely fail to comprehend this last passage as well. Those that are not locked into a preconceived idea will grasp its meaning much easier. The passage in question, Philippians 2:5-9, reads as follows:

Let this mind be in you, which was also in Messiah Yeshua: Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore Elohim also hath highly exalted him, and given him a name which is above every name.

To begin with, what does verse 5 mean? Does it mean that we should have the same mind as Messiah Yeshua before or after his earthly birth? Paul is telling the Philippians to have the same mind as the Messiah Yeshua. If Yeshua preexisted, he certainly did not carry the name Yeshua. That name can only be applied to the historical Yeshua, not the being who supposedly preexisted as “the Word.”

As a child, Yeshua “waxed strong in spirit, filled with wisdom: and the grace of Yahweh was upon him (Luke 2:40).” Even at that time Yeshua knew who he was, knew who his Father was (Luke 2:49), and knew what he had to do. By the time of his baptism he was so filled with wisdom, knowledge, Spirit, and power that Paul says he was “in the form (or likeness) of Elohim.” It does not say he “was Elohim.” Yet, Yeshua did not allow that power and

wisdom to corrupt him, nor did he, for one moment, consider himself Yahweh's equal. He knew his Father was greater than himself (John 10:29; 13:16; 14:28). The RSV and many other versions correctly translate Philippians 2:6 as follows: "Who, though he was in the form of Elohim, did not count equality with Elohim a thing to be grasped."

For some reason, people think that saying Yeshua was in the form of Elohim somehow makes him that same Elohim. This is surely not the case. What does, "being in the form" mean? Thayer's defines this Greek word as follows, "*morphe* 1) the form by which a person or thing strikes the vision 2) external appearance." This word *morphe* is used in various places in the Septuagint translation, including:

Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one resembled the children of a king. [Judges 8:18]

The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. [Isaiah 44:13]

Here we see that children can be in the form (*morphe*) of a king's child, yet not be a king's child, and a piece of wood can be made in the form (*morphe*) of a man, and not be a man. Could not Yeshua be in the form of Elohim, and not be Elohim?

Yeshua did not strip himself of any preexistent power or glory. He simply humbled himself and made himself of no reputation, even though he was far more knowledgeable and powerful than any of his contemporaries. Instead of glorifying himself and expecting others to serve him, he chose to become a servant. He became like most men, common and unassuming as compared to the politically powerful and famous. He was likened to the story of the King's Son that jumped over the wall of the kingdom, and lived as a pauper.

In addition to not exalting himself in the eyes of man, he further humbled himself by becoming totally obedient to the laws and will of His Father, Yahweh. As a reward for his obedience, Yahweh has highly exalted him. A future exaltation will be the reward of all true believers, if they, too, will humble themselves as Yeshua did.

APPENDIX I

Yahweh is the Creator

IN THE BEGINNING Elohim [Yahweh, Genesis 2:4] created the heaven and the earth. [Genesis 1:1]

And Elohim [Yahweh, Genesis 2:4] said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. (Genesis 1:11)

And Elohim [Yahweh, Genesis 2:4] made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. [Genesis 1:16]

And Elohim [Yahweh, Genesis 2:4] created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and Elohim saw that it was good. [Genesis 1:21]

And Elohim [Yahweh, Genesis 2:4] made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and Elohim saw that it was good. [Genesis 1:25]

So Elohim [Yahweh, Genesis 2:4] created man in his own image, in the image of Elohim created he him; male and female created he them. [Genesis 1:27]

These are the generations of the heavens and of the earth when they were created, in the day that Yahweh Elohim made the earth and the heavens. [Genesis 2:4]

And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [Genesis 2:7]

And Yahweh Elohim said, It is not good that the man should be alone; I will make him an help meet for him. . . And Yahweh Elohim caused a deep sleep to fall upon Adam, and he slept: and he took one . . .and the rib which Yahweh Elohim had taken from man, made he a woman. [Genesis 2:18, 21, 22]

And out of the ground Yahweh Elohim formed every beast of the field and every fowl of the air... [Genesis 2:19]

Now the serpent was more subtil than any beast of the field which Yahweh Elohim hath made. [Genesis 3:1]

This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made he him; Male and female created he them. [Genesis 5:1-2]

And Yahweh said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. [Genesis 6:7]

And he blessed him, and said, Blessed be Abram of the most high Elohim, possessor of heaven and earth... [Gen.14:19,22]

For in six days Yahweh made heaven and earth, the sea, and all that in them is. [Exodus 20:11]

It is a sign between me and the children of Israel for ever: for in six days Yahweh made heaven and earth, and on the seventh day he rested and was refreshed. [Exodus 31:17]

