

Trinity, Oneness, Duality, and Pre-Existence

By:

Chuck Henry

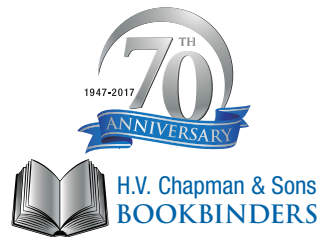
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*“That they may know that You, whose name alone is Yahweh,
are the Most High over all the earth.” (Psalm 83:18)*

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Trinity, Oneness, Duality, and Pre-Existence

1. Preface

1.1 Organization of the Document

Due to the enormous scope of this study, its contents are ordered to make the information quickly accessible and easier to manage.

Beyond chapter [5. Biblical and Historical Context](#) (pg. 48), chapters are ordered as follows:

- 1) **Alphabetically** by topic
- 2) **Followed by** chapters which address individual Scripture references, **ordered by book, chapter, and verse, Genesis through Revelation**

The **table of contents** lists chapters and their subsections allowing the reader to select subject matter most relevant to his or her specific interests. If I have failed to address an aspect that you feel is too important to be omitted, please let me know.

1.2 Names and Titles

Bible translations commonly follow the tradition of replacing the Almighty's personal name, Yahweh, with "the LORD" and "GOD" (some translations use all capital letters to indicate this explicitly, and some do not). Bible translations also commonly use "God" for the Hebrew titles *el*, *elohim*, and *eloah*, and the Greek title *theos*, when referring to the Almighty.

It is my custom to restore Yahweh's name to its rightful place in Scripture and to use the original Hebrew titles He gave Himself (or English equivalents, such as "Almighty" or "Mighty One"). However, when referring to or citing the doctrines of Trinity, Oneness, and Duality, I sometimes retain their use of "God" to reflect how their doctrines are stated.

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Bible translations also commonly use “Lord” to translate Hebrew and Greek titles such as *adonai* and *kurios*. To eliminate confusion, I generally use the English equivalent “master” for these titles since the word Lord has also been used to replace Yahweh’s name over 6,000 times in the Bible.

I also restore the Son’s personal name, Yeshua, in Scripture. The form “Jesus” bears little resemblance to the original due to transliteration inaccuracies as it passed through Greek, Latin, and finally into English. In keeping with the name Yeshua, I also use the Hebrew title “Messiah” rather than the Greek “Christ.”

1.3 Textual Evidence

This study refers to various sources of textual evidence. Among those sources are the following:

Received Text: The Greek text upon which the KJV and NKJV “New Testaments” rely.

NU-Text: The Nestle-Aland *Greek New Testament* and the United Bible Societies’ *Greek New Testament*. The NU texts are based on numerous Greek manuscripts, some of which predate those relied upon by the *Received Text*.

M-Text: The *Majority Text*.

The *Majority Text* is similar to the *Textus Receptus*, but it corrects those readings which have little or no support in the Greek manuscript tradition.

— Preface to the *New King James Version*, UltraThin Large Print Reference Edition. Broadman & Holman Publishers, Nashville: 1996.
p. vi.

This writer asserts that all textual evidence should be considered and that the reading which results in harmony with the context and with the scope of Scripture should be accepted.

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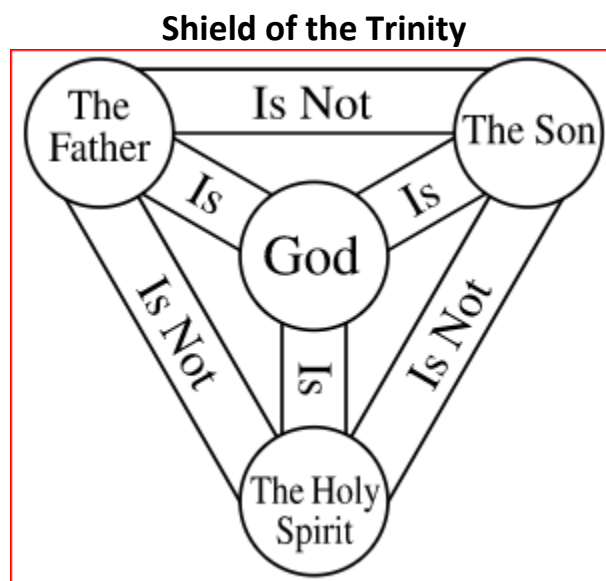
2. Introduction

2.1 Trinity, Oneness, and Duality

Trinity, Oneness, and Duality doctrines assert that the Son is deity. Because the Trinity is the predominantly held view, and for the sake of brevity, I sometimes refer to the Trinity in this study without necessarily also mentioning Oneness and Duality, even though many of the statements made in this study apply to all.

Here is a brief overview of these doctrines:

- **Trinity:** One Almighty consisting of three different **persons**. The Father, Son, and Holy Spirit are three distinct persons, each fully “God,” and all together constituting one “God.” The Trinity doctrine is summarized by the “Shield of the Trinity”:



“Shield of the Trinity,” *Wikipedia*.

URL (accessed 1/7/2018):

https://en.wikipedia.org/wiki/Shield_of_the_Trinity

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Realize, Trinitarians have no problem with Scriptures presenting the Father and the Son as different persons. Additionally, the Trinity doctrine also declares that the Holy Spirit is a separate person. Ironically, Trinitarians assert that these *three* distinct persons are *each* fully the Almighty, and yet all together, they constitute *one* Almighty. Trinity emphasizes either one or three, depending on the answer needed, resulting in an impossible, circuitous argument. Three are one, and one is three; and yet one is not three, and the three are not one.

- **Oneness:** One Almighty with three different modes or manifestations; this is also known as *Modalism* and “Jesus only.” A Oneness formula states: “He was the Father in Creation, the Son in redemption, and the Holy Ghost in regeneration.”

The distinction between Trinity and Oneness is important. While Trinitarians have no problem with Scriptures presenting the Father and Son as different persons, Oneness adherents must contrive an explanation for such Scriptures. Another defining characteristic of Oneness doctrine is that it adamantly rejects the Trinitarian notion that the Son is the “second” person (or as they regard it, “second place”) in the “Godhead.”

- **Duality:** As its name implies, Duality asserts a belief in two persons of deity, sometimes called a “*Twinity*.” Duality asserts that the Father and the Son are persons of deity, but the holy spirit is not regarded as a separate person; therefore, Duality is essentially the Trinity minus one. Dualist views vary: some regard the Son as a lesser deity, some believe that the Son is a created being, and thus not co-eternal, and yet He is considered part of the “Elohim family.” Some Dualists assert that there are “two Yahwehs,” the Son being the second Yahweh.

Duality emphasizes either one or two, depending on the answer needed, resulting in an impossible circuitous argument. Two are one, and one is two; and yet one is not two, and the two are not one.

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2.2 The Importance of One Almighty (“alone,” “only,” “one,” “no other but He”)

1. A foundational principal of the Bible is that Yahweh *alone* is the only true Elohim.

The following Scriptures use “**alone**,” “**only**,” “**one**,” and “**no other**” to describe “Yahweh” and “Elohim”:

Joh 17:3

And **this is eternal life**, that they may know You, **the only true Elohim, and** Yeshua Messiah whom You have sent.

Neh 9:6

You **alone** are **Yahweh**; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You.

Psa 83:18

That they may know that You, whose name **alone** is **Yahweh**, are the Most High over all the earth.

Psa 86:10

For You are great, and do wondrous things; You **alone** are **Elohim**.

Isa 37:16

O **Yahweh** of hosts, Elohim of Israel, the One who dwells between the cherubim, **You are Elohim, You alone**, of all the kingdoms of the earth. You have made heaven and earth.

Isa 37:20

Now therefore, O **Yahweh** our **Elohim**, save us from his hand, that all the kingdoms of the earth may know that **You are Yahweh, You alone**.

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Isa 45:6

That they may know from the rising of the sun to its setting that there is **none besides** Me. I am **Yahweh**, and there is **no other**.

Isa 45:18

For thus says **Yahweh**, Who created the heavens, **Who is Elohim**, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: **I am Yahweh, and there is no other**.

Deu 6:4

Hear, O Israel: **Yahweh** our **Elohim**, **Yahweh is one!**

As the Messiah discussed this foundational principle with a scribe in Mark 12 (quoted below), He included “Yahweh is one” in “the first of all the commandments” (v. 29). The Messiah and the scribe agreed, “there is **one Elohim**, and there is **no other but He**” (v. 32), thus confirming what is meant by “one.”

Mar 12:28-34

28 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, Which is the first commandment of all?

29 Yeshua answered him, **The first** of all the commandments is: Hear, O Israel, **Yahweh** our **Elohim**, **Yahweh is one**.

30 And you shall love Yahweh your Elohim with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment.

31 And the second, like it, is this: You shall love your neighbor as yourself. There is no other commandment greater than these.

32 So the scribe said to Him, Well said, Teacher. You have spoken the truth, for there is **one Elohim**, and there is **no other but He [singular]**.

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33 And to **love Him [singular]** with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices.

34 Now when **Yeshua saw that he answered wisely**, He said to him, You are not far from the kingdom of Yahweh. But after that no one dared question Him.

2. Elohim is the Father Yahweh, who is above all:

Isa 64:8

But now, **O Yahweh**, You are our **Father**; we are the clay, and You our potter; and all we are the work of Your hand.

Mal 1:6

A son honors his father, and a servant his master. If then **I am the Father**, where is My honor? And if I am a Master, where is My reverence? **Says Yahweh** of hosts to you priests who despise My name. Yet you say, In what way have we despised Your name?

1 Cor 8:6

Yet for us there is **one Elohim**, the **Father**, of whom are all things, and we for Him; and one Master Yeshua Messiah, through whom are all things, and through whom we live.

2 Cor 6:18

I will be a **Father** to you, and you shall be My sons and daughters, says **Yahweh Almighty**.

Eph 4:6

One Elohim and **Father** of all, **who is above all**, and through all, and in you all.

3. These Scriptures establish:

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2. Introduction

- There is one alone whose name is Yahweh (not two, three, or more).
- There is one true Elohim, and there is “no other but He.”
- The one true Elohim is the Father, not the Son.

For many more supporting Scriptures, see:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139.

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Trinity, Oneness, Duality, and Pre-Existence

3. Pre-Existence vs. Non-Pre-Existence of the Messiah

3.1 Necessary to this Study

Pre-Existence and Incarnation are necessary to the doctrines of Trinity and Duality; therefore, this study addresses Pre-Existence.

Oneness positions on Pre-Existence could vary. Oneness theology asserts one Almighty with three different **modes** or manifestations. Technically, the “Son mode” did not show up until His life on earth; therefore, it might be said that the Son did *not* pre-exist. On the other hand, it might be said that the Son *did* pre-exist since the Almighty has *always* existed.

Pre-Existence is addressed not only in this chapter but also in various other places within this study. For example, Chapter [119. Heb 1:1-12](#) (pg. 475), addresses whether the Son is the Almighty (Heb 1:8) **and** whether the Son pre-existed and performed the creation (Heb 1:10). Instead of addressing these aspects in separate chapters of this study (and possibly duplicating much of the information), they are addressed within the same chapter. The intended effects are to make the study more user-friendly and easier to manage while also minimizing duplicate information and reducing length.

3.2 The Sign of Yeshua’s Messiahship

Even among those who do not accept Trinity, Oneness, or Duality, and who otherwise believe alike on many things, disagreement about Pre-Existence can be combustible. But let us remember, Yeshua never mentioned Pre-Existence as a sign of His Messiahship. Rather, what He stated as the sign of His Messiahship is this:

Mat 12:40

For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

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3. Pre-Existence vs. Non-Pre-Existence of the Messiah

Of course, “three days and three nights in the heart of the earth” implies His resurrection from the dead, the crowning point of why He qualifies as the Messiah and can deliver from death:

1 Cor 15:17

And if Messiah is not **risen**, your faith is futile; you are still in your sins!

1 Pet 1:3

Blessed be the Almighty 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.

3.3 Yeshua “Existed” in Yahweh’s Foreknowledge and Plan

There is no question that Yeshua existed *in Yahweh’s foreknowledge and plan* —

1 Pet 1:20

He indeed was **foreordained** before the foundation of the world, but was manifest in these last times for you.

Jeremiah was also foreordained —

Jer 1:4-5

4 Then the word of Yahweh came to me, saying:

5 **Before I formed you in the womb** I knew you; before you were born I sanctified you; I **ordained** you a prophet to the nations.

Did Jeremiah pre-exist? No.

Similarly, believers were chosen “before the foundation of the world” —

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3. Pre-Existence vs. Non-Pre-Existence of the Messiah

Eph 1:3-4

3 Blessed be the Mighty One and Father of our Master Yeshua Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah,

4 just as He **chose us in Him before the foundation of the world**, that we should be holy and without blame before Him in love.

And, grace was given to believers “before time began” —

2 Tim 1:9

Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and **grace which was given to us in Messiah Yeshua before time began**.

When Ephesians 1:4 says believers were chosen “before the foundation of the world,” and 2 Timothy 1:9 says that grace “**was given**” to believers “before time began,” no one argues that believers pre-existed. Instead, believers were in the Almighty’s plan and foreknowledge; thus, the *plan* for believers existed when the people did not. Likewise, the Messiah was in Yahweh’s plan and foreknowledge, and glory was given to the Messiah *in the plan* before He existed (Joh 17:5).

Joh 17:5

And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

In comparison to John 17:5, a believer could correctly pray, “Give me the grace which You gave me before time began,” without implying that the believer pre-existed. Likewise, just as the *plan* for believers was in place from the beginning, so was the *plan* for the Messiah’s role therein.

Note: Pre-Existence supporters may offer an objection, asserting that choosing believers “before the foundation of the world” (Eph 1:4) and giving them grace “before time began” (2 Tim 1:9) were prophetic events so certain that they were spoken of as though already done when they were really yet future. But if this logic were

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so, then shouldn't it also apply to John 17:5, thus also defeating the Pre-Existence argument for John 17:5?

According to Revelation 13:8, Yeshua was "slain from the foundation of the world," and yet no one asserts that He was actually slain at the beginning of the world. It is understood that this was in the *foreknowledge* and *plan* of Yahweh.

Rev 13:8

All who dwell on the earth will worship him [the beast], whose names have not been written in the Book of Life of **the Lamb slain from the foundation of the world.**

Yeshua was given glory in the plan of Yahweh, just as He was already slain in the plan of Yahweh. But the Messiah died "once" (Rom 6:10; Heb 9:28), around 31 CE, not at the foundation of the world:

Rom 6:10

For the death that He died, He died to sin **once** for all; but the life that He lives, He lives to Yahweh.

Heb 9:28

So Messiah was offered **once** to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Similarly, the Bible states that "the blood of all the prophets" was "shed from the foundation of the world," and yet no one argues that the prophets pre-existed:

Luk 11:47-51

47 Woe to you! For you build the tombs of the prophets, and your fathers killed them.

48 In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

49 Therefore the wisdom of Yahweh also said, I will send them prophets and apostles, and some of them they will kill and persecute,

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3. Pre-Existence vs. Non-Pre-Existence of the Messiah

50 that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, 51 from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

Back in verse 1 of John 17, the Messiah stated in His prayer, “the hour has come.” In other words, the time for fulfillment of the plan had arrived; the time for Yahweh to glorify His Son:

Joh 17:1

Yeshua spoke these words, lifted up His eyes to heaven, and said: Father, **the hour has come**. **Glorify Your Son**, that Your Son also may glorify You.

Also compare John 10:28, where Yeshua stated that He gives His followers “eternal life, and they shall never perish”:

Joh 10:28

And **I give them eternal life, and they shall never perish**; neither shall anyone snatch them out of My hand.

But Hebrews 9:28 states “...It is appointed for men to die once...”

Because all men will die once (that is, they will perish), it is clear that believers do not yet possess eternal life. In the *plan* of salvation, eternal life is yet to come.

To recap, as seen in 1 Peter 1:20, the Messiah was “foreordained before the foundation of the world.” Although the Messiah did not yet exist, glory was given to Him in Yahweh’s plan. Similarly, believers (who did not yet exist) were chosen “before the foundation of the world” (Eph 1:4) and grace “was given” to them “before time began” (2 Tim 1:9).

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3. Pre-Existence vs. Non-Pre-Existence of the Messiah

3.4 Yahweh created “alone,” “by Myself,” and Yeshua acknowledged, “He who made them at the beginning”

Please see the verses and comments in at least part 1 of Chapter [9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73.

3.5 First the natural body, “afterward the spiritual” (1 Cor 15:46)

Pre-Existence doctrine asserts that the Messiah was first a spiritual body, then a natural, but this violates the Biblical order stated in 1 Corinthians 15:46.

1 Cor 15:46

However, the spiritual is not first, but the natural, and afterward the spiritual.

Trinity, Oneness, Duality, and Pre-Existence

4. Quick Reference of Important Points

4.1 According to the Trinity

- **Three are one, and one is three; and yet one is not three, and the three are not one.**
- *One* Almighty is emphasized, but on the other hand *three* persons are demanded, who are co-equally the Almighty. And yet, the three are one.
- Trinity emphasizes either one or three, depending on the answer needed. Three are one, and one is three presents an **impossible, circuitous argument**.
- If we emphasize one Almighty, the Trinitarian demands that the Almighty is three persons in one. But if we object, and state that the Almighty is not three, we are reminded that the Trinitarian position asserts one Almighty. And so, it continues.
- Together means alone, and alone means together.
- Trinitarian doctrine is comparable to the classic *bait-and-switch* scheme. We are baited with the idea of one Almighty and then switched to a different number of persons.
- If, as the Trinity asserts, three different persons, the Father, the Son, and the Holy Spirit, are each fully the Almighty, co-equal, co-eternal, and co-powerful, are they not then three equal Almighties, even if they altogether are considered but one Almighty?

4.2 According to Oneness

- Father, Son, and “Holy Ghost” are different **modes** or manifestations of one Almighty.

Trinity, Oneness, Duality, and Pre-Existence

4. Quick Reference of Important Points

- The Son is the Almighty in the flesh and has a dual nature. Oneness doctrine states:

The God part of him was all God, and the man part of him was all man.

--Hemphill, Joel W., *To God Be The Glory*. Trumpet Call Books, Joelton, TN, ©2006. Pg. 67.

- Oneness emphasizes the Father mode, the Son mode (man or deity part), or the Holy Spirit mode, depending on the answer needed to suit Oneness theology, thus presenting an **impossible, circuitous argument**.

- **Some quick responses to Oneness:**

- The Father and Son are *two* individuals:

Joh 8:17-18

17 It is also written in your law that the **testimony of two** men is true.

18 I am **one** who bears witness of Myself, **and the Father** who sent Me bears witness of Me.

- "...Our fellowship is with the Father and with His Son..." (1 Joh 1:3). The believer's fellowship is with **both** the Father **and** the Son. If the current "mode" of the Almighty is the "Holy Ghost," why does it not instead say that "our fellowship is with the Holy Ghost"?
- Since Oneness says the Father and Son are different modes of the **same** person, is the Son His own Father?
- For more details and numerous Scriptures refuting Oneness, see chapter [32. Oneness](#) (pg. 189).

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4.3 Words and Phrases not found in the Bible

- Trinity
- Three-in-One
- The Trinitarian formula: “God the Father, God the Son, and God the Holy Spirit” is not found in the Bible.
- Co-Equal
- Co-Eternal
- Co-Powerful
- Eternal Son
- Fully God and Fully man
- God-Man

4.4 Co-Equal, Co-Eternal, and Co-Powerful?

- **Co-Equal?** The Son is subject to the Father, not co-equal:

1 Cor 15:24-28

24 Then comes the end, when He delivers the kingdom to Yahweh the Father, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy that will be destroyed is death.

27 For He has put all things under His feet. But when He says all things are put under Him, it is evident that He who put all things under Him is excepted [note: an exception to the rule].

28 Now when all things are made subject to Him, then the Son Himself will also be **subject** to Him who put all things under Him, that Yahweh may be all in all.

For additional supporting Scriptures, see the following chapter in this study:

Trinity, Oneness, Duality, and Pre-Existence

52. Son: Subject to Father (pg. 285)

- **Co-Eternal?** How can He be the eternal Son and yet have a Father? Also, if the “co-eternal” second person of the Trinity (i.e., the Son) died: neither He nor the Trinity are eternal!
- **Co-Powerful?** The Father is greater than the Son; therefore, the Son is lesser, not co-powerful:

Joh 14:28

You have heard Me say to you, I am going away and coming back to you. If you loved Me, you would rejoice because I said, I am going to the Father, for **My Father is greater than I.**

4.5 El is *not* a man nor a son of man (Num 23:19; Hos 11:9)

- It is striking that Trinity, Oneness, and Duality doctrines say the Son is “God,” and yet the Bible directly opposes this in Numbers 23:19 —

Num 23:19

El [“God”] is **not a man**, that He should lie, **nor a son of man**, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?

Also, see:

Hos 11:9

I will not execute the fierceness of My anger, I will not again destroy Ephraim. For **I am El** [“God”], and **not man**, The Holy One in your midst, and I will not come with terror.

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4.6 The Son *is* a man and a son of man (over 100 Scriptures)

See — [44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242.

4.7 Deity and man are mutually exclusive

- Deity is not man, and man is not deity.
- Deity cannot die; therefore, the concept of the Son, who died, as both deity and man is contradictory.

The following Scriptures confirm the distinction between Deity and man:

Num 23:19

El is not a man, that He should lie, **nor a son of man**, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?

1 Sam 15:29

And also the Strength of Israel will not lie nor relent. For **He is not a man**, that He should relent.

Job 9:32

For **He is not a man, as I am**, that I may answer Him, and that we should go to court together.

Hos 11:9

I will not execute the fierceness of My anger; I will not again destroy Ephraim. For **I am El, and not man**, the Holy One in your midst; and I will not come with terror.

4.8 The Son mediates between Elohim and men

- Scripture calls the Son not only a man but also “one **Mediator between** Elohim and men” (1 Tim 2:5):

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1 Tim 2:5

For there is one Elohim ["God"] and one Mediator **between** Elohim ["God"] and men, the **Man** Messiah Yeshua.

- See comments in the following chapter of this study:

[45. Son: Mediator between Elohim and Men \(also Advocate and Intercessor\)](#), pg. 253.

4.9 The Son has an Elohim just like we do!

Joh 20:17

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 ["God"] and your Elohim ["God"]**.

- Since the Son **has** an Elohim, He cannot also **be** that Elohim.
- He is not His own Elohim.
- For many more supporting Scriptures, see the following chapter in this study: [42. Son: Has an Elohim](#) (pg. 238).

4.10 Mystery

- The doctrine of the Trinity is a mystery. However, Romans 1:20 says that the Almighty's eternal power and deity are clearly seen and understood:

Rom 1:20

For since the creation of the world His invisible attributes are **clearly seen**, being **understood** by the things that are made, even His **eternal power** and

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Godhead [RSV: “**deity**”; NIV: “**divine nature**”], so that they are without excuse.

4.11 Mystery about the Messiah

- The mystery spoken of in Scripture about the Messiah is that redemption through Him was planned since the beginning but was not generally known until later. It is now revealed and thus is no longer a mystery. This mystery has nothing to do with how many persons constitute the Almighty:

Rom 16:25-27

25 Now to Him who is able to establish you according to my gospel and **the preaching of Yeshua Messiah**, according to the revelation of **the mystery kept secret since the world began**

26 but **now has been made manifest**, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting Mighty One, **for obedience to the faith** — 27 to Yahweh, alone wise, be glory through Yeshua Messiah forever. Amen.

Eph 1:9-10

9 Having **made known** to us the **mystery of His will [comment: a will is a plan, is it not?]**, according to His good pleasure which He purposed in Himself, 10 that in the dispensation of the fullness of the times He might gather together in one all things in Messiah, both which are in heaven and which are on earth — in Him.

Col 1:26-27

26 The **mystery** which has been hidden from ages and from generations, but **now has been revealed** to His **saints**.

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4. Quick Reference of Important Points

27 To them **Yahweh willed [comment: planned] to make known** what are the riches of the glory of this **mystery** among the Gentiles: **which is Messiah in you, the hope of glory.**

4.12 Trinitarians admit no man has seen “God,” and yet claim that the Son, who was seen, is “God”

- Trinitarians admit no man has seen “God” (Exo 33:20; Joh 1:18; 1 Joh 4:12), and yet they claim that the Son, who was seen, is “God.”
- The Messiah was clearly seen by many who had face to face conversations with Him. Since the Messiah’s face was clearly seen, He clearly is not the Almighty.
- It is true that no man has fully seen Yahweh; however, many also assert that no man has ever heard Yahweh’s voice. John 5:37b. is commonly misquoted, “no man has seen Yahweh or ever heard His voice.” The actual wording from this verse is, “You have neither heard His voice at any time, nor seen His form.” In context, “You” refers to the unbelieving Jews to whom Yeshua spoke. The assertion based on the misquote is that no one has ever heard the Father’s voice; therefore, it was the Son who spoke all along. For further details, see the following chapter in this study:

[51. Son: Spokesman of the “Old Testament”?](#) (pg. 274)

4.13 Heirs of Elohim and joint heirs with Messiah (No one ever proclaimed, “I pass my estate to me.”)

Rom 8:17

And if children, then heirs; heirs of Elohim [“God”] **and joint heirs with Messiah**, if indeed we suffer with Him, that we may also be glorified together.

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4. Quick Reference of Important Points

- Believers are *joint heirs* with the Messiah, who is the Son.
- “Joint heirs” means that both believers *and* the Messiah are heirs of Elohim.
- No one ever proclaimed in their will, “*I pass my estate to me!*”
- The Son is not the Almighty. The Son is an *heir* of the Almighty.

4.14 The Bible states that the Father is the One Almighty, as opposed to the Trinity, which claims that Father, Son and Holy Spirit are all “God”

1 Cor 8:6

Yet for us there is **one Elohim** [“God”], the **Father**, of whom are all things, and we for Him; and one Master Yeshua Messiah, through whom are all things, and through whom we live.

Eph 4:6

One Elohim [“God”] and **Father** of all, who is above all, and through all, and in you all.

For many more supporting Scriptures, see:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139.

4.15 Yeshua credited the creation to His Father rather than to Himself

Mat 19:4

And He answered and said to them, Have you not read that **He who made them** at the beginning made them male and female.

- Yeshua did not say “I who made them,” but rather “**He** who made them.”
- In case of any doubt who “He” refers to, compare:

Trinity, Oneness, Duality, and Pre-Existence

Mar 10:6

But from the beginning of the creation,
“God” [*Theos*] made them male and female.

4.16 The Holy Spirit

- Both the Hebrew *ruwach* and the Greek *pneuma* mean wind or breath, thus confirming that the holy spirit is Yahweh’s wind or breath (or powerful force), *not a third person*. It is the very spirit of the Almighty Himself. The Bible says:

Joh 4:24

Elohim is Spirit, and those who worship Him must worship in spirit and truth.

4.17 Singular Pronouns (He, Him, etc.)

- **Thousands of times**, the Bible refers to Yahweh or Elohim [or “God,” as commonly seen in Bibles] using singular pronouns, confirming that He is a single individual.

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5. Biblical and Historical Context

5. Biblical and Historical Context

5.1 “Trinity,” The Encyclopædia Britannica

The following excerpts are from the article “Trinity” in the *Encyclopædia Britannica*:

Neither the word Trinity nor the explicit doctrine appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Hebrew Scriptures: “Hear, O Israel: The Lord our God is one Lord” (Deuteronomy 6:4).

The doctrine developed gradually over several centuries and through many controversies. ... It was not until the 4th century that the distinctness of the three and their unity were brought together in a single orthodox doctrine of one essence and three persons.

The Council of Nicaea in 325 stated the crucial formula for that doctrine in its confession that the Son is “of the same substance [*homoousios*] as the Father,” even though it said very little about the Holy Spirit. Over the next half century, Athanasius defended and refined the Nicene formula, and, by the end of the 4th century, under the leadership of Basil of Caesarea, Gregory of Nyssa, and Gregory of Nazianzus (the Cappadocian Fathers), the doctrine of the Trinity took substantially the form it has maintained ever since.

– “Trinity,” *Encyclopædia Britannica*.

URL (accessed 6/16/2017):

<https://www.britannica.com/topic/Trinity-Christianity>

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5. Biblical and Historical Context

5.2 Ecumenical Councils of the 4th – 8th Centuries (300's – 700's)

The following table summarizes the ecumenical (“Church”) councils of the 300's through the 700's. Over three centuries of controversies reveal that the doctrine of the Trinity *slowly evolved over hundreds of years* into its final formula.

(Please see the table on the next page.)

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Ecumenical Councils of the 4th — 8th Centuries (325—787 CE)

	Date	Council	Issues
1.	325 CE	Nicea I	<ul style="list-style-type: none"> • Presided over by Constantine. • Homoousia upheld: the Son is of the same essence or substance with the Father. • Arianism condemned: the Son is not of the same substance as the Father but is a created being. Named after Arius, an adherent of this doctrine. • Nicene Creed developed. • Easter Sunday: official calculation established.
2.	381 CE	Constantinople I	<ul style="list-style-type: none"> • Arianism further condemned.
3.	431 CE	Ephesus	<ul style="list-style-type: none"> • Nestorianism condemned: The Messiah had completely separate human and divine natures, and was in effect two persons. Named after Nestorius, who argued this position. • Mary declared <i>Theotokos</i> (“mother of God”).
4.	451 CE	Chalcedon	<ul style="list-style-type: none"> • Two natures of the Son defined: two distinct but unified natures; not two persons. • Monophysitism rejected: the Son has a single inseparable nature that is at once divine and human, rather than having two distinct but unified natures.
5.	553 CE	Constantinople II	<ul style="list-style-type: none"> • Nestorianism further condemned.
6.	680 - 681 CE	Constantinople III	<ul style="list-style-type: none"> • The Son has two wills (human and divine) corresponding to His two natures. • Monothelitism condemned: the Son has two natures but only one will.
7.	787 CE	Nicea II	<ul style="list-style-type: none"> • Iconoclasts condemned: those who destroy religious images or oppose their veneration.

(Please see the next page for sources used.)

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Sources:

Ecumenical Councils:

<http://ancienthistory.about.com/od/churchhistory/tp/021409ecumenicalcouncils.htm>

“homoousia,” *The World Book Encyclopedia Dictionary*, © 1963, Doubleday & Company, Inc.

Arianism:

<http://www.merriam-webster.com/dictionary/arianism>

Nestorianism: *What Christians Believe at a Glance*. © 2010, Rose Publishing, Inc., Torrance, CA, pg. 29.

Monophysitism:

<http://www.merriam-webster.com/dictionary/monophysitism>

Monothelitism:

<https://en.wikipedia.org/wiki/Monothelitism>

Iconoclasts:

<http://www.merriam-webster.com/dictionary/iconoclasts>

5.3 Trinitarian Primacy?

Trinitarians claim *Trinitarian primacy*, which is the assertion that there is no record of controversy about the Trinity in the Bible because early followers of the Messiah accepted it without controversy. However, this does not compute when compared to Biblical and historical context. As already shown above, the doctrine of the Trinity developed gradually over centuries.

No Scripture states that the fathers of the Biblical faith, such as Abraham, Isaac, and Jacob, believed in the Trinity. From this non-Trinitarian background came

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thousands of Jewish converts into the early assemblies shortly following the Messiah’s resurrection. —

Acts 21:20

And when they heard it, they glorified the Master. And they said to him, You see, brother, how many **myriads [KJV: “thousands”] of Jews there are who have believed**, and they are all zealous for the law.

If the Trinity were a foundation of the faith which Yeshua and His apostles taught, there no doubt would have been controversy due to the massive influx of Jewish believers.

5.4 Christian and Jewish Thought on the Trinity Compared

Rose Publishing, a well-known, pro-Trinitarian organization, published a chart comparing Christianity and Judaism; excerpts appear in the table below.

As Rose Publishing admits, there is “No Trinity” in normative Jewish belief.

	Biblical Christianity	Judaism
Who is God?	The one God is Triune (one God in three persons, not three gods): Father, Son, and Holy Spirit. Often the title “God” designates the first person, God the Father. God is a spiritual being without a physical body. He is personal and involved with people. He created the universe out of nothing. He is eternal, changeless, holy, loving, and perfect.	God is spirit. To Orthodox Jews, God is personal, all-powerful, eternal, and compassionate. To other Jews, God is impersonal, unknowable, and defined in a number of ways. No Trinity.
Who is the	The Holy Spirit is God, the third person of the Trinity. The Holy Spirit	Some believe that the Holy Spirit is another name for

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5. Biblical and Historical Context

Holy Spirit?	is a person, not a force or energy field. He comforts, grieves, reproves, convicts, guides, teaches, and fills Christians. He is not the Father, nor is he the Son, Jesus Christ.	God's activity on earth. Others say it is God's love or power .
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-- © 2015 Rose Publishing. (Publisher's note: This free e-Chart is taken from the pamphlet ***Christianity, Cults, and Religions pamphlet.***)

5.5 The Trinity, Foreign to First Century Jewish Belief — *Everyman's Talmud*

Citing evidence from the Talmud is not meant as an endorsement of any Talmudic tradition contrary to Scripture; but rather, the focus is to give evidence of normative Jewish belief.

The Rabbis also had occasion to **defend the monotheistic view of God against attack from the early Christians who sought a foundation for their trinitarian doctrine** in the text of the Hebrew Bible.

-- Cohen, Abraham, *Everyman's Talmud: The Major Teachings of the Rabbinic Sages*. Chapter 1. "The Doctrine of God," p. 5.

5.6 The *Jewish Encyclopedia* on Rejection of the Trinity

The controversies between the Christians and the Jews concerning the Trinity centered for the most part about the problem whether the writers of the Old Testament bore witness to it or not, the Jews **naturally rejecting** every proof brought forward by their opponents.

-- "Trinity," *The Jewish Encyclopedia*.

URL:

<http://www.jewishencyclopedia.com/articles/14519-trinity>

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0. ALPHABETICAL LISTING BY TOPIC

ALPHABETICAL LISTING BY TOPIC

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6. Aleph (א) and Tau (ת)

6.1 Overview of the Doctrine of “The Aleph and The Tau”

Aleph (א) is the first letter of the Hebrew alphabet, and *Tau* (ת) is the last. The doctrine of “The Aleph and the Tau” is based on the Hebrew word spelled with these two letters in the Hebrew text of Genesis 1:1.

Gen 1:1 Interlinear Text (Hebrew is read from right to left)

776 [e]	853 [e]	8064 [e]	853 [e]	430 [e]	1254 [e]	7225 [e]
hā·'ā-reṣ.	wə·'êṭ	haš·šā·ma·yim	'êṭ	'ē-lō·hīm;	bā·rā	bə·rê·šīt
הָאָרֶץ:	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית 1
the earth	and	the heavens	-	God	created	In the beginning
Noun	Acc	Noun	Acc	Noun	Verb	Noun

<http://biblehub.com/interlinear/genesis/1-1.htm>

The assertion is that since Revelation refers to the Messiah as “the first and the last” (e.g., Rev 1:17-18; 2:8), He is therefore revealed as the Creator in Genesis 1:1 because of the appearance of the Hebrew word אֵת, spelled with the first and last letters of the Hebrew alphabet, the *Aleph* and the *Tau*. Transliterated into English letters, this word is “*et*.”

Upon further investigation:

- אֵת (*et*) is a Hebrew word which has a function in Hebrew grammar.
- אֵת (*et*) is *not* the name or title of a person.
- As for the passages in Revelation, context shows that the Messiah is not the first and last throughout eternity, but rather the first and last in the sense of first to be resurrected to everlasting life after *He died*. For further details,

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6. Aleph (א) and Tau (ט)

see in this study: chapter [7. Alpha and Omega, Beginning and End, First and Last](#) (pg. 58).

6.2 טא — A Function of Hebrew Grammar

As shown in the interlinear displayed above, טא is *Strong's* number H853.

The *Blue Letter Bible's* "Outline of Biblical Usage" for H853 states that it is a:

"sign of the definite direct object, not translated in English but generally preceding and indicating the accusative"

URL (accessed 5/3/2017):

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H853&t=NKJV>

Thus, where *et* is used in Genesis 1:1, the heavens (*shamayim*) and the earth (*erets*) are **objects** of what "Elohim created."

Genesis 4:1 provides another example:

Gen 4:1

Now Adam knew Eve his wife, and she conceived and bore Cain, and said, I have acquired a man from Yahweh.

Notice where טא appears in the Hebrew text of Genesis 4:1 —

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7. Alpha and Omega, Beginning and End, First and Last

7.1 Introduction: Some titles apply to the Father, the Son, and even other men, as determined by context

“Alpha and Omega,” “Beginning and End,” and “First and Last” are titles applied to both the Father and the Son. This chapter reviews the verses where these titles appear.

Some assert that when the same title applies to both the Father and the Son, they must both be Elohim. However, it is not unusual that some titles apply, to the Father, to the Son, and even to other men as determined by context. Examples follow.

King of kings

For quotes of the following Scriptures, see —

[27. King of kings \(also Lord, Master, or Sovereign\): Applied to Father, Son, and others](#) (pg. 174)

- Yahweh (1 Tim 6:13-16)
- Yeshua (Rev 17:14; 19:16)
- Artaxerxes (Ezr 7:12)
- Nebuchadnezzar (Eze 26:7)

Shepherd

For quotes of the following Scriptures, see —

[37. Shepherd: Applied to Father, Son, and others](#) (pg. 212)

- Yahweh (Psa 23:1)
- Yeshua (Joh 10:11; Heb 13:20-21; 1 Pet 2:25; 5:4)

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- Joshua (Num 27:15-23)
- David (2 Sam 5:1-3; 1 Chr 11:1-3)
- Cyrus (Isa 44:28)
- Jeremiah (Jer 17:16)
- Elders (Acts 20:28; 1 Pet 5:1-4)

7.2 Rev 1:8 — Refers to the Father

Rev 1:8 (NKJV quoted verbatim with added emphasis and comments)
I am the **Alpha** and the **Omega**, the **Beginning** and the **End**, says **the Lord** [or “says Yahweh Elohim,” see #1, below], who is and who was and who is to come [see #2, below], **the Almighty** [see #3, below].

1. “Says the Lord” [or “says Yahweh Elohim”]:

- The NU-Text and M-Text reveal that a large amount of Greek manuscripts support what appears in many translations as “says the Lord God,” which thus indicates Yahweh Elohim. For further information on the text sources mentioned, see: [1.3 Textual Evidence](#) (pg. 25).
- Examples of translations of Revelation 1:8 with “says the Lord God” are the RSV, NIV, NRSV, NASB, ESV, and NET. For convenience, the RSV and NIV are quoted below:

Rev 1:8 RSV (quoted verbatim)

I am the Alpha and the Omega, **says the Lord God**, who is and who was and who is to come, the Almighty.

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Rev 1:8 NIV (quoted verbatim)

I am the Alpha and the Omega, **says the Lord God**, who is, and who was, and who is to come, the Almighty.

2. “Who is and who was and who is to come”:

- Matches the previous description of the Father included in the greeting in verses 4-6.

Rev 1:4-6

4 John, to the seven assemblies which are in Asia: Grace to you and peace **from Him who is and who was and who is to come**, and from the seven Spirits who are before His throne,

5 **and from Yeshua Messiah**, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins **in His own blood**,

6 and has made us kings and priests to **His Elohim and Father**, to Him be glory and dominion forever and ever. Amen.

3. “The Almighty” at the end of verse 8, provides yet further confirmation that this verse refers to the Father.

7.3 Rev 1:11 — Evidence of Added Text

The text shown in strikethrough, below, lacks support in many Greek manuscripts. Although the Messiah is the first and the last in relation to the resurrection from the dead to everlasting life, *there is no need to artificially color the text if the evidence indicates that it doesn't belong.*

Rev 1:10-11

10 I was in the Spirit on the Master's Day, and I heard behind me a loud voice, as of a trumpet,

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11 saying, ~~I am the Alpha and the Omega, the First and the Last, and,~~
What you see, write in a book and send it to the seven assemblies
which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to
Sardis, to Philadelphia, and to Laodicea.

NKJV Text Note:

NU-Text and M-Text omit *I am* through third *and*.

— Author’s Note: For further information on the text
sources mentioned, see: [1.3 Textual Evidence](#) (pg. 25).

7.4 Rev 1:17-18; 2:8 — “the First and the Last” who was “dead” (*not eternal*)

Rev 1:17-18

17 And when I saw Him, I fell at His feet as dead. But He laid His right
hand on me, saying to me, Do not be afraid; I am **the First and the Last**.

18 I am He who lives, and **was dead**, and behold, I am **alive forevermore**. Amen. **And I have the keys of Hades [i.e., the grave] and of Death.**

Rev 2:8

And to the angel of the assembly in Smyrna write, These things says
the **First and the Last, who was dead, and came to life**.

Please notice that besides “the First and the Last,” the texts also mention that the Messiah “**was dead**” but “**came to life**” and is “**alive forevermore**.”

- Did the Almighty die? If so, He is not eternal.
- “Eternal” and “dead” are *incompatible* terms.

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- Due to the Messiah's death, He is *not* the first and last throughout eternity; rather, He is the first to be resurrected to everlasting life, and He is given authority to confer life to those in the resurrection at the last day (cp. Joh 6:40; Rev 1:5; Col 1:18). —

Joh 6:40

And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and **I will raise him up at the last day.**

Rev 1:5

And from Yeshua Messiah, the faithful witness, **the firstborn from the dead**, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood.

Col 1:18

And He is the head of the body, the assembly, who is **the beginning, the firstborn from the dead**, that in all things He may have the preeminence.

7.5 Rev 21:6 — Refers to the Father

Rev 21:6-7

6 And He said to me, It is done! I am **the Alpha and the Omega, the Beginning and the End**. I will give of the fountain of the water of life freely to him who thirsts.

7 He who overcomes shall inherit all things, and **I will be his Elohim and he shall be My son.**

In this context, the terms are applied to Yahweh, the only true Elohim, who is eternal and has *never* been dead (cp. Isa 44:6; 48:12). —

Isa 44:6

Thus says **Yahweh**, the King of Israel, and his [Israel's] Redeemer,

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Yahweh of hosts: I am the **First** and I am the **Last**; **besides Me there is no Elohim**.

Isa 48:12

Listen to Me, O Jacob, and Israel, My called: I am He, I am the **First**, I am also the **Last**.

7.6 Rev 22:13 — Refers to the Messiah

Rev 22:13 (see vv. 8-16 for context)

I am the **Alpha** and the **Omega**, the **Beginning** and the **End**, the **First** and the **Last**.

As covered previously, it is not unusual that some terms apply, in context, to both the Father and the Son. The Son, *who died*, is not the first and last throughout eternity, but rather in relation to the resurrection from the dead. If necessary, review:

[7.4 Rev 1:17-18; 2:8 — “the First and the Last” who was “dead” \(not eternal\)](#), pg. 61

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8. Bride: Who is Yahweh's bride and who is Yeshua's bride?

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8.1 Introduction — The Bride

Can the faithful be referred to only as the wife of the Son, or can they also be referred to as the wife of the Father? At first glance, it may seem strange, but depending on context, they are likened unto the wife of either. Why?

The short answer is:

*These marriages are not literal; they are **figures of speech** comparing the love and devotion in these relationships to the love and devotion represented by marriage. The people should exhibit these qualities of love and devotion in their relationships with both the Father and the Son.*

Scripture refers to both Yahweh and Yeshua having a bride:

Isa 54:5

For **your Maker is your husband**, Yahweh of hosts is His name; and your Redeemer is the Holy One of Israel; He is called the Elohim of the whole earth.

2 Cor 11:2

For I am jealous for you with righteous jealousy. For I have betrothed you to **one husband**, that I may present you as a chaste virgin to **Messiah**.

8.2 Does the bride represent the same body of believers for both the Father and the Son?

A popular notion is that the assembly, or congregation, of believers in the newer writings (commonly called the "church," which is a mistranslation of the Greek word *ecclesia*, simply meaning an assembly of people) is different than the ancient assembly of believers in the older writings. Interestingly, the *King James*

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Version translators revealed that there is no difference when they called the ancient congregation “the church in the wilderness”—

Acts 7:37-38 (KJV)

37 This is that Moses, which said unto the children of Israel, a prophet shall Yahweh your Elohim raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the **church in the wilderness** with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.

Paul explained that Gentile converts were once “aliens from the commonwealth of Israel,” but they are “brought near by the blood of Messiah”—

Eph 2:12-13

12 That at that time you were without Messiah, being **aliens from the commonwealth of Israel** and strangers from the covenants of promise, having no hope and without Yahweh in the world.

13 But now in Messiah Yeshua you who once were far off have been **brought near by the blood of Messiah**.

Moreover, according to the Torah, Gentile converts were to be accepted even *before* the Messiah (Deu 10:17-19; Isa 56:3-7).

Deu 10:17-19

17 For Yahweh your Elohim is Elohim of elohim and Master of masters, the great El, mighty and awesome, who shows no partiality nor takes a bribe.

18 He administers justice for the fatherless and the widow, and **loves the stranger**, giving him food and clothing.

19 Therefore **love the stranger**, for you were strangers in the land of Egypt.

Isa 56:3-7

3 Do not let the son of **the foreigner** who has joined himself to

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Yahweh speak, saying, Yahweh has utterly separated me from His people; nor let the eunuch say, Here I am, a dry tree.

4 For thus says Yahweh: To the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold fast My covenant,

5 Even to them I will give in My house and within My walls a place and a name better than that of sons and daughters; I will give them an everlasting name that shall not be cut off.

6 Also the sons of **the foreigner** who join themselves to Yahweh, to serve Him, and to love the name of Yahweh, to be His servants-- Everyone who keeps from defiling the Sabbath, and holds fast My covenant--

7 Even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be accepted on My altar; for My house shall be called a house of prayer for all nations.

The Bible reveals a consistent body of true worshipers from ancient times with the result that the body of believers is not divided between "the Church" and Israel. Since the situation is not "the Church" versus Israel, it is also not that "the Church" is Yeshua's bride and Israel is Yahweh's bride.

Again, *these marriages are not literal*; they are **figures of speech** comparing the love and devotion in these relationships to the love and devotion represented by marriage. Please consider the evidence which follows.

8.3 Many Biblical Figures of Speech Represent Believers

It turns out that the Bible uses not only a bride, but also many other figures of speech to represent believers. In the Scriptures cited below, believers are also referred to as:

1. **Babes and Children**, and yet children don't marry their father or their brother.

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Psa 82:6

I said, You are elohim, and all of you are **children** of the Most High.

Rom 8:16

The Spirit Himself [KJV: "itself"] bears witness with our spirit that we are **children** of Yahweh.

1 Pet 2:2

As newborn **babes**, desire the pure milk of the word, that you may grow thereby.

- 2. Body of Messiah**, and yet the Messiah does not literally marry Himself! This figure of speech illustrates the importance of the congregation caring for one another and working together in harmony.

1 Cor 12:27

Now **you are the body of Messiah**, and members individually.

- 3. Branches**, and yet people are not literally sticks of wood, and sticks of wood don't literally marry the vine of which they partake. This figure of speech illustrates the dependence of the people upon the Messiah, just as branches are vitally dependent upon the vine to which they're attached.

Joh 15:5

I am the vine, **you are the branches**. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

- 4. Bride and Bridegroom within the same verse**, and yet it is impossible to literally be both the bride and the bridegroom.