For ask now of the days that are past, which were before thee, since the day that Elohim [Yahweh, Genesis 2:4] created man upon the earth. . . Unto thee it was shewed, that thou mightest know that Yahweh he is Elohim; there is none else beside him. . .Know therefore this day, and consider it in thine heart, that Yahweh he is Elohim in heaven above, and upon the earth beneath: there is none else. [Deuteronomy 4:32, 35, 39]

. . .for the pillars of the earth are Yahweh's, and He hath set the world upon them. [1 Samuel 2:8]

And Hezekiah prayed before Yahweh, and said, O Yahweh Elohim of Israel, which dwellest between the cherubims, thou art the Elohim, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. [2 Kings 19:15]

For all the elohim of the people are idols: but Yahweh made the heavens. [1 Chronicles 16:26]

. . .Blessed be Yahweh Elohim of Israel, that made heaven and earth, who hath given to David the king a wise son... [2 Chronicles 2:12]

Thou, even thou, art Yahweh alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein. . . [Nehemiah 9:6]

I know it is so of a truth: but how should man be just with Elohim? . . . Which removeth the mountains, . . .Which shaketh the earth out of her place,. . .Which commandeth the sun, and it riseth not; and seaeth up the stars. Which alone spreadeth out the heavens, . . .Which maketh Arcturus, Orion, and Pleiades... [Job 9:2-9]

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of Yahweh hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind. [Job 12:7-10]

He [Elohim] stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. [Job 26:7-10]

For he looketh to the ends of the earth, and seeth under the whole heaven; To make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder. [Job 28:24-26]

Hearken unto this, O Job: stand still, and consider the wondrous works of El . . . Hast thou with him spread out the sky... [Job 37:14-18]

The heavens declare the glory of Elohim; and the firmament sheweth his handywork. [Psalm 19:1]

The earth is Yahweh's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. [Psalm 24:1-2]

By the word of Yahweh were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear Yahweh: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. [Psalm 33:6, 9]

The day is thine [Elohim], the night also is thine: thou hast prepared the light and the sun. [Psalm 74:16]

For who in the heaven can be compared unto Yahweh? who among the sons of the mighty can be likened unto Yahweh? Elohim is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Yahweh Elohim of hosts, who is a strong Yahweh like unto thee? . . . The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. [Psalm 89:6-11]

Sovereign, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art Elohim. [Psalm 90:1-2]

Yahweh reigneth, he is clothed with majesty; Yahweh is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne is established of old: thou art from everlasting. [Psalm 93:1-2]

O come, let us sing unto Yahweh: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For Yahweh is a great Elohim, and a great King above all elohim. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before Yahweh our maker. For he is our Elohim; and we are the people of his pasture, and the sheep of his hand. [Psalm 95:1-7]

For all the elohim of the nations are idols: but Yahweh made the heavens. [Psalm 96:5]

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: . . .But thou art the same, and thy years shall have no end. [Psalm 102:25-27]

Bless Yahweh, O my soul. O Yahweh my Elohim, thou art very great; thou . . .who stretchest out the heavens like a curtain: . . .Who laid the foundations of the earth, . . .Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. [Psalm 104:1-9]

He [Yahweh, vss. 1, 16] appointed the moon for seasons: the sun knoweth his going down. . . O Yahweh, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. [Psalm 104:19, 24]

Ye are blessed of Yahweh which made heaven and earth. The heaven, even the heavens, are Yahweh's: but the earth hath he given to the children of men. [Psalm 115:15-16]

For ever, O Yahweh, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. [Psalm 119:89-90]

My help cometh from Yahweh, which made heaven and earth. [Psalm 121:2]

Our help is in the name of Yahweh, who made heaven and earth. [Psalm 124:8]

Yahweh that made heaven and earth bless thee out of Zion. [Psalm 134:3]

For I know that Yahweh is great, and that our Sovereign is above all elohim. Whatsoever Yahweh pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures. [Psalm 133:5-7]

. . .To him [Yahweh, vs. 1] that by wisdom made the heavens: . . .To him that stretched out the earth above the waters: . . .To him that made great lights: . . .The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night... [Psalm 136:4-9]

Happy is he that hath the Elohim of Jacob for his help, whose hope is in Yahweh his Elohim: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever. [Psalm 146:5-6]

Praise ye Yahweh. Praise ye Yahweh from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of Yahweh: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. [Psalm 148:1-6]

Yahweh by wisdom hath founded the earth; by understanding hath he established the heavens. [Proverbs 3:19]

The rich and poor meet together: Yahweh is the maker of them all. [Proverbs 22:2]

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? [Proverbs 30:4]

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of Elohim who maketh all. [Ecclesiastes 11:5]

At that day shall a man look to his Maker [Yahweh, vss. 3, 6], and his eyes shall have respect to the Holy One of Israel. . . [Isaiah 17:7]

O Yahweh of hosts, Elohim of Israel, that dwellest between the cherubims, thou art the Elohim, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. [Isaiah 37:16]