Isa 61:10

I will greatly rejoice in Yahweh, my soul shall be joyful in

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my Elohim; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, **as a bridegroom** decks himself with ornaments, and **as a bride** adorns herself with her jewels.

- 5. Camel and Wild Donkey**, and yet people are not literally camels and donkeys. In this case, the peoples' waywardness is compared to the behavioral characteristics of the animals mentioned.

Jer 2:23-24

23 How can you say, I am not polluted, I have not gone after the Baals? See your way in the valley; know what you have done: you are a swift **dromedary [female camel]** breaking loose in her ways.

24 A **wild donkey** used to the wilderness, that sniffs at the wind in her desire; In her time of mating, who can turn her away? All those who seek her will not weary themselves; in her month they will find her.

- 6. Friends of the Bridegroom**, and yet friends of the bridegroom certainly don't marry the bridegroom; only the bride marries the bridegroom. Being a true friend of the bridegroom is yet another way to illustrate the closeness and dedication required of a disciple.

Mat 9:14-15 (also found in Mar 2:18-20; Luk 5:33-35)

14 Then the disciples of John came to Him, saying, Why do we and the Pharisees fast often, but **Your disciples** do not fast?

15 And Yeshua said to them, Can **the friends of the bridegroom** mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

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7. **Lioness, Lion**, and yet people are not literally lions. These figures of speech illustrate how Israel attained courage and skill, but then was captured like an animal.

Eze 19:2-4

2 And say: What is your mother? A **lioness**: she lay down among the lions; among the young lions she nourished her cubs.

3 She brought up one of her cubs, and he became a young **lion**; he learned to catch prey, and he devoured men.

4 The nations also heard of him; **he was trapped in their pit**, and they brought him with chains to the land of Egypt.

8. **Sheep**, and yet people are not literally sheep, and sheep don't marry their shepherd. This figure of speech illustrates the importance of not being lost in life, but rather following the Shepherd (though people are not really sheep).

1 Pet 2:25

For you were like **sheep** going astray, but have now returned to the Shepherd and Overseer of your souls.

9. **Sisters**: Jerusalem and Samaria, the capitals of the Southern and Northern Kingdoms respectively, are referred to as **sisters who are married to Yahweh** and who "bore sons and daughters" to Him, and yet Torah forbids marrying sisters.

Eze 23:4

Their names: **Oholah** the elder and **Oholibah** her **sister**; **they were Mine, and they bore sons and daughters**. As for their names, **Samaria** is Oholah, and **Jerusalem** is Oholibah.

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Lev 18:18

Nor shall you take a woman as a rival to her **sister**, to uncover her nakedness while the other is alive.

Again, these are not literal marriages. The reference to sisters is also a figure of speech, which illustrates the kinship of Israel and Judah and their commonality in both going astray (see esp. v. 11)—

Eze 23:11

Now although her sister Oholibah saw this, she became more corrupt in her lust than she, and in her harlotry more corrupt than her sister's harlotry.

10. Vine, and yet people are not literally vegetation. As the verse below describes, this figure of speech pictures how the people were meant to be noble and of highest quality. Sadly, in this case, they turned degenerate.

Jer 2:21

Yet I had planted you **a noble vine, a seed of highest quality**. How then have you turned before Me into the **degenerate plant** of an alien vine?

11. Virgin Daughter, and yet Torah forbids marrying daughter or granddaughter.

Jer 14:10, 17

10 Thus says Yahweh to this people: Thus they have loved to wander; they have not restrained their feet. Therefore Yahweh does not accept them; He will remember their iniquity now, and punish their sins.

17 Therefore you shall say this word to them: Let my eyes flow with tears night and day, and let them not cease; for the **virgin daughter** of my people has been broken with a mighty stroke, with a very severe blow.

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Lev 18:6, 10

6 None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I am Yahweh.

10 The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for theirs is your own nakedness.

The phrase "virgin daughter of my people" is a figure of speech —

- 1) Certainly, not all women within this collective group were literally virgins.
- 2) Additionally, this collective group also contained men.
- 3) Although the people were once as a virgin daughter, pure and innocent, she went astray and suffered the consequences of sin.

8.4 The "one husband" of 2 Corinthians 11:2

2 Cor 11:2

For I am jealous for you with righteous jealousy. For I have betrothed you to **one husband**, that I may present you as a chaste virgin to Messiah.

Again, this is a figure of speech. The point is that the Corinthians should be devoted to only one, *as opposed to any other who would lead them astray*. There is no conflict between devotion to the Son and devotion to the Father. Conflict arises when corruption enters, and a person becomes devoted to a stray path.

8.5 Conclusion — The Bride

We don't get confused when believers are called such things as branches or sheep; neither should we be confused when they are referred to as a bride, a bridegroom, or a wife of either the Father or the Son. *These marriages are not literal*; they are **figures of speech** comparing the love and devotion in these

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relationships to the love and devotion represented by marriage. There is no conflict between devotion to the Son and devotion to the Father.

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9. Creator is Yahweh Alone Scripture List (over 50 Scriptures)

9. Creator is Yahweh Alone Scripture List (over 50 Scriptures)

Over 50 Scriptures identify Yahweh as the Creator, several of which specify He did it *alone*.

9.1 Created Alone

1) Isa 44:24

Thus says Yahweh, your Redeemer, and He who formed you from the womb: I am **Yahweh**, Who makes all things, Who stretches out the heavens **all alone**, Who spreads abroad the earth **by Myself**.

Note: If the word “Redeemer” in the first part of the verse causes any confusion, consult Isaiah 63:16, which identifies the Father as the Redeemer:

Isa 63:16

Doubtless You are our Father, though Abraham was ignorant of us, and Israel does not acknowledge us. You, O **Yahweh**, are our **Father**; our **Redeemer** from everlasting is Your name.

- Does “all alone” and “by Myself” mean *together*?
- Isaiah 44:24 says Yahweh created “all alone,” by Himself, and yet Pre-Existence doctrine teaches that He co-opted the creation with His Son.
- Does “all alone” and “by Myself” mean He told someone else to do it?
- Adam was *alone* before Eve was created:

Gen 2:18

And Yahweh Elohim said, It is not good that man should be alone; I will make him a helper comparable to him.

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9. Creator is Yahweh Alone Scripture List (over 50 Scriptures)

If “alone” constitutes more than one, then Adam was more than one.

2) 2 Ki 19:15

Then Hezekiah prayed before Yahweh, and said: O **Yahweh** Elohim of Israel, the One who dwells between the cherubim, **You are Elohim, You alone**, of all the kingdoms of the earth. **You have made heaven and earth.**

3) Neh 9:6

You **alone** are **Yahweh**; **You have made** heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You.

4) Job 9:8

He alone spreads out the heavens, and treads on the waves of the sea.

5) Isa 37:15-16

15 Then Hezekiah prayed to Yahweh, saying:

16 O **Yahweh** of hosts, Elohim of Israel, the One who dwells between the cherubim, **You are Elohim, You alone**, of all the kingdoms of the earth. **You have made heaven and earth.**

6) Mal 2:10

Have we not all one **Father**? **Has not one El [singular] created us?** Why do we deal treacherously with one another by profaning the covenant of the fathers?

7) Mat 19:4 — The Messiah’s Own Testimony, “**He** who made them”

And He answered and said to them, Have you not read that **He who made them** at the beginning made them male and female.

- The Messiah did not say “I made them,” but credited His Father with the creation.
- In case of doubt who “He” refers to, compare:

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Mar 10:6

But from the beginning of the creation, “God” [*Theos*] made them male and female.

- Gen 1:5 — 2:3 refers to the Creator using **singular pronouns** (He, His, and I) **fourteen times** from Genesis 1:5 through 2:3.
- How is “all alone,” “by Myself,” “He alone,” and “He who made them” explained from a Pre-Existence or “Elohim Family” point of view?

9.2 Creator is Yahweh, Continued References

8) Gen 2:4

This is the history of the heavens and the earth when they were created, in the day that **Yahweh Elohim made the earth and the heavens**.

9) Gen 2:7

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 being.

10) Gen 2:9

And out of the ground **Yahweh Elohim made** every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

11) Gen 2:18

And **Yahweh Elohim** said, It is not good that man should be alone; **I will make him a helper comparable to him**.

12) Gen 2:19

Out of the ground **Yahweh Elohim formed** every beast of the field and every **bird of the air**, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

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13) Gen 2:22

Then the rib which **Yahweh Elohim** had taken from man **He made** into a **woman**, and He brought her to the man.

14) Gen 3:1

Now the serpent was more cunning than **any beast of the field which Yahweh Elohim had made**. And he said to the woman, Has Elohim indeed said, You shall not eat of every tree of the garden?

15) Gen 6:7

So **Yahweh** said, I will destroy man whom **I have created** from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that **I have made them**.

16) Exo 20:11

For **in six days Yahweh made** the heavens and the earth, the sea, and all that is **in them**, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it.

17) Exo 31:17

It is a sign between Me and the children of Israel forever; for in six days **Yahweh made** the heavens and the earth, and on the seventh day He rested and was refreshed.

18) 1 Sam 2:8

He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory. **For the pillars of the earth are Yahweh's, and He has set the world upon them**.

19) 1 Chr 16:26

For all the elohim of the peoples are idols, but **Yahweh made** the heavens.

20) 2 Chr 2:12

Hiram also said: **Blessed be Yahweh Elohim of Israel, who made** heaven and **earth**, for He has given King David a wise son, endowed with prudence and

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9. Creator is Yahweh Alone Scripture List (over 50 Scriptures)

understanding, who will build a temple for Yahweh and a royal house for himself!

21) Psa 24:1-2

1 The earth is **Yahweh's**, and all its fullness, the world and those who dwell therein.

2 For **He has founded it** upon the seas, and **established it** upon the waters.

22) Psa 89:11

The heavens are **Yours** [Yahweh's, v. 8], the earth also is **Yours**; the world and all its fullness, **You have founded them**.

23) Psa 95:1, 5

1 Oh come, let us sing to **Yahweh**! Let us shout joyfully to the Rock of our salvation.

5 **The sea is His, for He made it; and His hands formed the dry land.**

24) Psa 96:5

For all the elohim of the peoples are idols, but **Yahweh made the heavens**.

25) Psa 100:3

Know that **Yahweh, He is Elohim**; it is **He [singular]** who has **made us [plural]**, and not we ourselves; we are **His** people and the sheep of **His** pasture.

26) Psa 102:1, 25

1 Hear my prayer, O **Yahweh**, and let my cry come to You.

25 **Of old You laid the foundation of the earth, and the heavens are the work of Your hands.**

27) Psa 104:1-2

1 Bless **Yahweh**, O my soul! O Yahweh my Elohim, You are very great: You are clothed with honor and majesty,

2 Who cover Yourself with light as with a garment, **Who stretch out the heavens like a curtain.**

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9. Creator is Yahweh Alone Scripture List (over 50 Scriptures)

28) Psa 104:5-6

5 **You** [Yahweh, v. 1] who **laid the foundations** of the earth, so that it should not be moved forever,

6 You covered it with the deep as with a garment; the waters stood above the mountains.

29) Psa 104:24

O **Yahweh**, how manifold are Your works! In wisdom **You have made** them all. The earth is full of Your possessions.

30) Psa 115:15

May you be blessed by **Yahweh, Who made** heaven and earth.

31) Psa 119:89-90

89 Forever, O **Yahweh**, Your word is settled in heaven.

90 Your faithfulness endures to all generations; **You established** the earth, and it abides.

32) Psa 121:1-2

1 I will lift up my eyes to the hills--From whence comes my help?

2 My help comes from **Yahweh, Who made** heaven and earth.

33) Psa 124:8

Our help is in the name of **Yahweh, Who made** heaven and earth.

34) Psa 134:3

Yahweh who made heaven and earth bless you from Zion!

35) Psa 136:1, 5-9

1 Oh, give thanks to **Yahweh**, for He is good! For His mercy endures forever.

5 To Him who by wisdom **made** the heavens, for His mercy endures forever;

6 To Him who **laid out** the earth above the waters, for His mercy endures forever;

7 To Him who **made** great lights, for His mercy endures forever—

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9. Creator is Yahweh Alone Scripture List (over 50 Scriptures)

8 The sun to rule by day, for His mercy endures forever;

9 The moon and stars to rule by night, for His mercy endures forever.

36) Psa 146:5-6

5 Happy is he who has the El of Jacob for his help, whose hope is in **Yahweh** his Elohim,

6 **Who made** heaven and earth, the sea, and all that is in them; Who keeps truth forever.

37) Pro 3:19

Yahweh by wisdom **founded the earth**; by understanding **He established** the heavens.

38) Pro 22:2

The rich and the poor have this in common, **Yahweh** is the **maker** of them all.

39) Pro 30:4

Who has ascended 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 you know?

40) Isa 40:22

It is **He** [Yahweh, v. 13] who sits above the circle of the earth, and its inhabitants are like grasshoppers, **Who stretches out** the heavens like a curtain, and **spreads them out** like a tent to dwell in.

41) Isa 40:28

Have you not known? Have you not heard? **The everlasting Elohim, Yahweh,** the **Creator** of the ends of the earth, neither faints nor is weary. His understanding is unsearchable.

42) Isa 42:5

Thus says El **Yahweh,** Who **created** the heavens and stretched them out, Who

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spread forth the earth and that which comes from it, Who gives breath to the people on it, and spirit to those who walk on it:

43) Isa 43:1

But now, thus says **Yahweh**, who **created** you, O Jacob, and He who **formed** you, O Israel: Fear not, for I have redeemed you; I have called you by your name; You are Mine.

44) Isa 45:12

I [Yahweh, v. 11] have **made the earth**, and **created man** on it. I--My hands--**stretched out the heavens**, and all their host I have commanded.

45) Isa 45:18

For thus says **Yahweh**, Who **created** the heavens, Who is **Elohim**, Who **formed** the earth and **made** it, Who has **established** it, Who did not **create** it in vain, Who **formed** it to be inhabited: **I am Yahweh, and there is no other**.

46) Isa 51:13

And you forget **Yahweh your Maker**, Who **stretched out the heavens** and **laid the foundations of the earth**; you have feared continually every day because of the fury of the oppressor, when he has prepared to destroy. And where is the fury of the oppressor?

47) Isa 66:1-2

1 Thus says **Yahweh: Heaven** is My throne, and **earth** is My footstool. Where is the house that you will build Me? And where is the place of My rest?

2 For **all those things My hand has made**, and all those things exist, says Yahweh. But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.

48) Jer 5:22

Do you not fear Me? says **Yahweh**. Will you not tremble at My presence, Who have **placed** the sand as the bound of the sea, by a perpetual decree, that it cannot pass beyond it? And though its waves toss to and fro, yet they cannot prevail; though they roar, yet they cannot pass over it.

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49) Jer 10:12

He [Yahweh, v. 10] has **made** the earth by His power, **He** has **established** the world by His wisdom, and has **stretched out** the heavens at His discretion.

50) Jer 27:5

I [Yahweh, v. 4] have **made** the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me.

51) Jer 31:35

Thus says **Yahweh**, Who **gives** the sun for a light by day, the ordinances of the moon and the stars for a light by night, Who disturbs the sea, and its waves roar (Yahweh of hosts is His name).

52) Jer 32:17

Ah, Master **Yahweh**! Behold, **You** have **made** the heavens and the earth by **Your** great power and outstretched arm. There is nothing too hard for **You**.

53) Jer 51:15

He [Yahweh, v. 14] has **made** the earth by His power; **He** has **established** the world by **His** wisdom, and **stretched out** the heaven by **His** understanding.

54) Amo 4:13

For behold, **He** who **forms** mountains, and **creates** the wind, Who declares to man what his thought is, and **makes** the morning darkness, Who treads the high places of the earth—**Yahweh** Elohim of hosts is His name.

55) Amo 9:6

He who **builds** His layers in the sky, and has **founded** His strata in the earth; Who calls for the waters of the sea, and pours them out on the face of the earth--**Yahweh** is His name.

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56) Jon 1:9

So he said to them, I am a Hebrew; and I fear **Yahweh**, the Elohim of heaven, who **made** the sea and the dry land.

57) Zec 12:1

The burden of the word of Yahweh against Israel. Thus says **Yahweh**, who **stretches out** the heavens, **lays the foundation** of the earth, and **forms** the spirit of man within him.

58) Mar 13:19

[Yeshua speaking] For in those days there will be tribulation, such as has not been since the beginning of **the creation which Yahweh created** until this time, nor ever shall be.

59) Act 4:24-28

(Note: Yahweh *and* Yeshua are both spoken of, but Yahweh is referred to as the Creator.)

24 So when they heard that, they raised their voice to Elohim with one accord and said: **Yahweh**, You are **Elohim**, who **made** heaven and earth and the sea, and all that is in them,

25 who by the mouth of Your servant David have said: Why did the nations rage, and the people plot vain things?

26 The kings of the earth took their stand, and the rulers were gathered together **against Yahweh and** against His Messiah.

27 For truly against **Your holy Servant Yeshua, whom You anointed**, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

28 to do whatever Your hand and Your purpose determined before to be done.

60) Acts 7:49-50 (a quote from Isa 66:1-2)

49 **Heaven** is My throne, and **earth** is My footstool. What house will you build for Me? says **Yahweh**, or what is the place of My rest?

50 Has **My** hand not **made** all these things?

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10. Deity vs. Man

- Deity and man are mutually exclusive.
- Deity is not man, and man is not deity.
- Deity cannot die; therefore, the concept of the Son, who died, as both deity and man is contradictory.

The following Scriptures confirm the distinction between Deity and man:

Num 23:19

El is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?

1 Sam 15:29

And also the Strength of Israel will not lie nor relent. For He is not a man, that He should relent.

Job 9:32

For He is not a man, as I am, that I may answer Him, and that we should go to court together.

Hos 11:9

I will not execute the fierceness of My anger; I will not again destroy Ephraim. For I am El, and not man, the Holy One in your midst; and I will not come with terror.

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11. *Dia* (G1223): “for,” “by reason of,” etc.

11. *Dia* (G1223): “for,” “by reason of,” etc.

Other chapters in this study allude to the use of *dia* and refer to this chapter for further details, thus avoiding duplicate information.

Among the possible ways to translate *dia* are “**for**” and “**by reason of.**”

Compare the following passages:

Mar 13:20 NKJV

And unless Yahweh had shortened those days, no flesh would be saved; **but for [*dia*, DBY: “on account of”]** the elect’s sake, whom He chose, He shortened the days.

Heb 7:23-34 KJV

23 And they truly were many priests, because they were not suffered to continue **by reason of [*dia*]** death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

Rev 1:9 NKJV

I, John, both your brother and companion in the tribulation and kingdom and patience of Yeshua Messiah, was on the island that is called Patmos **for [*dia*] the word of Yahweh and for [*dia*] the testimony of Yeshua Messiah.**

Following is a reproduction of the entry for *dia* in *Strong’s Exhaustive Concordance*:

G1223 *dia*, dee-ah’; a primary preposition denoting the channel of an act; through (in **very wide applications**, local, causal or occasional):-- after, always, among, at, to avoid, because of (that), briefly, by, **for** (cause) ... fore, from, in, by occasion of, of, **by reason of**, for sake, that, thereby, therefore, x though, through(-out), to, wherefore, with (-in).

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12. Echad (אֶחָד): Compound Unity, Complex Unity, Plural Unity, or Simply One?

12. Echad (אֶחָד): Compound Unity, Complex Unity, Plural Unity, or Simply One?

12.1 Echad Introduction (Deu 6:4)

Deuteronomy 6:4, the great Scripture known as the *Schema* (Hebrew for “hear”) contains the word ***echad*** (***Strong’s #H259***).

Verses 4 through 7 are quoted for context. Note the emphasis placed on teaching this to the next generation:

Deu 6:4-7

4 Hear, O Israel: Yahweh our Elohim, **Yahweh is one [*echad*]**!

5 You shall love Yahweh your Elohim with all your heart, with all your soul, and with all your strength.

6 And these words which I command you today shall be in your heart.

7 **You shall teach them diligently to your children**, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

NKJV text note, Deu 6:4:

Or [*Yahweh*] is our [*Elohim*], [*Yahweh*] alone (that is, the only one) [bracketed edits mine]

Numerous Scriptural examples, reviewed later in this chapter, confirm what lexicons state: that *echad* is **a numeral** — a cardinal number specifying quantity, or an ordinal number specifying “first.”

Many, however, assert that *echad* indicates a unity consisting of more than one, which they may refer to as *compound unity*, *complex unity*, or *plural unity*. For example, Trinitarians assert that the Father, Son, and Holy Spirit are the first, second, and third persons of one being, who is a triune, complex unity.

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12. Echad (אֶחָד): Compound Unity, Complex Unity, Plural Unity, or Simply One?

Even many non-Trinitarians who promote the Pre-Existence doctrine assert that the Son existed with the Father in a compound unity from the beginning, which is sometimes referred to as the “*Elohim Family*.”

12.2 Commentary on Deuteronomy 6:4 from Mark 12:28-34

Notice the information gleaned from a great Bible commentary on Deuteronomy 6:4. What is this great Bible commentary? The Bible itself. In Mark 12:28-34, Yeshua cited Deuteronomy 6:4 when asked, “Which is the first commandment of all?”:

Mar 12:28-34

28 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, Which is the first commandment of all?

29 Yeshua answered him, The first of all the commandments is: Hear, O Israel, Yahweh our Elohim, Yahweh is **one**.

30 And you shall love Yahweh your Elohim with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment.

31 And the second, like it, is this: You shall love your neighbor as yourself. There is no other commandment greater than these.

32 So the scribe said to Him, Well said, Teacher. You have spoken the truth, for there is **one** Elohim, and there is **no other but He**.

33 And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love **one's** neighbor as **oneself**, is more than all the whole burnt offerings and sacrifices.

34 Now when Yeshua saw that he answered **wisely**, He said to him, You are not far from the kingdom of Yahweh. But after that no one dared question Him.

It is enlightening to review this discussion, which specifically addressed Deuteronomy 6:4 and the nature of deity. If Yeshua were the second person of

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the Trinity, or in any way part of a compound unity in Deuteronomy 6:4, what an excellent opportunity to have explained it while discussing the very passage!

The scribe stated "... for there is one Elohim, and there is no other but He." Yeshua saw that the scribe answered *wisely* and *endorsed* his answer by replying "You are not far from the kingdom of Yahweh." Surely, if Trinity or Duality were true, Yeshua would not have left the scribe hanging as they discussed the vital importance that Yahweh is one. Yeshua did not explain Trinity or Duality here or anywhere else in the Bible.

- Yeshua and the scribe agreed, "...Yahweh is one," "... there is one Elohim, and there is no other but He."

12.3 Numerical Plurality of the Supreme Being Unsupported in the Hebrew Language

Further evidence that *echad* means "one" comes from the word *Elohim*, used in tandem with *echad* in Deuteronomy 6:4 ("...Yahweh our Elohim, Yahweh is one! [*echad*]"):

Gesenius' Hebrew Grammar states:

That the language has entirely rejected the idea of numerical plurality in elohim (whenever it denotes *one* God) is proved especially by its being almost invariably joined with a singular attribute.

--Gesenius, F. W. (2003). *Gesenius' Hebrew Grammar* (E. Kautzsch & S. A. E. Cowley, Ed.) (2d English ed.) (Page 362). Bellingham, WA: Logos Research Systems, Inc.

For further information on the singular use of Elohim when referring to the Supreme Being, see the following chapter within this study:

[16. Elohim: Plural or Singular when referring to the Supreme Being?](#) (pg. 128)

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12.4 Examples of *Echad* in Scripture

Echad appears hundreds of times in Scripture; therefore, this study does not contain an exhaustive list. However, the following are several representative examples.

- **Gen 1:5 (the first day, or day 1)**
Elohim called the light Day, and the darkness He called Night. So the evening and the morning were **the first [echad] day**.
- **Gen 10:25 (two sons; one was named Peleg, hence *one is not two*)**
To Eber were born **two [H8147 shenayim] sons: the name of one [echad] was Peleg**, for in his days the earth was divided; and his brother's name was Joktan.
- **Gen 41:22 (seven heads of grain on one stalk)**
Also I saw in my dream, and suddenly seven heads came up on **one [echad] stalk**, full and good.
- **Gen 42:11 (one man's sons)**
We are all **one [echad] man's sons**; we are honest men; your servants are not spies.
- **Gen 42:32 (twelve brothers, one is no more)**
We are twelve brothers, sons of our father; **one [echad] is no more**, and the youngest is with our father this day in the land of Canaan.'
- **Num 28:4 (one lamb)**
The **one [echad] lamb** you shall offer in the morning, the other lamb you shall offer in the evening.
- **Deu 1:23 (one man from each tribe)**
The plan pleased me well; so I took twelve of your men, **one [echad] man from each tribe**.

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- **Jos 22:20 (Here, *echad* is translated as “alone” to refer to one man in contrast to many)**
Did not **Achan** the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? And **that man did not perish alone [*echad*]** in his iniquity.
- **1 Ki 4:19 (Here, *echad* is translated as “only” to refer to one man as the only governor of an area of land)**
Geber the son of Uri, in the land of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan. He was **the only [*echad*]** governor who was in the land.
- **Isa 51:2 (Again, *echad* is translated as “alone” to refer to one man, Abraham)**
Look to **Abraham** your father, and to Sarah who bore you; for **I called him alone [*echad*]**, and blessed him and increased him.

12.5 *Echad* Sometimes Modifies a Collective Noun, but it is One of whatever Noun It Modifies

Echad sometimes modifies a collective noun, but the plurality derives from the collective noun, not from the word *echad*.

***Echad* is one of whatever noun it modifies:**

- **One cluster of grapes**
Num 13:23
Then they came to the Valley of Eshcol, and there cut down a branch with **one [*echad*] cluster of grapes**; they carried it between two of them on a pole. They also brought some of the pomegranates and figs.
- **One tribe of people**
Gen 49:16
Dan shall judge his people as **one [*echad*] of the tribes of Israel**.
Jdg 21:6

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And the children of Israel grieved for Benjamin their brother, and said, **One [echad] tribe** is cut off from Israel today.

- **One nation**

2 Sam 7:23

And who *is* like Your people, like Israel, the **one [echad] nation** on the earth whom Elohim went to redeem for Himself as a people, to make for Himself a name-- and to do for Yourself great and awesome deeds for Your land-- before Your people whom You redeemed for Yourself from Egypt, the nations, and their elohim?

- **One week**

Dan 9:27

Then he shall confirm a covenant with many for **one [echad] week**; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.

- **One month**

1 Ki 4:7

And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for **one [echad] month** of the year.

- **One year**

Deu 24:5

When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home **one [echad] year**, and bring happiness to his wife whom he has taken.

Echad means “**one**”; it does not mean more than one. If *echad* means more than one, then one cluster of grapes becomes *more than one* cluster of grapes, one tribe of people becomes *more than one* tribe, one nation becomes *more than one* nation, one week becomes *more than one* week, and so on. Changing the meaning of *echad* to *more than one* causes confusion.

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12. Echad (אֶחָד): Compound Unity, Complex Unity, Plural Unity, or Simply One?

To illustrate the meaning of *echad*, I am glad to offer a **\$3.00 reward** to anyone who can prove that my **one**-dollar bill is more than **one** dollar.

Someone may answer, “One dollar is a compound unity of one hundred cents.”

In response, such an argument does not represent the meaning of *echad*, nor does it make the single dollar more than *one* dollar. Applied to cents, *echad* would be *one* cent, not one hundred cents. To reiterate, *echad* is *one* of whatever noun it modifies.

12.6 Gen 2:24 — One Flesh

Gen 2:24

Therefore a man shall leave his father and mother and be joined to his wife, and they shall become **one [*echad*] flesh**.

“One flesh” describes ***an attribute of marriage***. In the marital embrace, husband and wife become “one flesh.” All the while, they continue to be separate individuals with separate wills and separate genders; in other words, they are not a 2-in-1. Thus, there is no change to the numeric value of *echad*.

12.7 Gen 11:6 — “...the people are one”

Gen 11:6

And Yahweh said, Indeed **the people are one [*echad*]** and **they** all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.

Opposing Assertion: *Echad* means many persons, not just one.

Rebuttal Points:

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12. Echad (אֶחָד): Compound Unity, Complex Unity, Plural Unity, or Simply One?

- The people remained many separate individuals, as confirmed two words later in the verse by the word “they.” In contrast, Scripture never uses “they” to refer to Yahweh.
- “The people are one,” means *they* had *one purpose*, which is described in verse 4:

Gen 11:4

And **they** said, Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.

- The people (notice, they are called “they”) did not have many purposes, only one; hence, *one still means one*.
- Also notice, the people had “one language,” not more than one.

12.8 Ahadim (אֶחָדִים)

While *Strong’s Exhaustive Concordance* lists only the basic form of the word *echad* (אֶחָד), the form *ahadim* (אֶחָדִים) also appears in the actual Hebrew text of the Bible. *Ahadim* is a rare form, appearing only five times in the Biblical Hebrew text (and notably, *not* in Deuteronomy 6:4). Although *ahadim* is a plural form, it still carries the meaning of “one,” a series of “ones,” or two things that have become united so that they are no longer two, but one, as the following examples from Scripture show (literal readings taken from the *Interlinear Scripture Analyzer*).

1) Gen 11:1

Now the whole earth had one language and **one speech** [Heb. *debarim ahadim*, literally, “words ones”].

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: אַחְדִּים	וּדְבָרִים	אֶחָת	שִׁפְהָ	כָּל - הָאָרֶץ	וַיְהִי	11:1
: achdim	u-dbrim	achth	shphe	e-artz - kl	u-ieí	
<u>ones</u>	<u>and-words</u>	one	lip	the-earth	all-of and-he-is-being ^{bc}	
H259	H1697	H259	H8193	H776 H3605	H1961	

“the same (one sort of) words”

--Holladay, *Hebrew and Aramaic Lexicon of the OT*

2) Gen 27:44

And stay with him a few days [*yamim ahadim*, literally, “days ones,” that is, a series of single days], until your brother’s fury turns away.

: אָחִיךָ	חַמְתָּ	אֲשֶׁר - תָּשׁוּב	עַד	יָמִים אַחְדִּים	עִמּוֹ	וַיִּשְׁבֹּת	27:44
: achi-k	chmth	thshub - ash	od	achdim imim	om-u	u-ishbth	
brother-of-you	fury-of	she-is-turning-back	which	until	<u>ones</u> <u>days</u>	with-him	and-you-dwell
H251	H2534	H7725	H834	H5704	H259 H3117	H5973	H3427

3) Gen 29:20

So Jacob served seven years for Rachel, and they seemed only a few days [*yamim ahadim*, literally, “days ones”] to him because of the love he had for her.

אַחְדִּים	כִּי־יָמִים	בְּעֵינָיו	וַיִּהְיוּ	שִׁבְעַת שָׁנִים	וַיִּשְׁבַּע	בְּרַחֵל	וַיַּעֲבֹד	29:20
achdim	k-imim	b-oini-u	u-ieiu	shnim shbo	b-rchl	ioqb	u-iobd	
<u>ones</u>	as-days	in-eyes-of-him	and-they-are-becoming	years	seven	in-Rachel	Jacob	and-he-is-serving
H259	H3117	H5869	H1961	H8141	H7651	H7354	H3290	H5647

: אֶתָּה	בְּאַהֲבָתָהּ
: ath-e	b-aebth-u
»-her	in-to-love-of-him
H853	H157

4) Dan 11:20

There shall arise in his place one who imposes taxes on the glorious kingdom; but within a few days [*yamim ahadim*, literally, “days ones”] he shall be destroyed, but not in anger or in battle.

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12. Echad (אֶחָד): Compound Unity, Complex Unity, Plural Unity, or Simply One?

אֶחָדִים	מְלָכוֹת וּבְיָמִים	הָדָר	נוּגֶשׁ	מְעַבֵּיר	עַל - כְּנֹו	וְעָמַד	11:20
achdim	u-b-imim	mlkuth	edr	nugsh	mobir	kn-u - ol	u-omd
several-ones	and-in-days	kingdom	honor-of	one-exacting	one-causing-to-pass	post-of-him	on and-he-stands
H259	H3117	H4438	H1925	H5065	H5674	H3653 H5921	H5975
<p>וְשָׁבַר : בְּמִלְחָמָה : וְלֹא בְּאִפְיָם וְלֹא : u-shbr : b-mlchme u-la b-aphim u-la ishbr in-battle and-not in-angers and-not he-shall-be-broken H4421 H3808 H639 H3808 H7665</p>							

5) Eze 37:17

Then join them one [*echad*] to another [*echad*] for yourself into one [*echad*] stick, and they will become **one [*ahadim*]** in your hand. (See comments below interlinear reading.)

לְאֶחָדִים	וְהָיוּ	אֶחָד	לְעֵץ	לְךָ	אֶחָד	אֶל	אֶחָד	אֹתָם	וְקָרַב	37:17
l-achdim	u-eiu	achd	l-otz	l-k	achd	- al	achd	ath-m	u-qrb	
to-ones	and-they-become	one	to-wood	for-you	one	to	one	»-them	and-^mbring-near-you !	
H259	H1961	H259	H6086	_	H259	H413	H259	H853	H7126	
<p>בְּיָדְךָ : b-id-k in-hand-of-you H3027</p>										

The two-stick narrative begins with two sticks, which are joined to become one (i.e., *echad*). On the surface, this sounds as though *echad* might indicate a compound unity, but let us pursue this further.

The two sticks becoming one represent Judah and Israel uniting, or melding, to form “one nation,” which is *no longer* two nations — notice verse 22 —

Eze 37:22

And I will make them **one [*echad*] nation** in the land, on the mountains of Israel; and **one [*echad*] king** shall be king over them all; **they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.**

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12. Echad (אֶחָד): Compound Unity, Complex Unity, Plural Unity, or Simply One?

One is not two. Sure, the two nations unite, but they meld to become “one” *single* nation, which is no longer two. They are not two united *nations*, but they become one single nation.

The two sticks (or nations) joining and becoming one is comparable to pouring two glasses of water into one big glass, resulting in **one** glass of water.

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13. Elements of Nature Controlled — Proof that Yeshua is the Creator?

13. Elements of Nature Controlled — Proof that Yeshua is the Creator?

13.1 Opposing Assertion

Yeshua controlled the elements of nature; therefore, He created them.

Associated Scriptures:

Psa 107:29

He [Yahweh] calms the storm, so that its waves are still.

Mat 8:23-27 (this account also found in Mar 4:35-41 and Luk 8:22-25)

23 Now when He got into a boat, His disciples followed Him.

24 And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep.

25 Then His disciples came to Him and awoke Him, saying, Master, save us! We are perishing!

26 But He said to them, Why are you fearful, O you of little faith?

Then He arose and rebuked the winds and the sea, and there was a great calm.

27 So the men marveled, saying, Who can this be, that even the winds and the sea obey Him?

13.2 Rebuttal

Yahweh empowered Yeshua, *and others*, to control the elements of nature. If controlling the elements of nature proves that a person is the Creator, what shall we say about Elijah and the two witnesses of Revelation?

Jam 5:17-18

17 **Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.**

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13. Elements of Nature Controlled — Proof that Yeshua is the Creator?

18 And he prayed again, and the heaven gave rain, and the earth produced its fruit.

1 Ki 17:1

And Eliyah the Tishbite, of the inhabitants of Gilead, said to Ahab, As Yahweh Elohim of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word.

Rev 11:6

These [the two witnesses] have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

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El (H410) is singular and refers to the Almighty in over 200 Scriptures. Many of these verses contain both *El* and *Elohim* within the same verse, reinforcing that *Elohim* is one **single El** when referring to the Almighty.

1) Gen 14:18

Then Melchizedek king of Salem brought out bread and wine; he was the priest of **El Most High**.

2) Gen 14:19

And he [Melchizedek] blessed him [Abram] and said: Blessed be Abram of **El Most High**, Possessor of heaven and earth.

3) Gen 14:20

And blessed be **El Most High**, Who has delivered your enemies into your hand. And he [Abram] gave him [Melchizedek] a tithe of all.

4) Gen 14:22

But Abram said to the king of Sodom, I have raised my hand to Yahweh, **El Most High**, the Possessor of heaven and earth.

5) Gen 16:13

Then she [Hagar] called the name of **Yahweh** who spoke to her, You-Are-the-**El**-Who-Sees; for she said, Have I also here seen Him who sees me?

6) Gen 17:1

When Abram was ninety-nine years old, **Yahweh** appeared to Abram and said to him, I am **Almighty El** [or *El Shaddai*]; walk before Me and be blameless.

7) Gen 21:33

Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of **Yahweh**, the **Everlasting El**.

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

8) Gen 28:3

[Isaac to Jacob] May **El Almighty** [or *El Shaddai*] bless you, and make you fruitful and multiply you, that you may be an assembly of peoples.

9) Gen 31:13

I am **the El of Bethel**, where you [Jacob] anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.

10) Gen 35:1

Then Elohim said to Jacob, Arise, go up to Bethel and dwell there; and **make an altar there to El**, who appeared to you when you fled from the face of Esau your brother.

11) Gen 35:3

[Jacob to those of his household] Then let us arise and go up to Bethel; and I will make an altar there to **El**, who answered me in the day of my distress and has been with me in the way which I have gone.

12) Gen 35:11

Also **Elohim said to him [Jacob]: I am El Almighty** [or *El Shaddai*]. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.

13) Gen 43:14

[Jacob to his sons before returning to Joseph in Egypt] And may **El Almighty** [or *El Shaddai*] give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!

14) Gen 46:3

[Elohim to Jacob] So He said, **I am El, the Elohim of your father**; do not fear to go down to Egypt, for I will make of you a great nation there.

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

15) Gen 48:3

Then Jacob said to Joseph: **El Almighty** [or *El Shaddai*] appeared to me at Luz in the land of Canaan and blessed me.

16) Gen 49:25

[Jacob, in his blessing on Joseph] By **the El of your father** who will help you, and by **the Almighty** who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

17) Exo 6:3

I appeared to Abraham, to Isaac, and to Jacob, as **El Almighty** [or *El Shaddai*], but by My name Yahweh I was not known to them [or, *and by My name Yahweh did I not let myself be known to them?* (see NIV text note)].

18) Exo 15:2

Yahweh is my strength and song, and He has become my salvation; **He is my El**, and I will praise Him; My father's **Elohim**, and I will exalt Him.

19) Exo 20:5

You shall not bow down to them nor serve them. For **I, Yahweh your Elohim, am a jealous El**, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me.

20) Exo 34:6

And **Yahweh** passed before him [Moses] and proclaimed, **Yahweh, Yahweh El**, merciful and gracious, longsuffering, and abounding in goodness and truth.

21) Exo 34:14

For you shall worship no other el, for **Yahweh**, whose name is Jealous, is a jealous **El**.

22) Num 12:13

So Moses cried out to **Yahweh**, saying, Please heal her [Miriam], O **El**, I pray!

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

23) Num 16:22

Then they [Moses and Aaron] fell on their faces, and said, O **El**, the **Elohim** of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?

24) Num 23:8

How shall I [Balaam] curse whom **El** has not cursed? And how shall I denounce whom **Yahweh** has not denounced?

25) Num 23:19

El is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?

26) Num 23:22

El brings them out of Egypt; He has strength like a wild ox.

27) Num 23:23

For there is no sorcery against Jacob, nor any divination against Israel. It now must be said of Jacob and of Israel, Oh, what **El** has done!

28) Num 24:4

The utterance of him who hears the words of **El**, who sees the vision of **the Almighty**, who falls down, with eyes wide open.

29) Num 24:8

El brings him out of Egypt; He has strength like a wild ox; He shall consume the nations, his enemies; He shall break their bones and pierce them with his arrows.

30) Num 24:16

The utterance of him who hears the words of **El**, and has the knowledge of **the Most High**, who sees the vision of **the Almighty**, who falls down, with eyes wide open.

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

31) Num 24:23

Then he [Balaam] took up his oracle and said: Alas! Who shall live when **El** does this?

32) Deu 4:24

For **Yahweh your Elohim** is a consuming fire, a jealous **El**.

33) Deu 4:31

(For **Yahweh your Elohim** is a merciful **El**), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.

34) Deu 5:9

You shall not bow down to them nor serve them. For I, **Yahweh your Elohim**, am a jealous **El**, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me.

35) Deu 6:15

(For **Yahweh your Elohim** is a jealous **El** among you), lest the anger of Yahweh your Elohim be aroused against you and destroy you from the face of the earth.

36) Deu 7:9

Therefore know that **Yahweh your Elohim, He is Elohim**, the faithful **El** who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments.

37) Deu 7:21

You shall not be terrified of them; for **Yahweh your Elohim**, the great and awesome **El**, is among you.

38) Deu 10:17

For **Yahweh your Elohim** is Elohim of elohim and Master of masters, the great **El**, mighty and awesome, who shows no partiality nor takes a bribe.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

39) Deu 32:4

He is the Rock, His work is perfect; for all His ways are justice, an **El** of truth and without injustice; righteous and upright is He.

40) Deu 32:18

Of the Rock who begot you, you are unmindful, and have forgotten the **El** who fathered you.

41) Deu 33:26

There is no one like the **El** of Jeshurun, Who rides the heavens to help you, and in His excellency on the clouds.

42) Jos 3:10

And Joshua said, By this you shall know that **the living El** is among you, and that He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites.

43) Jos 22:22

Yahweh El of elohim, **Yahweh El** of elohim, He knows, and let Israel itself know-- if it is in rebellion, or if in treachery against Yahweh, do not save us this day.

44) Jos 24:19

But Joshua said to the people, You cannot serve **Yahweh**, for **He is a holy Elohim**. He is a jealous **El**; He will not forgive your transgressions nor your sins.

45) 1 Sam 2:3

Talk no more so very proudly; let no arrogance come from your mouth, for **Yahweh** is the **El** of knowledge; and by Him actions are weighed.

46) 2 Sam 22:31

As for **El**, His way is perfect; the word of **Yahweh** is proven; He is a shield to all who trust in Him.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

47) 2 Sam 22:32

For **who is El**, except **Yahweh**? And who is a rock, except our **Elohim**?

48) 2 Sam 22:33

El is my strength and power, and He makes my way perfect.

49) 2 Sam 22:48

It is **El** who avenges me, and subdues the peoples under me.

50) 2 Sam 23:5

Although my house is not so with **El**, yet He has made with me an everlasting covenant, ordered in all things and secure. For this is all my salvation and all my desire; will He not make it increase?

51) Neh 1:5

And I said: I pray, **Yahweh Elohim** of heaven, **O great and awesome El**, You who keep Your covenant and mercy with those who love You and observe Your commandments.

52) Neh 9:31

Nevertheless in Your great mercy You did not utterly consume them nor forsake them; for **You are El**, gracious and merciful.

53) Neh 9:32

Now therefore, our **Elohim**, **the great, the mighty, and awesome El**, Who keeps covenant and mercy: Do not let all the trouble seem small before You that has come upon us, our kings and our princes, our priests and our prophets, our fathers and on all Your people, from the days of the kings of Assyria until this day.

54) Job 5:8

But as for me, **I would seek El**, and to **Elohim** I would commit my cause.

55) Job 8:3

Does **El** subvert judgment? Or does **the Almighty** pervert justice?

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

56) Job 8:5

If you would earnestly seek **El** and make your supplication to **the Almighty**.

57) Job 8:13

So are the paths of all who forget **El**; and the hope of the hypocrite shall perish.

58) Job 8:20

Behold, **El** will not cast away the blameless, nor will He uphold the evildoers.

59) Job 9:2

Truly I know it is so, but how can a man be righteous before **El**?

60) Job 12:6

The tents of robbers prosper, and those who provoke **El** are secure-- In what Eloah provides by His hand.

61) Job 13:3

But I would speak to **the Almighty**, and I desire to reason with **El**.

62) Job 13:7

Will you speak wickedly for **El**, and talk deceitfully for Him?

63) Job 13:8

Will you show partiality for Him? Will you contend for **El**?

64) Job 15:4

Yes, you cast off fear, and restrain prayer before **El**.

65) Job 15:11

Are the consolations of **El** too small for you, and the word spoken gently with you?

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

66) Job 15:13

That you turn your spirit against **El**, and let such words go out of your mouth?

67) Job 15:25

For he stretches out his hand against **El**, and acts defiantly against **the Almighty**.

68) Job 16:11

El has delivered me to the unrighteous, and turned me over to the hands of the wicked.

69) Job 18:21

Surely such are the dwellings of the wicked, and this is the place of him who does not know **El**.

70) Job 19:22

Why do you persecute me as **El** does, and are not satisfied with my flesh?

71) Job 20:15

He swallows down riches and vomits them up again; **El** casts them out of his belly.

72) Job 20:29

This is the portion from **Elohim** for a wicked man, the heritage appointed to him by **El**.

73) Job 21:14

Yet they say to **El**, Depart from us, for we do not desire the knowledge of Your ways.

74) Job 21:22

Can anyone teach **El** knowledge, since He judges those on high?

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

75) Job 22:2

Can a man be profitable to **El**, though he who is wise may be profitable to himself?

76) Job 22:13

And you say, What does **El** know? Can He judge through the deep darkness?

77) Job 22:17

They said to **El**, Depart from us! What can **the Almighty** do to them?

78) Job 23:16

For **El** made my heart weak, and **the Almighty** terrifies me.

79) Job 25:4

How then can man be righteous before **El**? Or how can he be pure who is born of a woman?

80) Job 27:2

As **El** lives, who has taken away my justice, and **the Almighty**, who has made my soul bitter.

81) Job 27:9

Will **El** hear his cry when trouble comes upon him?

82) Job 27:11

I will teach you about the hand of **El**; what is with **the Almighty** I will not conceal.

83) Job 27:13

This is the portion of a wicked man with **El**, and the heritage of oppressors, received from **the Almighty**.

84) Job 31:14

What then shall I do when **El** rises up? When He punishes, how shall I answer Him?

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

85) Job 31:23

For destruction from **El** is a terror to me, and because of His magnificence I cannot endure.

86) Job 31:28

This also would be an iniquity deserving of judgment, for I would have denied **El** who is above.

87) Job 32:13

Lest you say, We have found wisdom; **El** will vanquish him, not man.

88) Job 33:4

The spirit of **El** has made me, and the breath of **the Almighty** gives me life.

89) Job 33:6

Truly I am as your spokesman before **El**; I also have been formed out of clay.

90) Job 33:14

For **El** may speak in one way, or in another, yet man does not perceive it.

91) Job 33:29

Behold, **El** works all these things, twice, in fact, three times with a man.

92) Job 34:5

For Job has said, I am righteous, but **El** has taken away my justice.

93) Job 34:10

Therefore listen to me, you men of understanding: far be it from **El** to do wickedness, and from **the Almighty** to commit iniquity.

94) Job 34:12

Surely **El** will never do wickedly, nor will **the Almighty** pervert justice.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

95) Job 34:23

For He need not further consider a man, that he should go before **El** in judgment.

96) Job 34:31

For has anyone said to **El**, I have borne chastening; I will offend no more.

97) Job 34:37

For he adds rebellion to his sin; he claps his hands among us, and multiplies his words against **El**.

98) Job 35:2

Do you think this is right? Do you say, My righteousness is more than **El's**?

99) Job 35:13

Surely **El** will not listen to empty talk, nor will **the Almighty** regard it.

100) Job 36:5

Behold, **El** is mighty, but despises no one; He is mighty in strength of understanding.

101) Job 36:22

Behold, **El** is exalted by His power; who teaches like Him?

102) Job 36:26

Behold, **El** is great, and we do not know Him; nor can the number of His years be discovered.

103) Job 37:5

El thunders marvelously with His voice; He does great things which we cannot comprehend.

104) Job 37:10

By the breath of **El** ice is given, and the broad waters are frozen.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

105) Job 37:14

Listen to this, O Job; stand still and consider the wondrous works of **El**.

106) Job 38:41

Who provides food for the raven, when its young ones cry to **El**, and wander about for lack of food?

107) Job 40:9

Have you an arm like **El**? Or can you thunder with a voice like His?

108) Job 40:19

He [behemoth] is the first of the ways of **El**; only He who made him can bring near His sword.

109) Psa 5:4

For You are not an **El** who takes pleasure in wickedness, nor shall evil dwell with You.

110) Psa 7:11

Elohim is a just judge, and **El** is angry with the wicked every day.

111) Psa 10:11

He has said in his heart, **El** has forgotten; He hides His face; He will never see.

112) Psa 10:12

Arise, O **Yahweh**! O **El**, lift up Your hand! Do not forget the humble.

113) Psa 16:1

Preserve me, O **El**, for in You I put my trust.

114) Psa 17:6

I have called upon You, for You will hear me, O **El**; incline Your ear to me, and hear my speech.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

115) Psa 18:2

Yahweh is my rock and my fortress and my deliverer; my **El**, my strength, in whom I will trust; my shield and the horn of my salvation, my stronghold.

116) Psa 18:30

As for **El**, His way is perfect; the word of **Yahweh** is proven; He is a shield to all who trust in Him.

117) Psa 18:32

It is **El** who arms me with strength, and makes my way perfect.

118) Psa 18:47

It is **El** who avenges me, and subdues the peoples under me.

119) Psa 19:1

The heavens declare the glory of **El**; and the firmament shows His handiwork.

120) Psa 22:1

My **El**, My **El**, why have You forsaken Me? Why are You so far from helping me, and from the words of my groaning?

121) Psa 22:10

I was cast upon You from birth. From my mother's womb You have been my **El**.

122) Psa 29:3

The voice of **Yahweh** is over the waters; the **El** of glory thunders; **Yahweh** is over many waters.

123) Psa 31:5

Into Your hand I commit my spirit; You have redeemed me, **O Yahweh El of truth**.

124) Psa 42:2

My soul thirsts for **Elohim**, for the living **El**. When shall I come and appear before Elohim?

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

125) Psa 42:8

Yahweh will command His lovingkindness in the daytime, and in the night His song shall be with me -- A prayer to the **El** of my life.

126) Psa 42:9

I will say to **El** my Rock, Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?

127) Psa 43:4

Then I will go to the altar of **Elohim**, to **El** my exceeding joy; and on the harp I will praise You, O **Elohim**, my **Elohim**.

128) Psa 50:1

El, **Elohim Yahweh**, has spoken and called the earth from the rising of the sun to its going down.

129) Psa 52:1

Why do you boast in evil, O mighty man? The goodness of **El** endures continually.

130) Psa 52:5

El shall likewise destroy you forever; He shall take you away, and pluck you out of your dwelling place, and uproot you from the land of the living. Selah

131) Psa 55:19

El will hear, and afflict them, even He who abides from of old. Selah Because they do not change, therefore they do not fear **Elohim**.

132) Psa 57:2

I will cry out to **Elohim Most High**, to **El** who performs all things for me.

133) Psa 63:1

O **Elohim**, You are my **El**; early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water.

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

134) Psa 68:19

Blessed be the Master, Who daily loads us with benefits, the **El** of our salvation! Selah

135) Psa 68:20

Our **El** is the **El** of salvation; and to **Yahweh** the Master belong escapes from death.

136) Psa 68:24

They have seen Your procession, O **Elohim**, the procession of my **El**, my King, into the sanctuary.

137) Psa 68:35

O **Elohim**, You are more awesome than Your holy places. The **El** of Israel is He who gives strength and power to His people. Blessed be **Elohim**!

138) Psa 73:11

And they say, How does **El** know? And is there knowledge in the **Most High**?

139) Psa 73:17

Until I went into the sanctuary of **El**; then I understood their end.

140) Psa 74:8

They said in their hearts, Let us destroy them altogether. They have burned up all the meeting places of **El** in the land.

141) Psa 77:9

Has **El** forgotten to be gracious? Has He in anger shut up His tender mercies? Selah

142) Psa 77:13

Your way, O Elohim, is in the sanctuary; **Who is so great an El as our Elohim?**

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

143) Psa 77:14

You are the **El** who does wonders; You have declared Your strength among the peoples.

144) Psa 78:7

That they may set their hope in **Elohim**, and not forget the works of **El**, but keep His commandments.

145) Psa 78:8

And may not be like their fathers, a stubborn and rebellious generation, a generation that did not set its heart aright, and whose spirit was not faithful to **El**.

146) Psa 78:18

And they tested **El** in their heart by asking for the food of their fancy.

147) Psa 78:19

Yes, they spoke against **Elohim**: They said, Can **El** prepare a table in the wilderness?

148) Psa 78:34

When He slew them, then they sought Him; and they returned and sought earnestly for **El**.

149) Psa 78:35

Then they remembered that **Elohim** was their rock, and **the Most High El** their Redeemer.

150) Psa 78:41

Yes, again and again they tempted **El**, and limited the Holy One of Israel.

151) Psa 83:1

Do not keep silent, O **Elohim**! Do not hold Your peace, and do not be still, O **El**!

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

152) Psa 84:2

My soul longs, yes, even faints for the courts of **Yahweh**; my heart and my flesh cry out for the living **El**.

153) Psa 85:8

I will hear what **El Yahweh** will speak, for He will speak peace to His people and to His saints; but let them not turn back to folly.

154) Psa 86:15

But You, O Master, are a **El** full of compassion, and gracious, longsuffering and abundant in mercy and truth.

155) Psa 89:7

El is greatly to be feared in the assembly of the saints, and to be held in reverence by all those around Him.

156) Psa 89:26

He shall cry to Me, You are my Father, my **El**, and the rock of my salvation.

157) Psa 90:2

Before the mountains were brought forth, or ever You had formed the earth and the world, even **from everlasting to everlasting, You are El**.

158) Psa 94:1

O **Yahweh El**, to whom vengeance belongs -- O **El**, to whom vengeance belongs, shine forth!

159) Psa 95:3

For **Yahweh** is the great **El**, and the great King above all elohim.

160) Psa 99:8

You answered them, O **Yahweh** our **Elohim**; You were to them **El** -Who-Forgives, though You took vengeance on their deeds.

Trinity, Oneness, Duality, and Pre-Existence

14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

161) Psa 102:24

I said, O my **El**, Do not take me away in the midst of my days; **Your years are throughout all generations.**

162) Psa 104:21

The young lions roar after their prey, and seek their food from **El**.

163) Psa 106:14

But lusted exceedingly in the wilderness, and tested **El** in the desert.

164) Psa 106:21

They forgot **El** their Savior, Who had done great things in Egypt.

165) Psa 107:11

Because they rebelled against the words of **El**, and despised the counsel of the **Most High**.

166) Psa 118:27

El is Yahweh, and He has given us light; bind the sacrifice with cords to the horns of the altar.

167) Psa 118:28

You are my **El**, and I will praise You; You are my **Elohim**, I will exalt You.

168) Psa 136:26

Oh, give thanks to the **El** of heaven! For His mercy endures forever.

169) Psa 139:17

How precious also are Your thoughts to me, O **El**! How great is the sum of them!

170) Psa 139:23

Search me, O **El**, and know my heart; try me, and know my anxieties.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

171) Psa 140:6

I said to **Yahweh**: You are my **El**; hear the voice of my supplications, O **Yahweh**.

172) Psa 146:5

Happy is he who has the **El** of Jacob for his help, whose hope is in **Yahweh** his **Elohim**.

173) Psa 149:6

Let the high praises of **El** be in their mouth, and a two-edged sword in their hand.

174) Psa 150:1

Praise **Yah**! Praise **El** in His sanctuary; praise Him in His mighty firmament!

175) Isa 5:16

But **Yahweh** of hosts shall be exalted in judgment, and **El** who is holy shall be hallowed in righteousness.

176) Isa 8:10

Take counsel together, but it will come to nothing; speak the word, but it will not stand, for **El** is with us.

177) Isa 10:21

The remnant will return, the remnant of Jacob, to the Mighty **El**.

178) Isa 12:2

Behold, **El** is my salvation, I will trust and not be afraid; for **YAH, Yahweh**, is my strength and song; He also has become my salvation.

179) Isa 14:13

For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of **El**; I will also sit on the mount of the congregation on the farthest sides of the north.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

180) Isa 31:3

Now the Egyptians are men, and not **El**; and their horses are flesh, and not spirit. When **Yahweh** stretches out His hand, both he who helps will fall, and he who is helped will fall down; they all will perish together.

181) Isa 40:18

To whom then will you liken **El**? Or what likeness will you compare to Him?

182) Isa 42:5

Thus says **El Yahweh**, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, and spirit to those who walk on it.

183) Isa 43:10

You are My witnesses, says **Yahweh**, and My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no **El** formed, nor shall there be after Me.

184) Isa 43:12

I have declared and saved, I have proclaimed, and there was no foreign mighty one among you; therefore you are My witnesses, says **Yahweh**, that I am **El**.

185) Isa 45:14

Thus says **Yahweh**: The labor of Egypt and merchandise of Cush and of the Sabeans, men of stature, shall come over to you, and they shall be yours; they shall walk behind you, they shall come over in chains; and they shall bow down to you. They will make supplication to you, saying, **Surely El is in you, and there is no other; there is no other Elohim.**

186) Isa 45:15

Truly You are **El**, who hide Yourself, O **Elohim** of Israel, the Savior!

187) Isa 45:21

Tell and bring forth your case; yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I,

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

Yahweh? And there is no other **Elohim** besides Me, a just **El** and a Savior; **there is none besides Me.**

188) Isa 45:22

Look to Me, and be saved, all you ends of the earth! For **I am El, and there is no other.**

189) Isa 46:9

Remember the former things of old, for **I am El, and there is no other; I am Elohim, and there is none like Me.**

190) Jer 32:18

You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them -- **the Great, the Mighty El, whose name is Yahweh of hosts.**

191) Jer 51:56

Because the plunderer comes against her, against Babylon, and her mighty men are taken. Every one of their bows is broken; for **Yahweh** is the **El** of recompense, He will surely repay.

192) Lam 3:41

Let us lift our hearts and hands to **El** in heaven.

193) Eze 10:5

And the sound of the wings of the cherubim was heard even in the outer court, like the voice of **Almighty El** [or *El Shaddai*] when He speaks.

194) Dan 9:4

And I prayed to **Yahweh** my **Elohim**, and made confession, and said, O Master, great and awesome **El**, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments.

195) Dan 11:36

Then the king shall do according to his own will: he shall exalt and magnify

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

himself above every el, shall speak blasphemies against the **El** of els, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.

196) Hos 1:10

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, You are not My people, there it shall be said to them, You are sons of the living **El**.

197) Hos 11:9

I will not execute the fierceness of My anger; I will not again destroy Ephraim. For **I am El, and not man**, the Holy One in your midst; and I will not come with terror.

198) Hos 11:12

Ephraim has encircled Me with lies, and the house of Israel with deceit; but Judah still walks with **El**, even with the Holy One who is faithful.

199) Jon 4:2

So he prayed to Yahweh, and said, Ah, Yahweh, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You are a gracious and merciful **El**, slow to anger and abundant in lovingkindness, One who relents from doing harm.

200) Mic 7:18

Who is an **El** like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy.

201) Nah 1:2

El is jealous, and **Yahweh** avenges; **Yahweh** avenges and is furious. **Yahweh** will take vengeance on His adversaries, and He reserves wrath for His enemies.

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14. El Scripture List: El is singular and refers to the Supreme Being (over 200 Scriptures)

202) Zec 7:2

When the people sent Sherezer, with Regem-Melech and his men, to the house of **El**, to pray before **Yahweh**.

203) Mal 1:9

But now entreat **El's** favor, that He may be gracious to us. While this is being done by your hands, will He accept you favorably? Says **Yahweh** of hosts.

204) Mal 2:10

Have we not all one Father? Has not one El created us? Why do we deal treacherously with one another by profaning the covenant of the fathers?

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15. Eloah Scripture List: Eloah is singular and refers to the Supreme Being (over 50 Scriptures)

15. *Eloah* Scripture List: *Eloah* is singular and refers to the Supreme Being (over 50 Scriptures)

***Eloah* (H433)** is singular and refers to the Almighty in over 50 Scriptures, further validating that *Elohim* is also singular when referring to the Almighty.

1) Deu 32:15

But Jeshurun grew fat and kicked; you grew fat, you grew thick, you are obese! Then he forsook **Eloah** who made him, and scornfully esteemed the Rock of his salvation.

2) Deu 32:17

They sacrificed to demons, not to **Eloah**, to *elohim* they did not know, to new *elohim*, new arrivals that your fathers did not fear.

3) Neh 9:17

They refused to obey, and they were not mindful of Your wonders that You did among them. But they hardened their necks, and in their rebellion they appointed a leader to return to their bondage. But You are **Eloah**, ready to pardon, gracious and merciful, slow to anger, abundant in kindness, and did not forsake them.

4) Job 3:4

May that day be darkness; may **Eloah** above not seek it, nor the light shine upon it.

5) Job 3:23

Why is light given to a man whose way is hidden, and whom **Eloah** has hedged in?

6) Job 4:9

By the blast of **Eloah** they perish, and by the breath of His anger they are consumed.

Trinity, Oneness, Duality, and Pre-Existence

15. Eloah Scripture List: Eloah is singular and refers to the Supreme Being (over 50 Scriptures)

7) Job 4:17

Can a mortal be more righteous than **Eloah**? Can a man be more pure than his **Maker**?

8) Job 5:17

Behold, happy is the man whom **Eloah** corrects; therefore do not despise the chastening of **the Almighty**.

9) Job 6:4

For the arrows of **the Almighty** are within me; my spirit drinks in their poison; the terrors of **Eloah** are arrayed against me.

10) Job 6:8

Oh, that I might have my request, that **Eloah** would grant me the thing that I long for!

11) Job 6:9

That it would please **Eloah** to crush me, that He would loose His hand and cut me off!

12) Job 9:13

Eloah will not withdraw His anger, the allies of the proud lie prostrate beneath Him.

13) Job 10:2

I will say to **Eloah**, Do not condemn me; show me why You contend with me.

14) Job 11:5

But oh, that **Eloah** would speak, and open His lips against you,

15) Job 11:6

That He would show you the secrets of wisdom! For they would double your prudence. Know therefore that **Eloah** exacts from you less than your iniquity deserves.

Trinity, Oneness, Duality, and Pre-Existence

15. Eloah Scripture List: Eloah is singular and refers to the Supreme Being (over 50 Scriptures)

16) Job 11:7

Can you search out the deep things of **Eloah**? Can you find out the limits of **the Almighty**?

17) Job 12:4

I am one mocked by his friends, who called on **Eloah**, and He answered him, the just and blameless who is ridiculed.

18) Job 12:6

The tents of robbers prosper, and those who provoke **EI** are secure in what **Eloah** provides by His hand.

19) Job 15:8

Have you heard the counsel of **Eloah**? Do you limit wisdom to yourself?

20) Job 16:20

My friends scorn me; My eyes pour out tears to **Eloah**.

21) Job 16:21

Oh, that one might plead for a man with **Eloah**, as a man pleads for his neighbor!

22) Job 19:6

Know then that **Eloah** has wronged me, and has surrounded me with His net.

23) Job 19:21

Have pity on me, have pity on me, O you my friends, for the hand of **Eloah** has struck me!

24) Job 19:26

And after my skin is destroyed, this I know, that in my flesh I shall see **Eloah**.

25) Job 21:9

Their houses are safe from fear, neither is the rod of **Eloah** upon them.

Trinity, Oneness, Duality, and Pre-Existence

15. Eloah Scripture List: Eloah is singular and refers to the Supreme Being (over 50 Scriptures)

26) Job 21:19

They say, **Eloah** lays up one's iniquity for his children; let Him recompense him, that he may know it.

27) Job 22:12

Is not **Eloah** in the height of heaven? And see the highest stars, how lofty they are!

28) Job 22:26

For then you will have your delight in **the Almighty**, and lift up your face to **Eloah**.

29) Job 24:12

The dying groan in the city, and the souls of the wounded cry out; yet **Eloah** does not charge them with wrong.

30) Job 27:3

3 As long as my breath is in me, and the breath of **Eloah** in my nostrils,
4 My lips will not speak wickedness, nor my tongue utter deceit.

31) Job 27:8

For what is the hope of the hypocrite, though he may gain much, if **Eloah** takes away his life?

32) Job 27:10

Will he delight himself in **the Almighty**? Will he always call on **Eloah**?

33) Job 29:2

Oh, that I were as in months past, as in the days when **Eloah** watched over me.

34) Job 29:4

Just as I was in the days of my prime, when the friendly counsel of **Eloah** was over my tent.

Trinity, Oneness, Duality, and Pre-Existence

15. Eloah Scripture List: Eloah is singular and refers to the Supreme Being (over 50 Scriptures)

35) Job 31:2

For what is the allotment of **Eloah** from above, and the inheritance of **the Almighty from on high**?

36) Job 31:6

Let me be weighed on honest scales, that **Eloah** may know my integrity.

37) Job 33:12

Look, in this you are not righteous. I will answer you, for **Eloah** is greater than man.

38) Job 33:26

He shall pray to **Eloah**, and He will delight in him, He shall see His face with joy, for He restores to man His righteousness.

39) Job 35:10

But no one says, Where is **Eloah** my Maker, Who gives songs in the night.

40) Job 36:2

Bear with me a little, and I will show you that there are yet words to speak on **Eloah's** behalf.

41) Job 37:15

Do you know when **Eloah** dispatches them, and causes the light of His cloud to shine?

42) Job 37:22

He comes from the north as golden splendor; with **Eloah** is awesome majesty.

43) Job 39:17

Because **Eloah** deprived her of wisdom, and did not endow her with understanding.

Trinity, Oneness, Duality, and Pre-Existence

15. Eloah Scripture List: Eloah is singular and refers to the Supreme Being (over 50 Scriptures)

44) Job 40:2

Shall the one who contends with **the Almighty** correct Him? He who rebukes **Eloah**, let him answer it.

45) Psa 18:31

For **who is Eloah**, except **Yahweh**? And who is a rock, except our **Elohim**?

46) Psa 50:22

Now consider this, you who forget **Eloah**, lest I tear you in pieces, and there be none to deliver.

47) Psa 114:7

Tremble, O earth, at the presence of the Master, at the presence of the **Eloah** of Jacob.

48) Psa 139:19

Oh, that You would slay the wicked, O **Eloah**! Depart from me, therefore, you bloodthirsty men.

49) Pro 30:5

Every word of **Eloah** is pure; He is a shield to those who put their trust in Him.

50) Isa 44:8

Do not fear, nor be afraid; have I not told you from that time, and declared it? You are My witnesses. **Is there an Eloah besides Me?** Indeed there is no other Rock; I know not one.

51) Hab 3:3

Eloah came from Teman, the Holy One from Mount Paran. Selah His glory covered the heavens, and the earth was full of His praise.

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16. Elohim: Plural or Singular when referring to the Supreme Being?

16. *Elohim*: Plural or Singular when referring to the Supreme Being?

16.1 Introduction — *Elohim*

It is asserted by many that the Hebrew word ***elohim* (H430)** is always plural, and as such, this indicates that the Son, in a pre-existent state, was with the Father in an “Elohim Family.”

16.2 Numerical Plurality Rejected when Denoting the Supreme Being

Although *elohim* can be either plural **or** singular, depending on context, when used of the Supreme Being, *elohim* is singular, as documented in *Gesenius’ Hebrew Grammar*:

That the language has entirely rejected the idea of numerical plurality in *elohim* (whenever it denotes *one* God) is proved especially by its being almost invariably joined with a singular attribute.

--Gesenius, F. W. (2003). *Gesenius’ Hebrew Grammar* (E. Kautzsch & S. A. E. Cowley, Ed.) (2d English ed.) (Page 362). Bellingham, WA: Logos Research Systems, Inc.

The *Blue Letter Bible* Hebrew Lexicon agrees, defining one of the usages of *elohim* as:

“plural intensive - singular meaning”

--“Hebrew Lexicon :: H430 (KJV).” *Blue Letter Bible*. Web. 2/8/2014.

URL:

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H430&t=KJV>

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16. Elohim: Plural or Singular when referring to the Supreme Being?

Strong's Exhaustive Concordance also states that, although *elohim* is a plural word, it is "...specifically used ... of the supreme God":

430. 'elohiyim, el-o-heem'; plur. of H433; gods in the ordinary sense; but spec. used (in the plur. thus, esp. with the art.) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative.

16.3 Confirmation from Scripture

Numerous Scriptures describe *Elohim* in ways such as "alone" and that there is "no other," confirming its *singular* use concerning the Supreme Being. See:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

[119.6 Heb 1:9 — "...Elohim, Your Elohim, has anointed You..."](#), pg. 480

16.4 Confirmation from references to individual (singular) false mighty ones

More evidence comes from the fact that *elohim* refers to individual (singular) false mighty ones:

Jdg 11:24 (Chemosh)

Will you not possess whatever **Chemosh your elohim ["god"]** gives you to possess? So whatever Yahweh our Elohim takes possession of before us, we will possess.

Jdg 16:23 (Dagon)

Now the lords of the Philistines gathered together to offer a great sacrifice to **Dagon their elohim ["god"]**, and to rejoice. And they said: **Our elohim ["god"]** has delivered into our hands Samson our enemy!

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16. Elohim: Plural or Singular when referring to the Supreme Being?

1 Ki 11:5 (Ashtoreth)

For Solomon went after **Ashtoreth the elohim ["goddess"] of the Sidonians**, and after Milcom the abomination of the Ammonites.

2 Ki 1:2 (Beelzebub)

Now Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, Go, inquire of **Baal-Zebub, the elohim ["god"] of Ekron**, whether I shall recover from this injury.

16.5 Confirmation from the Singular *El*

***El* (H410)** is singular and refers to the Almighty in over 200 Scriptures. Many of these verses contain both *El* and *Elohim* within the same verse, reinforcing that *Elohim* is one **single** *El* when referring to the Almighty. See:

[14. El Scripture List: El is singular and refers to the Supreme Being \(over 200 Scriptures\)](#), pg. 98

An example of the harmony between *El* and *Elohim* is seen by comparing Isaiah 42:5 to the the Genesis 1 creation account. While the Genesis 1 creation account uses *Elohim*, Isaiah 42:5 refers to the creation account using *El*:

Isa 42:5

Thus says **El Yahweh, Who created** the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, and spirit to those who walk on it.

- When referring to the Almighty, *El* and *Elohim* refer to the same number of persons: **one**.
- No difficulty exists between Genesis and Isaiah.

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16. Elohim: Plural or Singular when referring to the Supreme Being?

16.6 Confirmation from the Singular *Eloah*

***Eloah* (H433)** is singular and refers to the Almighty in over 50 Scriptures, further validating that *Elohim* is also singular when referring to the Almighty. See:

[15. Eloah Scripture List: Eloah is singular and refers to the Supreme Being \(over 50 Scriptures\)](#), pg. 122

16.7 Confirmation from Bible Translators

Bible translators demonstrated that they understood the proper application of *elohim* by choosing to use the singular “God” in reference to the true Elohim and the plural “gods” in reference to false deities —

Deu 10:17

For Yahweh your Elohim is **Elohim of elohim [“God of gods”]** and Sovereign of sovereigns [“Lord of lords”], **the great El**, mighty and awesome, who shows no partiality nor takes a bribe.

Additional Note on Deu 10:17 — Within this single verse, both *Elohim* and *El* refer to Yahweh, further confirming that *Elohim* is singular when referring to the Supreme Being.

Jos 22:22

Yahweh Elohim of elohim [“God of gods”], **Yahweh Elohim of elohim [“God of gods”]**, He knows, and let Israel itself know-- if it is in rebellion, or if in treachery against Yahweh, do not save us this day.

Psa 136:1-2

1 Oh, give thanks to **Yahweh**, for He is good! For His mercy endures forever.

2 Oh, give thanks to **the Elohim of elohim [“God of gods”]**! For His mercy endures forever.

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16.8 Confirmation from Singular Pronouns (He, Him, etc.)

Singular pronouns refer to the Supreme Being *thousands* of times throughout the Bible, reinforcing that *Elohim* is also singular when referring to the Supreme Being.

16.9 The Four “Us” Texts (Gen 1:26; Gen 3:22; Gen 11:7; Isa 6:8)

16.9.1 Overview of the Four “Us” Texts

The four “Us” texts are:

1) Gen 1:26

Then **Elohim said, Let Us** make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.

2) Gen 3:22

Then **Yahweh Elohim said**, Behold, the man has become like one of **Us**, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever.

3) Gen 11:6-7

6 And **Yahweh said**, Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.

7 Come, **let Us** go down and there confuse their language, that they may not understand one another’s speech.

4) Isa 6:8

Also I heard the voice of the Master, saying: Whom shall I send, and who will go for **Us**? Then I said, Here am I! Send me.

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16. Elohim: Plural or Singular when referring to the Supreme Being?

Many assert that the four “Us” texts prove that *elohim* is always plural, even when applied to the Supreme Being.

It is not reasonable to allow these few plural pronouns to negate thousands of singular pronouns applied to the Supreme Being throughout the Bible. ***Shall we accept the few, and ignore the thousands?*** Certainly not. Instead, we should seek an explanation for the use of plural pronouns in these few passages. Possible reasons are:

- 1) **Amplification** — also called “plural of majesty,” “plural of emphasis,” and “plural intensive.” Amplification does not mean a plural number of persons, but it rather emphasizes the many majestic attributes of Yahweh.
- 2) **Yahweh conversed with the host of heaven** — covered below.

16.9.2 With whom did Yahweh Elohim speak?

There is Scriptural evidence to support that Yahweh spoke with **the hosts of heaven**.

- Job 38:4-7 describes the hosts of heaven on the scene when the foundations of the earth were laid:

Job 38:4-7

4 Where were you **when I laid the foundations of the earth?** Tell Me, if you have understanding.

5 Who determined its measurements? Surely you know!
Or who stretched the line upon it?

6 To what were its foundations fastened? Or who laid its
cornerstone,

7 **When the morning stars sang together, and all the
sons of Elohim shouted for joy?**

- 1 Kings 22:19 depicts the hosts of heaven around Yahweh’s throne:

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1 Ki 22:19

Then Micaiah said, Therefore hear the word of Yahweh: I saw Yahweh sitting on His throne, and all the host of heaven standing by, on His right hand and on His left.

- Nehemiah 9:6 reveals that the hosts of heaven worship Yahweh:

Neh 9:6

You alone are Yahweh; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You.

- Isaiah 6:1-8 reveals heavenly seraphim present before Yahweh of hosts, and again the word “us” appears in the text:

Isa 6:1-8

1 In the year that King Uzziah died, I saw the Master sitting on a throne, high and lifted up, and the train of His robe filled the temple.

2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

3 And one cried to another and said: Holy, holy, holy is Yahweh of hosts; the whole earth is full of His glory!

4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

5 So I said: Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, Yahweh of hosts.

6 Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar.

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7 And he touched my mouth with it, and said: Behold, this has touched your lips; your iniquity is taken away, and your sin purged.

8 Also I heard the voice of the Master, saying: **Whom shall I send, and who will go for Us?** Then I said, Here am I! Send me.

Yahweh is called “Yahweh of hosts” over 200 times in Scripture.

Obviously, Yahweh and His hosts maintain a close relationship; therefore, it would not seem unusual that He communicated with them about creating man before carrying it out. Of course, the host of heaven did not *perform* the creation, because Yahweh did that *alone* — for numerous supporting Scriptures, see:

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

16.9.3 “in our image”

Gen 1:26a

Then Elohim said, Let **Us** make man in **Our** image, according to **Our** likeness...

- **“He created them”**— Genesis 1:27 and Genesis 5:2 clarify; notice the contrast between **“He”** (singular) and **“them”** (plural):

Gen 1:27

So Elohim created man in **His** own image; in the image of Elohim **He** created him; male and female **He** created **them**.

Note: Genesis 1:27 has *just as many* singular pronouns referring to Elohim as 1:26 has plural.

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Gen 5:1-2

1 This is the book of the genealogy of Adam. In the day that Elohim created man, He made him in the likeness of Elohim.

2 **He created them** male and female, and blessed them and called them Mankind in the day they were created.

Also compare:

Psa 100:3

Know that **Yahweh, He is Elohim**; it is **He [singular]** who has **made us [plural]**, and not we ourselves; **we** are **His** people and the sheep of **His** pasture.

- **The Weight of the Evidence** — If nothing else were to remain but the weight of the evidence, consider...
 - In the Creation account (Gen 1:5 — 2:3), singular pronouns (He, His, and I) referring to the Creator outnumber plural pronouns **14 to 3**.
 - Moreover, singular pronouns refer to the Almighty *thousands* of times throughout the Bible; the same cannot be said for plural pronouns.
- **The Messiah's Testimony** — Not "I" or "We" who made them, but "**He** who made them..." —

Mat 19:4

And He answered and said to them, Have you not read that **He who made them** at the beginning made them male and female.

Note: In case of any doubt who "He" refers to, compare Mark's account:

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Mar 10:6

But from the beginning of the creation, “God” [*Theos*] made them male and female.

- **Man was made in the image of Elohim with *one head* on his shoulders** — not two or three, thus illustrating that Elohim is not two- or three-headed.
- **Man is not two or three persons in one and not a “compound unity”** — illustrating that these also are not attributes of Elohim.
- **Compare Romans 1:20** —

Rom 1:20

For since the creation of the world His invisible attributes are **clearly seen**, being **understood** by the things that are made, **even His eternal power and Godhead** [RSV: “deity”; NRSV, NASB, NET, NIV: “divine nature”], so that they are without excuse.

The Almighty’s eternal power and deity are clearly seen and understood. In contrast, the Trinity is a mystery, and thus *not* clearly seen and understood.

- **Compare numerous verses which identify the Creator as Yahweh alone** —

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

- **“our image” (Gen 1:26)** — **The heavenly hosts are, evidently, also created in the image of Elohim** —

Heb 13:2

Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

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16. Elohim: Plural or Singular when referring to the Supreme Being?

How could one unwittingly entertain angels when entertaining strangers? Very easily, if the angels, like men, are made in the image of Elohim.

16.9.4 The Four “Us” Texts — Conclusion

It is not reasonable to allow the four “Us” texts to negate *thousands* of singular pronouns associated with the Supreme Being throughout the Bible. ***Shall we accept the few, and ignore the thousands?*** Surely not! Instead, we should seek an explanation for the use of plural pronouns in these few passages, and we have.

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17. Elohim Scripture List: One True Elohim, Alone (over 40 Scriptures)

17. Elohim Scripture List: One True Elohim, Alone (over 40 Scriptures)

The following list contains over 40 verses confirming that there is **one** true Elohim, that He is **alone**, that there is **no other**, and that He has **no co-equal**.

Note: This list of verses does not include *thousands* of times where the Bible describes the Supreme Being with **singular pronouns**. In his article, “Does Everyone Believe in the Trinity?”, Anthony Buzzard states:

The fair way to investigate the question as to who is the Supreme God in the Bible is to start with that 75% of our Bibles we call the Old Testament. These were the Scriptures on which Jesus had been nourished. One very simple fact does not often receive the attention it deserves: The Old Testament describes God with singular pronouns over 11,000 times. Singular pronouns tell us that God is a single Individual.

— Anthony Buzzard, “Does Everyone Believe in the Trinity?”

URL (accessed 4/2/2018):

<http://focusonthekingdom.org/articles/trinity.htm>

1) Deu 4:35

To you it was shown, that you might know that **Yahweh Himself is Elohim;** there is **none other** besides Him.

2) Deu 4:39

Therefore know this day, and consider it in your heart, that **Yahweh Himself is Elohim** in heaven above and on the earth beneath; there is **no other**.

3) Deu 6:4

Hear, O Israel: **Yahweh** our **Elohim, Yahweh** is **one!**

4) Deu 32:12

So **Yahweh alone** led him, and there was no foreign el with him.

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17. Elohim Scripture List: One True Elohim, Alone (over 40 Scriptures)

5) Deu 32:39

Now see that I, even I, am **He**, and **there is no Elohim besides Me**; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand.

6) 1 Sam 2:2

No one is holy like **Yahweh**, for there is **none besides** You, **nor is there any rock like our Elohim**.

7) 2 Sam 7:22

Therefore You are great, O **Yahweh Elohim**. For there is **none like You**, **nor is there any Elohim besides You**, according to all that we have heard with our ears.

8) 1 Ki 8:60

That all the peoples of the earth may know that **Yahweh is Elohim**; **there is no other**.

9) 2 Ki 19:15

Then Hezekiah prayed before Yahweh, and said: O **Yahweh Elohim** of Israel, the One who dwells between the cherubim, **You are Elohim**, **You alone**, of all the kingdoms of the earth. You have made heaven and earth.

10) 2 Ki 19:19

Now therefore, O Yahweh our Elohim, I pray, save us from his hand, that all the kingdoms of the earth may know that **You are Yahweh Elohim**, **You alone**.

11) 1 Chr 17:20

O Yahweh, there is **none like You**, **nor is there any Elohim besides You**, according to all that we have heard with our ears.

12) 2 Chr 15:3-4

3 For a long time Israel has been without the **true Elohim**, without a teaching priest, and without law;

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4 but when in their trouble they turned to **Yahweh Elohim** of Israel, and sought Him, He was found by them.

13) Neh 9:6

You **alone** are **Yahweh**; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You.

14) Job 9:8

He **alone** spreads out the heavens, and treads on the waves of the sea.

15) Psa 83:18

That they may know that You, whose name **alone** is **Yahweh**, are the **Most High** over all the earth.

16) Psa 86:10

For You are great, and do wondrous things; You **alone** are **Elohim**.

17) Psa 89:6

For who in the heavens can be compared to **Yahweh**? Who among the sons of the mighty can be likened to **Yahweh**?

18) Psa 100:3

Know that **Yahweh**, **He is Elohim**; it is **He [singular]** who has made **us [plural]**, and not we ourselves; **we** are **His** people and the sheep of **His** pasture.

19) Isa 37:15-16

15 Then Hezekiah prayed to Yahweh, saying:

16 O **Yahweh** of hosts, Elohim of Israel, the One who dwells between the cherubim, **You are Elohim, You alone**, of all the kingdoms of the earth. You have made heaven and earth.

20) Isa 37:20

Now therefore, O **Yahweh** our **Elohim**, save us from his hand, that all the kingdoms of the earth may know that **You are Yahweh, You alone**.

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17. Elohim Scripture List: One True Elohim, Alone (over 40 Scriptures)

21) Isa 40:25

To whom then will you liken Me, or **to whom shall I be equal?** says the Holy One.

22) Isa 43:10

You are My witnesses, says **Yahweh**, and My servant whom I have chosen, that you may know and believe Me, and understand that I am He. **Before Me there was no El formed, nor shall there be after Me.**

23) Isa 44:6

Thus says Yahweh, the King of Israel, and his Redeemer, **Yahweh** of hosts: I am the First and I am the Last; **besides Me there is no Elohim.**

24) Isa 44:8

Do not fear, nor be afraid; have I not told you from that time, and declared it? You are My witnesses. **Is there an Eloah besides Me?** Indeed there is no other Rock; **I know not one.**

25) Isa 44:24

Thus says Yahweh, your Redeemer, and He who formed you from the womb: **I am Yahweh, who makes all things, Who stretches out the heavens all alone, Who spreads abroad the earth by Myself.**

26) Isa 45:5

I am Yahweh, and there is no other; there is no Elohim besides Me. I will gird you, though you have not known Me.

27) Isa 45:6

That they may know from the rising of the sun to its setting that **there is none besides Me**. **I am Yahweh, and there is no other.**

28) Isa 45:14

Thus says Yahweh: The labor of Egypt and merchandise of Cush and of the Sabians, men of stature, shall come over to you, and they shall be yours; they

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shall walk behind you, they shall come over in chains; and they shall bow down to you. They will make supplication to you, saying, **Surely El is in you, and there is no other; there is no other Elohim.**

29) Isa 45:18

For thus says **Yahweh**, Who created the heavens, **Who is Elohim**, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: **I am Yahweh, and there is no other**.

30) Isa 45:21

Tell and bring forth your case; yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, **Yahweh**? And there is **no other Elohim besides Me**, A just El and a Savior; there is **none besides Me**.

31) Isa 45:22

Look to Me, and be saved, all you ends of the earth! For **I am El**, and there is **no other**.

32) Isa 46:5

To whom will you **liken Me**, and **make Me equal** and **compare Me**, that we should be alike?

33) Isa 46:9

Remember the former things of old, for **I am El**, and there is **no other**; **I am Elohim**, and there is **none like Me**.

34) Jer 10:6

Inasmuch as there is **none like You, O Yahweh** (You are great, and Your name is great in might).

35) Jer 10:10

But **Yahweh** is the **true Elohim**; He is the living Elohim and the everlasting King. At His wrath the earth will tremble, and the nations will not be able to endure His indignation.

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36) Mar 12:29

Yeshua answered him, the first of all the commandments is: Hear, O Israel, **Yahweh** our **Elohim**, **Yahweh** is **one**.

37) Mar 12:32

So the scribe said to Him, Well said, Teacher. You have spoken the truth, for there is **one Elohim**, and there is **no other** but **He**.

38) Joh 17:3

And this is eternal life, that they may know You, **the only true Elohim**, and Yeshua Messiah whom You have sent.

39) 1 Cor 8:6

Yet for us **there is one Elohim, the Father**, of whom are all things, and we for Him; and one Master Yeshua Messiah, through whom are all things, and through whom we live.

40) Eph 4:4-6

4 There is one body and one Spirit, just as you were called in one hope of your calling;

5 one Master, one faith, one baptism;

6 **one Elohim** and **Father** of all, who is **above all**, and through all, and in you all.

- Is there one of each thing or person named except the Almighty, and then suddenly “one” signifies 3-in-1 or an “Elohim Family”?
- Is the Father equal to any of the rest, or is He “above all”?

41) 1 Th 1:9-10

9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to **Yahweh** from idols to serve the living and **true Elohim**,

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10 and to wait for **His** Son from heaven, whom **He** raised from the dead, even Yeshua who delivers us from the wrath to come.

42) 1 Tim 2:5

For **there is one Elohim** and one Mediator between Elohim and men, the Man Messiah Yeshua.

43) Jam 2:19

You believe that there is one Elohim. You do well. Even the demons believe -- and tremble!

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18. Epithets vs. Proper Names

Other locations in this study mention the use of epithets and refer to this chapter for further details, thus avoiding duplicate information.

18.1 What is an epithet?

epithet: “a characterizing word or phrase accompanying or occurring in place of the name of a person or thing.”

— “epithet,” *Merriam-Webster Dictionary*

URL (accessed 2/4/2018):

<https://www.merriam-webster.com/dictionary/epithet>

Note:

- An epithet is not a proper name
- Nor does an epithet abolish a proper name

Examples of some commonly used epithets in America are “Mr. President” and “Mr. Speaker.”

18.2 Examples of Epithets in Scripture

18.2.1 Deu 25:5-10 — “The house of him who had his sandal removed”

Deu 25:5-10

5 If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband’s brother shall go in to her, take her as his wife, and perform the duty of a husband’s brother to her.

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6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

7 But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him and speak to him. But if he stands firm and says, I do not want to take her,

9 then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, So shall it be done to the man who will not build up his brother's house.

10 And his name shall be called in Israel, The house of him who had his sandal removed.

Clearly, "The house of him who had his sandal removed" is an *epithet*, not a personal name.

18.2.2 Pro 21:24 — "Scoffer"

Pro 21:24

A proud and haughty man; "Scoffer" is his name; he acts with arrogant pride.

"Scoffer" is used as an *epithet* in this verse. I have run into plenty of proud and haughty men, but none of them were actually named "Scoffer."

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19. Father is Yahweh Scripture List

1) Isa 64:8

But now, **O Yahweh**, You are our **Father**; we are the clay, and You our potter; and all we are the work of Your hand.

2) Mal 1:6

A son honors his father, and a servant his master. If then **I am the Father**, where is My honor? And if I am a Master, where is My reverence? **Says Yahweh** of hosts to you priests who despise My name. Yet you say, In what way have we despised Your name?

3) 1 Cor 8:6

Yet for us there is **one Elohim**, the **Father**, of whom are all things, and we for Him; and one Master Yeshua Messiah, through whom are all things, and through whom we live.

4) 2 Cor 6:18

I will be a **Father** to you, and you shall be My sons and daughters, **says Yahweh Almighty**.

5) Eph 1:17

That 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.

6) Eph 4:6

One Elohim and **Father** of all, who is **above all**, and through all, and in you all.

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20. Food Expansion Miracles – Proof that Yeshua is the Creator?

20.1 Opposing Assertion

Yeshua expanded the food just as He stretched out the universe during Creation, proving that He is the Creator.

Associated Events and Scriptures:

- 5,000 are fed besides women and children (Mat 14:13-21; Mar 6:30-44; Luk 9:10-17; Joh 6:1-15)
- 4,000 are fed besides women and children (Mat 15:32-39; Mar 8:1-10)

20.2 Rebuttal

Yahweh empowered Yeshua, *and others*, to multiply food. If a miraculous food supply proves that a person is the Creator, what shall we say about Elijah and Elisha?

Elijah—

1 Ki 17:8-16 (Miracle of a Widow's Flour and Oil)

8 Then the word of Yahweh came to him [Elijah], saying,

9 Arise, go to Zarephath, which belongs to Sidon, and dwell there.

See, I have commanded a widow there to provide for you.

10 So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow was there gathering sticks. And he called to her and said, Please bring me a little water in a cup, that I may drink.

11 And as she was going to get it, he called to her and said, Please bring me a morsel of bread in your hand.

12 So she said, As Yahweh your Elohim lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar; and see, I am

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gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and die.

13 And Eliyah said to her, Do not fear; go and do as you have said, but make me a small cake from it first, and bring it to me; and afterward make some for yourself and your son.

14 For thus says Yahweh Elohim of Israel: The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day Yahweh sends rain on the earth.

15 So she went away and did according to the word of Eliyah; and she and he and her household ate for many days.

16 The bin of flour was not used up, nor did the jar of oil run dry, according to the word of Yahweh which He spoke by Eliyah.

Elisha—

2 Ki 4:1-7 (Miracle of a Widow's Oil)

1 A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, Your servant my husband is dead, and you know that your servant feared Yahweh. And the creditor is coming to take my two sons to be his slaves.

2 So Elisha said to her, What shall I do for you? Tell me, what do you have in the house? And she said, Your maidservant has nothing in the house but a jar of oil.

3 Then he said, Go, borrow vessels from everywhere, from all your neighbors -- empty vessels; do not gather just a few.

4 And when you have come in, you shall shut the door behind you and your sons; then pour it into all those vessels, and set aside the full ones.

5 So she went from him and shut the door behind her and her sons, who brought the vessels to her; and she poured it out.

6 Now it came to pass, when the vessels were full, that she said to her son, Bring me another vessel. And he said to her, There is not another vessel. So the oil ceased.

7 Then she came and told the man of Elohim. And he said, Go, sell the oil and pay your debt; and you and your sons live on the rest.

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2 Ki 4:42-44 (Feeding of a Hundred)

42 Then a man came from Baal Shalisha, and brought the man of Elohim [Elisha] bread of the firstfruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, Give it to the people, that they may eat.

43 But his servant said, What? Shall I set this before one hundred men? He said again, Give it to the people, that they may eat; for thus says Yahweh: They shall eat and have some left over.

44 So he set it before them; and they ate and had some left over, according to the word of Yahweh.

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21. Forgiveness of Sin, Power to Grant

21.1 Opposing Assertion

Only Elohim can forgive sins — since the Messiah forgave sins, He must be Elohim.

Mar 2:6-7

6 And some of the scribes were sitting there and reasoning in their hearts,

7 Why does this Man speak blasphemies like this? **Who can forgive sins but Elohim alone?**

Luk 5:21

And the scribes and the Pharisees began to reason, saying, Who is this who speaks blasphemies? **Who can forgive sins but Elohim alone?**

21.2 Rebuttal

The scribes and Pharisees did not realize that Yahweh *empowered* Yeshua to forgive sin. Compare the following:

Acts 5:31

Him [i.e., Yeshua] Yahweh has exalted to His right hand to be Prince and Savior, **to give repentance to Israel and forgiveness of sins.**

- Who exalted who? Yahweh exalted Yeshua.
- To do what? To give repentance and forgiveness of sins.

In addition, Paul proclaimed:

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Acts 13:38

Therefore let it be known to you, brethren, that through this **Man** is preached to you the **forgiveness of sins**.

Compare:

Mat 9:6

But that you may know that the **Son of Man** has power on earth to **forgive sins** -- then He said to the paralytic, Arise, take up your bed, and go to your house.

Notice:

- Paul identified Yeshua as a man, and Yeshua identified Himself as the “Son of Man,” which is *a human being, not Yahweh*.
- As a man, Yeshua was *empowered by Yahweh* to forgive sin.

Over 100 additional Scriptures call the Messiah a man, not deity. See—

[44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242

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22. "God* and Savior" and the Granville Sharp "Rule"

22. "God* and Savior" and the Granville Sharp "Rule"

* For reference purposes, this chapter leaves references to "God" intact in Bible quotes to show exactly how they appear in those Bible texts.

22.1 The Granville Sharp Rule, Exceptions and Problems

Excerpts from "The Granville Sharp Rule," BiblicalUnitarian.com.

URL (accessed 6/15/2017):

<http://www.biblicalunitarian.com/articles/the-granville-sharp-rule>

Granville Sharp was an English philanthropist, who began to study the grammar of the New Testament in order to demonstrate that his Trinitarian beliefs were correct and that Christ was God. From his study of the New Testament, he declared that when the Greek word *kai* (usually translated "and") joins two nouns of the same case, and the first noun has the definite article and the second does not, the two nouns refer to the same subject. This is the principle behind the "rule," but there are a large number of exceptions to it that must be noted.

There are problems with the Granville Sharp "Rule." First, it is impossible to prove that it was a rule of grammar at the time of the Apostle Paul. Nigel Turner, a Trinitarian, writes:

Unfortunately, at this period of Greek we cannot be sure that such a rule is really decisive. **Sometimes the definite article is not repeated even when there is a clear separation in idea.** (Moulton-Howard-Turner, Grammar, Vol. 3, p. 181.) Emphasis added by BiblicalUnitarian.com.

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22.2 1 Tim 5:21 — "God and the Master Yeshua Messiah"

1 Tim 5:21

I charge you before **God [theos]** and **the Master Yeshua Messiah** and **the elect angels** that you observe these things without prejudice, doing nothing with partiality.

Trinitarians may assert that the reference to the Messiah is a second reference to "God" and therefore this proves the Trinity. Interestingly, however, Paul's charge to Timothy includes "the elect angels" but not the "Holy Spirit." If the Trinity were true, why would Paul leave the "Holy Spirit" out of the formula and instead mention the elect angels?

Additionally, Paul again urges Timothy in chapter 6, verse 13, and again there is mention of the Almighty and the Messiah, but no mention of the "Holy Spirit" —

1 Tim 6:13

I urge you in the sight of **God [theos]** who gives life to all things, and before **Messiah Yeshua** who witnessed the good confession before Pontius Pilate.