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of Yahweh, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? [Isaiah 40:12-14]

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in... [Isaiah 40:22]

Hast thou not known? hast thou not heard, that the everlasting Elohim, Yahweh, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. [Isaiah 40:28]

Thus saith Elohim Yahweh, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein . . . I am Yahweh: that is my name: and my glory will I not give to another, neither my praise to graven images. [Isaiah 42:5, 8]

But now thus saith Yahweh that created thee, O Jacob, and he that formed thee, O Israel, . . . I am Yahweh, your Holy One, the creator of Israel, your King. [Isaiah 43:15]

Thus saith Yahweh the King of Israel, and his redeemer Yahweh of hosts; I am the first, and I am the last; and beside me there is no Elohim. [Isaiah 44:6]

Thus saith Yahweh, thy redeemer, and he that formed thee from the womb, I am Yahweh that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. [Isaiah 44:24]

I am Yahweh, and there is none else, there is no Elohim beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. [Isaiah 45:5, 6, 12]

For thus saith Yahweh that created the heavens; Elohim himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am Yahweh; and there is none else. [Isaiah 45:18]

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation

of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. [Isaiah 48:12-13]

And forgettest Yahweh thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? . . . And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. [Isaiah 51:13, 16]

For thy Maker is thine husband; Yahweh of hosts is his name; and thy Redeemer the Holy One of Israel; The Elohim of the whole earth shall he be called. [Isaiah 54:5]

Therefore thus saith the Sovereign Yahweh . . . For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. [Isaiah 65:13, 17-19]

Thus saith Yahweh, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith Yahweh... [Isaiah 66:1-2]

Fear ye not me? saith Yahweh: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? [Jeremiah 5:22]

Forasmuch as there is none like unto thee, O Yahweh; thou art great, and thy name is great in might. . . But Yahweh is the true Elohim, he is the living Elohim, and an everlasting king: . . . He hath made the earth by his power, he hath established the world by

his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. [Jeremiah 10:6, 10-13]

Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Yahweh our Elohim? therefore we will wait upon thee: for thou hast made all these things. [Jeremiah 14:22]

Can any hide himself in secret places that I shall not see him? saith Yahweh. Do not I fill heaven and earth? saith Yahweh. [Jeremiah 23:24]

And command them to say unto their masters, Thus saith Yahweh of hosts, the Elohim of Israel; Thus shall ye say unto your masters; . . . I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. [Jeremiah 27:4, 5]

Thus saith Yahweh, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; Yahweh of hosts is his name. [Jeremiah 31:35]

Ah Sovereign Yahweh! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: . . . Behold, I am Yahweh, the Elohim of all flesh: is there any thing too hard for me? [Jeremiah 32:17, 27]

Thus saith Yahweh the maker thereof, Yahweh that formed it, to establish it; Yahweh is his name. [Jeremiah 33:2]

Yahweh of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the

heaven by his understanding. [Jeremiah 51:14-15]

For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, Yahweh, The Elohim of hosts, is his name. [Amos 4:13]

And the Sovereign Yahweh of hosts . . . It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: Yahweh is his name. [Amos 9:5, 6]

And he said unto them, I am an Hebrew; and I fear Yahweh, the Elohim of heaven, which hath made the sea and the dry land. [Jonah 1:9]

The burden of the word of Yahweh for Israel, saith Yahweh, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. [Zechariah 12:1]

Have we not all one father? hath not one Elohim created us? [Malachi 2:10]

At that time Yeshua answered and said, I thank thee, O Father, Sovereign of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. [Matthew 11:25]

But Yeshua beheld them, and said unto them, With men this is impossible; but with Yahweh all things are possible. [Matthew 19:26]

And Yeshua answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation Yahweh made them male and female. [Mark 10:5, 6]

For in those days shall be affliction, such as was not from the beginning of the creation which Yahweh created unto this time,

neither shall be. [Mark 13:19]

And when they heard that, they lifted up their voice to Yahweh with one accord, and said, Yahweh, thou art Elohim, which hast made heaven, and earth, and the sea, and all that in them is . . . The kings of the earth stood up, and the rulers were gathered together against the Yahweh, and against his Messiah. [Acts 4:24-27]

Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Yahweh: or what is the place of my rest? Hath not my hand made all these things? [Acts 7:49, 50]

And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living Elohim, which made heaven, and earth, and the sea, and all things that are therein. [Acts 14:15]

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN THEO. Whom therefore ye ignorantly worship, him declare I unto you. Yahweh that made the world and all things therein, seeing that he is Sovereign of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. [Acts 17:23-26]

Because that which may be known of Yahweh is manifest in them; for Yahweh hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and deity; so that they are without excuse... [Romans 1:19-20]

Who changed the truth of Yahweh into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. [Romans 1:25]

O the depth of the riches both of the wisdom and knowledge of Yahweh! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Yahweh? or who hath been his counsellor? . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. [Romans 11:33-36]

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other Elohim but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one Elohim, the Father, of whom are all things, and we in him; and one Master Yeshua Messiah, through¹ whom are all things, and we through² him. [1 Corinthians 8:4-6]

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in Yahweh, who created all things. [Ephesians 3:9]

For there is one El, and one mediator between Yahweh and men, the man Messiah Yeshua. [1 Timothy 2:5]

Forbidding to marry, and commanding to abstain from meats, which Yahweh hath created to be received with thanksgiving of them which believe and know the truth. [1 Timothy 4:3]

That thou keep this commandment without spot, unrebukeable, until the appearing of our Master Yeshua Messiah: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Sovereign of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. [1 Timothy 6:14-16]

¹ Note: The Greek word is *di'* and can correctly be translated *for* as in ". . . and one Master, Yeshua Messiah, for whom are all things. . ." See CHAPTER THREE for a detailed examination on the New Testament verses used to "prove" Yeshua as the Creator.

² Ibid.

Yahweh, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, through whom also he made the worlds. [Hebrews 1:1-2]

But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of Yahweh should taste death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren... [Hebrews 2:9-11]

For every house is builded by some man; but he that built all things is Yahweh. [Hebrews 3:4]

Through faith we understand that the worlds were framed by the word of Yahweh, so that things which are seen were not made of things which do appear. [Hebrews 11:3]

For he looked for a city which hath foundations, whose builder and maker is Yahweh. [Hebrews 11:10]

Thou art worthy, O Yahweh, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. [Revelation 4:11]

And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. [Revelation 10:6]

Saying with a loud voice, Fear Yahweh, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. [Revelation 14:7]

APPENDIX II

Father *and* Son

ALL THINGS ARE delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. [Matthew 11:27]

Then answered Peter, and said unto Yeshua, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. [Matthew 17:4-5]

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. [Matthew 28:19]

And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Yeshua only with themselves. [Mark 9:7-8]

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. [Mark 13:32-33]

And there came a voice out of the cloud, saying, This is my beloved Son: hear him. ³⁶And when the voice was past, Yeshua was found alone. [Luke 9:35-36]

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. [Luke 10:22]

No man hath seen Elohim at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. [John 1:18]

The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of Elohim abideth on him. [John 3:35-36]

Then answered Yeshua and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of Elohim: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; ²⁷And hath given him authority to execute judgment also, because he is the Son of man. [John 5:19-27]

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath Elohim, the Father sealed. [John 6:27]

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. [John 14:13-14]

But when the fulness of the time was come, Elohim sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of

sons. And because ye are sons, Elohim hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. [Galatians 4:4-6]

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: [Colossians 1:12-13]

For he received from Elohim the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. [2 Peter 1:17]

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Yeshua Messiah. [1 John 1:3]

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua Messiah his Son cleanseth us from all sin. [1 John 1:7]

Who is a liar but he that denieth that Yeshua is the Messiah? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. [1 John 2:22-24]

Grace be with you, mercy, *and* peace, from Elohim, the Father, and from the Master Yeshua Messiah, the Son of the Father, in truth and love. [2 John 1:3]

Whosoever transgresseth, and abideth not in the doctrine of Messiah, hath not Elohim. He that abideth in the doctrine of Messiah, he hath both the Father and the Son. [2 John 1:9]

And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of Elohim descending like a dove, and lighting upon

him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. [Matthew 3:16-17]

And cried with a loud voice, and said, What have I to do with thee, Yeshua, *thou* Son of the most high Almighty? I adjure thee by Elohim, that thou torment me not. [Mark 5:7]

But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Messiah, the Son of the Blessed? And Yeshua said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. [Mark 14:61-62]

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Yeshua. He shall be great, and shall be called the Son of the Highest: and the Yahweh Elohim shall give unto him the throne of his father David. [Luke 1:31-32]

For Elohim so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For Elohim sent not his Son into the world to condemn the world; but that the world through him might be saved. [John 3:16-17]

And we believe and are sure that thou art that Messiah, the Son of the living Almighty. Yeshua answered them... [John 6:69-70a]

These words spake Yeshua, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true Elohim, and Yeshua Messiah, whom thou hast sent. [John 17:1-3]

Elohim of Abraham, and of Isaac, and of Jacob, Elohim of our fathers, hath glorified his Son Yeshua; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. [Acts 3:13]

Unto you first Elohim, having raised up his Son Yeshua, sent him to bless you, in turning away every one of you from his iniquities. [Acts 3:26]

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of Elohim. [Acts 7:56]

Elohim hath fulfilled the same unto us their children, in that he hath raised up Yeshua again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. [Acts 13:33]

For Elohim is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. [Romans 1:9]