22.3 Tit 2:13 — "Our great God and Savior"

Verses 9-14 are quoted for context:

Tit 2:9-14

9 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back,

10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God [theos] our Savior in all things.

11 For the grace of God [theos] that brings salvation has appeared to all men,

12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly [or piously] in the present age,

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13 looking for the blessed hope and glorious appearing of **our great God [*theos*] and Savior Yeshua Messiah,**

14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

Interestingly, translations of verse 13 vary.

The KJV rendering gives more clarity to the difference between the Almighty and the Messiah:

Tit 2:13 KJV

Looking for that blessed hope, and the glorious appearing of **the great God and our Saviour Yeshua Messiah.**

For more context, look back to the first chapter where **Paul identified *theos* as "the Father," while mentioning Yeshua separately.** —

Tit 1:3-4

3 But has in due time manifested His word through preaching, which was committed to me according to the commandment of God [*theos* G2316] our Savior;

4 To Titus, a true son in our common faith: Grace, mercy, and peace from **God [*theos*] the Father and the Master Yeshua Messiah our Savior.**

Also, notice the difference between *theos* and Yeshua Messiah in the third chapter:

Tit 3:3-7

3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

4 But **when the kindness and the love of God [*theos*] our Savior toward man appeared,**

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5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,
6 whom [KJV: “which”] **He poured out on us abundantly through Yeshua Messiah** our Savior,
7 that having been justified by His grace we should become heirs according to the hope of eternal life.

Theos (the Father, the Almighty) poured out on us abundantly **through** Yeshua Messiah.

In context, Paul’s words show that the Son is not *theos*.

22.4 2 Pet 1:1 — “Our God and Savior”

2 Pet 1:1

Simon Peter, a bondservant and apostle of Yeshua Messiah, to those who have obtained like precious faith with us by the righteousness of **our God [*theos*] and Savior Yeshua Messiah.**

Compare the NKJV, quoted above, to the KJV, which mentions the Almighty and the Messiah separately —

2 Pet 1:1 KJV

Simon Peter, a servant and an apostle of Yeshua Messiah, to them that have obtained like precious faith with us through the righteousness **of God [*theos*] and our Saviour Yeshua Messiah.**

Verse 2 also mentions *theos* and Yeshua separately in both the NKJV and the KJV—

2 Pet 1:2 NKJV

Grace and peace be multiplied to you in the knowledge **of God [*theos*] and of Yeshua our Master.**

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22. "God* and Savior" and the Granville Sharp "Rule"

2 Pet 1:2 KJV

Grace and peace be multiplied unto you through the knowledge of God [*theos*], **and** of Yeshua our Master.

In context, Peter's words show that the Son is not *theos*.

Although both the Father and the Son are referred to as Savior, this is not a problem as there are many saviors or deliverers in the Bible who acted as instruments in Yahweh's saving plans. For further details and numerous Scriptures on this, see:

[34. Savior: None besides Yahweh \(Isa 43:11; 45:21-22; Hos 13:4\)](#), pg. 205

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23. Healing — Proof that Yeshua is Yahweh?

23.1 Opposing Assertion

Yahweh is the One who heals — since Yeshua healed people, He is Yahweh.

Exo 15:26

And [Yahweh] said, If you diligently heed the voice of Yahweh your Elohim and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For **I am Yahweh who heals you.**

23.2 Rebuttal

Yahweh *empowered* Yeshua to heal:

Acts 10:38

How **Yahweh anointed Yeshua** of Nazareth **with the Holy Spirit and with power**, who went about doing good and **healing** all who were oppressed by the devil, **for Yahweh was with Him.**

Yahweh also empowered *others* to heal. If healing proves that a person is Yahweh, what shall we say about:

Elijah—

1 Ki 17:17-24 (Elijah Revives a Widow's Son)

17 Now it happened after these things that the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him.

18 So she said to Elijah, What have I to do with you, O man of Elohim? Have you come to me to bring my sin to remembrance, and to kill my son?

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23. Healing — Proof that Yeshua is Yahweh?

19 And he said to her, Give me your son. So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed.

20 Then he cried out to Yahweh and said, O Yahweh my Elohim, have You also brought tragedy on the widow with whom I lodge, by killing her son?

21 And he stretched himself out on the child three times, and cried out to Yahweh and said, O Yahweh my Elohim, I pray, let this child's soul come back to him.

22 Then Yahweh heard the voice of Eliyah; and the soul of the child came back to him, and he revived.

23 And Eliyah took the child and brought him down from the upper room into the house, and gave him to his mother. And Eliyah said, See, your son lives!

24 Then the woman said to Eliyah, Now by this I know that you are a man of Elohim, and that the word of Yahweh in your mouth is the truth.

Elisha—

2 Ki 4:32-37 (Elisha Raises the Shunammite Woman's Son)

32 When Elisha came into the house, there was the child, lying dead on his bed.

33 He went in therefore, shut the door behind the two of them, and prayed to Yahweh.

34 And he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he stretched himself out on the child, and the flesh of the child became warm.

35 He returned and walked back and forth in the house, and again went up and stretched himself out on him; then the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi and said, Call this Shunammite woman. So he called her. And when she came in to him, he said, Pick up your son.

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37 So she went in, fell at his feet, and bowed to the ground; then she picked up her son and went out.

2 Ki 5:1, 9-10, 14 (Elisha and the Healing of Naaman)

1 Now **Naaman**, commander of the army of the king of Syria, was a great and honorable man in the eyes of his master, because by him Yahweh had given victory to Syria. He was also a mighty man of valor, but **a leper**.

9 Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house.

10 And **Elisha** sent a messenger to him, saying, Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean.

14 **So he went down and dipped seven times in the Jordan, according to the saying of the man of Elohim; and his flesh was restored like the flesh of a little child, and he was clean.**

Compare:

Luk 4:27

And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.

Peter—

Acts 3:1-10 (Peter Heals a Lame Man)

1 Now Peter and John went up together to the temple at the hour of prayer, the ninth hour.

2 And **a certain man lame from his mother's womb** was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple;

3 who, seeing Peter and John about to go into the temple, asked for alms.

4 And fixing his eyes on him, with John, Peter said, Look at us.

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23. Healing — Proof that Yeshua is Yahweh?

5 So he gave them his attention, expecting to receive something from them.

6 Then Peter said, Silver and gold I do not have, but what I do have I give you: In the name of Yeshua Messiah of Nazareth, rise up and walk.

7 And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength.

8 So he, leaping up, stood and walked and entered the temple with them --walking, leaping, and praising Yahweh.

9 And all the people saw him walking and praising Yahweh.

10 Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

Philip—

Acts 8:4-8 (Philip Heals Many)

4 Therefore those who were scattered went everywhere preaching the word.

5 Then Philip went down to the city of Samaria and preached Messiah to them.

6 And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.

8 And there was great joy in that city.

Paul—

Acts 14:8-10 (Paul Heals a Lame Man)

8 And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked.

9 This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed,

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10 said with a loud voice, Stand up straight on your feet! And he leaped and walked.

Acts 28:7-10 (Paul Heals the Father of Publius and Others)

7 In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days.

8 And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and **healed** him.

9 So when this was done, the rest of those on the island who had diseases also came and were **healed**.

10 They also honored us in many ways; and when we departed, they provided such things as were necessary.

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24. Holy Spirit: Not a Separate Person

24. Holy Spirit: Not a Separate Person

24.1 “God the Holy Spirit” is not in the Bible

The phrases “God the Holy Spirit” and “third person of the Trinity” are not in the Bible.

24.2 Spirit: Hebrew *ruwach* and Greek *pneuma* mean wind or breath

Both the Hebrew *ruwach* and the Greek *pneuma* mean **wind** or **breath**, thus confirming that the holy spirit is Yahweh’s wind or breath (or powerful force), not a third person.

The Bible says:

Joh 4:24

Yahweh is Spirit, and those who worship Him must worship in spirit and truth.

Powerful Force:

Mic 3:8

But truly I am **full of power by the Spirit of Yahweh**, and of justice and might, to declare to Jacob his transgression and to Israel his sin.

Acts 1:8

But **you shall receive power when the Holy Spirit has come upon you**; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.

Rom 1:4

And declared to be the Son of Yahweh **with power according to the Spirit of holiness**, by the resurrection from the dead.

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Rom 15:13

Now may the Elohim of hope fill you with all joy and peace in believing, that you may abound in hope by **the power of the Holy Spirit**.

24.3 “My spirit,” not “He”

In Scripture, Yahweh states “My spirit,” without calling it “He.”

The prophet Joel recorded it this way:

Joe 2:28-29

28 And it shall come to pass afterward that I will pour out **My Spirit** on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

29 And also on My menservants and on My maidservants I will pour out **My Spirit** in those days.

The writer of Acts concurred:

Acts 2:16-18

16 But this is what was spoken by the prophet Joel:

17 And it shall come to pass in the last days, says Yahweh, that I will pour out of **My Spirit** on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams.

18 And on My menservants and on My maidservants I will pour out **My Spirit** in those days; and they shall prophesy.

24.4 Holy spirit absent from greetings which include the Father and the Son

If the holy spirit is one of three persons in a co-equal Trinity, why is it absent from greetings which include the Father and the Son?

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1) 1 Cor 1:3

Grace to you and peace from Yahweh our Father and the Master Yeshua Messiah.

2) 2 Cor 1:2

Grace to you and peace from Yahweh our Father and the Master Yeshua Messiah.

3) Gal 1:3

Grace to you and peace from Yahweh the Father and our Master Yeshua Messiah.

4) Eph 1:2

Grace to you and peace from Yahweh our Father and the Master Yeshua Messiah.

5) Phi 1:2

Grace to you and peace from Yahweh our Father and the Master Yeshua Messiah.

6) 2 Th 1:2

Grace to you and peace from Yahweh our Father and the Master Yeshua Messiah.

7) Tit 1:4

To Titus, a true son in our common faith: Grace, mercy, and peace from Yahweh the Father and the Master Yeshua Messiah our Savior.

8) Phm 1:3

Grace to you and peace from Yahweh our Father and the Master Yeshua Messiah.

9) 1 Tim 1:2

To Timothy, a true son in the faith: Grace, mercy, and peace from Yahweh our Father and Yeshua Messiah our Master.

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10) 2 Tim 1:2

To Timothy, a beloved son: Grace, mercy, and peace **from Yahweh the Father and Messiah Yeshua** our Master.

24.5 Man's spirit is not a separate person from the man himself, neither is Yahweh's a separate person from Yahweh Himself (cp. 1 Cor 2:11)

Paul compared Elohim's spirit to man's spirit in 1 Corinthians 2:11.

1 Cor 2:11

For what man knows the things of a man except the spirit of the man which is in him? **Even so** no one knows the things of Elohim except the spirit of Elohim.

- Man is made in the image of Elohim (Gen 1:27).
- Just as man's spirit is not an additional person, neither is the Almighty's.

24.6 Elisha requested a double portion of Eliyah's spirit (2 Ki 2:9)

2 Ki 2:9

And so it was, when they had crossed over, that Eliyah said to Elisha, Ask! What may I do for you, before I am taken away from you? **Elisha said, Please let a double portion of your spirit be upon me.**

Eliyah's spirit was not a separate person; *it was his anointing*. Because of Eliyah's powerful anointing, Elisha desired it. Similarly, Yahweh's spirit is not a separate person; it is His anointing. Elisha's request to be anointed with Eliyah's spirit is comparable to the believer's request to be anointed with Yahweh's spirit.

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24.7 Spirit Unnamed

If the holy spirit is another person, why isn't it named? The Father has a name, and the Son has a name, but the holy spirit is *unnamed* in the Bible.

24.8 Himself/itself, he/it, etc. — How to translate depends on whether the reference is to a person or a thing; translators have differed in their translations

***autos* (αὐτός G846)**

Rom 8:16 (“Spirit Himself,” cp. KJV “Spirit itself”)

The Spirit **Himself** [KJV: “**itself**,” *autos*] bears witness with our spirit that we are children of Yahweh.

Rom 8:26 (“Spirit Himself,” cp. KJV “Spirit itself”)

Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit **Himself** [KJV: “**itself**,” *autos*] makes intercession for us with groanings which cannot be uttered.

***ekeinos* (ἐκεῖνος G1565)**

Mat 27:8 (“that” = a field)

Therefore **that** [*ekeinos*] field has been called the Field of Blood to this day.

Joh 16:8 (“He” is translated from the same Greek word)

And when He has come, **He** [*ekeinos*] will convict the world of sin, and of righteousness, and of judgment.

***heautou* (ἑαυτοῦ G1438)**

Joh 15:4 (“itself,” *heautou*, here refers to the branch of a vine)

Abide in Me, and I in you. As **the branch cannot bear fruit of itself**

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[*heautou*], unless it abides in the vine, neither can you, unless you abide in Me.

Joh 16:13 (“himself,” also from *heautou*, here refers to the spirit and could just as easily be translated “itself”)

However, when He [*ekeinos*], the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority [KJV: “shall not speak of *himself*,” *heautou*], but whatever He hears He will speak; and He will tell you things to come.

hos (ὅς G3739)

Mar 4:31 (a mustard seed)

It is like a mustard seed *which* [*hos*], when it is sown on the ground, is smaller than all the seeds on earth.

Eph 1:13-14 (NKJV “who,” cp. KJV “Which”)

13 In Him [Messiah] you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

14 *who* [KJV: “**Which**” *hos*] is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Tit 3:5-6 (NKJV “whom,” cp. KJV “Which”)

5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

6 *whom* [KJV: “**Which**” *hos*] He poured out on us abundantly through Yeshua Messiah our Savior.

Other Scriptures

1 Cor 6:19

Or do you not know that your body is the temple of *the Holy Spirit*

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24. Holy Spirit: Not a Separate Person

who is [KJV: "*which is*"] in you, whom you have from Yahweh, and you are not your own?

Note: Both the NKJV's "*who is*" and the KJV's "*which is*" are italicized, indicating these words were added by the translators. The text could be translated without these added words without losing meaning, and indeed, the RSV translation did so:

1 Cor 6:19 RSV

Do you not know that your body is a temple of the Holy Spirit within you, which you have from Yahweh? You are not your own.

24.9 Grieving the holy spirit

Eph 4:30

And do not grieve the Holy Spirit of Yahweh, by whom you were sealed for the day of redemption.

Trinitarians assert that since the Holy Spirit can be *grieved*, the Holy Spirit is a separate person.

Compare this to Hannah's heart being grieved in 1 Sam 1:8 —

1 Sam 1:8

Then Elkanah her husband said to her, Hannah, why do you weep? Why do you not eat? And why is your heart grieved? Am I not better to you than ten sons?

Applying the same Trinitarian interpretation here, Hannah's heart must be a separate person. Nonetheless, just as the heart of Hannah was not a separate person but was her own heart, neither is the "Holy Spirit of Yahweh" a separate person; it is Yahweh's *own* spirit.

Also notice Isaiah 63:10 —

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24. Holy Spirit: Not a Separate Person

Isa 63:10

But they rebelled and **grieved His Holy Spirit**; so He turned Himself against them as an enemy, and He fought against them.

“His Holy Spirit” is His *own* spirit, not a separate person.

Psalms 78:40-41 confirms that the aggrieved person was Yahweh, “the Holy One of Israel.” —

Psa 78:40-41

40 How often they provoked Him in the wilderness, and **grieved Him** in the desert!

41 Yes, again and again they tempted El, and limited **the Holy One of Israel**.

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25. Husband: Yahweh and Yeshua both referred to as Husband

25. Husband: Yahweh and Yeshua both referred to as Husband

See: [8. Bride: Who is Yahweh's bride and who is Yeshua's bride?](#) (pg. 64)

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26. King: Earthly, Sitting on the Throne of Yahweh

26. King: Earthly, Sitting on the Throne of Yahweh

1 Chr 29:23

Then **Solomon sat on the throne of Yahweh as king** instead of David his father, and prospered; and all Israel obeyed him.

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27. King of kings (also Lord, Master, or Sovereign): Applied to Father, Son, and others

27. King of kings (also Lord, Master, or Sovereign): Applied to Father, Son, and others

27.1 Introduction

Some assert that when the same title applies to both the Father and the Son, they must both be Elohim. However, it is not unusual that some titles refer, in context, to the Father, to the Son, and even to others.

27.2 King of kings

Yahweh is called “King of kings” in 1 Timothy 6:15. For context, verses 13-16 are quoted below —

1 Tim 6:13-16

13 I urge you **in the sight of Yahweh** who gives life to all things, and before Messiah Yeshua who witnessed the good confession before Pontius Pilate,

14 that you keep this commandment without spot, blameless until our Master **Yeshua Messiah’s appearing**,

15 **which [Yeshua’s appearing] He [Yahweh]** will manifest in **His** own time, **He** who is the blessed and only Potentate, the King of kings and Sovereign of sovereigns,

16 who alone has immortality, dwelling in unapproachable light, **whom no man has seen or can see**, to whom be honor and everlasting power. Amen.

Note: For further confirmation that “King of kings” refers to Yahweh in 1 Timothy 6:15, see:

[117. 1 Tim 3:16 — NKJV: “...great is the mystery godliness \[piety\]: Elohim \[or “He”\] was manifested in the flesh...”](#) (pg. 469)

The Messiah is called “King of kings” in Revelation 17:14 and 19:16 —

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27. King of kings (also Lord, Master, or Sovereign): Applied to Father, Son, and others

Rev 17:14

These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords [Sovereign of sovereigns] and **King of kings**; and those who are with Him are called, chosen, and faithful.

Rev 19:16

And He has on His robe and on His thigh a name written: **KING OF KINGS** AND LORD OF LORDS [or Sovereign of sovereigns].

Others are also called “king of kings” (Ezr 7:12; Eze 26:7; Dan 2:37), which clearly does not make them the Almighty, but rather denotes that they were the most powerful kings of their time. —

Ezr 7:12 — Artaxerxes

Artaxerxes, **king of kings**, To Ezra the priest, a scribe of the Law of the Elah of heaven: Perfect peace, and so forth.

Eze 26:7 — Nebuchadnezzar

For thus says the Master Yahweh: Behold, I will bring against Tyre from the north **Nebuchadnezzar king of Babylon, king of kings**, with horses, with chariots, and with horsemen, and an army with many people.

Dan 2:37 — Nebuchadnezzar

You, O king, are a **king of kings**. For the Elah of heaven has given you a kingdom, power, strength, and glory.

Just as calling these men “king of kings” does not make them Yahweh, so calling the Son “king of kings” does not make Him Yahweh; rather, it denotes that He is the most powerful king appointed by Yahweh.

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27. King of kings (also Lord, Master, or Sovereign): Applied to Father, Son, and others

27.3 Lord, Master, or Sovereign

Like “king of kings,” lord, master, or sovereign can also apply to human beings. Context determines the application. Examples follow:

Gen 18:12 (Abraham)

Therefore Sarah laughed within herself, saying, After I have grown old, shall I have pleasure, **my lord** being old also?

Gen 32:4 (Esau)

And he commanded them, saying, Speak thus to **my lord Esau**, Thus your servant Jacob says: I have dwelt with Laban and stayed there until now.

Gen 44:18 (Joseph)

Then Judah came near to him and said: O **my lord**, please let your servant speak a word in **my lord's** hearing, and do not let your anger burn against your servant; for you are even like Pharaoh.

27.4 Yahweh *made* Yeshua Master

Acts 2:36 states that Yahweh *made* Yeshua “both Master and Messiah,” thus proving that Yeshua is not Yahweh, and that He is *subordinate* to Yahweh —

Acts 2:36

Therefore let all the house of Israel know assuredly that **Yahweh has made** this Yeshua, whom you crucified, **both Master [“Lord”] and Messiah**.

For numerous additional Scriptures, see: [52. Son: Subject to Father](#) (pg. 285).

27.5 In contrast, “Elohim of elohim” is reserved for Yahweh

In context, the Messiah as “King of kings” is the most powerful king or sovereign appointed by Yahweh, but never is He, or any other man, called “**Elohim of**

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27. King of kings (also Lord, Master, or Sovereign): Applied to Father, Son, and others

elohim” [commonly shown as “God of gods” in English Bibles], signaling that Yahweh is the only true Elohim, the single Almighty:

Deu 10:17

For **Yahweh your Elohim is Elohim of elohim** [“God of gods”] and Sovereign of sovereigns [“Lord of lords”], the great El, mighty and awesome, who shows no partiality nor takes a bribe.

Jos 22:22

Yahweh Elohim of elohim [“God of gods”], **Yahweh Elohim of elohim** [“God of gods”], He knows, and let Israel itself know-- if it is in rebellion, or if in treachery against Yahweh, do not save us this day.

Psa 136:1-2

1 Oh, give thanks to **Yahweh**, for He is good! For His mercy endures forever.

2 Oh, give thanks to **the Elohim of elohim** [“God of gods”]! For His mercy endures forever.

Numerous Scriptures confirm the Messiah’s **subjection** to Yahweh. See—

[52. Son: Subject to Father](#) (pg. 285)

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28. Kinsman Redeemer Doctrine Examined

28.1 Kinsman Redeemer Doctrine Assertion

Yahweh, or the pre-existent Messiah, had to become our near kinsman, that is, our flesh and blood relative to provide an adequate sacrifice to redeem man from sin [since, as it is alleged, deity or a member of the Elohim family is the only adequate sacrifice].

28.2 Rebuttal

Although Yeshua is both a redeemer from sin and a brother to the redeemed, the context of the Law of Redemption by a close relative has nothing whatsoever to do with redemption from sin but instead addresses a financial situation.

Lev 25:47-55

47 Now if a sojourner or stranger close to you becomes rich, and one of your brethren who dwells by him becomes poor, and sells himself to the stranger or sojourner close to you, or to a member of the stranger's family,

48 after he is sold he may be redeemed again. One of his brothers may redeem him;

49 or his uncle or his uncle's son may redeem him; or anyone who is near of kin to him in his family may redeem him; **or if he is able he may redeem himself.**

50 Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; it shall be according to the time of a hired servant for him.

51 If there are still many years remaining, according to them he shall repay the price of his redemption from the money with which he was bought.

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52 And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, and according to his years he shall repay him the price of his redemption.

53 He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight.

54 And if he is not redeemed in these years, then he shall be released in the Year of Jubilee -- he and his children with him.

55 For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt: I am Yahweh your Elohim.

Redemption from sin does not match the kinsman redeemer's role for the following reasons:

- The Law of Redemption applies to a poor Israelite who sold "himself to the stranger or sojourner close to you, or to a member of the stranger's family" (v. 47). This describes a person in a financial struggle, *not a person sold into sin*.
- If the poor person "is able he may redeem himself" (v. 49). In contrast, it is *impossible* for anyone to "redeem himself" from sin.
- The redemption price is *variable*, according to the number of years remaining until the Year of Jubilee (vv. 50-52). In contrast, Yeshua gave it all, with no price variation possible.
- Finally, if the poor person is "not redeemed," he is nevertheless "released in the Year of Jubilee" (v. 54). In contrast, the un-redeemed from sin will not be released —

Rom. 6:23

For the wages of sin is death, but the gift of Yahweh is eternal life in Messiah Yeshua our Master.

- The provision for redemption by a close relative has nothing whatsoever to do with redemption from sin but instead addresses a financial situation.

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- Moreover, there is no requirement that the kinsman redeemer had to “pre-exist.”

28.3 Redemption of the Land

Torah also provides for redemption of the land by a close relative; and again, this has nothing whatsoever to do with redemption from sin but instead addresses a financial situation.

Lev 25:23-28

23 The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me.

24 And in all the land of your possession you shall grant **redemption of the land.**

25 If one of your brethren becomes poor, and has sold some of his possession, and if his **redeeming relative** comes to redeem it, then he may redeem what his brother sold.

26 **Or** if the man has no one to redeem it, but **he himself becomes able to redeem it,**

27 then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession.

28 But **if he is not able to have it restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released,** and he shall return to his possession.

The same points listed previously for personal redemption also apply to redemption of the land.

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29. Logos

29. Logos

See: [83. Joh 1:1-14 — Logos, etc.](#) (pg. 376)

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30. Marya and the Aramaic Text

30. *Marya* and the Aramaic Text

Note: The Aramaic text may also be referred to as the Syriac text, the Peshitta text, or the Syriac Peshitta. The Syriac Peshitta (literally meaning “simple”*) is “...the Bible used by the Assyrian Church of the East and other Syriac Christian traditions.”**

* <https://en.wikipedia.org/wiki/Peshitta>

** https://en.wikipedia.org/wiki/Lamsa_Bible

30.1 The *Marya* = “Lord-Yah” Assertion

Some assert that the Aramaic word *marya* means “Lord-Yah” and that anytime it is used with reference to Yeshua in the Aramaic text, it therefore means Yeshua is Yahweh.

30.2 Rebuttal

Aramaic lexicons define *marya* as the title “lord” (or master). On the **next page** is a screenshot from the *Aramaic Lexicon and Concordance* documenting the definition of *marya* and providing many Scripture references where *marya* appears in the Aramaic text. Arrows and boxes call attention to the definition and to specific verses addressed in this study, which appear on the pages following the screenshot.

Document [hyperlinks](#) are “clickable” and jump to their described location. Alt + Left Arrow on keyboard returns to previous location. (Exception: This functionality may not work with some older computers or PDF software.)

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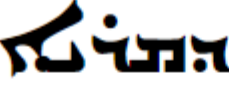
















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marya — Aramaic Lexicon and Concordance

Lexicon	Concordance
Word: 	 Matti - 3:3, 2:13, 23:39, 1:20, 12:4, 2:19, 28:2, 1:24, 21:9
Lexeme: 	 Marqus - 11:9, 1:3, 2:26
Root: 	 Luqa - 1:66, 2:23, 4:18, 1:11, 2:15, 2:39, 13:35, 1:6, 1:76, 2:24, 5:17, 1:38, 2:23, 3:4, 19:38, 1:9, 2:9, 2:26, 6:4
Word Number: 12375	 Yukhanan - 12:13, 12:38, 1:23
Meaning: lord	 Acts - 13:49, 18:26, 2:21, 5:19, 11:21, 13:11, 16:32, 3:19, 8:26, 12:23, 14:25, 19:10, 2:36, 6:3, 12:7, 13:12, 18:25, 2:20, 5:9, 8:39, 13:10, 14:26, 2:38, 7:30, 12:11
Pronunciation: (Eastern) D'MaRYaA (Western) D'MoRYoA	 Yaqub - 5:7, 5:10, 5:4
Part of Speech: Noun	 Keepa - 3:12, 3:12
Gender: Masculine	 Romans - 16:6, 10:13, 11:34
Person:	 1Corinthians - 11:27, 10:26, 15:58, 11:29, 11:27, 16:10, 2:16, 12:3
Number: Singular	 2Corinthians - 3:17, 3:18, 10:18
State: Emphatic	 Philippians - 2:11
Tense:	 Colossians - 3:22
Form:	 2Timothy - 2:19
Suffix Gender:	 Hebrews - 12:5
Suffix Person:	
Suffix Number: Singular	
Lexeme Form:	

URL (accessed 2/23/2018):

[http://www.atour.com/cgi-](http://www.atour.com/cgi-bin/dictionary.cgi?string=12375&Search_Field=Word_Address)

[bin/dictionary.cgi?string=12375&Search_Field=Word_Address](http://www.atour.com/cgi-bin/dictionary.cgi?string=12375&Search_Field=Word_Address)

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30.3 Acts 2:36— Yahweh *made* Yeshua Master

For reference, this verse is first quoted from the NKJV:

Acts 2:36

Therefore let all the house of Israel know assuredly that **Yahweh has made** this Yeshua, whom you crucified, **both Master [NKJV: “Lord”]; Aramaic text “*marya*”] and Messiah.**

The *Aramaic English New Testament* (AENT) translation by Andrew Gabriel Roth states:

Acts 2:36 AENT

Truly, therefore, let all the house of Israel know that Elohim has made this Y’shua the Mashiyach whom you executed on a stake both **Master YHWH** and Mashiyach.

Did Yahweh make Yeshua Yahweh, or did Yahweh make Yeshua master?

Yahweh *made* Yeshua Master, showing that Yeshua is under Yahweh’s authority. Since Yeshua is subordinate to Yahweh, Yeshua is *not* Yahweh, thus confirming that *marya* is a title, not a name. Yahweh also *made* Yeshua Messiah (another title).

To say that *marya* means “Lord-Yah” would be like saying that “Messiah” means “anointed of Yah” (because the last syllable sounds like “Yah”), and yet “Messiah” simply means “anointed.”

For numerous supporting Scriptures, see: [52. Son: Subject to Father](#) (pg. 285).

30.4 1 Corinthians 12:3 — “...No one can say that Yeshua is Master except by the holy spirit”

For reference, this verse is first quoted from the NKJV:

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1 Cor 12:3

Therefore I make known to you that no one speaking by the Spirit of Elohim calls Yeshua accursed, and no one can say that **Yeshua is Master [NKJV: "Lord"; Aramaic text: "marya"]** except by the holy spirit.

The *Aramaic English New Testament* (AENT) translation by Andrew Gabriel Roth states:

1 Cor 12:3 AENT (quoted verbatim)

I therefore explain to you, that there is no man that speaks by the Spirit of Elohim, who says that Y'shua is accursed: neither can a man say that **Y'shua is Master YHWH**, except by the Ruach haKodesh.

Although Roth put "YHWH" (Yahweh) in his translation, the word in the Aramaic text is *marya*, meaning "lord" (or master). **Yeshua is Master, not Yahweh.**

30.5 Phi 2:11 — "...Yeshua Messiah is Master..."

For reference, this verse is first quoted from the NKJV:

Phi 2:11

And that every tongue should confess that **Yeshua Messiah is Master [NKJV: "Lord"; Aramaic text: "marya"]**, to the glory of Yahweh the Father.

The *Aramaic English New Testament* (AENT) translation by Andrew Gabriel Roth states:

Phi 2:11 AENT

And that every tongue should confess that **Y'shua the Mashiyach is YHWH⁶**, to the glory of Elohim his Father.

Although Roth put "YHWH" (Yahweh) in his translation, the word in the Aramaic text is *marya*, meaning "lord" (or master). **Yeshua is Master, not Yahweh.**

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Moreover, knees bowing and tongues confessing to Yeshua's exalted position does not require Him to be the Almighty; refer to Paul's previously stated position in v. 9 —

Phi 2:9

Therefore **Yahweh also has highly exalted Him** and given Him the name which is above every name.

Who exalted who? Yahweh exalted Yeshua, which shows Yeshua's subordinate position and confirms that Yeshua is *not* Yahweh.

In Roth's translation, notice the footnote symbol, "6" next to the word "YHWH," which directs the reader to an Appendix in the AENT entitled, "Mashiyach Y'shua is YHWH," where Roth states the following:

The Spirit of YHWH, also known as the Ruach haKodesh, is both within Mashiyach and is YHWH; however, the *nephesh* (soul) of Y'shua is "the person" or vessel of Y'shua where the Spirit of YHWH dwells. The physical body of **Y'shua and his soul are not YHWH**, but Y'shua made himself **subject to YHWH in all aspects**.

-- Roth, Andrew Gabriel, *Aramaic English New Testament*, Appendix: "Mashiyach Y'shua is YHWH." Natzari Press, Copyright 2008, p. 900.

Although Roth entitled this appendix, "Mashiyach Y'shua is YHWH," he follows with the admission that Yeshua is really *not* Yahweh and that Yeshua is "subject to YHWH in all aspects." Ironically, Roth's comments do more to prove that Yeshua is *not* Yahweh.

As part of his Roth's alleged proof, he also states that the spirit of Yahweh dwells in Yeshua. However, the spirit of Yahweh also dwells in believers (1 Cor 3:16); does this make believers Yahweh?

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30. Marya and the Aramaic Text

1 Cor 3:16

Do you not know that you are the temple of Yahweh and that **the Spirit of Yahweh dwells in you?**

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31. Metatron

31.1 Opposing Assertion

The Son in a pre-existent state was an angel called *Metatron*.

31.2 Rebuttal

- Metatron is not in the Bible!
- Metatron is a legendary angel.
- “His legends are predominantly found in mystical Kabbalistic texts.” *
- “He is commonly described as a celestial scribe recording the sins and merits of men, as a guardian of heavenly secrets, as God’s mediator with men, as the ‘lesser Yahweh,’ as the archetype of man, and as one ‘whose name is like that of his master.’” *

* Excerpts from “Metatron,” *Encyclopædia Britannica*.

URL (accessed 1/20/2018):

<https://www.britannica.com/topic/Metatron>

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32. Oneness

Oneness theology asserts that the Father and Son are *not* different persons, but different *modes* or manifestations of the *same* person. Joel Hemphill, a former Oneness preacher, states:

Those who teach the Oneness doctrine have a saying, “The Lord God of the O.T. is Jesus Christ of the N.T.”

-- Hemphill, Joel W., *To God Be The Glory*. Trumpet Call Books, Joelton, TN, © 2006, p. 104.

Trinitarian theology asserts that the Father is not the Son, and the Son is not the Father [even though, mysteriously, they constitute one Almighty]. Accordingly, Scriptures which differentiate between the Father and Son will not necessarily be of consequence to Trinitarians. However, Scriptures which show the Son *subject* to the Father match neither Trinitarian nor Oneness theology.

Numerous Scriptures show that the Father and Son are *different* individuals, and many of these also show the Son’s *subordination* to the Father.

32.1 “I and My Father are one” (Joh 10:30)

Oneness in purpose is meant. For study on this and other similar Scriptures, see: [95. Joh 10:30 — “I and My Father are one” and other Scriptures](#) (pg. 421).

32.2 “...Our fellowship is with the Father and with His Son...” (1 Joh 1:3)

1 Joh 1:3

That which we have seen and heard we declare to you, that you also may have fellowship [*koinonia*] with us; and truly **our fellowship is with the Father and with His Son** Yeshua Messiah.

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- According to Oneness theology, the Almighty was the Father in creation, the Son in redemption, and the Holy Ghost in regeneration. This verse presents more than one problem with that theology.
- The believer's fellowship is with **both** the Father **and** the Son.
- If the current "mode" of the Almighty is the "Holy Ghost," why does it not instead say that "our fellowship is with the Holy Ghost"?

32.3 "Not Alone," but "With" = Two Individuals (Joh 8:29; 16:32)

Joh 8:29

And He who sent Me is with Me. **The Father has not left Me alone,** for I always do those things that please Him.

Joh 16:32

Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet **I am not alone,** because the Father is **with** Me.

32.4 "Also" = Two Individuals (Joh 14:1)

Joh 14:1

Let not your heart be troubled; you believe in Yahweh, believe **also** in Me.

32.5 "Both Me and My Father": Does "both" mean one?

Yeshua referred to Himself and His Father as "both." Does "both" mean one?

Joh 15:24

If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated **both Me and My Father.**

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2 John 1:9

Whoever transgresses and does not abide in the doctrine of Messiah does not have Yahweh. He who abides in the doctrine of Messiah has **both the Father and the Son**.

32.6 “Mine” vs. “Not Mine” (Joh 14:24, etc.)

Joh 14:24

He who does not love Me does not keep My words; and the word which you hear is **not Mine but the Father’s** who sent Me.

- Did Yeshua really mean what He said here? Or, does “not Mine” really mean “Mine”?

Mat 20:23

So He said to them, You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but **to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father**.

Joh 7:16

Yeshua answered them and said, **My doctrine is not Mine, but His who sent Me**.

32.7 No one is good but One – Yeshua did not claim to be that One!

Mat 19:16-17

16 Now behold, one came and said to Him, Good Teacher, what good thing shall I do that I may have eternal life?

17 So He said to him, Why do you call Me good? **No one is good but One, that is, Yahweh**. But if you want to enter into life, keep the commandments.

The question has been asked, “Is Yeshua good?” Of course, Yeshua is good, in the general way the word is typically used. Nevertheless, in context, Yeshua’s remark

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points out that Yahweh the Almighty is the ultimately source of good, and Yeshua did not claim that position.

32.8 Nor: “the Father nor me” = Two Individuals (Joh 16:3)

Joh 16:3

And these things they will do to you because they have not known the Father **nor** Me.

32.9 Vine and Vinedresser are Not the Same (Joh 15:1)

Joh 15:1

I am the true vine, and My Father is the vinedresser.

- Just as a vine does not dress itself, it is impossible for the vine and the vinedresser to be the same.

32.10 A voice came from heaven (Mat 3:17)

Mat 3:17

And suddenly a voice came from heaven, saying, This is My beloved Son, in whom I am well pleased.

- Who spoke from heaven?
- To whom did He speak?
- Did He speak to Himself?

32.11 “My Father who is in heaven” (Mat 16:16-17)

Mat 16:16-17

16 Simon Peter answered and said, **You are the Messiah, the Son of the living Mighty One.**

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17 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.**

- Yeshua was on earth but referred to His Father in heaven, thus showing *two different individuals in two different places at the same time.*

32.12 Two Wills: “... Not my will, but Yours, be done” (Luk 22:42)

Luk 22:41-42

41 And He was withdrawn from them about a stone’s throw, and He knelt down **and prayed,**

42 **saying, Father,** if it is Your will, take this cup away from Me; **nevertheless not My will, but Yours, be done.**

Also see Matthew’s account:

Mat 26:39

He went a little farther and fell on His face, **and prayed, saying, O My Father,** if it is possible, let this cup pass from Me; **nevertheless, not as I will, but as You will.**

- Did Yeshua plead with Himself?
- The prayer “... not My will, but Yours, be done,” indicates two individuals, each with his own will.

Compare:

Joh 5:30

I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because **I do not seek My own will but the will of the Father** who sent Me.

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- Two wills: 1) “My own will” and 2) “the will of the Father”
- Indicates two individuals

32.13 Yeshua prayed to the Father, who answered from heaven (Joh 12:28)

Joh 12:28

Father, glorify Your name. Then a voice came from heaven, saying, I have both glorified it and will glorify it again.

- Did Yeshua pray to Himself?
- Did He answer Himself?
- Whose voice came from heaven?

Joel Hemphill, a Oneness minister for decades before seeing its error, recorded the Oneness answer concerning who the Messiah prayed to:

To quote from some of their literature which I have in my possession, “In Jesus Christ, two wills or natures are portrayed: a human will and a divine will. He was man (*flesh*) and He was God (*Spirit*). So as man, Jesus Christ prayed in his **human nature** to His **divine nature**.”¹

¹ *The Truth About One God* (pamphlet); Know The Truth Literature; Huntsville, AL; p. 6.

-- Hemphill, Joel W., *To God Be The Glory*. Trumpet Call Books, Joelton, TN, © 2006, p. 67.

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32.14 “Messiah did not Glorify Himself” (Heb 5:5)

Heb 5:5

So also Messiah did not glorify Himself to become High Priest, but it was He who said to Him: You are My Son, Today I have begotten You.

32.15 The Son is definitely not His own Father

2 Cor 11:31

The Elohim and **Father of our Master Yeshua Messiah**, who is blessed forever, knows that I am not lying.

Eph 3:14

For this reason I bow my knees to the **Father of our Master Yeshua Messiah**.

2 Joh 1:3

Grace, mercy, and peace will be with you from Yahweh the Father and from the Master Yeshua Messiah, **the Son of the Father**, in truth and love.

32.16 Yeshua is at the Right Hand of the Father (Is He beside Himself?)

Acts 5:31

Him Yahweh has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.

Acts 7:55-56

55 But he [Stephen], being full of the Holy Spirit, gazed into heaven and saw the glory of Yahweh, and **Yeshua standing at the right hand of Yahweh**,

56 and said, Look! I see the heavens opened and **the Son of Man standing at the right hand of Yahweh!**

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Rom 3:34

Who is he who condemns? It is **Messiah** who died, and furthermore is also risen, who is even **at the right hand of Yahweh, who also makes intercession for us.**

Eph 1:20

Which He worked in Messiah when He raised Him from the dead and **seated Him at His right hand** in the heavenly places.

Col 3:1

If then you were raised with Messiah, seek those things which are above, where **Messiah is, sitting at the right hand of Yahweh.**

Heb 12:2

Looking unto Yeshua, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down **at the right hand of the throne of Yahweh.**

32.17 “And” Scriptures: Yahweh “and” Yeshua = Two Individuals

Many Scriptures use the word “**and**” with reference to the Father and the Son, thus showing two individuals:

1) 1 Cor 8:6

Yet for us there is one Elohim, the Father, of whom are all things, and we for Him; **and** one Master Yeshua Messiah, through whom are all things, and through whom we live.

2) Gal 1:1

Paul, an apostle (not from men nor through man, but through Yeshua Messiah **and** Yahweh the Father who raised Him from the dead).

3) Gal 1:3

Grace to you and peace from Yahweh the Father **and** our Master Yeshua Messiah.

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4) Eph 1:2

Grace to you and peace from Yahweh our Father **and** the Master Yeshua Messiah.

5) Eph 6:23

Peace to the brethren, and love with faith, from Yahweh the Father **and** the Master Yeshua Messiah.

6) Phi 1:2

Grace to you **and** peace from Yahweh our Father **and** the Master Yeshua Messiah.

7) 1 Thes 1:1

Paul, Silvanus, and Timothy, To the assembly of the Thessalonians in Yahweh the Father **and** the Master Yeshua Messiah: Grace to you and peace from Yahweh our Father **and** the Master Yeshua Messiah.

8) 2 Thes 1:2

Grace to you and peace from Yahweh our Father **and** the Master Yeshua Messiah.

9) 1 Tim 1:1-2

1 Paul, an apostle of Yeshua Messiah, by the commandment of Yahweh our Savior **and** the Master Yeshua Messiah, our hope,
2 To Timothy, a true son in the faith: Grace, mercy, and peace from Yahweh our Father **and** Yeshua Messiah our Master.

10) 2 Tim 1:2

To Timothy, a beloved son: Grace, mercy, and peace from Yahweh the Father **and** Messiah Yeshua our Master.

11) Phm 1:3

Grace to you and peace from Yahweh our Father **and** the Master Yeshua Messiah.

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12) Jam 1:1

James, a bondservant of Yahweh **and** of the Master Yeshua Messiah, To the twelve tribes which are scattered abroad: Greetings.

13) 2 Pet 1:2

Grace and peace be multiplied to you in the knowledge of Yahweh **and** of Yeshua our Master.

14) 1 Joh 1:3

That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father **and** with His Son Yeshua Messiah.

15) 2 Joh 1:3

Grace, mercy, and peace will be with you from Yahweh the Father **and** from the Master Yeshua Messiah, **the Son of the Father**, in truth and love.

16) Rev 1:4-6

4 John, to the seven assemblies which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

5 **and** from Yeshua Messiah, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,

6 and has made us kings and priests **to His Elohim and Father**, to Him be glory and dominion forever and ever. Amen.

17) Rev 5:13

And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: Blessing and honor and glory and power be to Him who sits on the throne, **and** to the Lamb, forever and ever!

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18) Rev 6:15-16

15 And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

16 and said to the mountains and rocks, Fall on us and hide us from the face of Him who sits on the throne **and** from the wrath of the Lamb!

19) Rev 7:9-10

9 After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,

10 and crying out with a loud voice, saying, Salvation belongs to our Elohim who sits on the throne, **and** to the Lamb!

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33. Redeemer

33.1 Opposing Assertion

The title Redeemer applies only to the Son, and since Scripture refers to Yahweh as the Redeemer, Yeshua is therefore Yahweh (or as some assert, the “second Yahweh”).

33.2 Rebuttal Overview

- A thorough examination of Scripture reveals that either the Father **or** the Son can be referred to as redeemer, depending on context.
- The Father, who is Yahweh, is called Redeemer in numerous Scriptures (examples follow shortly).
- Since the Father, who is ultimately the Redeemer, used His Son in the process of redeeming mankind, the Son is also referred to as Redeemer (Gal 4:4-5; Eph 1:7; Col 1:14; Tit 2:14; Heb 9:12; Heb 9:15; 1 Pet 1:18-20; Rev 5:9).
Nevertheless, the Bible says there is but one **“whose name alone is Yahweh”**:

Psa 83:18

That they may know that You, whose **name alone is Yahweh**, are the Most High over all the earth.

As alluded to previously, numerous Scriptures identify Yahweh as the Redeemer; please see the sections which follow.

33.3 Exo 6:6 — “...I am Yahweh ... I will redeem you...”

Exo 6:6

Therefore say to the children of Israel: **I am Yahweh**; I will bring you out from under the burdens of the Egyptians, I will rescue you from

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their bondage, and **I will redeem you** with an outstretched arm and with great judgments.

33.4 Psa 78:35 — “...the Most High El their Redeemer”

Psa 78:35

Then they remembered that Elohim was their rock, and **the Most High El their Redeemer**.

33.5 Scripture identifies Yahweh of hosts as both Redeemer and the Father

Isa 47:4

As for our **Redeemer**, **Yahweh of hosts** is His name, The Holy One of Israel.

Isa 54:5

For your Maker is your husband, **Yahweh of hosts** is His name; and your **Redeemer** is the Holy One of Israel; He is called the Elohim of the whole earth.

Note: Isaiah 54:5 also mentions the word “husband.” Many assert that the word “husband” applies *only* to the Son, and thus “Yahweh of hosts” is the pre-existent Son. However, like the word “Redeemer,” the word “husband” can apply to the Father or the Son, depending on context, because these are not literal marriages; they are figures of speech showing love and devotion. For further information, see:

[8. Bride: Who is Yahweh’s bride and who is Yeshua’s bride?](#) (pg. 64)

Mal 1:6

A son honors his father, and a servant his master. If then **I am the Father**, where is My honor? And if I am a Master, where is My

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reverence? Says **Yahweh of hosts** to you priests who despise My name. Yet you say, In what way have we despised Your name?

Isaiah 63:16 also identifies the Father as Redeemer:

Isa 63:16

Doubtless **You are our Father**, though Abraham was ignorant of us, and Israel does not acknowledge us. **You, O Yahweh, are our Father; our Redeemer** from Everlasting is Your name.

33.6 Isa 41:4, 14 — Identifies Yahweh as “the first” and as the “Redeemer”

Isa 41:4, 14

4 Who has performed and done it, calling the generations from the beginning? **I, Yahweh, am the first**; and with the last I am He.

14 Fear not, you worm Jacob, You men of Israel! I will help you, says **Yahweh** and **your Redeemer**, the Holy One of Israel.

Note: In case of any confusion that “Yahweh and your Redeemer” refers to two individuals, many translations clarify that this refers to one individual. For example, here are the NIV and RSV translations:

Isa 41:14 (NIV)

Do not be afraid, you worm Jacob, little Israel, do not fear, for I myself will help you, declares **Yahweh, your Redeemer**, the Holy One of Israel.

Isa 41:14 (RSV)

Fear not, you worm Jacob, you men of Israel! I will help you, says **Yahweh; your Redeemer** is the Holy One of Israel.