For if, when we were enemies, we were reconciled to Elohim by the death of his Son, much more, being reconciled, we shall be saved by his life. [Romans 5:10]

For what the law could not do, in that it was weak through the flesh, Elohim sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: [Romans 8:3]

What shall we then say to these things? If Elohim *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? [Romans 8:31-32]

Elohim *is* faithful, by whom ye were called unto the fellowship of his Son Yeshua Messiah our Master. [1 Corinthians 1:9]

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that Elohim may be all in all. [1 Corinthians 15:28]

But when it pleased Elohim, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: [Galatians 1:15-16]

For they themselves show of us what manner of entering in we had unto you, and how ye turned to Elohim from idols to serve the living and true Elohim; And to wait for his Son from heaven, whom he raised from the dead, *even* Yeshua, which delivered us from the wrath to come. [1 Thessalonians 1:9-10]

Elohim, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; [Hebrews 1:1-2]

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of Elohim worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O Elohim, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. [Hebrews 1:5-8]

For if our heart condemn us, Elohim is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward Elohim. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Yeshua Messiah, and love one another, as he gave us commandment. [1 John 3:20-23]

In this was manifested the love of Elohim toward us, because that Elohim sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved Elohim, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if Elohim so loved us, we ought also to love one another. No man hath seen Elohim at any time. If we love one another, Elohim dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he

hath given us of his Spirit. And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. [1 John 4:9-14]

If we receive the witness of men, the witness of Elohim is greater: for this is the witness of Elohim which he hath testified of his Son. He that believeth on the Son of Elohim hath the witness in himself: he that believeth not Elohim hath made him a liar; because he believeth not the record that Elohim gave of his Son. And this is the record, that Elohim hath given to us eternal life, and this life is in his Son. He that hath the Son hath life... [1 John 5:9-12]

We know that whosoever is born of Elohim sinneth not; but he that is begotten of Elohim keepeth himself, and that wicked one toucheth him not. *And* we know that we are of Elohim, and the whole world lieth in wickedness. And we know that the Son of Elohim is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Yeshua Messiah. This is the true Elohim, and eternal life. [1 John 5:18-20]

APPENDIX III

The Holy Spirit

THERE ARE SEVERAL differing opinions as to who or what the Holy Spirit is. Is it the third person of the “trinity,” a figure of speech, a “ghost,” a force or power? As with any Biblical doctrine, we must dig deep into Scripture to uncover the truth. A superficial reading will undoubtedly lead to a false understanding.

Ghost?

Let’s begin with the concept of “ghost.” This word comes to us from the King James Version where the Greek *pneuma* was translated “ghost” whenever it was used in conjunction with the Greek word *agios*, translated “Holy.” According to one dictionary, ghost means, “(1) Spirit; soul of man. (2) The soul of a deceased person; the soul or spirit separate from the body; and apparition.”¹ The English understanding of a ghost has led many to believe it is a person. Our Heavenly Father certainly cannot be a ghost for He never had a body to be disembodied from. His Son the Messiah certainly wasn’t a ghost since that word was used prior to his birth at which time he did not have a body either. The KJV sometimes used “Holy Spirit” instead of “Holy Ghost” (Luke 11:13). Since the two terms are interchangeable in the KJV and since all other modern Bible translations use “Holy Spirit,” we should use the correct term Spirit.

Third Person?

In the previous chapters we have seen how Yeshua the Messiah is not Almighty Yahweh and how Yeshua did not literally preexist prior to his earthly birth. Yahweh and Yeshua are two separate, distinct beings. Since the Father is Elohim Almighty, and since the Son is not, that means the Father and the Son *must* be two separate, distinct beings. Since the Son did not preexist, the concept of a

¹ *American Dictionary of the English Language*, Noah Webster, 1828, Published by the Foundation for American Christian Education, 2000.

trinity (three co-equals, co-eternal persons comprising the one “godhead”) is untrue.

The concept of the Holy Spirit being a person that is separate from the Father and the Son, yet still part of the one “godhead” is indeed a mystery. It is such a mystery that those who espouse that claim cannot explain it either. Let’s begin by asking a few questions.

(1) If the Father is separate from the Son, and the Holy Spirit is a separate person from both the Father and the Son, who is the Messiah’s father? Matthew 1:18-20 reads,

Now the birth of Yeshua Messiah was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of Yahweh appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

Is the Holy Spirit Yeshua’s Father and not Yahweh? The only way to understand this is through Luke 1:35, “And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of Elohim.” The Holy Spirit is the power by which Yahweh caused the conception. The Holy Spirit is simply a synonym for the Spirit of Yahweh.

(2) Why doesn’t the Apostle Paul invoke the Holy Spirit in the introduction to his epistles as he does the Father and the Son? This would seem rather offensive to the Holy Spirit if he were a co-equal person.

(3) Why is the Holy Spirit never depicted as sitting on or standing near the throne as are the Father and the Son? (Acts 7:55-56; Colossians 3:1; Revelation 5:1-9; 7:10). We do not even see an empty throne for him.

(4) 1 Corinthians 11:3 gives a hierarchy in which women, men, and Messiah each have a head with Elohim (Yahweh the Father) being the uppermost in authority. Where is the Holy Spirit if he is a separate person from the Father?

(5) Ephesians 5:5 states that the “kingdom” that believers shall inherit is “of Messiah” and “of Elohim.” Why is the Kingdom not of the Holy Spirit as well?

(6) The Father and the Son converse with each other, but why don't they converse with the Holy Spirit?

These are just a few of the many questions that arise if the Holy Spirit is a separate, distinct person. There are, however, several points that may lead one to believe the Holy Spirit is a person. Let's look at a few of these.

Personal Attributes

It is said that the Holy Spirit has personal attributes and therefore is a person. Among a few of these attributes are that the Holy Spirit searches the deep things of Elohim (1 Corinthians 2:10); speaks (Revelation 2:7); cries out (Galatians 4:6); intercedes (Romans 8:26); gives testimony (John 15:26); leads or directs us (Romans 8:14); commands us (Acts 16:6-7); can be lied to (Acts 5:3); and can be grieved (Ephesians 4:30).

However, the Holy Spirit also has attributes that cannot be applied to a person, that is, it fills people (Acts 2:4); can be poured out (Acts 2:17-18); is upon people (Acts 19:6); people can drink it (1 Corinthians 12:13); it is a down payment (2 Corinthians 1:22); it is a seal (Ephesians 1:13); and it is symbolic ink (2 Corinthians 3:3). To explain this, we appeal to Romans 8:9-10.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Elohim dwell in you. Now if any man have not the Spirit of Messiah, he is none of his. And if Messiah be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

The Spirit of Messiah dwells in us, but verse 10 tells us it is Messiah himself. The same holds true for Yahweh's Spirit. It is the mind, affections, and will of Almighty Yahweh. So the Holy

Spirit's personal attributes are those of Yahweh and Yeshua dwelling within us. It is their personalities and dispositions. Yahweh has given Messiah the full measure of His Holy Spirit (John 3:34; Colossians 1:19). Now that Messiah is glorified, via his resurrection, the Spirit that he has, consists of that of his Father and that of his own. Their spirits are united in one and are placed within believers (John 15:26; Romans 8:9-11), though not in its fullness. On the other hand, since the Spirit also has non-personal attributes, we should attribute that to the fact that the Holy Spirit is Yahweh's power or influence.

That the Holy Spirit is the power of Yahweh can be seen in the following verses, "But if the Spirit of Him that raised up Yeshua from the dead dwell in you, He that raised up Messiah from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you (Romans 8:11)." "And Elohim hath both raised up the Master, and will also raise up us by His own power (1Corinthians 6:14)." "And what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power, Which He wrought in Messiah, when He raised him from the dead, and set him at His own right hand in the heavenly places (Ephesians 1:19-20)."

These verses clearly show that the power of Yahweh is His Holy Spirit, and by that Spirit, He resurrected His Son. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us (Ephesians 3:20)." What power works in us? It is none other than the power known as the Holy Spirit.

"And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of Elohim." (Luke 1:35). Did a person or a spirit being mate with Miriam or did Yahweh's miraculous power cause the conception?

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49).

To be "endued with power from on high" is an idiom for "to receive the Holy Spirit." It is Yahweh's power that works in us.

Personification

A literary technique often used in the Bible is that of personification. Many “personal attributes” of the Holy Spirit as listed above can be the result of this technique. For example, Paul says of sin “it deceived me,” and “slew me” (Romans 7:11). He also says “death reigned from Adam to Moses” (Romans 5:14). Neither sin nor death, are people. Other examples are: “charity suffers long... thinks no evil” (1 Corinthians 13:4-5); “righteousness and peace have kissed each other” (Psalms 85:10); “The moon shall be confounded, and the sun ashamed” (Isaiah 24:23); “Sing, O ye heavens” (Isaiah 44:23); “You are the salt of the earth: but if the salt have lost His savor, wherewith shall it be salted...” (Matthew 5:13). In all these examples, the subject being personified is not a person. Neither is the Holy Spirit.

Personal Pronouns

Another point that misleads people to believe the Holy Spirit is a person are the personal pronouns “he,” “his,” “him,” and “whom” used in such verses as John 14:17; 15:26; 16:7-8, 13, 14.

In most European languages nouns have gender, that is, they are masculine, feminine, or neuter. The masculine pronouns are used in these verses because “Comforter” (*parakletos*) is masculine. “Spirit,” however, (*pneuma*) is neuter and would properly require the pronoun “it.” Interestingly, the Hebrew word for Spirit (*ruach*) is usually feminine. Grammatically, all Greek pronouns must agree in gender with the word they refer to. Consider 1 Corinthians 13:4-5 in the KJV: “Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.”