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33.7 Numerous additional Scriptures identify Yahweh as the Redeemer

Deu 7:8; Deu 15:15; Deu 21:8; Deu 24:18; Psa 19:14; Isa 29:22; Isa 43:1, 14; Isa 44:23-24; Isa 48:17, 20; Isa 49:26; Isa 52:9; Isa 60:16; Jer 31:11; Mic 4:10

Note: “Savior” is also mentioned in two of these references (Isa 49:26; Isa 60:16). “Savior” applies to Yahweh and to *many* others in Scripture; and yet in the truest sense, ultimately, Yahweh is the Savior. Since Yahweh authors, implements, and empowers His saving plans, all others acting in a saving capacity do so under His authority. For further information, see the related chapter in this study:

[34. Savior: None besides Yahweh \(Isa 43:11; 45:21-22; Hos 13:4\)](#), pg. 205

33.8 Summary Points — Redeemer

- The Father or the Son can be referred to as redeemer, depending on context.
- Because the Father, the ultimate Redeemer, used His Son in the process of redeeming mankind, the Son is also referred to as Redeemer.
- The Bible says there is one “whose name alone is Yahweh” (Psa 83:18). The Son is neither Yahweh, nor a second Yahweh.
- As numerous Scriptures confirm, Yahweh is the only true Elohim; see:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

- Numerous Scriptures identify Yahweh as Redeemer.
- Isaiah 47:4 and 54:5 identify Yahweh of hosts as the Redeemer, and Malachi 1:6 identifies Yahweh of hosts as the Father.
- Isaiah 63:16 also identifies the Father as the Redeemer.

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- Isaiah 41:4, 14 identifies Yahweh as “the first” and as the Redeemer.
- Scripture identifies Yahweh of hosts as Yahweh, the Redeemer, the Father (not the Son), and “the first,” leaving no room for a second Yahweh.

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34. Savior: None besides Yahweh (Isa 43:11; 45:21-22; Hos 13:4)

34. Savior: None besides Yahweh (Isa 43:11; 45:21-22; Hos 13:4)

34.1 Introduction (One Savior or many saviors?)

Yahweh is the only Savior, and yet the Bible speaks of *many* saviors or deliverers who acted as instruments in Yahweh's saving plans; at first glance, this may seem contradictory. The explanation is that **salvation or deliverance derives from Yahweh, and thus, ultimately, there is no other savior.**

Moreover, just as others in the Bible are referred to as saviors or deliverers without being deity, or a "second Yahweh," or in the "Elohim family," so it is with the Messiah.

34.2 Yahweh is Ultimately the Only Savior

Isa 43:11

I, even I, am **Yahweh**, and **besides Me there is no savior [yasha H3467]**.

Isa 45:21-22

21 Tell and bring forth your case; Yes, let them take counsel together. Who has declared this from ancient time? Who has told it from that time? Have not I, **Yahweh**? And **there is no other Elohim besides Me, a just El and a Savior [yasha]; there is none besides Me.**

22 Look to Me, and be **saved [yasha]**, all you ends of the earth! **For I am El, and there is no other.**

Hos 13:4

Yet I am **Yahweh** your Elohim ever since the land of Egypt, and you shall know no Elohim but Me; for **there is no savior [yasha H3467] besides Me.**

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34.3 Many saviors or deliverers in Scripture

Jdg 2:18 (Judges)

And when Yahweh raised up judges for them, Yahweh was with the judge and **delivered [yasha H3467] them** out of the hand of their enemies all the days of the judge; for Yahweh was moved to pity by their groaning because of those who oppressed them and harassed them.

Jdg 6:14 (Gideon)

Then Yahweh turned to him and said, Go in this might of yours, and you shall **save [yasha] Israel** from the hand of the Midianites. **Have I not sent you?**

Neh 9:27-28

27 Therefore You delivered them into the hand of their enemies, who oppressed them; and in the time of their trouble, when they cried to You, You heard from heaven; and according to Your abundant mercies **You gave them deliverers [KJV: "saviours"; yasha] who saved [yasha] them** from the hand of their enemies.

28 But after they had rest, they again did evil before You. Therefore You left them in the hand of their enemies, so that they had dominion over them; yet when they returned and cried out to You, You heard from heaven; and **many times You delivered them** according to Your mercies.

Oba 1:21

Then **saviors [yasha]** shall come to Mount Zion to judge the mountains of Esau, and the kingdom shall be Yahweh's.

Acts 7:35 (Moses)

This **Moses** whom they rejected, saying, "Who made you a ruler and a judge?" is the one **Yahweh sent to be a ruler and a deliverer** by the hand of the Angel who appeared to him in the bush.

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34. Savior: None besides Yahweh (Isa 43:11; 45:21-22; Hos 13:4)

1 Joh 4:14 (the Son)

And we have seen and testify that **the Father** has **sent the Son** as **Savior** of the world.

34.4 Conclusion: Savior

While many saviors acted as instruments in Yahweh's saving plans, ultimately, Yahweh is the Savior.

Just as others are referred to as saviors or deliverers without being deity, so it is with the Messiah, who is identified as a **man** and a **son of man** in over 100 Scriptures. — See:

[44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242

Note: "Redeemer" is also applied to both the Father and the Son. Like "Savior," the Father is the ultimate Redeemer, and He used His Son in the redemption process. For further information, see the related chapter in this study:

[33. Redeemer](#) (pg. 200)

34.5 Appendix: Savior — Other Scriptures where Yahweh is called Savior

Isa 49:26

I will feed those who oppress you with their own flesh, and they shall be drunk with their own blood as with sweet wine. All flesh shall know that **I, Yahweh, am your Savior [yasha], and your Redeemer,** the Mighty One of Jacob.

Isa 60:16

You shall drink the milk of the Gentiles, and milk the breast of kings; you shall know that **I, Yahweh, am your Savior [yasha] and your Redeemer,** the Mighty One of Jacob.

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34. Savior: None besides Yahweh (Isa 43:11; 45:21-22; Hos 13:4)

1 Tim 1:1

Paul, an apostle of Yeshua Messiah, by the commandment of **Yahweh our Savior** and the Master Yeshua Messiah, our hope.

1 Tim 2:3

For this is good and acceptable in the sight of **Yahweh our Savior**.

1 Tim 4:10

For to this end we both labor and suffer reproach, because we trust in **the living Elohim, who is the Savior of all men**, especially of those who believe.

Tit 1:3

But has in due time manifested His word through preaching, which was committed to me according to the commandment of **Yahweh our Savior**.

Tit 2:10

Not pilfering, but showing all good fidelity, that they may adorn the doctrine of **Yahweh our Savior** in all things.

Tit 3:4

But when the kindness and the love of **Yahweh our Savior** toward man appeared.

Jude 1:25

To **Yahweh our Savior**, Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.

34.6 Appendix: Savior — *Strong's* Definition of *yasha* (H3467)

Strong's 3467. *yasha'*, *yaw-shah'*; a prim. root; prop. to be open, wide or free, i.e. (by impl.) to be safe; causat. to free or succor:-- X at all, avenging, defend, **deliver (-er)**, help, preserve, rescue, be safe, bring (having) **salvation**, **save (-iour)**, get victory.

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35. Seeing Yahweh's Form, Seeing Yahweh's Face, and the Figure of Speech "face to face"

35. Seeing Yahweh's Form, Seeing Yahweh's Face, and the Figure of Speech "face to face"

As Scriptures below will show, it is allowable for man to see a form of Yahweh, but it is not allowable for man to literally see Yahweh's face.

For example, Moses, a man, saw Yahweh's form but was not allowed to see His face. —

Exo 33:20-23

20 But He [Yahweh] said, **You [Moses] cannot see My face; for no man shall see Me, and live.**

21 And Yahweh said, Here is a place by Me, and you shall stand on the rock.

22 So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

23 Then **I will take away My hand, and you shall see My back; but My face shall not be seen.**

And yet just prior to verse 20, verse 11 states:

Exo 33:11

So **Yahweh spoke to Moses face to face, as a man speaks to his friend.** And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

Also, compare:

Num 12:8

I [Yahweh] speak with him [Moses] face to face, even plainly, and not in dark sayings; and he sees the form of Yahweh. Why then were you not afraid to speak against My servant Moses?

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35. Seeing Yahweh's Form, Seeing Yahweh's Face, and the Figure of Speech "face to face"

Deu 34:10

But since then there has not arisen in Israel a prophet like **Moses,**
whom Yahweh knew face to face.

So, which is it? Did Moses have literal face to face encounters with Yahweh, or did Yahweh tell Moses that he could *not* see His face?

This question is resolved by realizing that "face to face," is used in these passages as a *figure of speech* indicating close communication and relationship:

"...Yahweh spoke to Moses face to face, **as a man speaks to his friend...**" (Exo 33:11), "...face to face, **even plainly, and not in dark sayings...**" (Num 12:8), and Yahweh knew Moses "**face to face**" (Deu 34:10). In other words, the communication and relationship between Yahweh and Moses was very close. Although Moses could not behold Yahweh's full glory, he was allowed to see Yahweh's back (Exo 33:22-23).

Similarly, Deuteronomy 5:4 states that Yahweh talked with the nation of Israel "face to face":

Deu 5:4

Yahweh talked with you **face to face** on the mountain from the midst of the fire.

But, Deuteronomy 4:12 clarifies that they "saw no form":

Deu 4:12

And Yahweh spoke to you out of the midst of the fire. **You heard the sound of the words, but saw no form; you only heard a voice.**

Again, "face to face" here indicates that the communication was up-close and personal.

When it comes to the Messiah, His face was clearly seen by many. Since the Messiah's face was clearly seen, He clearly is not the Almighty.

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36. Sent from Yahweh

36. Sent from Yahweh

See: [50. Son: Sent, Came Down, Not of this World, etc.](#) (pg. 267)

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37. Shepherd: Applied to Father, Son, and others

37.1 Overview

- The Messiah called Himself “the good shepherd” (Joh 10:11), and several other verses refer to the Messiah as a shepherd (examples below).
- Some may suggest that since the Messiah is called a shepherd, He is also Yahweh, the shepherd of Psalm 23 —

Psa 23:1

Yahweh is my shepherd; I shall not want.

- However, a thorough examination of the Bible reveals other verses where men are also called shepherds (examples below).
- If a man is called a shepherd, does it make him Yahweh? Certainly not.
- Thus, while Yahweh is the ultimate Shepherd, He also uses men to serve as shepherds, the chief of whom is the Messiah.

37.2 The Messiah as Shepherd

Joh 10:11

I am the good shepherd. The good shepherd gives His life for the sheep.

Heb 13:20-21

20 Now may the Elohim of peace who brought up our Master Yeshua from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Yeshua Messiah, to whom be glory forever and ever. Amen.

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1 Pet 2:25

For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

1 Pet 5:4

And when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Regarding the Messiah as “Chief Shepherd,” see the comments on 1 Peter 5, below, under “Elders.”

37.3 Other Men Called Shepherds

- **Joshua**

Num 27:15-23

15 Then Moses spoke to Yahweh, saying:

16 Let Yahweh, the Elohim of the spirits of all flesh, set a man over the congregation,

17 who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of Yahweh may not be like sheep which have no shepherd.

18 And Yahweh said to Moses: Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him;

19 set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight.

20 And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient.

21 He shall stand before Eleazar the priest, who shall inquire before Yahweh for him by the judgment of the Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him--all the congregation.

22 So Moses did as Yahweh commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation.

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23 And he laid his hands on him and inaugurated him, just as Yahweh commanded by the hand of Moses.

- **David**

2 Sam 5:1-3

1 Then all the tribes of Israel came to **David** at Hebron and spoke, saying, Indeed we are your bone and your flesh.

2 Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and **Yahweh said to you, You shall shepherd My people Israel**, and be ruler over Israel.

3 Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before Yahweh. And they anointed David king over Israel.

1 Chr 11:1-3

1 Then all Israel came together to **David** at Hebron, saying, Indeed we are your bone and your flesh.

2 Also, in time past, even when Saul was king, you were the one who led Israel out and brought them in; and **Yahweh your Elohim said to you, You shall shepherd My people Israel**, and be ruler over My people Israel.

3 Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before Yahweh. And they anointed David king over Israel, according to the word of Yahweh by Samuel.

Psa 78:70-71

70 He also chose **David** His servant, and took him from the sheepfolds;

71 From following the ewes that had young He brought him, **to shepherd Jacob His people, and Israel His inheritance.**

- **Cyrus**

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Isa 44:28

Who [Yahweh] says of Cyrus, He is My shepherd, and he shall perform all My pleasure, saying to Jerusalem, You shall be built, and to the temple, Your foundation shall be laid.

- **Jeremiah**

Jer 17:16

As for me, I have not hurried away from being a shepherd who follows You, nor have I desired the woeful day; You know what came out of my lips; it was right there before You.

- **Elders**

Acts 20:28

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the assembly of Yahweh which He purchased with His own blood [NIV84 Study Bible note: “Lit. ‘the blood of His own one,’ a term of endearment (such as ‘his own dear one,’ referring to His own Son).”] — For further information, see: [104. Acts 20:28 — “the assembly of Yahweh which He purchased with His own blood”](#) (pg. 435).

1 Pet 5:1-4

1 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Messiah, and also a partaker of the glory that will be revealed:

2 Shepherd the flock of Yahweh which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

3 nor as being lords over those entrusted to you, but being examples to the flock;

4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

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1 Peter 5 — Notes on the Messiah as the “Chief Shepherd”:

- Among those who shepherd Yahweh’s flock, the Messiah is Chief, but He is not Yahweh.
- The context of 1 Peter 5 has to do with *men* who function as shepherds.
- Peter exhorts the elders to “Shepherd the flock of Yahweh.”
- Since the elders are shepherds, are they Yahweh? Certainly not.
- Although the Messiah is called the “Chief Shepherd,” numerous Scriptures confirm that He is *subject* to Yahweh, His Father:

[52. Son: Subject to Father](#) (pg. 285)

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38. Son: Angel of Yahweh?

38.1 Pre-Existence Assertion

The Angel of Yahweh was the Son in a pre-existent state.

Note: Some take it a step further and say that the Son in a pre-existent state was an angel called *Metatron*. For further information, see: [31. Metatron](#) (pg. 188).

38.2 Rebuttal Overview

- If the Angel of Yahweh was the pre-incarnate Son, why does this angel show up *after* the Son is conceived and in the flesh?

Mat 1:20

But while he [Joseph] thought about these things, behold, an **angel of Yahweh** appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

- Scripture reveals that the Son was *never* an angel (Heb 1:5, 13; Mar 13:32; quoted below).
- When an angel is called Yahweh in Scripture, the angel spoke or acted on Yahweh's behalf, as Yahweh's *agent*, much like our modern-day Power of Attorney arrangement, which grants a person the authority to act on behalf of another person, in that person's name (examples cited below).
- Is Yahweh an angel? No.
- Is an angel's personal name Yahweh? No (see Psa 83:18).

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Psa 83:18

That they may know that **You, whose name alone is Yahweh**, are the Most High over all the earth.

38.3 The Son was *Never* an Angel

Hebrews 1:5, 13 reveals that the Son was *never* an angel:

Heb 1:5, 13

5 For **to which of the angels did He ever say**: You are My Son, Today I have begotten You? And again: I will be to Him a Father, and He shall be to Me a Son?

13 But **to which of the angels has He ever said**: Sit at My right hand, till I make Your enemies Your footstool?

Yahweh *never* said these things to any angel, but He *did* say them to His Son. Therefore, the Son was not an angel.

Mark also differentiates between angels and the Son—

Mar 13:32

But of that day and hour no one knows, **not even the angels** in heaven, **nor the Son**, but only the Father.

38.4 Gen 16:7-13 — Hagar's Encounter with the Angel of Yahweh

Gen 16:7-14

7 Now **the Angel of Yahweh** found her [Hagar, when she was fleeing from Sarai] by a spring of water in the wilderness, by the spring on the way to Shur.

8 And He said, Hagar, Sarai's maid, where have you come from, and where are you going? She said, I am fleeing from the presence of my mistress Sarai.

9 **The Angel of Yahweh** said to her, Return to your mistress, and submit yourself under her hand.

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10 Then **the Angel of Yahweh** said to her, I will multiply your descendants exceedingly, so that they shall not be counted for multitude.

11 And **the Angel of Yahweh** said to her: Behold, you are with child, and you shall bear a son. You shall call his name Ishmael, Because Yahweh has heard your affliction.

12 He shall be a wild man; His hand shall be against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren.

13 Then **she called the name of Yahweh who spoke to her, You-Are-the-El-Who-Sees [Heb. Elroi];** for she said, Have I also here seen Him who sees me?

The text repeatedly identifies the messenger as an **angel** (vv. 7, 9, 10, 11) even though he spoke on Yahweh's behalf.

Even the usually very-Trinitarian *NIV Study Bible* backs away from the traditional Trinitarian interpretation of this passage and acknowledges the role of an agent:

Traditional Christian interpretation has held that this "angel" was a preincarnate manifestation of Christ as God's Messenger-Servant. It may be, however, that, as the Lord's personal messenger who represented him and bore his credentials, the angel could speak on behalf of (and so be identified with) the One who sent him.

— Gen 16:7 note, *The NIV Study Bible*, 1984.

38.5 Gen 22:9-19 — The Angel of Yahweh Speaks to Abraham

Gen 22:9-19

9 Then they came to the place of which Elohim had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

10 And Abraham stretched out his hand and took the knife to slay his son.

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11 But **the Angel of Yahweh** called to him from heaven and said, Abraham, Abraham! So he said, Here I am.
12 And He said, Do not lay your hand on the lad, or do anything to him; for now I know that you fear Elohim, since you have not withheld your son, your only son, from Me.
13 Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.
14 And Abraham called the name of the place, Yahweh-Will-Provide; as it is said to this day, In the Mount of Yahweh it shall be provided.
15 Then **the Angel of Yahweh** called to Abraham a second time out of heaven,
16 and said: **By Myself I have sworn, says Yahweh**, because you have done this thing, and have not withheld your son, your only son--
17 blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies.
18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.
19 So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

The text repeatedly identifies the messenger as an **angel** (vv. 11, 15) who spoke on Yahweh's behalf, as His *agent*.

38.6 Gen 31:11-16 — Jacob's Dream

Gen 31:11-16

11 [Jacob speaking to his wives] Then **the Angel of Elohim** spoke to me in a dream, saying, Jacob. And I said, Here I am.
12 And He said, Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you.

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13 **I am the El of Bethel**, where you anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.

14 Then Rachel and Leah answered and said to him, Is there still any portion or inheritance for us in our father's house?

15 Are we not considered strangers by him? For he has sold us, and also completely consumed our money.

16 For all these riches which Elohim has taken from our father are really ours and our children's; now then, whatever Elohim has said to you, do it.

Notice:

- The text identifies the speaker as an **angel** (v. 11).
- Jacob understood that the angel spoke on Yahweh's behalf, and reported to his wives that the angel said, "I am the El of Bethel" (v. 13).
- There is no indication that Jacob's wives were confused by what Jacob stated, and they responded affirmatively, "...whatever Elohim has said to you, do it" (v. 16).
- The concept of agency was understood — the **angel** acted on Yahweh's behalf, as His agent.

38.7 Gen 32:24-30 — Jacob Wrestles with Elohim (i.e., an angel acting as His agent; cp. Hos 12:3-4)

Gen 32:22-30

22 And he [Jacob] arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok.

23 He took them, sent them over the brook, and sent over what he had.

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24 Then Jacob was left alone; and **a Man wrestled with him** until the breaking of day.

25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.

26 And He said, Let Me go, for the day breaks. But he said, I will not let You go unless You bless me!

27 So He said to him, What is your name? He said, Jacob.

28 And He said, Your name shall no longer be called Jacob, but Israel; for **you have struggled with Elohim** and with men, and have prevailed.

29 Then Jacob asked, saying, Tell me Your name, I pray. And He said, Why is it that you ask about My name? And He blessed him there.

30 So Jacob called the name of the place Peniel: For **I have seen Elohim face to face, and my life is preserved.**

Compare:

Hos 12:2-5

2 Yahweh also brings a charge against Judah, and will punish **Jacob** according to his ways; according to his deeds He will recompense him.

3 He took his brother by the heel in the womb, and **in his strength he struggled with Elohim.**

4 **Yes, he struggled with the Angel and prevailed;** he wept, and sought favor from Him. He found Him in Bethel, and there He spoke to us--

5 That is, Yahweh Elohim of hosts. Yahweh is His memorable name.

The one called Elohim in Genesis 32:28 is identified in Hosea 12:4 as an **angel**, thus giving a clear example of agency, where the angel acted on Yahweh's behalf, as His agent.

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Moreover, Jacob did not actually see Yahweh face to face; he saw Yahweh's agent face to face, which is why he lived to tell about it. "...For no man shall see Me, and live," says Yahweh (Exo 33:20b.).

38.8 Gen 48:15-16 — "The Angel who has redeemed me..."

Gen 48:15-16

15 And he [Jacob] blessed Joseph, and said: **Elohim**, before whom my fathers Abraham and Isaac walked, the **Elohim** who has fed me all my life long to this day,

16 **The Angel who has redeemed me** from all evil, bless the lads; let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Jacob described his interactions with Elohim, some of which involved an angel as Yahweh's representative, but ultimately, it was Yahweh with whom Jacob dealt.

38.9 Exo 3:1-6, 16-17 — The Angel of Yahweh Appears to Moses in the Burning Bush

Exo 3:1-6, 16-17

1 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of Elohim.

2 And the **Angel** of Yahweh appeared to him in a flame of fire from **the midst of a bush**. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.

3 Then Moses said, I will now turn aside and see this great sight, why the bush does not burn.

4 So **when Yahweh saw that he turned aside to look, Elohim called to him from the midst of the bush and said, Moses, Moses!** And he said, Here I am.

5 Then He said, Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.

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6 Moreover He said, I am the Elohim of your father-- the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob. And Moses hid his face, for he was afraid to look upon Elohim.

16 Go and gather the elders of Israel together, and say to them, Yahweh Elohim of your fathers, the Elohim of Abraham, of Isaac, and of Jacob, appeared to me, saying, I have surely visited you and seen what is done to you in Egypt;

17 and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.

Compare:

Acts 7:38

This is he [Moses] who was in the congregation in the wilderness with the **Angel** who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us.

Evidently, the **angel** not only appeared to Moses but also spoke to Moses on Yahweh's behalf, acting as Yahweh's agent.

38.10 Exo 23:20-23 — An Angel Goes Before Israel in the Wilderness (“My name is in Him”)

Exo 23:20-23

20 Behold, I send an **Angel** before you to keep you in the way and to bring you into the place which I have prepared.

21 Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for **My name is in Him**.

22 But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.

23 For **My Angel** will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.

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Notice:

- The text repeatedly identifies the being as an **angel** (vv. 20, 23).
- Since the **angel** is Yahweh's *agent*, it is nothing strange for Yahweh's name to be in him as he acts on Yahweh's behalf, in His name and authority.

38.11 Jdg 6:11-24 — Gideon's Encounter with the Angel of Yahweh

Jdg 6:11-24

11 Now **the Angel of Yahweh** came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide it from the Midianites.

12 And **the Angel of Yahweh** appeared to him, and said to him, Yahweh is with you, you mighty man of valor!

13 Gideon said to Him, O my master, if Yahweh is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, Did not Yahweh bring us up from Egypt? But now Yahweh has forsaken us and delivered us into the hands of the Midianites.

14 **Then Yahweh turned to him and said**, Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?

15 So he said to Him, O my Master, how can I save Israel? Indeed my clan is the weakest in Manasseh, and I am the least in my father's house.

16 **And Yahweh said to him**, Surely I will be with you, and you shall defeat the Midianites as one man.

17 Then he said to Him, If now I have found favor in Your sight, then show me a sign that it is You who talk with me.

18 Do not depart from here, I pray, until I come to You and bring out my offering and set it before You. And He said, I will wait until you come back.

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19 So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought them out to Him under the terebinth tree and presented them.

20 **The Angel of Elohim** said to him, Take the meat and the unleavened bread and lay them on this rock, and pour out the broth. And he did so.

21 Then **the Angel of Yahweh** put out the end of the staff that was in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And **the Angel of Yahweh** departed out of his sight.

22 Now Gideon perceived that He was the **Angel of Yahweh**. So Gideon said, Alas, O Master Yahweh! For I have seen the **Angel of Yahweh** face to face.

23 **Then Yahweh said to him**, Peace be with you; do not fear, you shall not die.

24 So Gideon built an altar there to Yahweh, and called it Yahweh-Is-Peace [or Yahweh-Shalom]. To this day it is still in Ophrah of the Abiezrites.

Notice:

- *Seven times*, the text identifies the messenger as an **angel** (in verses 11, 12, 20, 21, 22).
- Gideon was not confused but recognized that Yahweh's message came to him through an **angel**. Verse 22a. states: "...Gideon perceived that He was the Angel of Yahweh." Even so, this powerful, awe-inspiring encounter was almost as if Gideon had seen Yahweh Himself, for Gideon said, "...Alas, O Master Yahweh! For I have seen the Angel of Yahweh face to face" (verse 22b.).
- The narrative presents a clear picture of agency. The **angel** represented Yahweh and acted as His *agent*.

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38.12 Jdg 13 — Manoah and His Wife Encounter the Angel of Yahweh

Jdg 13:1-25 (entire chapter)

1 Again the children of Israel did evil in the sight of Yahweh, and Yahweh delivered them into the hand of the Philistines for forty years.

2 Now there was a certain man from Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and had no children.

3 And the **Angel of Yahweh** appeared to the woman and said to her, Indeed now, you are barren and have borne no children, but you shall conceive and bear a son.

4 Now therefore, please be careful not to drink wine or similar drink, and not to eat anything unclean.

5 For behold, you shall conceive and bear a son. And no razor shall come upon his head, for the child shall be a Nazirite to Elohim from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.

6 So the woman came and told her husband, saying, **A Man of Elohim came to me, and His countenance was like the countenance of the Angel of Elohim**, very awesome; but I did not ask Him where He was from, and He did not tell me His name.

7 And He said to me, Behold, you shall conceive and bear a son. Now drink no wine or similar drink, nor eat anything unclean, for the child shall be a Nazirite to Elohim from the womb to the day of his death.

8 Then Manoah prayed to Yahweh, and said, O my Master, please let **the Man of Elohim** whom You sent come to us again and teach us what we shall do for the child who will be born.

9 And Elohim listened to the voice of Manoah, and **the Angel of Elohim** came to the woman again as she was sitting in the field; but Manoah her husband was not with her.

10 Then the woman ran in haste and told her husband, and said to him, Look, **the Man who came to me the other day has just now appeared to me!**

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11 So Manoah arose and followed his wife. **When he came to the Man**, he said to Him, Are You the Man who spoke to this woman? And He said, I am.

12 Manoah said, Now let Your words come to pass! What will be the boy's rule of life, and his work?

13 So **the Angel of Yahweh** said to Manoah, Of all that I said to the woman let her be careful.

14 She may not eat anything that comes from the vine, nor may she drink wine or similar drink, nor eat anything unclean. All that I commanded her let her observe.

15 Then Manoah said to **the Angel of Yahweh**, Please let us detain You, and we will prepare a young goat for You.

16 And **the Angel of Yahweh** said to Manoah, Though you detain Me, I will not eat your food. But if you offer a burnt offering, you must offer it to Yahweh. (**For Manoah did not know He was the Angel of Yahweh.**)

17 Then Manoah said to **the Angel of Yahweh**, What is Your name, that when Your words come to pass we may honor You?

18 And **the Angel of Yahweh** said to him, Why do you ask My name, seeing it is wonderful?

19 So Manoah took the young goat with the grain offering, and offered it upon the rock to Yahweh. And He did a wondrous thing while Manoah and his wife looked on--

20 it happened as the flame went up toward heaven from the altar-- **the Angel of Yahweh** ascended in the flame of the altar! When Manoah and his wife saw this, they fell on their faces to the ground.

21 When **the Angel of Yahweh** appeared no more to Manoah and his wife, **then Manoah knew that He was the Angel of Yahweh.**

22 **And Manoah said to his wife, We shall surely die, because we have seen Elohim!**

23 But his wife said to him, If Yahweh had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these things, nor would He have told us such things as these at this time.

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24 So the woman bore a son and called his name Samson; and the child grew, and Yahweh blessed him.

25 And the Spirit of Yahweh began to move upon him at Mahaneh Dan between Zorah and Eshtaol.

Notice:

- *Eleven times*, the text identifies the messenger as an **angel** (in verses 3, 9, 13, 15, 16, 17, 18, 20, 21).
- Ultimately, "...Manoah knew that He was the Angel of Yahweh" (v. 21), and yet still exclaimed to his wife, "...We shall surely die, because we have seen Elohim!" (v. 22). Manoah was not confused. Because of this close, powerful encounter with Yahweh's agent, it was almost as if they had faced Elohim himself. Gideon expressed similar concern after facing the Angel of Yahweh, saying, "...Alas, O Master Yahweh! For I have seen the Angel of Yahweh face to face" (Jdg 6:22b.).
- Again, the narrative illustrates *agency*. The **angel** represented Yahweh and acted as His agent.

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39. Son: Died

39.1 The Son Died

Rom 5:8

But Yahweh demonstrates His own love toward us, in that while we were still sinners, **Messiah died** for us.

Rom 5:10

For if when we were enemies **we were reconciled to Yahweh through the death of His Son**, much more, having been reconciled, we shall be saved by His life.

- Either the Almighty died, or the Son is not the Almighty.
- If Yeshua is one of three persons in the Trinity, then a third of the Trinity died and is not co-eternal.

39.2 The Father Yahweh Never Died

Gen 21:33

Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of Yahweh, the **Everlasting** El.

Exo 15:18

Yahweh shall **reign forever and ever**.

Note: Centuries later, Yahweh did not relinquish His reign for three days and three nights by laying dead in the grave. Another individual, His Son, lay dead in the grave.

Deu 32:39-41

39 Now see that I, even I, am He, and there is no Elohim besides Me;

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I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand.

40 For I raise My hand to heaven, and say, **As I live forever,**

41 If I whet My glittering sword, and My hand takes hold on judgment, I will render vengeance to My enemies, and repay those who hate Me.

Note: Yahweh's oath is as sure as He lives "forever." If He died, He has not lived forever, and thus could not justifiably make such an oath.

Psa 9:7

But Yahweh shall endure **forever**; He has prepared His throne for judgment.

Psa 29:10

Yahweh sat enthroned at the Flood, and Yahweh sits as King **forever**.

Psa 41:13

Blessed be Yahweh Elohim of Israel **from everlasting to everlasting!**
Amen and Amen.

Psa 90:2

Before the mountains were brought forth, or ever You had formed the earth and the world, even **from everlasting to everlasting**, You are El.

Psa 92:8

But You, Yahweh, are on high **forevermore**.

Psa 102:12

But You, O Yahweh, shall endure **forever**,
And the remembrance of Your name to all generations.

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Isa 40:28

Have you not known? Have you not heard? The everlasting Elohim, Yahweh, the Creator of the ends of the earth, neither faints nor is weary. His understanding is unsearchable.

Compare Joh 4:6 — Yeshua became weary —

Joh 4:6

Now Jacob's well was there. Yeshua therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

Jer 10:10

But Yahweh is the true Elohim; He is the living Elohim and the everlasting King. At His wrath the earth will tremble, and the nations will not be able to endure His indignation.

Lam 5:19

You, O Yahweh, remain forever; Your throne from generation to generation.

Dan 4:34

And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, and His kingdom is from generation to generation.

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40. Son: Disciples' Belief about the Son

40. Son: Disciples' Belief about the Son

When Yeshua asked His disciples who they thought He was, Peter answered, “You are the Messiah, the Son of the living Elohim” —

Mat 16:13-17

13 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?

14 So they said, Some say John the Baptist, some Eliyah, and others Jeremiah or one of the prophets.

15 He said to them, **But who do you say that I am?**

16 Simon Peter answered and said, **You are the Messiah, the Son of the living Elohim.**

17 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.**

If it were the case that Yeshua is the Almighty, Peter should have answered, “You are the Almighty, the living Elohim!”

John’s account records that Peter professed that not only he, but also the other disciples, had “come to believe and know” that Yeshua is “the Messiah, the **Son of the living Elohim**” —

Joh 6:68-69

68 But Simon Peter answered Him, Master, to whom shall we go? You have the words of eternal life.

69 Also **we have come to believe and know that You are the Messiah, the Son of the living Mighty One.**

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41. Son: Ever Called Yahweh?

41.1 Jer 23:6 — “Yahweh Our Righteousness” (*Yahweh-Tsidkenu*)

For added context, verse 5 is included in the quote below:

Jer 23:5-6

5 Behold, the days are coming, says Yahweh, That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth.

6 In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: **YAHWEH OUR RIGHTEOUSNESS.**

41.1.1 Psa 83:18 — There is One “whose name alone is Yahweh”

Psa 83:18

That they may know that You, **whose name alone is Yahweh**, are the Most High over all the earth.

Some assert that Jeremiah 23:6 calls the Messiah Yahweh, but the text doesn't stop at “Yahweh,” it says “Yahweh Our Righteousness” (**Heb. *Yahweh-Tsidkenu***).

Numerous Scriptures confirm that Yahweh alone is the only true Elohim. See:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

41.1.2 Jer 33:16 — Jerusalem also called “Yahweh Our Righteousness”

Jer 33:16

In those days Judah will be saved, and **Jerusalem** will dwell safely. And this is the name by which **she** will be called: **YAHWEH OUR RIGHTEOUSNESS.**

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- Since Jeremiah applies the same terminology to the city of Jerusalem, is the city of Jerusalem Yahweh? Certainly not.
- This epithet does not make the city of Jerusalem Yahweh, nor does it make Yeshua Yahweh.

41.1.3 “Yahweh Our Righteousness” is an Epithet

For the definition of “epithet” and example uses in Scripture, please see:

[18. Epithets vs. Proper Names](#) (pg. 146)

James Strong was a Methodist minister, and thus a Trinitarian, but even his dictionary admits that “Yahweh Our Righteousness” is an epithet:

“... a symbolical epithet of the Messiah and of Jerusalem”
— *Strong’s H3072*.

41.2 Zec 14:3-4 — “Yahweh will go forth ... in that day His feet will stand on the Mount of Olives”

Zec 14:3-4

3 Then **Yahweh will go forth** and fight against those nations, as He fights in the day of battle.

4 And **in that day His feet will stand on the Mount of Olives**, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south.

1. The text states that Yahweh’s feet will stand on the Mount of Olives (v. 4). It is widely accepted that this is at the time of the Messiah’s return, and the traditional view is that this is the Messiah’s feet standing on the Mount of Olives, acting as Yahweh’s agent. However, consider that it really is Yahweh’s feet which stand on the Mount of Olives, just as the text says. Matthew 26:64 says that the

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41. Son: Ever Called Yahweh?

Messiah will be “at the right hand of the Power, and coming on the clouds of heaven”:

Mat 26:64

Yeshua said to him, It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting **at the right hand of the Power, and coming on the clouds of heaven.**

Therefore, evidently, when the Messiah returns, He will be at Yahweh’s right side, and Yahweh’s feet will stand on the Mount of Olives, powerfully splitting the mountain in two, though, according to Colossians 1:15, Yahweh is invisible to mortal man. Compare:

Col 1:15

He is the image of the **invisible Elohim**, the firstborn over all creation.

2. The context of Zechariah 14 goes on to explain in verse 9:

Zec 14:9

And **Yahweh shall be King over all the earth. In that day it shall be — Yahweh is one, and His name one.**

Thus, although the Messiah will rule as Yahweh’s representative, Yahweh will be recognized as the ultimate ruling power and the only true El, an order that is confirmed and attested by Paul in 1 Corinthians 15:24-28.

1 Cor 15:24-28

24 **Then comes the end, when He delivers the kingdom to Yahweh the Father**, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy that will be destroyed is death.

27 For He has put all things under His feet. But when He says all things are put under Him, **it is evident that He who put all things under Him is excepted [i.e., there is an exception to the rule].**

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41. Son: Ever Called Yahweh?

28 Now when all things are made subject to Him, then the Son Himself will also be **subject** to Him who put all things under Him, **that Yahweh may be all in all.**

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42. Son: Has an Elohim (just like we do)

42. Son: Has an Elohim (just like we do)

Joh 20:17

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 ["God"] and your Elohim ["God"]**.

Note: Since the Son **has** an Elohim, He cannot also **be** that Elohim. He is not his own Elohim.

Rom 15:6

That you may with one mind and one mouth glorify **the Elohim ["God"] and Father of our Master Yeshua Messiah**.

2 Cor 1:3

Blessed be **the Elohim ["God"] and Father of our Master Yeshua Messiah**, the Father of mercies and Elohim ["God"] of all comfort.

2 Cor 11:31

The Elohim ["God"] and Father of our Master Yeshua Messiah, who is blessed forever, knows that I am not lying.

Eph 1:3

Blessed be **the Elohim ["God"] and Father of our Master Yeshua Messiah**, who has blessed us with every spiritual blessing in the heavenly places in Messiah.

Eph 1:17

That **the Elohim ["God"] of our Master Yeshua Messiah, the Father of glory**, may give to you the spirit of wisdom and revelation in the knowledge of Him.

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Col 1:3

We give thanks to the Elohim ["God"] and Father of our Master Yeshua Messiah, praying always for you.

1 Pet 1:3

Blessed be the Elohim ["God"] 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.

Rev 1:6

And has made us kings and priests to His Elohim ["God"] and Father, to Him be glory and dominion forever and ever. Amen.

Rev 3:12

He who overcomes, I will make him a pillar in the temple of My Elohim ["God"], and he shall go out no more. I will write on him the name of My Elohim ["God"] and the name of the city of My Elohim ["God"], the New Jerusalem, which comes down out of heaven from My Elohim ["God"]. And I will write on him My new name.

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43. Son: Light of the World

43. Son: Light of the World

Joh 8:12

Then Yeshua spoke to them again, saying, I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.

Joh 9:5

As long as I am in the world, I am the light of the world.

Because Yeshua is “the light of the world,” does this mean He pre-existed?

Yeshua’s disciples are also called the light of the world (Mat 5:14). Did they pre-exist?

Mat 5:14

You are the light of the world. A city that is set on a hill cannot be hidden.

Back in John 8:12, notice the next statement: “He who follows Me shall not walk in darkness, but have the light of life.”

Yeshua is the light of the world because of the good news of deliverance from sin, not because He is the light from Genesis 1.

Compare:

2 Cor 4:3-4

3 But even if our gospel is veiled, it is veiled to those who are perishing,

4 whose minds the mighty one of this age has blinded, who do not believe, lest the light of the gospel of the glory of Messiah, who is the image of Yahweh, should shine on them.

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To be freed from sin is to have the light of life; the opposite brings death (Rom 6:23).

Rom 6:23

For the wages of sin is death, but the gift of Yahweh is eternal life in Messiah Yeshua our Master.

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44. Son: Man & Son of Man Scripture Lists (over 100 Scriptures)

44. Son: Man & Son of Man Scripture Lists (over 100 Scriptures)

44.1 The Son is a man and a son of man (over 100 Scriptures)

1. Scripture describes the Son as a **man** over **30 times**:

Isa 53:3; Jer 33:17; Zec 13:7 (cp. Mat 26:31; Mar 14:27); Mat 9:8; Mat 27:19; Mar 14:71; Mar 15:37-39; Luk 23:4; Luk 23:6; Luk 23:13-14; Joh 1:29-30; Joh 4:28-29; Joh 7:45-46; Joh 8:40; Joh 9:11; Joh 9:16; Joh 9:24; Joh 10:33; Joh 10:40-42; Joh 11:47; Joh 18:29; Joh 18:39-40; Joh 19:5; Acts 2:22; Acts 13:38; Acts 17:29-31; Rom 5:15; Rom 5:18; Rom 5:19; 1 Cor 15:21-22, 45; 1 Cor 15:47; 1 Tim 2:5; Heb 8:3; Heb 10:12

2. Scripture describes the Son as a **son of man** over **80 times**:

Mat 8:20; Mat 9:6; Mat 10:23; Mat 11:19; Mat 12:8; Mat 12:32; Mat 12:40; Mat 13:37; Mat 13:41; Mat 16:13; Mat 16:27; Mat 16:28; Mat 17:9; Mat 17:12; Mat 17:22; Mat 18:11; Mat 19:28; Mat 20:18; Mat 20:28; Mat 24:27; Mat 24:30; Mat 24:37; Mat 24:39; Mat 24:44; Mat 25:13; Mat 25:31; Mat 26:2; Mat 26:24; Mat 26:45; Mat 26:64; Mar 2:10; Mar 2:28; Mar 8:31; Mar 8:38; Mar 9:9; Mar 9:12; Mar 9:31; Mar 10:33; Mar 10:45; Mar 13:26; Mar 14:21 (twice); Mar 14:41; Mar 14:62; Luk 5:24; Luk 6:5; Luk 7:34; Luk 9:22; Luk 9:26; Luk 9:44; Luk 9:56; Luk 9:58; Luk 11:30; Luk 12:8; Luk 12:10; Luk 12:40; Luk 17:22; Luk 17:24; Luk 17:26; Luk 17:30; Luk 18:8; Luk 18:31; Luk 19:10; Luk 21:27; Luk 21:36; Luk 22:22; Luk 22:48; Luk 22:69; Luk 24:7; Joh 1:51; Joh 3:13; Joh 3:14; Joh 5:27; Joh 6:27; Joh 6:53; Joh 6:62; Joh 8:28; Joh 12:23; Joh 12:34 (twice); Joh 13:31; Acts 7:56; Rev 1:13; Rev 14:14

3. Question: Is Yahweh a man or a son of man?

Scripture states:

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Num 23:19

El [KJV: "God"] is **not a man**, that He should lie, **nor a son of man**, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?

Hos 11:9

I will not execute the fierceness of My anger, I will not again destroy Ephraim. For I am **El** [KJV: "God"], and **not man**, The Holy One in your midst, and I will not come with terror.

44.2 "Man" (Full Quotes with Count)

The prophets understood that the Messiah would be a man.

Isaiah prophesied that the Messiah would be a man who is despised and rejected by men:

1) Isa 53:3

He is despised and rejected by men [H376 *iysh*], **a Man** [H376 *iysh*] of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

Jeremiah recorded the promise that "David shall never lack **a man** to sit on the throne of the house of Israel" —

2) Jer 33:17

For thus says Yahweh: David shall never lack **a man** to sit on the throne of the house of Israel.

Ultimately, Yeshua the Messiah is this man! He is also referred to in Scripture with the well-known Messianic title, "Son of David."

Zechariah prophesied:

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3) Zec 13:7

Awake, O sword, against **My Shepherd**, against **the Man** who is My Companion, says Yahweh of hosts. Strike the Shepherd, and the sheep will be scattered; then I will turn My hand against the little ones.

Yeshua confirmed that Zechariah spoke of Him:

Mat 26:31

Then Yeshua said to them, All of you will be made to stumble because of Me this night, for it is written: **I will strike the Shepherd, and the sheep of the flock will be scattered.**

Mar 14:27

Then Yeshua said to them, All of you will be made to stumble because of Me this night, for it is written: **I will strike the Shepherd, and the sheep will be scattered.**

4) Mat 9:8 (the multitudes witness a miracle performed by Yeshua and recognize Him as a man)

Now when the multitudes saw it, they marveled and glorified Yahweh, who had given such power to **men**.

5) Mat 27:19 (Pilate's wife advises him)

While he was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with that just **Man**, for I have suffered many things today in a dream because of Him.

6) Mar 14:71 (Peter's denial)

Then he began to curse and swear, I do not know this **Man** of whom you speak!

7) Mar 15:37-39 (a centurion's confession)

37 And Yeshua cried out with a loud voice, and breathed His last.

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38 Then the veil of the temple was torn in two from top to bottom.

39 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 Yahweh!

8) Luk 23:4 (Pilate's statement)

So Pilate said to the chief priests and the crowd, I find no fault in this **Man**.

9) Luk 23:6 (Pilate's questions if Yeshua is a Galilean)

When Pilate heard of Galilee, he asked if the **Man** were a Galilean.

10) Luk 23:13-14 (Pilate's answer to the chief priests, rulers, and people)

13 Then Pilate, when he had called together the chief priests, the rulers, and the people,

14 said to them, You have brought this **Man** to me, as one who misleads the people. And indeed, having examined Him in your presence, I have found no fault in this **Man** concerning those things of which you accuse Him.

11) Joh 1:29-30 (John the Baptist called Yeshua a man)

29 The next day John saw Yeshua coming toward him, and said, Behold! The Lamb of Yahweh who takes away the sin of the world!

30 This is He of whom I said, After me comes **a Man** who is preferred before me, for He was before me.

12) Joh 4:28-29 (the Samaritan woman witnesses)

28 The woman then left her waterpot, went her way into the city, and said to the men,

29 Come, see **a Man** who told me all things that I ever did. Could this be the Messiah?

13) Joh 7:45-46 (the officers' confession)

45 Then the officers came to the chief priests and Pharisees, who said to them, Why have you not brought Him?

46 The officers answered, No man ever spoke like this **Man**!

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14) Joh 8:40 (Yeshua called himself a man)

But now you seek to kill Me, **a Man** who has told you the truth which I heard from Yahweh. Abraham did not do this.

15) Joh 9:11 (the blind man's confession)

He answered and said, **A Man** called Yeshua made clay and anointed my eyes and said to me, Go to the pool of Siloam and wash. So I went and washed, and I received sight.

16) Joh 9:16 (the Pharisees called Yeshua a man)

Therefore some of the Pharisees said, This **Man** is not from the Almighty, because He does not keep the Sabbath [my note: a false accusation]. Others said, How can a **man** who is a sinner do such signs? And there was a division among them.

17) Joh 9:24 (the Jews called Yeshua a man)

So they again called the man who was blind, and said to him, Give the Almighty the glory! We know that this **Man** is a sinner [a false accusation, of course].

18) Joh 10:33 (the Jews called Yeshua a man)

The Jews answered Him, saying, For a good work we do not stone You, but for blasphemy, and because You, being a **Man**, make Yourself Elohim [NKJV: "God"].

Note: Yeshua corrected His accusers in verse 36 by not claiming to be the Almighty, but rather "the Son of the Almighty."

19) Joh 10:40-42 (believers in Yeshua called him a man)

40 And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed.

41 Then many came to Him and said, John performed no sign, but all the things that John spoke about this **Man** were true.

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42 And many believed in Him there.

20) Joh 11:47 (the chief priests and Pharisees called Yeshua a man)

Then the chief priests and the Pharisees gathered a council and said, What shall we do? For this **Man** works many signs.

21) Joh 18:29 (Pilate called Yeshua a man)

Pilate then went out to them and said, What accusation do you bring against this **Man**?

22) Joh 18:39-40 (the people called Yeshua a man)

39 But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?
40 Then they all cried again, saying, Not this **Man**, but Barabbas! Now Barabbas was a robber.

23) Joh 19:5 (Pilate called Yeshua a man)

Then Yeshua came out, wearing the crown of thorns and the purple robe. And Pilate said to them, Behold the **Man**!

24) Acts 2:22 (Peter called Yeshua a man)

Men of Israel, hear these words: Yeshua of Nazareth, **a Man** attested by Yahweh to you by miracles, wonders, and signs which Yahweh did through Him in your midst, as you yourselves also know.

Paul called Yeshua a man:

25) Acts 13:38

Therefore let it be known to you, brethren, that through this **Man** is preached to you the forgiveness of sins.

26) Acts 17:29-31

29 Therefore, since we are the offspring of Yahweh, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.

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30 Truly, these times of ignorance Yahweh overlooked, but now commands all men everywhere to repent,
31 because He has appointed a day on which He will judge the world in righteousness by the **Man** whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

Companion Points:

- Did Yeshua ordain Himself, or did Yahweh ordain Him?
- Did Yeshua raise Himself from the dead, or did Yahweh do it?

27) Rom 5:15

But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of Yahweh and the gift by the grace of the one **Man, Yeshua Messiah**, abounded to many.