One verse refers to charity as “itself” and the next verse refers to it as “her.” Is charity a person? In Romans 8:16, 26 (KJV), the Spirit is referred to as “itself.” In Acts 12:10, an iron gate is referred to as “his” in the KJV.

1 John 5:7-8: A Brief History

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the

blood: and these three agree in one.” This is how the passage reads in the KJV, but the NIV and other versions omit the phrase concerning the three heavenly witnesses. What is the reason for this? We must start with a man named Desiderius Erasmus for our answer.

Desiderius Erasmus was a man who (although a Roman Catholic Priest) wanted to go to the source of a matter. He was interested in going back to the original New Testament text to see what it said. This was in spite of Rome’s “orthodoxy” of using copies of the Latin Vulgate which was the churches sole Bible for over 1,000 years. Erasmus saw much value in examining the Hebrew text of the Old Testament (even though he could not read it) and the Greek text of the New Testament.

Erasmus was prompted to begin his work on printing his 1st edition of the Greek New Testament around 1511 AD. Erasmus was provoked by reviewing Lorenzo Valla’s non-published work on the Vulgate in which he, Valla, decided to correct the copies of the Vulgate by going to the original Vulgate translated by Jerome in the 5th century A.D. Valla noticed discrepancies between Jerome’s original work and the later copies. This was such an interest to him that he took the risk to correct these in his own work.

Erasmus was the first to publish a Greek edition of the New Testament, and this edition was bilingual standing beside a fresh Latin translation done by Erasmus himself. The publishing year was 1516 AD, and was called the *New Instrument*. He was in a hurry to publish his edition before another taking the same task, so the first edition was less than “beautiful,” but was dedicated to Pope Leo X in attempt to overlook the hastiness of the edition. Erasmus immediately began working on edition two.

Erasmus did a fine job (first edition) considering the resources he had, barely 6 manuscripts in the Greek language (New Testament).

Over the span of the next 4 editions of Erasmus’ Greek New Testament, the text would be re-printed a total of 69 times!

There were many places where Erasmus chose a reading that was not found in the Vulgate, but was based upon his own studies from the Greek texts. One such place was in Romans 12:11 where he preferred “serving the time” rather than “serving the Lord.” The latter of the two phrases appeared in Erasmus’ first edition of

his Greek New Testament, but the former in the next 4 editions. The only reason the KJV has “serving the Lord” is because the translators decided to go with Erasmus’ first edition as well as another edition done by a man named “Stephanus” which stated “serving the Lord.” The words “Lord” and “time” in Greek are very similar in appearance.

Romans 10:17 is yet another variant. Erasmus chose to use “word of God” rather than “word of Christ.” Erasmus noted that the Latin Vulgate had Christ as well as many early Church fathers quotations, but Erasmus chose “God” saying, “It does not greatly affect the meaning except in the sense that the phrase ‘voice of God’ lends more dignity to the words of the Apostle and has a wider application.” What Erasmus didn’t know was that P46 and Aleph and B (ancient, undiscovered manuscripts) contained Christ. Both Aleph and B were unearthed after Erasmus’ time and both date back to the 4th century AD (300 – 400 AD). P46 is a manuscript containing many of the Pauline epistles and dates to around 200 AD!

When Erasmus published his first edition of the Greek New Testament, it did not contain the passage about the three heavenly witnesses. This was because the passage was not in any of the manuscripts that Erasmus had at his disposal. The Vulgate did contain the passage, but Erasmus based his work on the Greek manuscripts, not the Latin translation of the New Testament. He also did not contain it in his second edition. His notes at the passage read simply: “In the Greek codex I find only this about the threefold testimony: ‘because there are three witnesses: spirit, water, and blood.’”

A man by the name of Edward Lee attacked Erasmus and accused him of denouncing the Trinity and accepting what was then known as Arianism. Erasmus was a Trinitarian, but he argued that he was merely going by the Greek texts he had in his possession. Erasmus challenged Lee to produce a Greek manuscript that had what was missing in his own edition, and Lee to much surprise did, but not without controversy. Even Trinitarian scholar Dr. James R. White states that the manuscript is highly suspect and was most likely created in the house of Grey friars whose provincial Henry Standish was an old enemy of

Erasmus. Many think that the intentions were to refute Erasmus because of the aught existing between the men.

Erasmus, true to his word included the verse in his third edition but not without his notes beside the passage growing tremendously. He did state that, "I have restored the text... so as not to give anyone an occasion for slander." Erasmus concluded by stating that there was no danger in accepting either reading, but that the Greek and Latin manuscripts vary on this verse.

The few manuscripts that contain the reading (4) are only recent ones (14th-16th century) and some have the verse written in the margin.

A man commonly called Stephanus (Robert Estienne) published four editions of the Greek New Testament, the third of which (1550) was very popular in England. Stephanus based his work upon the Greek NT published by Erasmus, but not without close scrutiny performed by him. Stephanus was not averse to noting textual differences in the margins, but Stephanus *did* include 1 John 5:7 in his editions.

Theodore Beza published nine editions of the Greek New Testament during his life, and these were based upon the work of Erasmus and Stephanus, but once again not without his own personal observation of the manuscripts. Beza was not hesitant in copying the variants listed by Stephanus and adding many of his own findings along with his comments on why he preferred certain readings. Beza died in 1605.

The 1611 KJV version of the Bible was based upon the work of these three men. Seeing that Erasmus' third edition of the Greek New Testament included 1 John 5:7, along with the other two men including it in their editions, the KJV included it in its edition. The 19th century commentator Adam Clark lists other English translations prior to the 1611 KJV that included it but only in brackets with comments to boot.

It was after 1611 that two men (the Elzevir brothers) in the 1630's produced a second edition of their Greek NT, and in their preface they state that this is now the text received by all – in Latin – *textum receptum* or *textus receptus*. This edition was published in 1633 and was based primarily on Beza's text but also drew from other sources. Being based on Beza's text it naturally included the

spurious passage concerning the three heavenly witnesses.² These facts cause noted scholars to come to the following conclusion:

Readers of the Authorized or King James Version will notice that in the NIV and other modern translations 1 John 5:7 does not contain the three who “testify in heaven: the Father, the Word and the Holy Spirit.” The reason for this omission is quite simple. The clause appears in late manuscripts of the Latin Vulgate, not in the early ones. And in the Greek manuscripts it does not appear before the sixteenth century. As a result, scholars universally conclude that the original text of 1 John lacked this statement, which was probably added by a pious scribe in the margin at some later time as a “Praise the Lord” and got copied into the text by a still later scribe (doubtless thinking that the first scribe was putting in the margin something that he had accidentally left out).³

The three heavenly witnesses text is one-of-a-kind. Not a single passage elsewhere in the Bible points to what this verse would teach *if* it were authentic. There is no reason for us to believe what the verse teaches, seeing that the verse itself was not inspired by the Holy Spirit, but rather found it’s insertion based upon the beliefs of

² The information on the history of 1 John 5:7-8 was obtained primarily from *The King James Only Controversy*, by Dr. James R. White, 1995 Bethany House Publishers, pages 60-63.

³ *Hard Sayings of the Bible*, One-volume edition © 1996 by Walter C. Kaiser Jr., Peter H. Davids, F. F. Bruce and Manfred T. Brauch. This one-volume edition comprises five separate volumes from the Hard Sayings series, all reedited for this volume, along with new material created exclusively for this edition: *The Hard Sayings of Jesus*, © 1983 by F. F. Bruce, and reprinted here with permission of Edward England Books and Hodder & Stoughton, Ltd., England; *Hard Sayings of the Old Testament*, © 1988 by Walter C. Kaiser Jr.; *Hard Sayings of Paul*, © 1989 by Manfred T. Brauch; *More Hard Sayings of the New Testament*, © 1991 by Peter H. Davids; *More Hard Sayings of the Old Testament*, © 1992 by Walter C. Kaiser Jr. Electronic Edition STEP Files Copyright © 2003, QuickVerse, a division of Findex.com, Inc. All rights reserved.

those who in later times copied manuscripts of sacred Scripture into the native languages of their surrounding people.

Matthew 28:19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” This verse does not mean the Father, Son, and Holy Spirit are all one person or belong to one being no more than the phrase “...Abraham, Isaac, and of Israel...” (1 Kings 18:26) or “...Peter, James and John...” (Matthew 17:1) reveals three individuals to be one person or being. The sum of the Bible teaches us that the Father and the Son are two separate individuals, while the Spirit is Yahweh’s power in the life of His Son, and in the lives of believers in His Son. We believe in the Father, Son, and Holy Spirit wholeheartedly, but this verse does not teach the trinity doctrine nor does it teach the doctrine of oneness theology.

Conclusion

The Holy Spirit, as we have seen, is not a third person of a “trinity.” It is not a person at all. It is the power, mind, and disposition of Almighty Yahweh Himself. It has been joined to the spirit of Yeshua the Messiah, now that he has been glorified, and indwells all true believers. It is the means by which we are guided into all truth and it is the power that makes the resurrection from the dead a reality. When we first receive the Holy Spirit we only get a small measure of it. It is like a down payment until we are resurrected at which time we will receive it in full. The Holy Spirit is a wonderful gift from our Heavenly Father, but it is not the third person of a fictitious trinity.