28) Rom 5:18

Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one **Man's** righteous act the free gift came to all men, resulting in justification of life.

29) Rom 5:19

For as by one man's disobedience many were made sinners, so also by one **Man's** obedience many will be made righteous.

30) 1 Cor 15:21-22, 45

21 For since by man came death, by **Man** also came the resurrection of the dead.

22 For as in Adam all die, even so in **Messiah** all shall be made alive.

45 And so it is written, The **first man Adam** became a living being.

The **last Adam** became a life-giving spirit.

- The Messiah is a man who obeyed, unlike the first Adam, who sinned.

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- Please notice, the Messiah is called the “last Adam,” not the first “God-Man.”

31) 1 Cor 15:47

The first man was of the earth, made of dust; the second **Man** is ~~the Lord~~* from heaven.

- NKJV text note: NU-Text omits *the Lord*.

— Author’s Note: For further information on the text sources mentioned, see: [1.3 Textual Evidence](#) (pg. 25).

32) 1 Tim 2:5

For there is one Almighty and one Mediator between the Almighty and men, **the Man** Messiah Yeshua.

33) Heb 8:3

For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this **One [KJV: “man”]** also have something to offer.

34) Heb 10:12

But this **Man**, after He had offered one sacrifice for sins forever, sat down at the right hand of Yahweh.

44.3 “Son of Man” (References with Count)

- 1) Mat 8:20
- 2) Mat 9:6
- 3) Mat 10:23
- 4) Mat 11:19
- 5) Mat 12:8
- 6) Mat 12:32
- 7) Mat 12:40

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- 8) Mat 13:37
- 9) Mat 13:41
- 10) Mat 16:13
- 11) Mat 16:27
- 12) Mat 16:28
- 13) Mat 17:9
- 14) Mat 17:12
- 15) Mat 17:22
- 16) Mat 18:11
- 17) Mat 19:28
- 18) Mat 20:18
- 19) Mat 20:28
- 20) Mat 24:27
- 21) Mat 24:30
- 22) Mat 24:37
- 23) Mat 24:39
- 24) Mat 24:44
- 25) Mat 25:13
- 26) Mat 25:31
- 27) Mat 26:2
- 28) Mat 26:24
- 29) Mat 26:45
- 30) Mat 26:64
- 31) Mar 2:10
- 32) Mar 2:28
- 33) Mar 8:31
- 34) Mar 8:38
- 35) Mar 9:9
- 36) Mar 9:12
- 37) Mar 9:31
- 38) Mar 10:33
- 39) Mar 10:45
- 40) Mar 13:26
- 41) Mar 14:21 (twice)
- 42) Mar 14:41

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- 43) Mar 14:62
- 44) Luk 5:24
- 45) Luk 6:5
- 46) Luk 7:34
- 47) Luk 9:22
- 48) Luk 9:26
- 49) Luk 9:44
- 50) Luk 9:56
- 51) Luk 9:58
- 52) Luk 11:30
- 53) Luk 12:8
- 54) Luk 12:10
- 55) Luk 12:40
- 56) Luk 17:22
- 57) Luk 17:24
- 58) Luk 17:26
- 59) Luk 17:30
- 60) Luk 18:8
- 61) Luk 18:31
- 62) Luk 19:10
- 63) Luk 21:27
- 64) Luk 21:36
- 65) Luk 22:22
- 66) Luk 22:48
- 67) Luk 22:69
- 68) Luk 24:7
- 69) Joh 1:51
- 70) Joh 3:13
- 71) Joh 3:14
- 72) Joh 5:27
- 73) Joh 6:27
- 74) Joh 6:53
- 75) Joh 6:62
- 76) Joh 8:28
- 77) Joh 12:23

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78) Joh 12:34 (twice)

79) Joh 13:31

80) Acts 7:56

81) Rev 1:13

82) Rev 14:14

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45. Son: Mediator between Elohim and Men (also Advocate and Intercessor)

45. Son: Mediator *between* Elohim and Men (also Advocate and Intercessor)

45.1 The Mediator

Scripture calls the Son not only a man but also as the “one **Mediator between** Elohim and men” (1 Tim 2:5):

1 Tim 2:5

For **there is one Elohim and one Mediator between** Elohim and men, the **Man** Messiah Yeshua.

Three parties are involved:

- 1) Elohim
- 2) The Mediator
- 3) Men

By definition, a mediator mediates *between* the other parties involved in a case.

Paul observed that when one mediates **between** Elohim and men, the mediator is *not* Elohim because Elohim is **one** (not two, three, or more):

Gal 3:20

Now **a mediator does not mediate for one only, but Elohim is one.**

- Since Elohim is *one* (not two, three, or more), He cannot both mediate the case *and* be one of the parties for which mediation provided.
- Mediation requires a third party to mediate *between* Elohim and men. The Messiah is that person.

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45. Son: Mediator between Elohim and Men (also Advocate and Intercessor)

- As a person who mediates *between* Elohim and men, *the Messiah clearly is not Elohim*.

Note: In the context of Galatians 3:20, Paul described that Moses mediated between Yahweh and men. This mediation is also described in the book of Deuteronomy—

Deu 5:4-5

4 Yahweh talked with you face to face on the mountain from the midst of the fire.

5 I [Moses] stood **between** Yahweh and you at that **time**, to declare to you the word of Yahweh; for you were afraid because of the fire, and you did not go up the mountain ...

Like the man Moses, Yeshua also mediates, or stands between, Yahweh and men.

45.2 The Man (Gr. *anthropos*) Messiah Yeshua

- The words “men” and “Man” in 1 Timothy 2:5 are translated from the Greek word *anthropos* (*Strong’s G444*: “... a human being”).
- From *anthropos*, comes the word *anthropology*, which is the study of human beings.
- *Anthropos* clearly defines the man Messiah Yeshua as a human being.

In contrast, the Almighty is *not* a human being. Trinitarians and Oneness adherents say of the Messiah, “this man was God,” however, the Bible says “El [‘God’] is not a man” —

Num 23:19

El [“God”] is not a man [LXX: *anthropos*], that He should lie, **nor a son**

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of man [LXX: anthropos], that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?

Other Scriptures also reflect this fact:

1 Sam 15:29

And also the Strength of Israel will not lie nor relent. For He is not a man [Heb. *adam* (H120)], that He should relent.

Hos 11:9

I will not execute the fierceness of My anger; I will not again destroy Ephraim. For I am El [“God”], and not man [LXX: *anthropos*], The Holy One in your midst; and I will not come with terror.

Job agrees, the Almighty is not a man, and a mediator requires a third party:

Job 9:32-33

32 For He is not a man, as I am, that I may answer Him, and that we should go to court together.

33 **Nor is there any mediator between us**, who may lay his hand on us **both**.

- **Mediation Requires a Third Party:** Job declared that the Almighty is not a man. Job also demonstrated the understanding that a mediator is a third party who mediates between *both* of the other parties involved.
- **Non-Pre-Existence:** In his day, Job asserted that there was no mediator between himself and the Almighty, thus providing evidence that there was no pre-existence of the Messiah. Job further confirmed the absence of a mediator in Job 16:21, where he lamented that there was no one to plead his case before Eloah —

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Job 16:21

Oh, that one might plead for a man with
Eloah, as a man pleads for his neighbor!

Thousands of years after Job, the Messiah came into
existence, and now mediates between Elohim and men

—

1 Tim 2:5

For there is one Elohim and one Mediator
between Elohim and men, the Man Messiah
Yeshua.

45.3 An Advocate with the Father

1 Joh 2:1

My little children, these things I write to you, so that you may not sin.
And if anyone sins, **we have an Advocate with the Father, Yeshua
Messiah** the righteous.

The man (1 Tim 2:5) Yeshua Messiah advocates on behalf of men to the Father.

45.4 An Intercessor

Rom 8:34

Who is he who condemns? It is **Messiah who died**, and furthermore
is also risen, who is even at the right hand of Yahweh, who also
makes intercession for us.

- The Messiah who died — He could die because He was a human being.
- Makes intercession for us — An intercessor intercedes between other parties.
- Elohim and man are the other parties involved.

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- Obviously, the Messiah who died and intercedes between Elohim and men is not Elohim.

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46. Son: Not All-Knowing

46.1 Mar 13:32 — of that day and hour, only the Father knows

Yeshua claimed that **only** His Father knows of that day and hour when the Son of Man will return:

Mar 13:26, 32

26 Then they will see the Son of Man coming in the clouds with great power and glory.

32 But **of that day and hour no one knows**, not even the angels in heaven, **nor the Son**, but **only the Father**.

- If the Son is the second person of a co-equal, co-powerful, and co-eternal Deity, how come He doesn't possess as much knowledge?
- If the Trinity is true, then the Son is fully Deity, and thus holds full knowledge.
- Either the Son is the Almighty and lied (which He would not do), or He is not the Almighty.

A possible Trinitarian response: The Son knew in his divine nature, but not in his human nature.

Answer: This conflicts with the Trinity doctrine itself, which asserts that two distinct but unified natures dwell in *union* in the Son. The Son cannot have two minds — one that knew something and another that didn't. To claim that the Son knew in His divine nature, but did not know in His human nature is to make two *separate* (not unified) natures in the Son. The doctrine of two separate natures is known as *Nestorianism*, and it was condemned at the Council of Ephesus in 431 CE.

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46.2 Mat 24:36 — In Matthew’s account, some translations do not mention the Son

Mat 24:36

But of that day and hour no one knows, not even the angels of heaven, but My Father only.

Although Matthew’s account, as quoted above from the NKJV, does not mention the Son, consider:

- Yeshua’s statement that “no one knows, not even the angels of heaven, but My Father only,” is certainly *all-inclusive*.
- Textual evidence suggests that a reference to the Son should also appear in Matthew —

Mat 24:36

But of that day and hour no one knows, not even the angels of heaven, [NU-Text: “nor the Son”] but My Father only.

— Author’s Note: For further information on the text sources mentioned, see: [1.3 Textual Evidence](#) (pg. 25).

- Whatever the case, as already mentioned, Mark’s account includes the Son (Mar 13:32, quoted above).

46.3 Luke 2:52 — “Yeshua increased in wisdom”

Luke recorded that Yeshua “increased in wisdom” —

Luk 2:52

And Yeshua **increased in wisdom** and stature, and in favor with Yahweh and men.

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- **“Increased”** – if Yeshua was all-knowing, it was impossible for Him to increase in wisdom.
- It is also impossible for an unchangeable Almighty to undergo growth and change:

Mal 3:6

For I am Yahweh, **I do not change**; therefore you are not consumed, O sons of Jacob.

Jas 1:17

Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is **no variation or shadow of turning**.

46.4 Heb 5:8 — the Son “learned obedience”

Heb 5:8

Though He was a Son, yet **He learned obedience** by the things which He suffered.

- **“Learned”** – if He was all-knowing, it was impossible for Him to learn.

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47. Son of El, others also called

47. Son of El, others also called

Besides the Messiah, others were also called the son of Elohim in the Bible, and yet no one argues that they were fully Elohim and fully man.

47.1 Adam

Luk 3:38

the son of Enosh, the son of Seth, the son of Adam, the son of Elohim.

47.2 Solomon

2 Sam 7:14

I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

1 Chr 28:6

Now He said to me, It is your son Solomon who shall build My house and My courts; for I have chosen him to be My son, and I will be his Father.

47.3 Believers

2 Cor 6:18

I will be a Father to you, and you shall be My sons and daughters, says Yahweh Almighty.

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48. Son: Qualified to Bear our Penalty — Why?

48.1 Opposing Assertion

The Messiah must be Deity (or a member of the “Elohim family”) to save humanity.

48.2 Rebuttal Points

- Contrary to the popular assertion that the Messiah must be Deity (or a member of the “Elohim family”) to save humanity, Scripture states the opposite:

Heb 2:17-18

17 Therefore, **in all things** He had to be made **like His brethren**, that He might be a merciful and faithful High Priest in things pertaining to Yahweh, **to make propitiation** for the sins of the people.

18 For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

- Additionally:

Heb 4:15

For we do not have a High Priest who cannot sympathize with our weaknesses, but **was in all points tempted as we are, yet without sin.**

- **He is qualified to bear our penalty precisely *because* He was made like us and yet overcame sin.**
- Moreover, Deity cannot be tempted:

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Jam 1:13

Let no one say when he is tempted, I am tempted by Elohim; for **Elohim cannot be tempted** by evil, nor does He Himself tempt anyone.

- How can the Messiah be Deity and be “**in all things** ... made **like** His brethren”? If this were the case, then His brethren are also Deity.
- There is one Deity and one **man** who mediates between Deity and men:

1 Tim 2:5

For there is **one Elohim [or Deity]** and one Mediator **between** Elohim [or Deity] and men, **the Man** Messiah Yeshua.

- By the **man** Yeshua the Messiah, comes the resurrection, life, grace, and justification:

1 Cor 15:21-22

21 For **since by man came death, by Man** also came the **resurrection** of the dead.

22 For **as in Adam all die, even so in Messiah** all shall be made **alive**.

Rom 5:15, 18-19

15 But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of Yahweh and **the gift by the grace** of the one **Man**, Yeshua Messiah, abounded to many.

18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even **so** through one **Man's** righteous act the free gift came to all men, resulting in **justification** of life.

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19 For as by one man's disobedience many were made sinners, so also by one **Man's** obedience many will be made righteous.

- He was raised from the dead (if He were not a man, He could not have died):

1 Cor 15:17

And if Messiah is not **risen**, your faith is futile; you are still in your sins!

1 Pet 1:3

Blessed be the Almighty 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**.

- Over 100 Scriptures confirm that the Messiah is a man, see:

[44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242.

48.3 Psa 49:6-7 — Objection Answered — None can redeem his brother

Psa 49:6-7

6 **Those who** trust in their wealth and boast in the multitude of their riches,

7 **None of them** can by any means redeem his brother, nor give to Elohim a ransom for him.

Opposing Assertion: This passage proves that a man cannot redeem another human being, only Deity (or a member of the “Elohim family”) can do so.

Rebuttal: Text and context must be considered with reference to each other. Notice the context of the passage. Indeed, no faithless and proud man like those described in verse 6 can redeem his brother. And certainly not just *any* man can

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48. Son: Qualified to Bear our Penalty — Why?

redeem us, but one who was appointed, anointed, and sinless *can*. Scripture calls Him a man over 100 times, even after His resurrection; for example:

1 Tim 2:5

For there is **one Elohim** and **one Mediator between** Elohim and men, **the Man** Messiah Yeshua.

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49. Son: Resurrect Himself?

49. Son: Resurrect Himself?

See: [86. Joh 2:19; Joh 10:17-18 — Did Yeshua Resurrect Himself?](#) (pg. 394)

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50. Son: Sent, Came Down, Not of this World, etc.

50. Son: Sent, Came Down, Not of this World, etc.

Several Scriptures contain wording to the effect that the Messiah was sent, came forth, or came down from Yahweh. This chapter addresses these thoughts and provides several comparison Scriptures.

Pre-Existence supporters may also offer the analogy of a diplomat dispatched from the United States to another country, stating that the diplomat “comes from” or was “sent by” the United States, *meaning he lived there before going to the other country*. While this analogy contains elements of truth about how the United States conducts foreign affairs, it does not prove Pre-Existence; for we shall soon see from Scripture that *many people have come “from” or were “sent” by Yahweh without having lived in heaven*.

Note: A related topic is Yeshua’s existence in Yahweh’s foreknowledge and plan; for information specific to this, see:

[3.3 Yeshua “Existed” in Yahweh’s Foreknowledge and Plan](#) (pg. 33)

50.1 Good things are regarded as coming from Yahweh (Jam 1:17)

Jam 1:17

Every good gift and every perfect gift is **from above**, and **comes down** from the Father of lights, with whom there is no variation or shadow of turning.

“Comes down” is translated from *katabaino* (*Strong’s G2597*), defined as, “to descend (literally **or figuratively**).”

Gesenius’ Hebrew-Chaldee Lexicon informs us that the ancients regarded good things as proceeding from Yahweh—

... Whatever is most excellent or distinguished in its own kind was regarded by the ancients as specially proceeding from God, or sent, or created by him ...

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50. Son: Sent, Came Down, Not of this World, etc.

--*Gesenius' Hebrew-Chaldee Lexicon*. Grand Rapids: Baker Book House, 1979, p. 50, word no. H433 (*eloah*).

In other words, if Yahweh is the source, it is considered as coming *from* Him.

Compare the examples which follow.

50.2 Compare a Prudent Wife (Pro 19:14) and Children (Psa 127:3)

Pro 19:14

Houses and riches are an inheritance from fathers, but **a prudent wife is from Yahweh**.

Psa 127:3

Behold, **children are a heritage from Yahweh**, the fruit of the womb is a reward.

A prudent wife and children are “from Yahweh,” and yet they did not pre-exist, undergo incarnation, and descend from heaven.

50.3 Compare John the Baptist who was “sent from Yahweh” (Joh 1:6)

Joh 1:6

There was a man **sent from Yahweh**, whose name was **John**.

Did John pre-exist?

If one demands that the Messiah resided in heaven with Yahweh in order to be *sent* from Yahweh, shouldn't the same logic apply to John, who was also “sent by Yahweh”? However, no one argues that John pre-existed and was then incarnated in order to be “sent from Yahweh.”

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When it comes to John, there is no problem understanding that he was “sent from Yahweh” in the sense that he was **commissioned** by Yahweh to do an important assignment.

50.4 Compare Jeremiah: Yahweh knew Jeremiah before He formed him in the womb, and then Yahweh sent him (Jer 1:4-7)

Jer 1:4-7

4 Then the word of Yahweh came to me, saying:

5 **Before** I formed you in the womb **I knew you**; before you were born I sanctified you; I **ordained** you a prophet to the nations.

6 Then said I: Ah, Master Yahweh! Behold, I cannot speak, for I am a youth.

7 But Yahweh said to me: Do not say, I am a youth, for **you shall go to all to whom I send you**, and whatever I command you, you shall speak.

- **Did Jeremiah pre-exist?**
- Yahweh stated that He knew Jeremiah “before” forming him in the womb, and then Yahweh “sent” Him.
- Before Jeremiah was born, Yahweh foreordained him. Similarly, before the Messiah was born, Yahweh also foreordained Him:

1 Pet 1:20

He [the Messiah] indeed was **foreordained before the foundation of the world**, but was manifest in these last times for you.

- No one argues for a pre-existence interpretation of Jeremiah 1:5; only in the case of a reference to the Messiah do Pre-Existence adherents demand such an interpretation.

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50.5 Compare others who were sent from Yahweh

- **Moses and Aaron**

Jos 24:5

Also **I sent Moses and Aaron**, and I plagued Egypt, according to what I did among them. Afterward I brought you out.

- **Gideon**

Jdg 6:14

Then **Yahweh turned to him and said**, Go in this might of yours, and **you shall save Israel** from the hand of the Midianites. **Have I not sent you?**

- **Samuel**

1 Sam 15:1

Samuel also said to Saul, **Yahweh sent me** to anoint you king over His people, over Israel. Now therefore, heed the voice of the words of Yahweh.

- **Nathan**

2 Sam 12:1

Then **Yahweh sent Nathan to David**. And he came to him, and said to him: There were two men in one city, one rich and the other poor.

- **The Disciples**

Joh 17:18

As You sent Me into the world, **I also have sent them into the world.**

Joh 20:21

So Yeshua said to them again, Peace to you! **As the Father has sent Me, I also send you.**

Note: The disciples were not pre-existent and then incarnated in order to be “sent into the world.”

Accordingly, please consider that, **as** Yeshua sent forth His disciples, Yahweh in like manner sent forth His Son.

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50.6 Compare the Baptism of John: was it from heaven? Yes!

Mat 21:23-27

(also recorded in Mar 11:27-33; Luk 20:1-8)

23 Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, By what authority are You doing these things? And who gave You this authority?

24 But Yeshua answered and said to them, I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things:

25 The baptism of John--where was it from? From heaven or from men? And they reasoned among themselves, saying, If we say, From heaven, He will say to us, Why then did you not believe him?

26 But if we say, From men, we fear the multitude, for all count John as a prophet.

27 So they answered Yeshua and said, We do not know. And He said to them, Neither will I tell you by what authority I do these things.

Although the chief priests and elders refused to admit it, the baptism of John was clearly “from heaven.” Does this mean that each baptism John performed literally fell from the sky? No, John’s baptism was “from heaven” because Yahweh planned and authorized it.

50.7 “The living bread which came down from heaven ... the bread that I shall give is my flesh ...” (Joh 6:51)

Joh 6:51

I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.

Pre-Existence Assertion: The pre-existent Son’s spirit body was changed to flesh and placed in Mary’s womb.

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Rebuttal Points:

- The Pre-Existence assertion of first spiritual, then natural, violates the Biblical order stated in 1 Corinthians 15:46.

1 Cor 15:46

However, the spiritual is not first, but the natural, and afterward the spiritual

- Was a pre-existent, fleshly body transported into Mary's womb? No, the Bible says the Messiah was **conceived** in Mary's womb—

Luk 2:21

And when eight days were completed for the circumcision of the child, His name was called Yeshua, the name given by the angel before He was **conceived in the womb**.

- The Messiah as the “bread which came down from heaven” is understood in the sense that good things come from above and come down from Yahweh (Jam 1:17). —

Jam 1:17

Every good gift and every perfect gift is **from above**, and **comes down** from the Father of lights, with whom there is no variation or shadow of turning.

50.8 “You are from beneath; I am from above. You are of this world; I am not of this world” (Joh 8:23)

Joh 8:23 (Yeshua speaking to the Jews)

And He said to them, You are from beneath; I am **from above**. You are of this world; I am **not of this world**.

Compare—

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Joh 17:14-18 (Yeshua's prayer for His disciples)

14 I have given them Your word; and the world has hated them because **they are not of the world, just as** I am not of the world.

15 I do not pray that You should take them out of the world, but that You should keep them from the evil one.

16 **They are not of the world, just as** I am not of the world.

17 Sanctify them by Your truth. Your word is truth.

18 **As** You sent Me into the world, **I also have sent them** into the world.

Yeshua connected the thoughts of being "from above" and "not of this world" in John 8:23. But notice that *He also said that His disciples* "are not of the world, just as I am not of the world" (Joh 17:14, 16). Even so, only about the Messiah do people enforce Pre-Existence. No one claims that the disciples pre-existed, even though the Messiah said they are "not of the world," just as He is not.

50.9 "Came forth from ... go to the Father" (Joh 16:28)

Joh 16:28

I **came forth** from the Father and have come into the world. Again, I leave the world and go to the Father.

From a Pre-Existence perspective, this verse sounds as though the Messiah is *going back* the same way He "came forth." Nevertheless, as covered earlier, coming from Yahweh does not require a literal descent from the heavens but can rather be understood in the sense that good things are regarded as coming from Yahweh, as mentioned earlier in this chapter:

[50.1 Good things are regarded as coming from Yahweh \(Jam 1:17\)](#), pg. 267

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51. Son: Spokesman of the “Old Testament”?

51. Son: Spokesman of the “Old Testament”?

51.1 The Unheard Almighty of Gnosticism

A popular notion is that *no one has ever heard the voice of the Supreme Being, Yahweh the Father*; therefore, it was the Son who spoke to man all along.

The doctrine that the Supreme Being is remote and unknown in this world originates from Gnosticism.

Stephan A. Hoeller, a Gnostic Bishop, writes:

The True God of transcendence is unknown in this world, in fact He is often called the Unknown Father.

-- Stephan A. Hoeller (Tau Stephanus, Gnostic Bishop), *The Gnostic World View: A Brief Summary of Gnosticism*.

URL (accessed 10/12/2016):

<http://www.gnosis.org/gnintro.htm>

The *Oxford* dictionary defines Gnosticism as:

A prominent heretical movement of the 2nd-century Christian Church, partly of pre-Christian origin. Gnostic doctrine taught that the world was created and ruled by a lesser divinity, the demiurge, and that Christ was an emissary of the remote supreme divine being, esoteric knowledge (gnosis) of whom enabled the redemption of the human spirit.

URL (accessed 1/8/2018):

<https://en.oxforddictionaries.com/definition/us/gnosticism>

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51.2 Joh 5:37 — “...You have neither heard His voice at any time, nor seen His form”

Joh 5:37

And the Father Himself, who sent Me, has testified of Me. **You have neither heard His voice at any time, nor seen His form.**

51.2.1 A Common Misquote of John 5:37

Although John 5:37 actually states, “**You** have neither heard His voice at any time, nor seen His **form**,” it is commonly misquoted, as shown below.

Common Misquote of John 5:37 —

“No man has seen Yahweh at any time, neither heard His voice.”

This misquote is commonly heard from those who assert that no one has ever heard the Father’s voice; therefore, it was the Son who spoke all along.

The misquote is probably due to combining parts of different verses:

- John 1:18a and 1 John 4:12a state, “No one has seen Yahweh at any time.”
- John 5:37b states, “neither heard His voice.”
- Lifting these phrases from their contexts and combining them results in the hybrid misquote, “No one has seen Yahweh at any time, neither heard His voice.”
- This hybrid misquote is like combining parts of Matthew 27:5 and Luke 10:37, yielding, “[Judas] went and hanged himself, go and do likewise.”

Here a little, there a little: Proponents of the above misquote may refer to the Isaiah 28:10 principle of “here a little, there a little.” However, a little here and there *out of context* does not produce sound Scriptural interpretation.

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Isa 28:10

For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

51.2.2 "You" have not heard His voice

Notice carefully, John 5:37 does not say that **no** man has heard the voice of the Father; it states "**You**" have not heard His voice, referring to the unbelieving Jews to whom Yeshua spoke, confirmed in the very next verse:

Joh 5:38

But **you** do not have His word abiding in **you**, because whom He sent, Him **you** do not believe.

Moreover, the unbelieving Jews are mentioned several additional times in the context (vv. 10, 16, 18, 46-47).

51.2.3 Scriptures Confirm that Yahweh's Voice *has been* Heard by Many

Here are several examples:

- Adam and Eve heard Yahweh's voice (Gen 3:8-10).
- Moses heard Yahweh's voice (Exo 19:3, 9-10, 21, 24).
- The nation of Israel heard Yahweh's voice (Exo 20:1, 18-22; Deu 4:33, 36; 5:26).

51.2.4 Seeing Yahweh's form vs. seeing His face

A careful reading of the text shows that the unbelievers in John 5:37 had not heard Yahweh's voice, neither had they seen His **form**.

Seeing Yahweh's form is allowable, for example the man Moses did so (Exo 33:20-23; Num 12:8).

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Seeing Yahweh's face is *not* allowable (Exo 33:20), and yet the unbelieving Jews of John 5:37 literally had a face to face conversation with Yeshua. Since the Messiah's face was clearly seen, He clearly is not the Almighty.

There is no contradiction if we will accept all the Scriptures.

For quotes of the above-referenced Scriptures and further details, see:

[35. Seeing Yahweh's Form, Seeing Yahweh's Face, and the Figure of Speech "face to face" \(pg. 209\).](#)

51.2.5 Did the John 5:37 unbelievers hear Yahweh's voice at Yeshua's baptism in Mat 3:16-17?

Mat 3:16-17

16 When He had been baptized, Yeshua came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of Yahweh descending like a dove and alighting upon Him.

17 And suddenly **a voice came from heaven**, saying, This is My beloved Son, in whom I am well pleased.

It has been asserted that the same group of unbelievers in John 5:37 were present at Yeshua's baptism and heard the voice that came from heaven. The argument continues that if these unbelievers heard a voice from heaven, and Yeshua said that they had never heard Yahweh's voice, then whose voice did they hear? Could it have been one of Yahweh's messengers? The answer, from those who *disallow* Yahweh speaking directly to men, is "yes," someone else, another messenger, spoke from heaven. Ultimately, this argument leads back to their conclusion that the Son pre-existed and was the spokesman of the "Old Testament."

The response to the above assertion is simple:

- The text does not say that the same group of unbelievers in John 5:37 were present at Yeshua's baptism.

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- It is true that John the Baptist addressed the Pharisees and Sadducees in verses 10-12, but this was not at Yeshua’s baptism.
- The narrative transitions to Yeshua’s baptism in verse 13 by stating, “**Then** Yeshua came from Galilee to John at the Jordan to be baptized by him.”
- The text does not say who else, if anyone, was there.
- Moreover, since there is no record of controversies occurring at Yeshua’s baptism, this is an indicator that the John 5:37 unbelievers were indeed **not** present.

51.2.6 Did the John 5:37 unbelievers hear Yahweh’s voice in John 12:28?

Joh 12:28

Father, glorify Your name. Then **a voice came from heaven**, saying, I have both glorified it and will glorify it again.

It has been asserted that the same group of unbelievers in John 5:37 were also present in John 12:28 and heard the voice that came from heaven. The argument continues that this could not have been Yahweh’s voice because Yahweh does not speak directly to men; consequently, someone else spoke, such as an angel. Ultimately, this rationale leads back to the conclusion that the Son pre-existed and was the spokesman of the “Old Testament.”

In response to the assertion that the same group of unbelievers in John 5:37 were present to hear the voice from heaven in John 12:28 —

- 1) The **text** simply does not say this.
- 2) Nor does the **context** indicate it.

The context shows:

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Verse 9 — A multitude sought to see Yeshua and Lazarus, whom Yeshua had raised from the dead.

Joh 12:9

Now **a great many of the Jews** knew that He was there; and they came, not for Yeshua's sake only, but that they might also see Lazarus, whom He had raised from the dead.

Verses 10-11 — The chief priests plotted to kill Lazarus and says that "**many of the Jews ... believed in Yeshua.**"

Joh 12:10-11

10 But the chief priests plotted to put Lazarus to death also,
11 because on account of him **many of the Jews went away and believed in Yeshua.**

Verses 12-15 — The scene switches to the next day and **a great multitude of people honoring Yeshua** as He came to the feast in Jerusalem.

Joh 12:12-15

12 The next day a great multitude that had come to the feast, when they heard that Yeshua was coming to Jerusalem,
13 took branches of palm trees and went out to meet Him, and cried out: **Hosanna! Blessed is He who comes in the name of Yahweh!** The King of Israel!
14 Then Yeshua, when He had found a young donkey, sat on it; as it is written:
15 Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey's colt.

Verse 16 — Yeshua's disciples did not understand these things at first.

Joh 12:16

His disciples did not understand these things at first; but when

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Yeshua was glorified, then they remembered that these things were written about Him and that they had done these things to Him.

Verses 17-18 — Yeshua's fame had spread because of raising Lazarus from the dead; because of this great miracle, the people wanted to see Yeshua.

Joh 12:17-18

17 Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness.

18 For this reason the people also met Him, because they heard that He had done this sign.

Verse 19 — Conveys that the Pharisees were upset that the people sought after Yeshua and records what the Pharisees said **among themselves**:

Joh 12:19

The Pharisees therefore said **among themselves**, You see that you are accomplishing nothing. Look, the world has gone after Him!

Verses 20-22 — Certain Greeks who came to worship at the feast also sought to see Yeshua.

Joh 12:20-22

20 Now there were certain Greeks among those who came up to worship at the feast.

21 Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Yeshua.

22 Philip came and told Andrew, and in turn Andrew and Philip told Yeshua.

Verses 23-27 — Yeshua's discourse leading up to the voice coming from heaven.

Joh 12:23-27

23 But Yeshua answered them, saying, The hour has come that the Son of Man should be glorified.

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51. Son: Spokesman of the "Old Testament"?

24 Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

25 He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.

26 If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor.

27 Now My soul is troubled, and what shall I say? Father, save Me from this hour? But for this purpose I came to this hour.

Verses 28-29 — Describes a voice from heaven and the people's reaction.

Joh 12:28-29

28 Father, glorify Your name. Then a voice came from heaven, saying, I have both glorified it and will glorify it again.

29 Therefore the people who stood by and heard it said that it had thundered. Others said, An angel has spoken to Him.

Verses 30-36 — The ensuing conversation between Yeshua and the people.

Joh 12:30-36

30 Yeshua answered and said, This voice did not come because of Me, but for your sake.

31 Now is the judgment of this world; now the ruler of this world will be cast out.

32 And I, if I am lifted up from the earth, will draw all peoples to Myself.

33 This He said, signifying by what death He would die.

34 The people answered Him, We have heard from the law that the Messiah remains forever; and how can You say, The Son of Man must be lifted up? Who is this Son of Man?

35 Then Yeshua said to them, A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.

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51. Son: Spokesman of the "Old Testament"?

36 While you have the light, believe in the light, that you may become sons of light. These things Yeshua spoke, and departed, and was hidden from them.

The people described here asked an honest question because they did not understand how the Messiah was supposed to remain forever, and yet Yeshua told them He was going to die.

Verses 37-38 — Ultimately, some of the people did not believe.

Joh 12:37-38

37 But although He had done so many signs before them, they did not believe in Him,

38 that the word of Isaiah the prophet might be fulfilled, which he spoke: Yahweh, who has believed our report? And to whom has the arm of Yahweh been revealed?

While it is true that some of the people described in John 12 did not believe in Yeshua, the context shows that many others did believe in Yeshua (v. 11), and many people sought Him because He had done that which was good (vv. 9, 17-18), not because they wanted to kill Him, which is how the Jews of John 5 were described:

Joh 5:18

Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that Yahweh was His Father, making Himself equal with Yahweh. [Note: Both allegations were false.]

The Jews who wanted to kill Yeshua in John 5 *contrast sharply* against the Jews who wanted to see Yeshua in John 12 because of His fame in raising Lazarus from the dead. Thus, the context of John 12 does *not* show that the John 5:37 group of unbelievers (who wanted to murder Yeshua) were present to hear the voice from heaven in John 12:28.

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51. Son: Spokesman of the “Old Testament”?

Conclusion: Were the same group of unbelievers in John 5:37 present to hear the voice from heaven in John 12:28?

In review: —

- 1) The **text** simply does not say this.
- 2) Nor does the **context** indicate it.

51.3 Elohim spoke in time past by the prophets; not until “these last days” did He speak by His Son (Heb 1:1-2)

Heb 1:1-2

1 Elohim, who at various times and in various ways **spoke in time past** to the fathers **by the prophets**,

2 has **in these last days** spoken to us **by His Son**, whom He has appointed heir of all things, through [Gr. *dia*] whom also He made the worlds [Gr. *aiones*].

Note: The Greek word *dia* can also be translated “for” or “by reason of.” The Greek word *aiones* can also refer to Messianic periods (present or future). For further information, see:

[119. Heb 1:1-12](#) (pg. 475)

- Elohim spoke in time past by the prophets; not until “these last days” did He speak by His Son.
- *Therefore*, the Son is *not* the spokesman of the “Old Testament.”
- There is a clear distinction between when the prophets spoke and when the Son spoke.

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51. Son: Spokesman of the “Old Testament”?

51.4 For those who acknowledge that the Father is greater than the Son (Joh 14:28), it was Yahweh who spoke to Abraham, because He could swear by no one greater than Himself (Heb 6:13)

That Son stated, “My Father is greater than I” —

Joh 14:28

You have heard Me say to you, I am going away and coming back to you. If you loved Me, you would rejoice because I said, I am going to the Father, for **My Father is greater than I.**

For those acknowledging this fact, please compare Hebrews 6:13 —

Heb 6:13

For when Yahweh made a promise to Abraham, **because He could swear by no one greater, He swore by Himself.**

Because He could swear by no one greater than Himself, it was **Yahweh**, *not Yeshua in a pre-existent state*, who spoke to Abraham.

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52. Son: Subject to Father

52.1 1 Cor 15:24-28 — “...the Son Himself will also be subject to Him who put all things under Him...”

1 Cor 15:24-28

24 Then comes the end, when He **delivers the kingdom to Yahweh the Father**, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy that will be destroyed is death.

27 For He has put all things under His feet. But when He says all things are put under Him, it is evident that He who put all things under Him is **excepted** [note: an exception to the rule].

28 Now when all things are made subject to Him, then the Son Himself will also be **subject** to Him who put all things under Him, **that Yahweh may be all in all.**

Co-Equal does *not* equal “subject to.”

52.2 Joh 14:28 — “My Father is greater than I”

Joh 14:28

You have heard Me say to you, I am going away and coming back to you. If you loved Me, you would rejoice because I said, I am going to the Father, for **My Father is greater than I.**

Also see:

Joh 10:29

My Father, who has given them to Me, is **greater than all**; and no one is able to snatch them out of My Father’s hand.

Co-Powerful does *not* equal one being “greater than” the other.

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Against Oneness: If the Father and Son are different modes of one being, how can the Father be greater than the Son?

52.3 1 Cor 11:3 — “the head of Messiah is Yahweh”

1 Cor 11:3

But I want you to know that the head of every man is Messiah, the head of woman is man, and the head of Messiah is Yahweh.

The head of Messiah is Yahweh, but who is Yahweh’s head? No one.

Compare—

1 Cor 3:23

And you are Messiah’s, and Messiah is Yahweh’s.

52.4 Acts 3:14-15; 5:31 — Yeshua is a Prince (*secondary in rank*)

- A prince is a son and is *secondary in rank*.
- Yahweh is never referred to as a “prince” in Scripture.

Acts 3:14-15

14 But you denied the Holy One and the Just, and asked for a murderer to be granted to you,
15 and killed the Prince of life, whom Yahweh raised from the dead, of which we are witnesses.

Acts 5:31

Him Yahweh has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.

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52.5 Acts 4:23-30 — Yeshua is Yahweh's Servant

Acts 4:23-30

23 And [Peter and John] being let go, they went to their own companions and reported all that the chief priests and elders had said to them.

24 So when they heard that, they raised their voice to Yahweh with one accord and said: Master, You are Elohim, who made heaven and earth and the sea, and all that is in them,

25 who by the mouth of **Your servant [G3816] David** have said: Why did the nations rage, and the people plot vain things?

26 The kings of the earth took their stand, and the rulers were gathered together against Yahweh and against His Anointed.

27 For truly against **Your holy Servant [KJV: "child" (G3816)] Yeshua**, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

28 to do whatever Your hand and Your purpose determined before to be done.

29 Now, Yahweh, look on their threats, and grant to Your servants that with all boldness they may speak Your word,

30 by stretching out Your hand to heal, and that signs and wonders may be done through the name of **Your holy Servant [KJV: "child" (G3816)] Yeshua**.

Strong's G3816. pais, paheece; perh. from G3817; a boy (as often beaten with impunity), or (by anal.) a girl, and (gen.) a child; spec. a slave or servant (espec. a minister to a king; and by eminence to God):--child, maid (-en), (man) servant, son, young man.

52.6 Joh 20:17 and others — the Son has an Elohim

See: [42. Son: Has an Elohim \(just like we do\)](#), pg. 238

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52.7 1 Pet 2:23 — Yeshua Committed Himself to Yahweh

1 Pet 2:23

Who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but **committed Himself to Him who judges righteously.**

Against Trinity: Yeshua committed Himself to Yahweh, thus showing His *subjection* to Yahweh.

Against Oneness: Yeshua did not commit Himself unto Himself.

52.8 Eph 5:2 — Messiah Offered Himself to Yahweh

Eph 5:2

And walk in love, as Messiah also has loved us and **given Himself** for us, **an offering and a sacrifice to Yahweh** for a sweet-smelling aroma.

52.9 Rom 8:17 — The Son Inherits from the Father

Rom 8:17

And if children, then heirs; **heirs of Yahweh and joint heirs with Messiah**, if indeed we suffer with Him, that we may also be glorified together.

- An heir receives something passed on by the owner. In this case, Yahweh is the owner, Messiah is the heir, and believers are “joint heirs with Messiah.”
- No one proclaims in their will, “I pass my estate to me!”

52.10 Yahweh Anointed, Authorized, and Empowered Yeshua

Yeshua said He can “do nothing of Himself”

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John 5:19

Then Yeshua answered and said to them, Most assuredly, I say to you, **the Son can do nothing of Himself**, but what He sees the Father do; for whatever He does, the Son also does in like manner.

Joh 8:28

Then Yeshua said to them, When you lift up the Son of Man, then you will know that I am He, and that **I do nothing of Myself**; but as My Father taught Me, I speak these things.

Yahweh Anointed and Empowered Yeshua

Acts 10:38

How **Yahweh anointed Yeshua** of Nazareth **with the Holy Spirit and with power**, who went about doing good and healing all who were oppressed by the devil, for Yahweh was with Him.

Authority Given by Yahweh

Joh 5:26-27

26 For as the **Father** has life in Himself, so He has granted the Son to have life in Himself,
27 **and has given Him authority** to execute judgment also, because He is the Son of Man.

Joh 17:2

As **You [Yahweh] have given Him [Yeshua] authority** over all flesh, that He should give eternal life to as many as You have given Him.

Eph 1:22

And **He [the Almighty, mentioned in v. 17] put all things under His [Yeshua's] feet**, and **gave Him** to be head over all things to the assembly.

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52. Son: Subject to Father

Compare—

1 Cor 15:27

For He has put all things under His feet. But when He says all things are put under Him, it is evident that He who put all things under Him is excepted.

Authority to grant who sits at Yeshua's right and left in the Kingdom

To further illustrate that *it is Yahweh* who either gives or retains authority, the following example is included.

When asked by the mother of Zebedee's sons [James and John (Mar 10:35)] that her sons might sit one on Yeshua's right hand and the other on His left in the Kingdom, Yeshua answered that this is not in His power —

Mat 20:23

So He said to them, You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but **to sit on My right hand and on My left is not Mine to give**, but it is for those for whom it is prepared by My Father.

It is not within Yeshua's authority to grant who sits on His right and His left in the kingdom; this power rests with His Father, thus showing a difference of rank between the Father and the Son.

52.11 Acts 5:31 — Yahweh Exalted Yeshua

Acts 5:31

Him Yahweh has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.

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52.12 Yahweh Gave to Yeshua; Yeshua Received from Yahweh

Mat 28:18

And Yeshua came and spoke to them, saying, All authority **has been given** to Me in heaven and on earth.

Luk 22:29

And I bestow upon you a kingdom, **just as My Father bestowed one upon Me.**

Joh 17:4

I have glorified You on the earth. I have finished the work which **You have given Me** to do.

Joh 17:12

While I was with them in the world, I kept them in Your name. Those whom **You gave Me** I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

2 Pet 1:17

For **He [Yeshua] received from Yahweh the Father honor and glory** when such a voice came to Him from the Excellent Glory: This is My beloved Son, in whom I am well pleased.

- When the voice came from heaven, did He speak to Himself?

Rev 1:1

The Revelation of Yeshua Messiah, which **Yahweh gave Him** to show His servants — things which must shortly take place. And He sent and signified it by His angel to His servant John.

- If Yeshua were the Almighty, He would've *already had* the Revelation.

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52. Son: Subject to Father

52.13 Heb 5:5 — Yahweh Glorified the Messiah

Heb 5:5

So also Messiah did not glorify Himself to become High Priest, but it was He who said to Him: You are My Son, Today I have begotten You.

52.14 Acts 2:36 — Yahweh *made* Yeshua both Master and Messiah

Acts 2:36

Therefore let all the house of Israel know assuredly that **Yahweh has made** this Yeshua, whom you crucified, **both Master [“Lord”] and Messiah.**

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53. Son: Tempted

53. Son: Tempted

More proof that the Son is not the Almighty is that the Son was tempted (Heb 4:15), but the Almighty cannot be tempted (Jam 1:13).

Heb 4:15

For we do not have a High Priest who cannot sympathize with our weaknesses, but **was in all points tempted as we are, yet without sin.**

In contrast, the Almighty cannot be tempted:

Jam 1:13

Let no one say when he is tempted, I am tempted by Elohim; for **Elohim cannot be tempted** by evil, nor does He Himself tempt anyone.

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54. Son: Wisdom of Yahweh in Proverbs?

54.1 Was the Son the wisdom of Yahweh in Proverbs?

At first glance, it may seem that 1 Corinthians 1:24 proves that the Messiah is the wisdom of Yahweh in Proverbs 8.

1 Cor 1:24

But to those who are called, both Jews and Greeks, **Messiah** the power of Yahweh and **the wisdom of Yahweh**.

54.2 Rebuttal Overview

The Messiah is an *expression* of Yahweh's power and wisdom, but this does not mean that He is the wisdom of Yahweh in Proverbs. Compare verse 18, where Paul referred to the message of Yeshua's death, stating "it is the power of Yahweh" —

1 Cor 1:18

For **the message of the cross [or stake]** is foolishness to those who are perishing, but to us who are being saved it **is the power of Yahweh**.

Is Yahweh's power confined to the message of the stake? Certainly not, the message of the stake is an *expression* of Yahweh's power.

Likewise, Yahweh's wisdom is not confined to the Messiah; rather the Messiah is an *expression* of Yahweh's wisdom.

Details follow addressing wisdom in Proverbs 8 and other passages.

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54.3 Wisdom Personified as a Woman

In Proverbs 8 and other passages, wisdom is personified as a woman (quotations of these passages appear after the bulleted lists):

- Pro 8:1-3, 11
- Pro 9:1-6
- Pro 7:4 (personified as a “sister”)
- Luk 7:35 (personified as a mother – “all her children”)

If wisdom in Proverbs is literally the Son:

- The terms should entirely fit so that He is not Her!

Quotations of Passages:

Pro 8:1-3, 11

1 Does not **wisdom** cry out, and understanding lift up **her** voice?

2 **She** takes **her** stand on the top of the high hill, beside the way, where the paths meet.

3 **She** cries out by the gates, at the entry of the city, at the entrance of the doors:

11 For **wisdom** is better than rubies, and all the things one may desire cannot be compared with **her**.

Pro 9:1-6

1 **Wisdom** has built **her** house, **she** has hewn out **her** seven pillars;

2 **She** has slaughtered **her** meat, **she** has mixed **her** wine, **she** has also furnished **her** table.

3 **She** has sent out **her** maidens, **she** cries out from the highest places of the city,

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- 4 Whoever is simple, let him turn in here! As for him who lacks understanding, **she** says to him,
5 Come, eat of my bread and drink of the wine I have mixed.
6 Forsake foolishness and live, and go in the way of understanding.

Wisdom is also personified as a **sister** and a **mother**:

Pro 7:4

Say to **wisdom**, You are my **sister**, and call understanding your nearest kin.

Luk 7:35

But **wisdom** is justified by all **her** children.

54.4 Luk 2:52 — “Yeshua increased in wisdom”

Luke recorded that Yeshua “**increased** in wisdom” —

Luk 2:52

And Yeshua **increased in wisdom** and stature, and in favor with Yahweh and men.

- How could the Son “increase” in wisdom if He were the very wisdom of Yahweh?
- Also, it is impossible for an unchangeable Almighty to undergo growth and change:

Mal 3:6

For I am Yahweh, **I do not change**; therefore you are not consumed, O sons of Jacob.

Jas 1:17

Every good gift and every perfect gift is from above, and

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54. Son: Wisdom of Yahweh in Proverbs?

comes down from the Father of lights, with whom there is **no variation or shadow of turning**.

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55. Transfiguration — Proof that Yeshua is Yahweh?

55.1 Opposing Assertion

During the Transfiguration, Yeshua's "clothes became as white as the light" (Mat 17:2, quoted below), and Psalm 104:2 says Yahweh covers Himself "with light as with a garment," therefore, Yeshua is Yahweh.

Mat 17:1-2

1 Now after six days Yeshua took Peter, James, and John his brother, led them up on a high mountain by themselves;

2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.

Psa 104:1-2

1 Bless Yahweh, O my soul! O Yahweh my Elohim, You are very great: You are clothed with honor and majesty,

2 Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain.

Rebuttal Points:

55.2 "His clothes became as white as the light"

- Let us not overlook the fact that Yeshua wore clothes, not light, in the vision of the Transfiguration — "His clothes became as white as the light"
- Matthew *compared* the whiteness of Yeshua's clothes to light.
- A vision of Yeshua wearing white clothes does not prove that He is Yahweh.
- Continue to the next point for additional support.

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55.3 “This is My beloved Son ... Hear Him!” (v. 5)

Mat 17:5

While he [Peter] was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, This is My beloved Son, in whom I am well pleased. Hear Him!

- The point of the Transfiguration is Yahweh’s endorsement of His Son: Yahweh spoke from heaven, “This is My beloved Son ... Hear Him!”
- ***Simple deduction tells us that the Son is a different being than Yahweh.***

55.4 Yeshua’s face shined “like the sun”

- In the Transfiguration vision, Yeshua’s face shined “like the sun.” Some may assert that this also proves that Yeshua is Yahweh.
- However, this brightness of face is reminiscent of another man, Moses, whose face shined so brilliantly “...that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance...” (2 Cor 3:7).

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56. Two Yahwehs Doctrine / Yahweh of Hosts

56.1 Two Yahwehs Doctrine Assertions

- The Son is the **“second Yahweh”** in the Bible.
- **“Yahweh” is a “family name”** and as such, the Son pre-existed and spoke as the “second Yahweh” in the “Old Testament.”
- The Son is **“Yahweh of Hosts”** in the “Old Testament.”
- The Son, as the “second Yahweh” receives **inheritance** bequeathed to Him by the first Yahweh.
- The Son is the Creator of the heavens and the earth.
 - Numerous Scriptures refute this.
 - See: [9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73
- The Son is the Spokesman of the “Old Testament.”
 - The doctrine that the Supreme Being is remote and unknown in this world originates from Gnosticism, which became a prominent movement in the early assemblies by the second century (100’s CE). Gnosticism includes the assertions that a lesser divinity created the world and that a spokesman is necessary to communicate with man.
 - See: [51. Son: Spokesman of the “Old Testament”?](#) (pg. 274)
- The Father and Son are an **“Elohim Family.”**
 - See: [16. Elohim: Plural or Singular when referring to the Supreme Being?](#) (pg. 128).

56.2 Are There Two Yahwehs?

In response to the assertion that there are two Yahwehs, please consider the sections which follow.

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56.2.1 Phrases Not Found in the Bible

- “Two Yahwehs”
- “Second Yahweh”
- “Elohim Family”
- “Duality”

56.2.2 One “whose name alone is Yahweh”; No second Yahweh

The Bible says there is one “whose name **alone** is Yahweh,” which means there is no second Yahweh:

Psa 83:18

That they may know that You, whose name **alone** is **Yahweh**, are the **Most High** over all the earth.

2 Ki 19:19

Now therefore, O Yahweh our Elohim, I pray, save us from his hand, that all the kingdoms of the earth may know that **You are Yahweh Elohim**, You **alone**.

Neh 9:6

You alone are **Yahweh**; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You.

Isa 37:20

Now therefore, O **Yahweh** our **Elohim**, save us from his hand, that all the kingdoms of the earth may know that **You are Yahweh, You alone**.

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There is “**no other**,” which means there is no second Yahweh:

Isa 45:5

I am **Yahweh**, and there is **no other**; **there is no Elohim besides Me**. I will gird you, though you have not known Me.

Isa 45:6

That they may know from the rising of the sun to its setting that there is **none besides Me**. I am **Yahweh**, and there is **no other**.

Isa 45:18

For thus says **Yahweh**, Who created the heavens, **Who is Elohim**, Who formed the earth and made it, Who has established it, Who did not create it in vain, Who formed it to be inhabited: **I am Yahweh, and there is no other**.

56.2.3 Because Yahweh could swear by no one greater, He swore by Himself (Heb 6:13)

Heb 6:13

For when Yahweh made a promise to Abraham, **because He could swear by no one greater, He swore by Himself**.

The Two Yahwehs doctrine asserts that the Son pre-existed and spoke as the second Yahweh in the “Old Testament.” If this were the case, he *could* have sworn by someone greater than himself — that is, he could have sworn by His Father, Yahweh number 1.

Compare:

Joh 14:28

You have heard Me say to you, I am going away and coming back to you. If you loved Me, you would rejoice because I said, I am going to the Father, for **My Father is greater than I**.

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Hebrews 6:13 supports only *one* Yahweh, who is the Almighty, and thus could swear by no one greater than Himself, and who *spoke* to Abraham.

56.2.4 A Foundational Principle: Yahweh Alone is the Only True Elohim

A foundational principal of the Bible is that Yahweh **alone** is the only true Elohim. The doctrine of “Two Yahwehs” undermines the genuine Faith in one Deity, whose personal name is Yahweh, the only Yahweh who exists (Deu 6:4; Psa 83:18), and there is “no other but He” (Mar 12:32), who is the “only true Elohim” (Joh 17:3; also see 1 Tim 2:5) — Scripture quotes provided below.

Deu 6:4

Hear, O Israel: **Yahweh** our **Elohim**, **Yahweh is one!**

Psa 83:18

That they may know that **You**, whose name **alone** is **Yahweh**, are the Most High over all the earth.

Mar 12:32

So the scribe said to Him, Well said, Teacher. You have spoken the truth, for **there is one Elohim**, and there is **no other but He [singular]**.

Joh 17:3

And **this is eternal life**, that they may know You, **the only true Elohim**, **and** Yeshua Messiah whom You have sent.

1 Tim 2:5

For **there is one Elohim** and **one Mediator between** Elohim and men, the **Man** Messiah Yeshua.

For more supporting Scripture, see:

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56. Two Yahwehs Doctrine / Yahweh of Hosts

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

[19. Father is Yahweh Scripture List](#), pg. 148

56.3 The “Family Name” Argument

Two Yahwehs Assertion: “Yahweh” is a “family name” and as such, the Son pre-existed and spoke as the “second Yahweh” in the “Old Testament.” This assertion alleges Ephesians 3:14-15 as support:

Eph 3:14:15

14 For this reason I bow my knees to **the Father** of our Master
Yeshua Messiah,

15 **from whom the whole family in heaven and earth is named.**

Rebuttal:

- Sure, the whole family in heaven and earth carry Yahweh’s name *in the sense that they are Yahweh’s creation and ultimately derive their existence from Him.*
- Does this mean everyone’s name is “Yahweh”? Certainly not. Likewise, this does not prove that the Son’s name is “Yahweh.”

As an example, consider that if everyone’s name were “Yahweh,” then David could have even more forcefully told Goliath, “*I am Yahweh!*” instead of “I come to you in the name of Yahweh” (1 Sam 17:45).

The Bible says there is one “**whose name alone is Yahweh**”:

Psa 83:18

That they may know that You, whose **name alone is Yahweh**, are the Most High over all the earth.

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Numerous Scriptures confirm that Yahweh alone is the only true Elohim, see: [17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139.

56.4 The Kinsman Redeemer Argument

Two Yahwehs Assertion: To redeem us from sin, Yahweh, or the pre-existent Messiah, had to become our near kinsman, that is, our flesh and blood relative.

Rebuttal: See [28. Kinsman Redeemer Doctrine Examined](#) (pg. 178).

56.5 “Yahweh of Hosts”

Two Yahwehs Assertion: As the second Yahweh, the Son’s name is “**Yahweh of Hosts**”; this is addressed in the subsections which follow.

56.5.1 The “Frequency-of-Use” Argument

Two Yahwehs Assertion: Because Scripture uses the term “Yahweh of hosts” over 200 times, this (somehow) proves that the Son is Yahweh of hosts.

Rebuttal: Based on this “Frequency-of-Use” rationale, *anything* frequently mentioned in Scripture could be equated with *anything* else. The unsoundness of this interpretational method should be obvious.

56.5.2 What does “of hosts” mean?

“Of hosts” is a descriptive title sometimes used in conjunction with Yahweh’s name, depicting His mightiness and supremacy over all the hosts of heaven. The hosts of heaven worship Him (Neh 9:6), and they are depicted around His throne (1 Ki 22:19):

Neh 9:6

You alone are Yahweh; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas

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and all that is in them, and You preserve them all. **The host of heaven** worships You.

1Ki 22:19

Then Micaiah said, Therefore hear the word of Yahweh: **I saw Yahweh sitting on His throne, and all the host of heaven standing by, on His right hand and on His left.**

56.5.3 Yahweh of hosts is identified as the Father, *not* the Son

Mal 1:6

A son honors his father, and a servant his master. If then **I am the Father**, where is My honor? And if I am a Master, where is My reverence? **Says Yahweh of hosts** to you priests who despise My name. Yet you say, In what way have we despised Your name?

56.5.4 Yahweh of hosts is described as “alone,” *not* as a second Yahweh

Isa 37:15-16

15 Then Hezekiah prayed to Yahweh, saying:

16 O **Yahweh of hosts**, Elohim of Israel, the One who dwells between the cherubim, **You are Elohim, You alone**, of all the kingdoms of the earth. You have made heaven and earth.

Isa 44:6

Thus says Yahweh, the King of Israel, and his [Israel’s] Redeemer, **Yahweh of hosts**: I am the First and I am the Last; **besides Me there is no Elohim**.

- 1) **“his”** (first part of the verse): That is, Israel’s — Yahweh is Israel’s redeemer. Even Trinitarian Bible translators recognized that “his” refers to Israel and either did not capitalize it or put the word “Israel” in their text for clarification. Numerous translations were checked to verify this point, for example, here is the NIV:

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Isa 44:6 (NIV)

This is what Yahweh says— **Israel's** King and Redeemer, Yahweh Almighty: I am the first and I am the last; apart from me there is no Elohim.

- 2) **“Yahweh of hosts”** (middle part of the verse): Further describes Yahweh’s mightiness as the Supreme Being over all the hosts of heaven.
- 3) **“Besides Me there is no Elohim”** (last part of the verse): Confirmation that the verse refers to only one Yahweh.

56.5.5 Yahweh of hosts is described as the “Redeemer,” and “the first,” *not* the second Yahweh

Isa 54:5

For your Maker is your husband, **Yahweh of hosts** is His name; and your **Redeemer** is the Holy One of Israel; He is called the Elohim of the whole earth.

Note: Isaiah 54:5 also mentions the word “husband.” Many assert that the word “husband” applies *only* to the Son, and thus “Yahweh of hosts” is the pre-existent Son. However, like the word “Redeemer,” the word “husband” can apply to the Father or the Son, depending on context, because these are not literal marriages; they are figures of speech showing love and devotion. For further information, see:

[8. Bride: Who is Yahweh’s bride and who is Yeshua’s bride?](#) (pg. 64)

Isa 63:16

Doubtless **You are our Father**, though Abraham was ignorant of us, and Israel does not acknowledge us. **You, O Yahweh, are our Father; our Redeemer** from Everlasting is Your name.

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Isa 41:4, 14

4 Who has performed and done it, calling the generations from the beginning? I, **Yahweh**, am the **first**; and with the last I am He.

14 Fear not, you worm Jacob, You men of Israel! I will help you, says **Yahweh** and **your Redeemer**, the Holy One of Israel.

Note: In case of any confusion that “Yahweh and your Redeemer” might refer to two individuals, many translations clarify that this refers to one individual. For example, here are the NIV and RSV translations:

Isa 41:14 (NIV)

Do not be afraid, you worm Jacob, little Israel, do not fear, for I myself will help you, declares Yahweh, your Redeemer, the Holy One of Israel.

Isa 41:14 (RSV)

Fear not, you worm Jacob, you men of Israel! I will help you, says Yahweh; your Redeemer is the Holy One of Israel.

56.5.6 Isa 8:18 cp. Heb 2:13 — “I and the children whom Yahweh has given me”

Isa 8:18

Here am I [the prophesied Messiah] **and** the children whom Yahweh has given me! **We** [the prophesied of Messiah and the children given Him] are for signs and wonders in Israel **from** Yahweh of hosts, Who dwells in Mount Zion.

Heb 2:13

And again: I will put My trust in Him. And again: **Here am I and the children whom Yahweh has given Me.**

Do these verses identify the Messiah as Yahweh of hosts?

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Who gave and who received?

To answer these questions, look carefully at Isaiah 8:18 —

- “I” refers to the Messiah
- “We” includes the Messiah and the children given to Him.
- If “I” and “We” include the Messiah, and if Yahweh of hosts is also the Messiah, then this has the Messiah giving to and receiving from Himself.
- Did the Messiah give signs and wonders to Himself? Certainly not!
- Conclusion: The Messiah is *not* “Yahweh of hosts.”

56.5.7 Zec 1:12 — the Angel of Yahweh conversed with Yahweh of hosts

Zec 1:12

Then **the Angel of Yahweh answered and said, O Yahweh of hosts,** how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?

For those who assert that “the Angel of Yahweh” and “Yahweh of hosts” are the pre-existent Son, who is the Son in this passage?

56.5.8 1 Sam 4:4 — “Yahweh of hosts, who dwells between the cherubim”

1 Sam 4:4

So the people sent to Shiloh, that they might bring from there the ark of the covenant of **Yahweh of hosts, who dwells between the cherubim**. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of Elohim.

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It has been stated that the Messiah, who was Yahweh of hosts, dwelled between the cherubim.

In response, please compare:

2 Ki 19:15

Then Hezekiah prayed before Yahweh, and said: **O Yahweh** Elohim of Israel, **the One who dwells between the cherubim**, You are Elohim, **You alone**, of all the kingdoms of the earth. You have made heaven and earth.

Hezekiah emphatically stated that “Yahweh” is “the One who dwells between the cherubim,” that He is “Elohim,” and He is “**alone**,” leaving no room for a “second Yahweh” to dwell between the cherubim. **Two is not alone.**

56.5.9 Rev 19:14 — “the armies in heaven ... followed Him”

Revelation 19:14 is used in attempt to identify the Son as “Yahweh of hosts”—

Rev 19:14

And the **armies in heaven**, clothed in fine linen, white and clean, **followed Him** on white horses.

In response, the Son can be compared to a field marshal employed to lead the armies (or the hosts) of Yahweh, but this certainly does not make Him “Yahweh of hosts.”

56.5.10 Yahweh of Hosts Summary Points

- The phrases “two Yahwehs,” “second Yahweh,” “Elohim Family,” and “Duality” are not found in the Bible.
- There is one “whose name alone is Yahweh” (Psa 83:18).

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- “Of hosts” is a descriptive title sometimes used in conjunction with Yahweh’s name, depicting His mightiness and supremacy over all the hosts of heaven. The hosts of heaven worship Him (Neh 9:6), and they are depicted around His throne (1 Ki 22:19).

Scripture identifies Yahweh of hosts as:

- **The Father**, *not* the Son
- “Alone”
- The Redeemer
- The first
- All of the above leave no room for a second Yahweh.
- Therefore, the Messiah is not Yahweh of hosts.

56.6 Inheritance

The “Two Yahwehs” doctrine cites several verses concerning inheritance, implying that Yahweh #2 (the Son) is referred to as receiving an inheritance from Yahweh #1 (the Father), thus allegedly proving “two Yahwehs.”

However, what is translated from Hebrew into English as “inheritance” has wider application than the ordinary use of the English word “inheritance,” as simply referring to an heir receiving something. In the Bible, one’s possessions are also referred to as his “inheritance” (Num 27:8-11).

Num 27:8-11

8 And you shall speak to the children of Israel, saying: If a man dies and has no son, then you shall cause **his inheritance** to pass to his daughter.

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9 If he has no daughter, then you shall give **his inheritance** to his brothers.

10 If he has no brothers, then you shall give **his inheritance** to his father's brothers.

11 And if his father has no brothers, then you shall give **his inheritance** to the relative closest to him in his family, and he shall possess it. And it shall be to the children of Israel a statute of judgment, just as Yahweh commanded Moses.

56.6.1 Deu 4:20 — “...His people, an inheritance [*nachalah* H5159]”

Deu 4:20

But Yahweh has taken you and brought you out of the iron furnace, out of Egypt, to be **His people, an inheritance [*nachalah* H5159]**, as you are this day.

In Deuteronomy 4:20, the word “inheritance” is translated from the Hebrew word *nachalah* (H5159). To give an idea of the various possible applications of *nachalah*, here is a reproduction of what is found for this word in *Strong's Exhaustive Concordance*:

H5159 *nachalah*: from H5157 (in its usual sense); properly, something inherited, i.e. (abstractly) occupancy, or (concretely) an heirloom; generally **an estate**, patrimony or portion:—heritage, to inherit, inheritance, **possession**.

As seen in *Strong's*, *nachalah* can refer to one's estate, and one of the ways *nachalah* has been translated is “possession.”

Additional research in *Gesenius' Hebrew-Chaldee Lexicon* confirms the meaning of “possession” in Deuteronomy 4:20 and other verses:

“the especial possession of Jehovah, i.e. Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.”

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In harmony with this, compare the following translations:

Deu 4:20 NASB

But Yahweh has taken you and brought you out of the iron furnace, from Egypt, to be a people **for His own possession**, as today.

Deu 4:20 NRSV

But Yahweh has taken you and brought you out of the iron-smelter, out of Egypt, to become a people **of his very own possession**, as you are now.

Deu 4:20 NET

You, however, Yahweh has selected and brought from Egypt, that iron-smelting furnace, to be his **special people** as you are today.

Deu 4:20 NLT

Remember that Yahweh rescued you from the iron-smelting furnace of Egypt in order to make you his very own people and his **special possession**, which is what you are today.

In contexts such as Deuteronomy 4:20, *nachalah* denotes that Israel is **Yahweh's special possession**, not that a Yahweh #2 inherited Israel from a Yahweh #1.

56.6.2 Deu 9:25-29 — "... Your inheritance [*nachalah* H5159]"

Deu 9:25-29

25 Thus I [Moses] prostrated myself before Yahweh; forty days and forty nights I kept prostrating myself, because Yahweh had said He would destroy you.

26 Therefore I prayed to Yahweh, and said: O Master Yahweh, do not destroy **Your people and Your inheritance [*nachalah* H5159]** whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

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27 Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin.

28 lest the land from which You brought us should say, Because Yahweh was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness.

29 Yet they are **Your people and Your inheritance [*nachalah* H5159]**, whom You brought out by Your mighty power and by Your outstretched arm.

Refer to the information given about *nachalah* in the section of this chapter on Deuteronomy 4:20, and compare the following translations:

Deu 9:26, 29 NRSV

26 I prayed to Yahweh and said, Master Yahweh, do not destroy the people who are your **very own possession**, whom you redeemed in your greatness, whom you brought out of Egypt with a mighty hand.

29 For they are the people of your **very own possession**, whom you brought out by your great power and by your outstretched arm.

Deu 9:26, 29 NET

26 I prayed to him: O, Master Yahweh, do not destroy your people, your **valued property** that you have powerfully redeemed, whom you brought out of Egypt by your strength.

29 They are your people, your **valued property**, whom you brought out with great strength and power.

Deu 9:26, 29 NLT

26 I prayed to Yahweh and said, O Sovereign Yahweh, do not destroy them. They are your own people. They are your **special possession**, whom you redeemed from Egypt by your mighty power and your strong hand.

29 But they are your people and your **special possession**, whom you brought out of Egypt by your great strength and powerful arm.

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56.6.3 Psa 28:6-9 – “Your inheritance [*nachalah* H5159]”

Psa 28:6-9

6 Blessed be **Yahweh**, because He has heard the voice of my supplications!

7 **Yahweh** is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoices, and with my song I will praise Him.

8 **Yahweh** is their strength, and He is the saving refuge of His anointed.

9 **Save Your people, and bless Your inheritance [*nachalah* H5159]; shepherd them also, and bear them up forever.**

Refer to the information given about *nachalah* in the section of this chapter on Deuteronomy 4:20, and compare the following translations:

Psa 28:9 NET

Deliver your people! Empower the nation that **belongs** to you! Care for them like a shepherd and carry them in your arms at all times!

Psa 28:9 HCSB

Save Your people, bless **Your possession**, shepherd them, and carry them forever.

Psa 28:9 NLT

Save your people! Bless Israel, **your special possession**. Lead them like a shepherd, and carry them in your arms forever.

56.6.4 Psa 82:8 — “... You shall inherit [*nachal* H5157] all nations”

Psa 82:8

Arise, O **Elohim**, judge the earth; for **You shall inherit [*nachal* H5157] all nations.**

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The Hebrew word *nachal*, from which “inherit” is translated, can refer both to *receiving something as a possession* and to *possess* (*Gesenius’ Hebrew-Chaldee Lexicon*, H5157).

Compare the following translations:

Psa 82:8 NASB

Arise, O Elohim, judge the earth! For it is You who **possesses** all the nations.

Psa 82:8 NRSV

Rise up, O Elohim, judge the earth; for all the nations **belong** to you!

Psa 82:8 NET

Rise up, O Elohim, and execute judgment on the earth! For you **own** all the nations.

- In the context of Psalm 82:8, ***nachal* denotes that the nations are Yahweh’s possession.**
- Because the nations are Yahweh’s possession, He has the right to “judge the earth” as mentioned in the first part of the verse.
- Nowhere does the context mention a Yahweh #2 inheriting from a Yahweh #1.

56.6.5 Isa 19:23-25 — “... Israel My inheritance [*nachalah* H5159]”

Isa 19:23-25

23 In that day there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians.

24 In that day Israel will be one of three with Egypt and Assyria--a blessing in the midst of the land,

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25 whom Yahweh of hosts shall bless, saying, Blessed is Egypt My people, and Assyria the work of My hands, and **Israel My inheritance [nachalah H5159]**.

Refer to the information given about *nachalah* in the section of this chapter on Deuteronomy 4:20, and compare the following translations:

Isa 19:25 NET

Yahweh who commands armies will pronounce a blessing over the earth, saying, Blessed be my people, Egypt, and the work of my hands, Assyria, and my **special possession**, Israel!

Isa 19:25 NLT

For Yahweh of Heaven's Armies will say, Blessed be Egypt, my people. Blessed be Assyria, the land I have made. Blessed be Israel, my **special possession!**

56.6.6 Isa 63:16-17 — “The tribes of Your inheritance [nachalah H5159]” identified with the Father

Significantly, another place in Isaiah’s writings speaks of “the tribes of Your inheritance” and specifically identifies this with the Father, not the Son—

Isa 63:16-17

16 Doubtless **You are our Father**, though Abraham was ignorant of us, and Israel does not acknowledge us. **You, O Yahweh, are our Father**; our Redeemer from Everlasting is Your name.

17 O **Yahweh**, why have You made us stray from Your ways, and hardened our heart from Your fear? Return for Your servants’ sake, **the tribes of Your inheritance [nachalah H5159]**.

Refer to the information given about *nachalah* in the section of this chapter on Deuteronomy 4:20, and compare the following translation:

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Isa 63:17 NLT

Yahweh, why have you allowed us to turn from your path? Why have you given us stubborn hearts so we no longer fear you? Return and help us, for we are your servants, the tribes that are your **special possession**.

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57. Us: The Four “Us” Texts

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See: [16.9 The Four “Us” Texts \(Gen 1:26; Gen 3:22; Gen 11:7; Isa 6:8\)](#), pg. 132

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58. Walking on Water — Proof that Yeshua is Yahweh?

58. Walking on Water — Proof that Yeshua is Yahweh?

58.1 Opposing Assertion

Yeshua walked on water, and Job 9:8 says Yahweh “**alone** spreads out the heavens, and **treads on the waves of the sea**,” therefore, Yeshua is Yahweh.

Associated Scriptures:

Mat 14:22-33

22 Immediately Yeshua made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

23 And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there.

24 But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary.

25 Now in the fourth watch of the night **Yeshua went to them, walking on the sea.**

26 And when the disciples saw Him walking on the sea, they were troubled, saying, It is a ghost! And they cried out for fear.

27 But immediately Yeshua spoke to them, saying, Be of good cheer! It is I; do not be afraid.

28 And Peter answered Him and said, Master, if it is You, command me to come to You on the water.

29 So He said, Come. And **when Peter had come down out of the boat, he walked on the water** to go to Yeshua.

30 But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, Master, save me!

31 And immediately Yeshua stretched out His hand and caught him, and said to him, O you of little faith, why did you doubt?

32 And when they got into the boat, the wind ceased.

33 Then those who were in the boat came and worshiped Him, saying, Truly You are **the Son of Yahweh.**

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Compare:

Job 9:1-2, 8

1 Then Job answered and said:

2 Truly I know it is so, but how can a man be righteous before El?

8 He alone spreads out the heavens, and treads on the waves of the sea.

Rebuttal Points:

58.2 The Disciples *still* called Yeshua “the Son of Yahweh” (Mat 14:33)

After Yeshua walked on water, the Disciples did not call Him “Yahweh,” but professed, “Truly You are the Son of Yahweh.”

58.3 Yeshua could do things because Yahweh *empowered* Him

Acts 10:38

How Yahweh anointed Yeshua of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for Yahweh was with Him.

Yeshua claimed He could do nothing of Himself; He could do things because Yahweh *empowered* Him:

Joh 5:19

Then Yeshua answered and said to them, Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

Joh 5:30

I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

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Joh 8:28

Then Yeshua said to them, When you lift up the Son of Man, then you will know that I am He, and that **I do nothing of Myself**; but as My Father taught Me, I speak these things.

58.4 Peter also walked on water (Mat 14:29); does this indicate he is Yahweh?

Even if only for a short time, Peter also walked on water. Was Peter Yahweh, or did he become Yahweh for a short time? Or, was he *empowered* to walk on water by someone else? Obviously, Peter was empowered to walk on water by someone else. Walking on water does not prove that Peter is Yahweh, nor does it prove that Yeshua is Yahweh.

58.5 Job described the one who “treads on the waves of the sea” (9:8) as “not a man” (9:32)

Job 9:32

For **He is not a man**, as I am, that I may answer Him, and that we should go to court together.

Job described the one who “treads on the waves of the sea” (9:8) as “not a man” (9:32); in other words, Job described Him as Deity, and yet over 100 Scriptures call Yeshua a man; see:

[44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242

Deity and man are *not* the same; see:

[10. Deity vs. Man](#) (pg. 83)

Notice the context of Job 9, which describes Yahweh’s universal power and authority over all His creation:

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Job 9:5-10

5 He removes the mountains, and they do not know When He overturns them in His anger;

6 He shakes the earth out of its place, and its pillars tremble;

7 He commands the sun, and it does not rise; He seals off the stars;

8 He alone spreads out the heavens, and treads on the waves of the sea;

9 He made the Bear, Orion, and the Pleiades, and the chambers of the south;

10 He does great things past finding out, yes, wonders without number.

Yahweh can tread on the waves of the world's seas on a global scale; therefore, it is no wonder that He could empower Yeshua to walk on the Sea of Galilee.

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59. Wisdom of Yahweh

59. Wisdom of Yahweh

See: [54. Son: Wisdom of Yahweh in Proverbs?](#) (pg. 294)

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60. Worship of Yeshua

60. Worship of Yeshua

60.1 Introduction

Trinitarians allege that those who regard the Messiah as a man render worship reserved for the Almighty to a man.

However, those who understand that the Messiah is a man worship Him not as the Almighty, but *according to His status* as the Lamb who was slain, who Yahweh raised from the dead and exalted (Acts 2:24; 2:32; 3:14-15; 10:40; 13:30; 13:34; 17:31; 1 Cor 6:14; 2 Cor 4:14; Gal 1:1; Eph 1:20; Col 2:12; 1 Th 1:9-10; Heb 13:20-21; 1 Pet 1:21). For quotations of these Scriptures and further details, see:

[86. Joh 2:19; Joh 10:17-18 — Did Yeshua Resurrect Himself?](#) (pg. 394)

In actuality, it is the Trinitarian position which elevates a man to the level of the Almighty.

Over 100 Scriptures testify to the fact that the Messiah is a man, including *after* His resurrection. For example:

1 Tim 2:5

For **there is one Elohim ["God"]** and one **Mediator between** Elohim ["God"] and men, **the Man** Messiah Yeshua.

Heb 10:12

But **this Man**, after He had offered one sacrifice for sins forever, sat down at the right hand of Yahweh

For over one hundred additional Scriptures, see:

[44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242

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60.2 Rev 5:13 — Worship rendered to Him who sits on the throne, and to the Lamb

For context, Revelation 5:9-13 is quoted below:

Rev 5:9-13

9 And they sang a new song, saying: You are worthy to take the scroll, and to open its seals; **for You were slain, and have redeemed us** to Yahweh by Your blood out of every tribe and tongue and people and nation,

10 And have made us kings and priests to our Elohim; and we shall reign on the earth.

11 Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,

12 saying with a loud voice: **Worthy is the Lamb who was slain** to receive power and riches and wisdom, and strength and honor and glory and blessing!

13 And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: Blessing and honor and glory and power be **to Him who sits on the throne, and to the Lamb**, forever and ever!

Trinitarians Assert:

- 1) That the Lamb is worshiped to the same degree as the Almighty.
- 2) And, because “every creature” renders this worship, the Son is therefore excluded from being a created being.

Rebuttal:

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60.2.1 Each is worshiped according to their respective status

The context of Revelation 5 emphasizes worship to the Lamb *as to one who was slain* (vv. 9, 12). In contrast, the One who has *never been slain is eternal* and is the Almighty. Each is worshiped according to their respective status, “to Him who sits on the throne, **and** to the Lamb” (v. 13).

Numerous Scriptures testify of the Son’s subordinate status. In the Son’s own words, He stated, “My Father is greater than I” (Joh 14:28).

Joh 14:28

You have heard Me say to you, I am going away and coming back to you. If you loved Me, you would rejoice because I said, I am going to the Father, for **My Father is greater than I.**

Also compare:

Joh 17:3

And **this is eternal life**, that they may know You, **the only true Elohim, and** Yeshua Messiah whom You have sent.

1 Cor 15:24-28

24 Then comes the end, when He **delivers the kingdom to Yahweh the Father**, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy that will be destroyed is death.

27 For He has put all things under His feet. But when He says all things are put under Him, **it is evident that He who put all things under Him is excepted** [note: an exception to the rule].

28 Now when all things are made subject to Him, then the Son Himself will also be **subject** to Him who put all things under Him, **that Yahweh may be all in all.**

Many other Scriptures confirm the Son’s subordinate status; see:

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60. Worship of Yeshua

52. Son: Subject to Father (pg. 285)

60.2.2 Cp. 1 Chr 29:20 — “all the assembly” worshipped Yahweh and King David

1 Chr 29:20

Then David said to all the assembly, Now bless Yahweh your Elohim. So all the assembly blessed Yahweh Elohim of their fathers, and bowed their heads and prostrated themselves before Yahweh and the king [KJV: “worshipped Yahweh, and the king”].

Both Yahweh and King David were worshipped according to their respective status — to Yahweh as the Almighty, and to David as the king.

“All the assembly” worshipped Yahweh and King David, and yet this did not exclude David from being a created being, nor did it exclude him from being part of the assembly. Likewise, worship by “every creature” (Rev 5:13) does not exclude the Son from being a created being.

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61. Yahweh: Alone

61. Yahweh: Alone

See:

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

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62. Yahweh of Hosts

62. Yahweh of Hosts

See: [56. Two Yahwehs Doctrine / Yahweh of Hosts](#) (pg. 300)

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0. SCRIPTURES ADDRESSED INDIVIDUALLY

SCRIPTURES ADDRESSED INDIVIDUALLY

Scriptures which are addressed individually, by verse or passage, instead of by topic, follow this page break (ordered by book, chapter, and verse, Genesis through Revelation).

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63. Gen 1:27 — Man is made in the image of Elohim and is neither Two- nor Three-Headed

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Gen 1:27

So **Elohim created man in His own image; in the image of Elohim** He created him; male and female **He created them**.

- **Man was made in the image of Elohim with *one head* on his shoulders** — not two or three, thus illustrating that Elohim is not two- or three-headed.
- **Man is not two or three persons in one and not a “compound unity”** — illustrating that these also are not attributes of Elohim.
- **“He created them”** — Notice the contrast between **“He”** (singular) and **“them”** (plural).

Compare:

Psa 100:3

Know that **Yahweh, He is Elohim**; it is **He [singular]** who has **made us [plural]**, and not we ourselves; we are **His** people and the sheep of **His** pasture.

- **Singular Pronouns** — In addition to the above, singular pronouns refer to the Almighty *thousands* of additional times in the Bible.
- **The Messiah’s Testimony** — Not “I” or “We” who made them, but **“He** who made them...” —

Mat 19:4

And He answered and said to them, Have you not read that **He who made them** at the beginning made them male and female.

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63. Gen 1:27 — Man is made in the image of Elohim and is neither Two- nor Three-Headed

Note: In case of any doubt who “He” refers to, compare Mark’s account:

Mar 10:6

But from the beginning of the creation, “God” [Gr. *Theos*] made them male and female.

- **Compare Romans 1:20 —**

Rom 1:20

For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead [RSV: “deity”; NRSV, NASB, NET, NIV: “divine nature”], so that they are without excuse.

The Almighty’s eternal power and deity are clearly seen and understood. In contrast: The Trinity is a mystery, and thus *not* clearly seen and understood.

- **Compare numerous verses which identify the Creator as Yahweh alone —**

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

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64. Gen 18 — “Three Men” Visit Abraham

64. Gen 18 — “Three Men” Visit Abraham

Gen 18:1-2

1 Then **Yahweh appeared** to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.

2 So he lifted his eyes and looked, and behold, **three men** were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground.

As revealed in the context, Yahweh and two angels account for the three beings who appeared to Abraham in the form of men.

Compare the following verses:

Gen 18:1

Then **Yahweh appeared to him** by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.

Gen 18:22

Then **the men** turned away from there and **went toward Sodom**, **but Abraham still stood before Yahweh**.

Gen 19:1

Now the **two angels** came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground.

Gen 19:13

For we will destroy this place, because the outcry against them has grown great before the face of Yahweh, and **Yahweh has sent us** to destroy it.

Yahweh appeared —

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The Trinitarian perspective is that when Yahweh appeared to Abraham, this was the pre-existent Son, but the text does not say this. The text specifies “Yahweh appeared.”

Appearing in the form of a man does not mean that Yahweh *became* a man. Yahweh is the Almighty and has the power to appear in whatever form He chooses. Nevertheless, Yahweh made man in His image; therefore, if Yahweh were to appear in a form, it makes sense that He would appear in the form of a man.

It should not be difficult to accept that Yahweh appeared to Abraham, as He had already done so multiple times:

Gen 12:7

Then Yahweh appeared to Abram and said, To your descendants I will give this land. And there he built an altar to Yahweh, who had appeared to him.

Gen 17:1

When Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, I am El Shaddai; walk before Me and be blameless.

Although many do not believe that Yahweh can appear in the form of a man, we must acknowledge that this is exactly what the text says!

Scripture confirms that Yahweh allows man to see His form, but man cannot see His face. Compare the occasion when Yahweh allowed Moses to see His “back” but not His face—

Exo 33:16-23

16 For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth.

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17 So Yahweh said to Moses, I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name.

18 And he said, Please, show me Your glory.

19 Then He said, I will make all My goodness pass before you, and I will proclaim the name of Yahweh before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.

20 But He said, **You cannot see My face; for no man shall see Me, and live.**

21 And Yahweh said, Here is a place by Me, and you shall stand on the rock.

22 So it shall be, while **My glory** passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

23 Then **I will take away My hand, and you shall see My back; but My face shall not be seen.**

- As Yahweh passed by, Moses was not allowed to see Yahweh’s face.
- As Yahweh continued to pass by, He removed His hand, and Moses saw His back.
- When Yahweh manifested His back to Moses, did Yahweh suddenly become the pre-existent Son? Certainly not.
- Clearly, man cannot behold Yahweh in His fullness, but it is possible for man to behold Yahweh in a limited fashion, that is, to see His form; Genesis 18 was such an occurrence.

For more details on seeing Yahweh’s face versus seeing Yahweh’s form, see:

[35. Seeing Yahweh’s Form, Seeing Yahweh’s Face, and the Figure of Speech “face to face”](#) (pg. 209)

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65. Gen 19:24 — “Yahweh rained brimstone and fire ... from Yahweh out of the heavens”

65. Gen 19:24 — “Yahweh rained brimstone and fire ... from Yahweh out of the heavens”

Genesis 19:24 is popular text for allegedly proving that there are two beings named Yahweh:

Gen 19:24

Then Yahweh rained brimstone and fire on Sodom and Gomorrah, from Yahweh out of the heavens.

Compare similar expressions used in Scripture:

1 Ki 8:1 (Solomon assembled to King Solomon)

Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of Yahweh from the City of David, which is Zion.

1 Ki 12:21 (Rehoboam desired to restore the kingdom to Rehoboam)

And when Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, one hundred and eighty thousand chosen men who were warriors, to fight against the house of Israel, that he [Rehoboam] might restore the kingdom to Rehoboam the son of Solomon.

- **There were not two Yahwehs any more than there were two Solomons or two Rehoboams.**

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66. Exo 24:9-11 — “...They saw the Elohim of Israel”

66. Exo 24:9-11 — “...They saw the Elohim of Israel”

Exo 24:9-11

9 Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,

10 and they saw the Elohim of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.

11 But on the nobles of the children of Israel He did not lay His hand. So they saw Elohim, and they ate and drank.

A comparison of other Scriptures shows that when this group “saw Elohim,” they saw Him to a limited extent. Moses was present, and yet other Scriptures reveal that not even he could see Yahweh’s face; he could see only the back of Yahweh, or a form of Yahweh (Exo 33:20-23; Num 12:8).

For quotes of the above-referenced Scriptures and further details, see:

[35. Seeing Yahweh’s Form, Seeing Yahweh’s Face, and the Figure of Speech “face to face”](#) (pg. 209)

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67. Psa 2:7 — “... You are My Son, today I have begotten You”

67. Psa 2:7 — “... You are My Son, today I have begotten You”

Psa 2:7

I will declare the decree: Yahweh has said to Me, You are My Son,
today I have begotten You.

Does “today” refer to the time when Psalm 2:7 was written, or was it a prophetic reference to a future time from then?

67.1 A prophetic reference to the Messiah’s resurrection

Considering Biblical context, Psalm 2:7 is a prophecy of the Messiah’s resurrection.

Acts 13:33 refers to the Messiah’s resurrection and quotes Psalm 2:7. Verse 34 again refers to the resurrection and further establishes the context of the quote from Psalm 2:7. —

Acts 13:33-34

33 Yahweh has **fulfilled** this for us their children, in that He has **raised up** Yeshua. **As it is also written in the second Psalm: You are My Son, today I have begotten You.**

34 And that He **raised Him from the dead, no more to return to corruption**, He has spoken thus: I will give you the sure mercies of David.

67.2 But wasn’t the Messiah already begotten in Mary’s womb?

The Messiah was also begotten in Mary’s womb, in the sense that the power of Yahweh overshadowed Mary (Luk 1:35), and thus the Messiah was conceived. He is considered “only begotten” as others were not begotten in this fashion. —

Luk 1:35

And the angel answered and said to her, The Holy Spirit will come

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67. Psa 2:7 — "... You are My Son, today I have begotten You"

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 Yahweh.

At first glance, two begettals may seem contradictory. However, please consider:

- 1) The first begettal was at conception.
- 2) The second begettal was the resurrection from the dead.
- 3) Neither of these begettals demand that He was begotten before His conception in Mary.

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68. Psa 110:1 — “Yahweh said to my Lord, Sit at my right hand...”

68. Psa 110:1 — “Yahweh said to my Lord, Sit at my right hand...”

Psa 110:1

Yahweh said to my Lord [Heb. *adoni* (lord or master)], Sit at My right hand, till I make Your enemies Your footstool.

68.1 “Yahweh said...”

Yahweh should be in the text, not “The LORD,” which replaces Yahweh’s name over 6000 times in the Bible.

Since “Yahweh said,” the one *spoken to* is certainly *not* Yahweh.

68.2 “to my Lord” — Heb. *adoni* (lord or master)

“My Lord” in the Hebrew text is *adoni* (a-do-nee, אֲדֹנָי), which refers to someone of lower status than Yahweh. Numerous Scriptures demonstrate the limited authority of *adoni*. Several examples follow.

Gen 18:12 (Abraham)

Therefore Sarah laughed within herself, saying, After I have grown old, shall I have pleasure, **my lord [*adoni*]** being old also?

Gen 32:4-5 (Esau)

4 And he commanded them, saying, Speak thus to **my lord [*adoni*]**
Esau, Thus your servant Jacob says: I have dwelt with Laban and stayed there until now.

5 I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell **my lord [*adoni*]**, that I may find favor in your sight.

Exo 32:21-22 (Moses)

21 And Moses said to Aaron, What did this people do to you that you have brought so great a sin upon them?

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68. Psa 110:1 — “Yahweh said to my Lord, Sit at my right hand...”

22 So Aaron said, Do not let the anger of **my lord [adoni]** become hot. You know the people, that they are set on evil.

1 Sam 24:5-6 (King Saul)

5 Now it happened afterward that David’s heart troubled him because he had cut Saul’s robe.

6 And he said to his men, Yahweh forbid that I should do this thing to **my master [adoni]**, Yahweh’s anointed, to stretch out my hand against him, seeing he is the anointed of Yahweh.

Even in today’s language, “lord” is used in the limited sense of *adoni*. For example, a “landlord” is a property owner who rents his property to tenants. A landlord is “lord” over his land.

68.3 “Sit at My right hand...”

“Sit at My right hand” is a **prophetic statement**, not proof for Pre-Existence.

When did Yahweh seat the Messiah at His right hand? After the Messiah’s resurrection (Acts 2:29-35; Eph 1:17-20).

Acts 2:29-35

29 Men and brethren, let me speak freely to you of the patriarch **David**, that he is both dead and buried, and his tomb is with us to this day.

30 Therefore, being **a prophet**, and knowing that Yahweh had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Messiah to sit on his throne,

31 he, foreseeing this, **spoke concerning the resurrection of the Messiah**, that His soul was not left in Hades, nor did His flesh see corruption.

32 **This Yeshua Yahweh has raised up**, of which we are all witnesses.

33 **Therefore being exalted to the right hand of Yahweh**, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

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68. Psa 110:1 — “Yahweh said to my Lord, Sit at my right hand...”

34 For David did not ascend into the heavens, but he says himself:
Yahweh said to my Lord [or Master], Sit at My right hand,
35 Till I make Your enemies Your footstool.

Eph 1:17-20

17 That 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,
18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,
19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power
20 which He worked in Messiah when He raised Him from the dead and seated Him at His right hand in the heavenly places.

68.4 Possible Objection: The *Adonai* Argument

Trinity, Oneness, and Duality supporters may argue that “my Lord” in Psalm 110:1 is not the Hebrew word *adoni* (a-do-nee, אֲדֹנָי), but is instead *adonai* (a-do-nigh, אֲדֹנָי), which is frequently used as a title for the Almighty Yahweh and is, therefore, proof of the divinity of the Messiah. Nonetheless, **the *adonai* argument does not change the fact that the Hebrew text of Psalm 110:1 contains *adoni*, not *adonai*.**

68.5 Possible Additional Objection: *Adonai* and *adoni* are spelled the same way in Hebrew without vowel points

The original Hebrew manuscripts, which are no longer available, were written without vowel points. To create a Hebrew text which retained the pronunciation of Biblical Hebrew, generations of Jewish scholars known as the Masoretes created the vowel-pointed Hebrew text known as the *Masoretic Text* during a period which ranged from about the 600’s through 900’s CE.

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68. Psa 110:1 — “Yahweh said to my Lord, Sit at my right hand...”

It is true that the un-pointed versions of *adoni* and *adonai* are spelled the same way in Hebrew (אֲדֹנָי). Trinity, Oneness, and Duality supporters may argue that since the vowel points were added after the original manuscripts were written, the Masoretes could have been mistaken.

Entertaining the possibility that the Masoretes were mistaken, **context** would then be the remaining factor. Since Psalm 110:1 states “Yahweh said to my Lord...,” the context itself shows that the one spoken to is certainly *not* Yahweh.

68.6 A Note about *Strong’s Concordance* Root Words

Although *Strong’s Concordance* is a valuable study tool, it gives only root words, which are sometimes not the same form of the words in the Hebrew text; such is the case in Psalm 110:1. In the clause “Yahweh said to my Lord,” *Strong’s* assigns word number H113 to the word “Lord.” H113 is the root word *adown*, but the actual Hebrew text contains the word *adoni*, which is a word form related to *adown*.

Comparison of *adown* and *adoni*

H113	Root Word	<i>adown</i>	אֲדֹנָי
	Derivative Word	<i>adoni</i>	אֲדֹנָיִ

In the Hebrew spelling of *adoni*, the dot under the letter *Nun* (נ) is a vowel point called *Hiriq*, indicating that the long “e” vowel sound goes with the “n” sound, thus forming the “nee” sound at the end of *adoni* (a-do-nee).

The Hebrew Lexicon by Brown, Driver, and Briggs (BDB) is keyed to *Strong’s* numbers, but it distinguishes between different word forms. For H113, under the heading for *adoni*, BDB lists numerous Scriptures showing how *adoni* is used with reference to men, not deity.

Note: While *Strong’s* does not distinguish between *adown* and *adoni*, it does distinguish between *adown* and *adonai*, assigning word number H136 to *adonai*.

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69. Psa 110:5 — “Adonai [or Yahweh] is at Your right hand...”

69. Psa 110:5 — “Adonai [or Yahweh] is at Your right hand...”

Verses 4-7 are quoted for added context:

Psa 110:4-7

4 Yahweh has sworn and will not relent, You are a priest forever according to the order of Melchizedek.

5 Adonai [that is, Yahweh] is at Your **right hand**; He shall execute kings in the day of His wrath.

6 He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.

7 He shall drink of the brook by the wayside; therefore He shall lift up the head.

69.1 Opposing Assertion

Since the Messiah is at Yahweh’s *right* hand, this places Yahweh at the Messiah’s *left*. Therefore, in this verse, “Adonai [or Yahweh] is at Your right hand,” refers to the Messiah as Yahweh.

69.2 Rebuttal

In this context, “at your right hand” is an idiom, meaning *Yahweh is Yeshua’s source of strength*. In addition to Psalm 110, other Psalms demonstrate the “right hand” used as an idiom, meaning *source of strength*:

Psa 16:8

I have set Yahweh always before me; because He is at my **right hand** I shall not be moved.

- The Psalmist will not be moved because Yahweh is his strength.

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69. Psa 110:5 — “Adonai [or Yahweh] is at Your right hand...”

Psa 109:30-31

30 I will greatly praise **Yahweh** with my mouth; yes, I will praise Him among the multitude.

31 For **He shall stand at the right hand of the poor, to save him** from those who condemn him.

- Yahweh is the strength of the poor.

When Psalm 110:5 is properly understood, we see only one Yahweh speaking prophetically to the future Messiah.

This reading of the text agrees with hundreds of other Scriptures which confirm that the Messiah is *not* Yahweh. For example:

Psa 83:18

That they may know that **You, whose name alone is Yahweh**, are the Most High over all the earth.

Joh 17:3

And **this is eternal life**, that they may know You, **the only true Elohim, and** Yeshua Messiah whom You have sent.

1 Tim 2:5

For there is **one Elohim** and **one Mediator between** Elohim and men, the **Man** Messiah Yeshua.

Also see:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

[14. El Scripture List: El is singular and refers to the Supreme Being \(over 200 Scriptures\)](#), pg. 98

[15. Eloah Scripture List: Eloah is singular and refers to the Supreme Being \(over 50 Scriptures\)](#), pg. 122

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69. Psa 110:5 — “Adonai [or Yahweh] is at Your right hand...”

[44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242

Plus, *thousands* of times, Scripture uses **singular pronouns** when referring to the Almighty, verifying that He does not consist of two, three, or more.

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70. Pro 30:4 — “...What is His name, and what is His Son’s name, if you know?”

70. Pro 30:4 — “...What is His name, and what is His Son’s name, if you know?”

Pro 30:4

Who has ascended 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 you know?**

70.1 Pre-Existence Assertion

Since the Son’s name was mentioned back in Proverbs 30:4, He pre-existed at that time.

70.2 Rebuttal

Nothing in Proverbs 30:4 demands Pre-Existence.

Proverbs 30:4 could refer:

- *Prophetically* to the Messiah;
- To Israel, who is also known as Yahweh’s son (references below);
- Or even to both.

Exo 4:22

Then you shall say to Pharaoh, Thus says Yahweh: **Israel is My son, My firstborn.**

Hos 11:1

When **Israel** was a child, I loved him, and out of Egypt I called **My son**.

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71. Isa 7:14 — Immanuel — see comments under Mat 1:23

71. Isa 7:14 — Immanuel — see comments under Mat 1:23

See: [80. Mat 1:23 — Immanuel](#) (pg. 369)

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72. Isa 8:13-14 cp. Rom 9:33 — “a stone of stumbling and a rock of offense”

72. Isa 8:13-14 cp. Rom 9:33 — “a stone of stumbling and a rock of offense”

Isa 8:13-14

13 **Yahweh of hosts**, Him you shall hallow; let Him be your fear, and let Him be your dread.

14 He will be as a sanctuary, but **a stone of stumbling and a rock of offense** to both the houses of Israel, as a trap and a snare to the inhabitants of Jerusalem.

Rom 9:33

As it is written: Behold, I lay in Zion **a stumbling stone and rock of offense**, and whoever believes on Him will not be put to shame.

Note: Romans 9:33 quotes from two different verses.

“...A stumbling stone and rock of offense” is from Isaiah 8:14, while “Behold, I lay in Zion” and “whoever believes on Him will not be put to shame” are from Isaiah 28:16.

72.1 Opposing Assertion

Whereas Isaiah 8:13-14 identifies “Yahweh of hosts” as “a stone of stumbling and a rock of offense,” Romans 9:33 calls *the Messiah* “a stumbling stone and rock of offense;” therefore, Yeshua is Yahweh of hosts.

72.2 Rebuttal

How did Yahweh become a stone of stumbling and a rock of offense to both the houses of Israel? To accomplish this offense, He used His Son, whom Israel rejected. Thus, the Son is also referred to as a stumbling stone and rock of offense in Romans 9:33.

That Yahweh used men as instruments in His work is nothing unusual in Scripture. For example, although Yahweh is ultimately the “only Savior” (Isa 43:11; Isa

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72. Isa 8:13-14 cp. Rom 9:33 — “a stone of stumbling and a rock of offense”

45:21-22; Hos 13:4), Scripture calls men saviors or deliverers who acted in a saving capacity on behalf of Yahweh (Jdg 2:18; Jdg 6:14; Neh 9:27-28; Oba 1:21; Acts 7:35; 1 Joh 4:14).

For quotes of the Scriptures mentioned above, see:

[34. Savior: None besides Yahweh \(Isa 43:11; 45:21-22; Hos 13:4\)](#), pg. 205

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73. Isa 9:6 — His name will be called ... Mighty El, Everlasting Father

73. Isa 9:6 — His name will be called ... Mighty El, Everlasting Father

73.1 Introduction to Isaiah 9:6

The *King James Version* rendition of Isaiah 9:6 is probably the most popular wording; it is quoted below (with El from the Hebrew text, in place of “God”):

Isa 9:6 (KJV)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty El, The everlasting Father, The Prince of Peace.

If Yahweh the Father is the only true Elohim (Joh 17:3; 1 Cor 8:6; Eph 4:6; quotes provided below), how is Isaiah 9:6 explained?

Joh 17:3

And **this is eternal life**, that they may know You, **the only true Elohim, and** Yeshua Messiah whom You have sent.

Eph 4:6

One Elohim and **Father** of all, **who is above all**, and through all, and in you all.

1 Tim 2:5

For there is **one Elohim** and **one Mediator between** Elohim and men, the **Man** Messiah Yeshua.

73.2 Factors Not to Overlook

Speaking of the Son, Isaiah 9:6 states that:

- He was born.

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- He was given.
- He is a Prince.

73.3 “Unto us a Son is given”

The opening phrase of Isaiah 9:6 states:

“For unto us a Child is born, unto us a Son is given...”

Although easily overlooked, the text states that a Son “is given.” Consequently, *someone else gave*. This context sets the tone for the remainder of the verse.

73.4 “And the government will be upon His shoulder. And His name will be called...”

Isaiah 9:6 uses several epithets designating roles that the Son will fill.

For the definition of “epithet” and example uses in Scripture, please see:

[18. Epithets vs. Proper Names](#) (pg. 146).

73.5 “Mighty El”

The list of epithets used for the Son in Isaiah 9:6 includes “Mighty El” (KJV: “The mighty God”). When an English reader sees “The mighty God,” this seems a certain reference to the Almighty.

However, the article “The” is not supported in the Hebrew text, but was supplied by the translators. The Hebrew text of Isaiah 9:6 states *el gibbowr* (mighty el), without the word “the.” This fact is confirmed by comparing two phrases from the verse:

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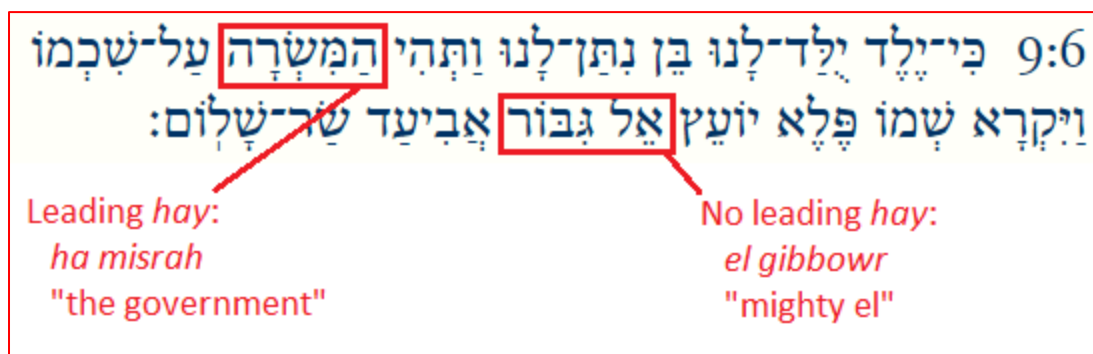
73. Isa 9:6 — His name will be called ... Mighty El, Everlasting Father

1) *ha misrah*, which includes a leading *hay* (ה), indicating “the government.”

and:

2) *el gibbowr* (“mighty el”), which has no leading *hay*.

Here is the Hebrew text with boxes enclosing the compared phrases (Hebrew is read right to left):



The leading *hay* is also not included in “Everlasting Father” and “Prince of Peace.” Hence, it is no wonder many translations leave out the article “the” in these phrases (including the NKJV, NIV, RSV, NASB). For example, here is Isaiah 9:6 as it appears in the New King James Version (NKJV), again with El used in place of “God”:

Isa 9:6 (NKJV)

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, **Mighty El, Everlasting Father, Prince of Peace.**

The word “mighty” is translated from the Hebrew word *gibbowr*, *Strong’s* H1368, primarily defined as “powerful.” *Gibbowr* has also been translated using words such as “champion,” “strong,” and “valiant.”

Gibbowr appears in Scripture over 150 times, and in the vast majority of cases it refers to man (source: *Englishman’s Concordance*). For example, it is used of Goliath:

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73. Isa 9:6 — His name will be called ... Mighty El, Everlasting Father

1 Sam 17:51

Therefore David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their **champion [gibbowr]** was dead, they fled.

The terms *el* or *elohim* (or mighty) can apply to men *in a limited sense*. For example, Psalm 82:6 uses *elohim* (commonly translated “gods”) with reference to human judges. —

Psa 82:6

I said, You are *elohim*, and all of you are children of the Most High.

Thus, *elohim* can be used of people in positions of authority, but this does not make them deity. Likewise, the Son is mighty, but not the Almighty.

73.6 “Everlasting Father”

What about the epithet “Everlasting Father”?

The Hebrew word translated “everlasting” in this verse is “*ad*” (*Strong’s* H5703). *Strong’s* Dictionary states that this word can imply “duration.” *Ad* has been translated various ways, including “eternity,” “everlasting,” and simply “old”; thus, “eternity” is not its only application. The meaning depends upon context, as other Scriptures show. For example:

Hab 3:6 (NKJV)

He stood and measured the earth; He looked and startled the nations. And the **everlasting [ad] mountains** were scattered, the perpetual hills bowed. His ways are everlasting.

Are mountains eternal? No, they were created and continue from a starting point. Then, these mountains were *scattered* — which is yet more evidence that they are not eternal.

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73. Isa 9:6 — His name will be called ... Mighty El, Everlasting Father

In Isaiah 9:6, instead of “Everlasting Father,” the *Apostolic Bible* translation of the Septuagint states:

“father of the eon about to be”
--*Apostolic Bible Septuagint*

“Father of the eon about to be” gives the perspective that this refers to the future Messianic era, an interpretation which fits the theme in verse 6 and which is continued in verse 7 —

Isa 9:7 (NKJV)

Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice **from that time forward, even forever (ad)**. The zeal of Yahweh of hosts will perform this.

This explains how the Son can indeed be referred to as an everlasting Father of the Messianic era to come without being the eternal Almighty.

73.7 “Prince of Peace”

“Prince of Peace” is the final epithet in Isaiah 9:6 and provides more evidence that the Son is *not* the Almighty. A prince is a son and is *secondary in rank*.

Compare Peter’s description in Acts 5:31 —

Acts 5:31

Him [i.e., Yeshua] Yahweh has exalted to His right hand to be **Prince** and Savior, to give repentance to Israel and forgiveness of sins.

The Father is never called a prince in Scripture.

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73.8 Isa 9:6 — Conclusion

Isaiah 9:6 should harmonize with the rest of an overwhelming amount of verses which say that Yahweh is the Almighty and Yeshua is His Son.

Speaking of the Son, Isaiah 9:6 states that:

- He was born.
- He was given.
- He is a Prince.

These characteristics confirm that the Son is not the Almighty.

Also see:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

[19. Father is Yahweh Scripture List](#), pg. 148

[52. Son: Subject to Father](#), pg. 285

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74. Jer 23:6 — “Yahweh Our Righteousness”

74. Jer 23:6 — “Yahweh Our Righteousness”

See: [41.1 Jer 23:6 — “Yahweh Our Righteousness”](#) (pg. 234)

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75. Dan 3:25 — The Fourth Man in the Fire: “like the Son of Elahh”

75. Dan 3:25 — The Fourth Man in the Fire: “like the Son of Elahh”

Dan 3:25

Look! he answered, I see four men loose, walking in the midst of the fire; and they are not hurt, and **the form of the fourth is like the Son of elahh [H426]**.

75.1 Pre-Existence Assertion

Since the form of the fourth man was like the Son of *elahh*, the Son pre-existed at that time.

Rebuttal Points:

75.2 An Angel (v. 28)

Verse 28 calls the fourth being an angel:

Dan 3:28

Nebuchadnezzar spoke, saying, Blessed be the Elahh of Shadrach, Meshach, and Abed-Nego, who sent His **Angel** and delivered His servants who trusted in Him, and they have frustrated the king’s word, and yielded their bodies, that they should not serve nor worship any elahh except their own Elahh!

However, the Son was never angel; therefore, the angel of Daniel 3 cannot be the Son in a pre-existent state. — see:

[38.3 The Son was Never an Angel](#) (pg. 218)

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75. Dan 3:25 — The Fourth Man in the Fire: “like the Son of Elahh”

75.3 Polytheism Indicated by Other Translations

Additionally, other translations render the wording of Daniel 3:28 such that it refers to polytheism (many false mighty ones). If these translations are correct, Daniel 3:25 cannot possibly refer to the Son of Yahweh.

Dan 3:25 NIV

He said, Look! I see four men walking around in the fire, unbound and unharmed, and **the fourth looks like a son of the gods.**

Dan 3:25 RSV

He answered, But I see four men loose, walking in the midst of the fire, and they are not hurt; and **the appearance of the fourth is like a son of the gods.**

Dan 3:25 NASB

He answered and said, Look! I see four men loosed and walking about in the midst of the fire without harm, and **the appearance of the fourth is like a son of the gods!**

Dan 3:25 Amp

He answered, Behold, I see four men loose, walking in the midst of the fire, and they are not hurt! And **the form of the fourth is like a son of the gods!**

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76. Dan 7:9-14 — The Ancient of Days

76. Dan 7:9-14 — The Ancient of Days

Dan 7:9-14

9 I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire;

10 A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened.

11 I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.

12 As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

13 I was watching in the night visions, And behold, **One like the Son of Man**, coming with the clouds of heaven! He **came to the Ancient of Days**, and **they brought Him near before Him**.

14 Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.

- Notice: “One like the Son of Man,” not “God the Son.”
- The text describes the Son coming **to** the Ancient of Days, thus the Son is *not* the Ancient of Days.
- The Ancient of Days is none other than Yahweh the Father, the Eternal One.

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77. Mic 5:2 — Out of Bethlehem shall come forth the Ruler, “Whose goings forth are from of old, from everlasting”

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Mic 5:2

But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting.

Matthew 2:6 and John 7:42 refer to Micah 5:2. —

Mat 2:6

But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler Who will shepherd My people Israel.

Joh 7:42

Has not the Scripture said that the Messiah comes from the seed of David and from the town of Bethlehem, where David was?

77.1 Pre-Existence Assertions

Micah 5:2 identifies the Messiah as one who pre-existed from ancient times (or, especially according to Trinitarians, the Messiah *eternally* pre-existed).

Rebuttal Points:

77.2 “Goings forth” (Heb. *mowtsa’ah*) indicates having an origin

“Goings forth” is translated from the Hebrew word *mowtsa’ah* (H4163), meaning “a family descent” or “origin” (*Strong’s, Gesenius*) —

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77. Mic 5:2 — Out of Bethlehem shall come forth the Ruler, “Whose goings forth are from of old, from everlasting”

Strong's Definitions [?]

(Strong's Definitions Legend)

מוֹצֵאָה mōwtsâ'âh, mo-tsaw-aw'; feminine of H4161; (marg.; compare H6675) a family descent; also a sewer:—draught house; going forth.

Gesenius' Hebrew-Chaldee Lexicon

מוֹצֵאָה f. of the preceding—(1) [pl.] *origin, springing*, Mic. 5:1.
(2) pl. מוֹצֵאוֹת *cloacæ*, where filth is carried away, see מוֹצֵאָה, מוֹצֵאָה, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

Since it is impossible to have both an origin *and* exist from eternity, this passage does not indicate that this Ruler is an eternal being, but rather that this Ruler's origin, or birth, was ordained from of old.

Compare —

1 Pet 1:20

He indeed was **foreordained** before the foundation of the world, but was manifest in these last times for you.

Several points in the context of Micah 5 confirm that this Ruler is not the Almighty:

- Yahweh, who is eternal, has no origin or family descent.
- “Out of you shall come forth **to Me** the One to be Ruler” — this Ruler shall come forth **to** Yahweh; therefore, this Ruler is *not* Yahweh.
- Verse 3, “the remnant of His **brethren** shall return to the children of Israel” — this Ruler has brothers; Yahweh does not have brothers.

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77. Mic 5:2 — Out of Bethlehem shall come forth the Ruler, “Whose goings forth are from of old, from everlasting”

- Verse 4, “And He shall stand and feed His flock in the strength of Yahweh, in the majesty of the name of Yahweh **His Elohim**” — this Ruler’s Elohim is Yahweh; therefore, the Ruler is *not* Yahweh. Yahweh has no Elohim.

77.3 “... from of old, from everlasting”

The plan for this Ruler’s origin could have been from eternity or from ancient times. Either way, the Ruler himself is not eternal because he has an origin.

Some other translations indicate that the plan for this Ruler’s origin was from ancient times:

Mic 5:2 (NIV)

But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, **from ancient times**.

Mic 5:2 (RSV)

But you, O Bethlehem Eph'rathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, **from ancient days**.

Mic 5:2 (ESV)

But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, **from ancient days**.

Also, compare —

Mic 7:20

You will give truth to Jacob and mercy to Abraham, which You have sworn to our fathers **from days of old**.

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77. Mic 5:2 — Out of Bethlehem shall come forth the Ruler, “Whose goings forth are from of old, from everlasting”

Yahweh made oaths to the fathers “from days of old,” that is, from ancient times. One needs only to read the book of Genesis to find the origin of these oaths.

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78. Zec 12:10 — “...They will look on Me [or Him] whom they pierced”

78. Zec 12:10 — “...They will look on Me [or Him] whom they pierced”

Zec 12:8-10

8 In that day Yahweh will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like Elohim, like the Angel of Yahweh before them.

9 It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then **they will look on Me whom they pierced**. Yes, they will mourn for **Him** as one mourns for his only son, and grieve for **Him** as one grieves for a firstborn.

78.1 Opposing Assertions

The Pre-Existence viewpoint is that the word “**Me**” indicates that the Messiah was there, in a pre-existent state, when Zechariah wrote his prophecy. Many would also likely assert that the Messiah is identified as Yahweh (from v. 8).

Rebuttal Points:

78.2 Indications are that “Me” should be “Him” in Zec 12:10

Notice that the pronouns in verse 10 are not uniform: “Me” occurs once while “Him” occurs twice. “...They will look on **Him** whom they pierced,” would match the other “Him” pronouns.

In fact, the RSV says “him”—

Zec 12:10 RSV

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of compassion and supplication, so that, when **they**

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78. Zec 12:10 — “...They will look on Me [or Him] whom they pierced”

look on **him** whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a first-born.

Also, John 19:37 quotes Zechariah 12:10 and says “Him” —

Joh 19:37

And again another Scripture says, They shall look on **Him** whom they pierced.

Moreover, after consulting several translations of John 19:37, I have not found one that states “Me.”

Additionally, compare Revelation 1:7 —

Rev 1:7

Behold, He is coming with clouds, and every eye will see Him, even **they who pierced Him**. And all the tribes of the earth will mourn because of Him. Even so, Amen.

78.3 Zec 12:10 is Prophecy of Future Events — neither the piercing nor the Messiah yet existed

At the writing of Zechariah 12:10, the Messiah had not yet been pierced, showing that this was a prophecy. The piercing did not yet exist at that time, nor did Him whom they pierced, nor did they who pierced Him.

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79. Zec 14:3-4 — “Yahweh will go forth ... in that day His feet will stand on the Mount of Olives”

79. Zec 14:3-4 — “Yahweh will go forth ... in that day His feet will stand on the Mount of Olives”

See: 41.2 Zec 14:3-4 — “Yahweh will go forth ... in that day His feet will stand on the Mount of Olives” (pg. 235)

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80. Mat 1:23 — Immanuel

Mat 1:23

Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, El with us.

Matthew 1:23 quotes from Isaiah 7:14 —

Isa 7:14

Therefore the Master Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

80.1 Opposing Assertion

Immanuel indicates the Son was El in the flesh.

80.2 Rebuttal

Matthew 1:23 applies this prophecy to the Messiah, but it also applied in Isaiah's time to a promised son named Maher-Shalal-Hash-Baz. During King Ahaz's reign in the Southern Kingdom of Judah, Syria along with the Northern Kingdom of Israel attacked Jerusalem. In the context of Isaiah 7, we find:

Isa 7:1-2

1 Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to make war against it, but could not prevail against it.

2 And it was told to the house of David, saying, Syria's forces are deployed in Ephraim. So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.

Continuing the story, Isaiah was told to meet King Ahaz and give him a message:

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Isa 7:3-9

3 Then Yahweh said to Isaiah, Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field,

4 and say to him: Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying,

6 Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel;

7 thus says the Master Yahweh: **It shall not stand, nor shall it come to pass.**

8 For the head of Syria is Damascus, and the head of Damascus is Rezin. Within sixty-five years Ephraim will be broken, so that it will not be a people.

9 The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you will not believe, surely you shall not be established.

Yahweh then gave King Ahaz a sign that he would not be defeated by the two kings who came against him:

Isa 7:10-16

10 Moreover Yahweh spoke again to Ahaz, saying,

11 Ask a sign for yourself from Yahweh your Elohim; ask it either in the depth or in the height above.

12 But Ahaz said, I will not ask, nor will I test Yahweh!

13 Then he said, Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my Elohim also?

14 Therefore the Master Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall **call His name Immanuel.**

15 Curds and honey He shall eat, that He may know to refuse the evil and choose the good.

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16 For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.

Continuing in Isaiah 8 provides further details:

Isa 8:3-10

3 Then I went to the prophetess, and she conceived and bore a son.

Then Yahweh said to me, Call his name Maher-Shalal-Hash-Baz;

4 for before the child shall have knowledge to cry My father and My mother, the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria.

5 Yahweh also spoke to me again, saying:

6 Inasmuch as these people refused the waters of Shiloah that flow softly, and rejoice in Rezin and in Remaliah's son;

7 Now therefore, behold, the Master brings up over them the waters of the River, strong and mighty; the king of Assyria and all his glory; he will go up over all his channels and go over all his banks.

8 He will pass through Judah, he will overflow and pass over, he will reach up to the neck; and the stretching out of his wings will fill the breadth of Your land, O Immanuel.

9 Be shattered, O you peoples, and be broken in pieces! Give ear, all you from far countries. Gird yourselves, but be broken in pieces; gird yourselves, but be broken in pieces.

10 Take counsel together, but it will come to nothing; speak the word, but it will not stand, for El is with us.

The context shows Maher-Shalal-Hash-Baz was the proper name of the promised son in Isaiah's time, and thus "Immanuel" was an *epithet* for him.

For the definition of "epithet" and example uses in Scripture, please see:

[18. Epithets vs. Proper Names](#) (pg. 146)

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- In Isaiah's time, the child bore the epithet or designation "Immanuel" as a message that El was **with** the kingdom of Judah, but *this did not mean the child was El in the flesh*.
- Likewise, the Messiah was not El in the flesh, but rather a sign that El is **with** us, in that El graciously offers a plan of deliverance through the Messiah.
- Moreover, El was **with** the Messiah (Acts 10:38), further showing that the Messiah was not El in the flesh.

Acts 10:38

How Elohim anointed Yeshua of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, **for Elohim was with Him.**

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81. Mat 28:18 — All Authority Given to the Son

81. Mat 28:18 — All Authority Given to the Son

Mat 28:18

And Yeshua came and spoke to them, saying, All authority [KJV: "power"] has been **given** to Me in heaven and on earth.

"given" — proof that the Messiah is not the Almighty.

Who gave the authority? Yahweh, the Almighty.

Though all authority or power has been given, this does not dethrone the Almighty. Note the exception described in 1 Corinthians 15 —

1 Cor 15:24-28

24 Then comes the end, when He **delivers the kingdom to Yahweh the Father**, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy that will be destroyed is death.

27 For He has put all things under His feet. But when He says all things are put under Him, it is evident that He who put all things under Him is **excepted** [i.e., there is an exception to the rule].

28 Now when all things are made subject to Him, then the Son Himself will also be **subject** to Him who put all things under Him, **that Yahweh may be all in all**.

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82. Mat 28:19 — “...baptizing them in the name of the Father and of the Son and of the Holy Spirit”

82. Mat 28:19 — “...baptizing them in the name of the Father and of the Son and of the Holy Spirit”

Mat 28:19

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

There is a remarkable void in the Trinitarian baptismal formula, “in the name of the Father, and of the Son, and of the Holy Spirit.” — Although the Father and Son have names, *where is the holy spirit named in the Bible?*

The Son came in the Father’s name (Joh 5:43), and the holy spirit was sent in the Son’s name (Joh 14:26). Also, several Scriptures (quoted below) show that the Apostles baptized in Yeshua’s name. Therefore, it is evident that the Biblical baptismal formula is in the name of Yeshua. —

Joh 5:43

I have come in My Father’s name, and you do not receive Me; if another comes in his own name, him you will receive.

Joh 14:26

But the Helper [KJV: “comforter”], the holy spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

Acts 2:38

Then Peter said to them, Repent, and let every one of you be baptized in the name of Yeshua Messiah for the remission of sins; and you shall receive the gift of the Holy Spirit.

Acts 8:16

For as yet He [RSV: “it,” i.e., the holy spirit] had fallen upon none of them. They had only been baptized in the name of the Master Yeshua.

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82. Mat 28:19 — "...baptizing them in the name of the Father and of the Son and of the Holy Spirit"

Acts 10:48

And he commanded them to be baptized in the name of the Lord [many versions say "Jesus Christ," that is, "Yeshua Messiah" (including the NASB, NIV, RSV, ESV, and NET)]. Then they asked him to stay a few days.

Acts 19:1-5

1 And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples

2 he said to them, Did you receive the holy spirit when you believed? So they said to him, We have not so much as heard whether there is a holy spirit.

3 And he said to them, Into what then were you baptized? So they said, Into John's baptism.

4 Then Paul said, John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Messiah Yeshua.

5 When they heard this, they were baptized in the name of the Master Yeshua.

Rom 6:3

Or do you not know that as many of us as were baptized into Messiah Yeshua were baptized into His death?

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83. Joh 1:1-14 — Logos, etc.

83. Joh 1:1-14 — Logos, etc.

83.1 John 1 Introduction

The opening verses of John 1 are typically interpreted such that the Messiah is Elohim and that He performed the creation in Genesis 1. However, many Bible verses counter this position:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

John 1 must agree with the scope of Scripture, which indicates that **Yahweh alone is the only true Elohim and that He created alone**. In addition, John's own statements about his position on the matter (shown later) harmonize with the scope of Scripture.

Here is John 1:1 quoted exactly as it appears in the NKJV with the addition of Greek words and *Strong's* numbers shown in brackets:

Joh 1:1

In the beginning was the Word [*logos* G3056], and the Word [*logos*] was with God [*theos* G2316], and the Word [*logos*] was God [*theos*].

83.2 Definition of *logos*

1. *Strong's* definition:

3056. *logos*, log'-os; from G3004; something said (including the thought); by impl. a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extens. a computation; spec. (with the art. in John) the Divine Expression (i.e. Christ).

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James Strong was a Methodist minister and thus was evidently Trinitarian. The last part of *Strong's* definition shows Trinitarian influence by suddenly personifying *logos* and stating, "i.e. Christ."

2. *Blue Letter Bible Lexicon* definition:

The *Blue Letter Bible Lexicon* informs us that the term *logos* **pre-dates** the Messiah by about 600 years and defines it:

A Greek philosopher named Heraclitus first used the term Logos **around 600 B.C.** to designate **the divine reason or plan** which coordinates a changing universe.

URL:

<http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G3056&t=KJV>

These definitions essentially agree, except where *Strong's* personifies *logos* as the Messiah.

3. Logic and *logos*:

Interestingly, the English word "logic" derives from *logos* and confirms the meaning.

Logic means:

"a particular mode of **reasoning...**"

<http://www.merriam-webster.com/dictionary/logic>

4. Hebrew *etsah* Equivalent to Greek *logos* (?):

Since *logos* is a Greek word, one might wonder whether there is an equivalent Hebrew word. The Hebrew word *etsah* is a good candidate.

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Strong's Hebrew Dictionary:

H6098, *etsah*, “**advice**; by implication, **plan**; also **prudence**.”

An example passage containing *etsah* is Isaiah 46:9-10 —

Isa 46:9-10

9 Remember the former things of old, for I am El, and there is no other; I am Elohim, and there is none like Me,

10 Declaring the end from the beginning, and from ancient times things that are not yet done, saying, **My counsel [*etsah*] shall stand, and I will do all My pleasure.**

The definition of *etsah* is similar to *logos*, and its use in the context of this passage is consistent with *logos* as it reveals Yahweh's reasoning and plans. Interestingly, *etsah* is translated as “counsel,” which is understood easily and is not regarded as another person. If only *logos* were treated in a similar manner, there would be no confusion about whether another person is involved in John 1:1.

83.3 Translating *logos*

When it comes to translating *logos*, some important words can be ruled out. In the table below, the words listed opposite *logos* are completely different words than *logos* and have entirely different meanings than *logos*:

<i>logos</i> (G3056)	≠	<i>christos</i> (G5547)	anointed, the Messiah
		<i>huios</i> (G5207)	Son
		<i>iesous</i> (G2424)	Yeshua

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None of the words shown in the table translate *logos*, nor are they synonyms of *logos*. Consequently, John 1:1 does *not* say that the Messiah, the Son, or Yeshua was Elohim. It says **logos** was Elohim.

83.4 The *logos* was with Elohim and the *logos* was Elohim

How can *logos* be with Elohim and be Elohim?

One Pre-Existence view asserts that “with” means Yeshua was *beside* the Father in the beginning, and He has always been Elohim. However, Scripture states that there is no Elohim besides Yahweh:

Deu 4:35

To you it was shown, that you might know that **Yahweh Himself is Elohim**; there is **none other besides Him**.

Deu 32:39

Now see that I, even I, am He, and **there is no Elohim besides Me**; I kill and I make alive; I wound and I heal; nor is there any who can deliver from My hand.

2 Sam 7:22

Therefore You are great, O **Yahweh Elohim**. For **there is none like You, nor is there any Elohim besides You**, according to all that we have heard with our ears.

Isa 43:10

You are My witnesses, says Yahweh, and My servant whom I have chosen, that you may know and believe Me, and understand that I am He. **Before Me there was no El formed, nor shall there be after Me. [Note: There has never been another El formed.]**

Isa 45:5

I am Yahweh, and there is no other; there is **no Elohim besides Me**. I will gird you, though you have not known Me.

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“The *logos* was with Elohim” in the same way that your reasoning and plans are *with* you, and they are, in effect, *you*. Your reasoning and plans determine your actions and your attitude. Simply put, you are who you are!

If John said the Son is Elohim in John 1:1, how could he later state “No one has seen Elohim at any time” (Joh 1:18; 1 Joh 4:12) and still record the face to face encounters people had with the Son. So let’s face it, if the Son is Elohim, then people clearly saw the face of Elohim, but this would contradict John’s own writings and other Scripture:

Exo 33:20

But He said, **You cannot see My face; for no man shall see Me, and live.**

Joh 1:18

No one has seen Elohim [“God”] at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

1 Joh 4:12

No one has seen Elohim [“God”] at any time. If we love one another, Elohim abides in us, and His love has been perfected in us.

83.5 Biblical Use of *logos*

Logos is used **over 300 times** in the Bible. Curiously, it is **capitalized only 7 times** in the KJV. If *logos* is a specific reference to the Son, why didn’t the translators capitalize and personify it each time they translated it from the Greek text?

Following, is a reproduction from *Strong’s Greek Dictionary* listing how *logos* was translated in the KJV text:

∴--account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, X speaker, speech, talk, thing, +

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none of these things move me, tidings, treatise, utterance, word, work.

As you can see, *logos* has been translated many ways.

Here are several example verses:

1. account:

Mat 12:36

But I say to you that for every idle word men may speak, they will give **account [*logos*]** of it in the day of judgment.

2. conversation or communications:

Luke 24:17 (Yeshua speaking with those on the road to Emmaus)

And He said to them, What kind of **conversation [KJV: "communications," *logos*]** is this that you have with one another as you walk and are sad?

3. reason or intent:

Acts 10:29 (Peter speaking to Cornelius)

Therefore I came without objection as soon as I was sent for. I ask, then, for what **reason [KJV: "intent," *logos*]** have you sent for me?

4. matter:

Acts 8:21 (Peter speaking to Simon)

You have neither part nor portion in this **matter [*logos*]**, for your heart is not right in the sight of Yahweh.

5. message or preaching:

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1 Cor 1:18

For the message [KJV: “preaching,” *logos*] of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of Yahweh.

6. reason:

1 Pet 3:15

But sanctify Yahweh Elohim in your hearts, and always be ready to give a defense to everyone who asks you a reason [*logos*] for the hope that is in you, with meekness and fear.

7. saying:

John 4:37

For in this the saying [*logos*] is true: one sows and another reaps.

8. thing:

Mat 21:24

But Yeshua answered and said to them, I also will ask you one thing [*logos*], which if you tell Me, I likewise will tell you by what authority I do these things.

9. account or treatise:

Acts 1:1

The former account [KJV: “treatise,” *logos*] I made, O Theophilus, of all that Yeshua began both to do and teach.

10. words:

Luk 20:20

So they watched Him, and sent spies who pretended to be righteous,

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that they might seize on His **words [logos]**, in order to deliver Him to the power and the authority of the governor.

If *logos* means Son or Messiah, then Son or Messiah should fit in place of other words which were translated from *logos* in the Scriptures above, but they don't.

83.6 Joh 1:3 — “All things were made through Him...”

For added context, verses 2 and 3 are quoted below:

Joh 1:2-3

2 He [*logos*] was in the beginning with Elohim.

3 **All things were made through Him**, and without Him nothing was made that was made.

Whether “Him” refers to Elohim or to the *logos* of Elohim does not necessarily matter because Yahweh obviously used His mental faculties of reasoning and planning (His *logos*) to create the universe.

Numerous Scriptures establish that Yahweh is the Creator. See:

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

83.7 Joh 1:4-5 “In Him was life...”

Joh 1:4-5

4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not comprehend it.

As this is a continuation from verse 3, in **Elohim** was life, and that life was the light of men. Compare 1 John 1:5.

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1 Joh 1:5

This is the message which we have heard from Him and declare to you, that **Elohim is light** and in Him is no darkness at all.

83.8 Joh 1:6-9 — John the Baptist Bears Witness of the Light

Here, the context jumps to the time of John the Baptist and the Messiah:

Joh 1:6-9

6 There was a man sent from Elohim, whose name was John.

7 This man came for a witness, to bear witness of the Light, that all through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light which gives light to every man coming into the world.

Elohim's light shined through the Messiah (cp. 2 Cor 4:6).

2 Cor 4:6

For it is the Elohim who commanded light to shine out of darkness, who has shone in our hearts to give **the light of the knowledge of the glory of Elohim in the face of Yeshua Messiah**.

83.9 Joh 1:10 — "...the world was made through [*dia*] Him, and the world did not know Him"

Joh 1:10

He was in the world, and the world was made **through [*dia*, G1223, KJV: "by"]** Him, and the world did not know Him.

- Because of the Greek word *dia*, the phrase could be translated: **"the world was made for or by reason of Him"** — that is, with the Messiah in the plan (cp. 1 Pet 1:20) —

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1 Pet 1:20

He indeed was **foreordained** before the foundation of the world, but was manifest in these last times for you.

Note: For further details and comparison verses on *dia*, see: [11. Dia \(G1223\): “for,” “by reason of,” etc.](#) (pg. 84)

- The Son credited the creation to His Father, thus supporting the interpretation that the world was made, not *by* the Son, but *by reason of* Him:

Mat 19:4

And He [Yeshua] answered and said to them, Have you not read that **He [the Father] who made them** at the beginning made them male and female.

Note: In case of any doubt who “He” refers to, consult Mark’s account for verification:

Mar 10:6

But from the beginning of the creation, “God” [*Theos*] made them male and female.

Also compare numerous Scriptures which identify Yahweh as the Creator:

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

83.10 Joh 1:11-13 — Overview of the Messiah’s mission, continued

John continues to describe the Messiah’s mission in verses 11-13:

Joh 1:11-13

11 He came to His own, and His own did not receive Him.

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12 But as many as received Him, to them He gave the right to become children of Elohim, to those who believe in His name:
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohim.

83.11 Joh 1:14 — “...the *logos* became flesh and dwelt among us...”

Joh 1:14

And the Word [*logos*] became 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.

Here, John revisits the term *logos* and informs us that the *logos* became flesh. **Not** that the Messiah is Elohim in the flesh, but rather that the *logos* of Elohim, His plan for the Messiah, became flesh, when the plan was executed, and the Messiah came into existence.

Later in this same chapter, in verse 34, John testified that the Messiah is not Elohim, but rather the Son of Elohim:

Joh 1:34

And I have seen and testified that this is the Son of Elohim.

83.12 Conclusion — Joh 1:1-14

The perspective just given agrees with:

- Over 100 Scriptures which call the Son a “man” and a “son of man”; whereas, El is not a man nor a son of man (Num 23:19). See [44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242.
- John 17:3 — the Father is the “only true Elohim.”
- Psalm 86:10 — Yahweh “alone” is Elohim.

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- ☑ 1 Corinthians 8:6 and Ephesians 4:6 — The “one Elohim” is the Father, not the Son.
- ☑ Deuteronomy 6:4 and Mark 12:32 — Yahweh is “one,” and there is “no other but He.”
- ☑ Isaiah 44:24 (also 2 Ki 19:15; Neh 9:6; Job 9:8; Isa 37:15-16; Mat 19:4; Mar 10:6) — Yahweh created “all alone,” by Himself.
- ☑ Heb 1:2 — Not until “these last days” did Elohim speak by His Son.
- ☑ Other Statements made by John —

Joh 5:44

How can you believe, who receive honor from one another, and do not seek the honor that comes from the **only** Elohim.

Joh 10:29

My Father, who has given them to Me, is **greater than all**; and no one is able to snatch them out of My Father’s hand.

Joh 14:28

You have heard Me say to you, I am going away and coming back to you. If you loved Me, you would rejoice because I said, I am going to the Father, for **My Father is greater than I**.

Joh 20:31 — John’s stated reason for writing

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.

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84. Joh 1:15, 30 — “...preferred before me, for He was before me”

84. Joh 1:15, 30 — “...preferred before me, for He was before me”

Joh 1:15, 30

15 John bore witness of Him and cried out, saying, This was He of whom I said, He who comes after me is preferred **before [emprosthen G1715]** me, for He was **before [protos G4413]** me.

30 This is He of whom I said, After me comes a Man who is preferred **before [emprosthen G1715]** me, for He was **before [protos G4413]** me.

Since both *emprosthen* and *protos* can mean “before” in rank or time, these verses evidently say that the Messiah not only outranked John, but that He was also before John in Yahweh’s plan. Since the Messiah “...was foreordained before the foundation of the world” (1 Pet 1:20a), He indeed was before John in Yahweh’s plan.

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85. Joh 1:18 — *monogenes huios* vs. *monogenes theos*

85.1 Introduction

The Greek texts from which John 1:18 is translated vary between:

- μονογενής υιός (*monogenes huios*)

and

- μονογενής θεός (*monogenes theos*)

Monogenes is the Greek word for “only” or “only begotten.”

Huios is the Greek word for “son.”

Theos is the Greek word for deity or those in positions of authority. In John 1:18, *theos* commonly appears as “God” in English Bibles. The Hebrew counterpart to *theos* is *elohim*.

We do not have the original manuscript (also called the *autograph*) of John’s writing today; instead, we have only copies. Regardless of whether John originally wrote in Hebrew or Greek, the surviving manuscripts known today (also called the “extant” manuscripts) are in Greek. These Greek texts consist of different families (also known as “text types”), depending on where they were copied, such as Alexandrian, Byzantine, Cesarean, and Western.

85.2 Translation Differences

As John 1:18 appears in the KJV, NKJV, RSV, ASV, and several other versions, there is *no Trinitarian inference* (likewise, there are no “Elohim-Family” or “Two Yahwehs” inferences).

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85. Joh 1:18 — monogenes huios vs. monogenes theos

For reference purposes, this section leaves references to “God” intact in Bible quotes to show exactly how they appear in those Bible texts.

Joh 1:18 NKJV (quoted verbatim)

No one has seen God at any time. The **only begotten Son**, who is in the bosom of the Father, He has declared Him.

Joh 1:18 RSV (quoted verbatim)

No one has ever seen God; the **only Son**, who is in the bosom of the Father, he has made him known.

Joh 1:18 ASV (quoted verbatim)

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

Other versions, such as the NIV and NASB, are translated from a different family of manuscripts, which contain *theos* instead of *huios*:

Joh 1:18 NIV84 (quoted verbatim)

No one has ever seen God, but **God the One and Only**, who is at the Father’s side, has made him known.

Joh 1:18 NASB (quoted verbatim)

No one has seen God at any time; the **only begotten God** who is in the bosom of the Father, He has explained Him.

Comparing the NIV84 and NIV2011 versions of John 1:18 demonstrate a blatant example of Trinitarian bias —

Joh 1:18 NIV84 (quoted verbatim)

No one has ever seen God, but **God the One and Only**, who is at the Father’s side, has made him known.

Joh 1:18 NIV2011 (quoted verbatim)

No one has ever seen God, but **the one and only Son**, who is himself

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God and is in closest relationship with the Father, has made him known.

While the NIV84 contains “God,” the NIV2011 takes it a step further and includes both “Son” and “God.” The problem is, the underlying Greek text has either *theos* or *huios*, **not both**.

85.3 Evidence supporting *monogenes huios*

Although the texts vary, there are good reasons to believe that John’s original text read *monogenes huios* (“only begotten Son”):

1. An intense controversy raged in Alexandria, Egypt, about whether the Messiah was the “Son of God” or “God the Son.” Therefore, it is no wonder that the Alexandrian texts are primarily known for *monogenes theos*. Other text families predominantly contain *monogenes huios*.

Here it must be emphasized that outside of the Alexandrian tradition, the reading μονογενής θεός has not fared well at all. Virtually every other representative of every other textual grouping—Western, Caesarean, Byzantine—attests ὁ μονογενής υἱός.

--*The Orthodox Corruption of Scripture*, by Bart Ehrman (Oxford University Press, New York, 1993, iBooks p. 539).

2. Although the Alexandrian texts represent the oldest known texts, not even all of them agree on the use of *theos* in John 1:18.
3. Tertullian (died c. 220 CE) wrote *before* the earliest known manuscripts were produced. Tertullian was a well-known Trinitarian, and yet he quoted John 1:18 using the word “Son” (*Against Praxaes*). If Tertullian would have had a text containing *theos* to support his position, he surely would have used it! Instead, he quoted texts with *huios*. Again, Tertullian wrote **prior to the**

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earliest known manuscripts; consequently, this indicates that the **older** Greek text from which Tertullian quoted at the time contained *huios*, **not** *theos*.

4. *Monogenes huios* (“only begotten Son”) is consistent with all other occurrences in John’s writings (Joh 3:16; 3:18; 1 Joh 4:9), making the lone use of *monogenes theos* in John 1:18 seem out of place:

Joh 3:16

For **Theos** so loved the world that **He gave His only begotten Son [monogenes huios]**, that whoever believes in Him should not perish but have everlasting life.

Joh 3:18

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 [monogenes huios] of Theos**.

1 Joh 4:9

In this the love of **Theos** was manifested toward us, that **Theos** has **sent His only begotten Son [monogenes huios]** into the world, that we might live through Him.

5. Additionally, notice how the above-mentioned Scriptures cast *monogenes huios* opposite of *theos*, thus making the “only begotten Son” *different* from *theos*:

- **Joh 3:16** — **Theos** “...**gave** His only begotten Son...”
- **Joh 3:18** — “...the only begotten Son **of Theos**.”
- **1 Joh 4:9** — **Theos** “...**sent** His only begotten Son...”

Finally, even if *monogenes theos* appeared in John’s autograph, this still would not prove the Trinity (nor would it prove an “Elohim-Family” or “Two Yahwehs”). The word *theos* (and its Hebrew equivalent *elohim*) can be applied with varying

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85. Joh 1:18 — monogenes huios vs. monogenes theos

degrees depending on context, even to the extent of applying to human beings in positions of authority (see for example Psa 82:6; Joh 10:34).

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86. Joh 2:19; Joh 10:17-18 — Did Yeshua Resurrect Himself?

86. Joh 2:19; Joh 10:17-18 — Did Yeshua Resurrect Himself?

A casual reading of some verses might seem to indicate that Yeshua raised Himself from the dead, such as:

Joh 2:19-21

19 Yeshua answered and said to them, Destroy this temple, and in three days **I will raise it up.**

20 Then the Jews said, It has taken forty-six years to build this temple, and will You raise it up in three days?

21 But He was speaking of the temple of His body.

Joh 10:17-18

17 Therefore My Father loves Me, because **I lay down My life that I may take it again.**

18 No one takes it from Me, but I lay it down of Myself. **I have power to lay it down, and I have power to take it again.** This command I have received from My Father.

However, numerous verses state that Yahweh the Father raised Yeshua from the dead (Acts 2:24; 2:32; 3:14-15; 10:40; 13:30; 13:34; 17:31; 1 Cor 6:14; 2 Cor 4:14; Gal 1:1; Eph 1:20; Col 2:12; 1 Th 1:9-10; Heb 13:20-21; 1 Pet 1:21) — quoted below.

With so many clear verses that the Father raised Yeshua from the dead, it is obvious that Yeshua spoke in the sense of the vital role He played in His resurrection by living an obedient life and placing Himself in the position to again receive life when it was given to Him by the Father.

Verses cited above:

At least 15 verses say that the Father raised Yeshua from the dead:

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86. Joh 2:19; Joh 10:17-18 — Did Yeshua Resurrect Himself?

1) Acts 2:24

Whom Yahweh raised up, having loosed the pains of death, because it was not possible that He should be held by it.

2) Acts 2:32

This Yeshua Yahweh has raised up, of which we are all witnesses.

3) Acts 3:14-15

14 But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

15 and killed the Prince of life, whom Yahweh raised from the dead, of which we are witnesses.

4) Acts 10:40

Him Yahweh raised up on the third day, and showed Him openly.

5) Acts 13:30

But Yahweh raised Him from the dead.

6) Acts 13:34

And that He raised Him from the dead, no more to return to corruption, He has spoken thus: I will give you the sure mercies of David.

7) Acts 17:31

Because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.

8) 1 Cor 6:14

And Yahweh both raised up the Master and will also raise us up by His power.

9) 2 Cor 4:14

Knowing that He who raised up the Master Yeshua will also raise us up with Yeshua, and will present us with you.

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86. Joh 2:19; Joh 10:17-18 — Did Yeshua Resurrect Himself?

10) Gal 1:1

Paul, an apostle (not from men nor through man, but through Yeshua Messiah and **Yahweh the Father who raised Him from the dead**).

11) Eph 1:20

Which He worked in Messiah when **He raised Him from the dead** and seated Him at His right hand in the heavenly places.

12) Col 2:12

Buried with Him in baptism, in which you also were raised with Him through faith in the working of **Yahweh, who raised Him from the dead**.

13) 1 Th 1:9-10

9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to Yahweh from idols to serve the living and true Elohim,

10 and to wait for His Son from heaven, **whom He raised from the dead**, even Yeshua who delivers us from the wrath to come.

14) Heb 13:20-21

20 Now may the Elohim of peace **who brought up our Master Yeshua from the dead**, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Yeshua Messiah, to whom be glory forever and ever. Amen.

15) 1 Pet 1:21

Who through Him believe in **Yahweh, who raised Him from the dead** and gave Him glory, so that your faith and hope are in Yahweh.

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87. Joh 3:13, 31 — “No one has ascended to heaven but He who came down from heaven,” etc.

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Joh 3:13, 31

13 No one has ascended to heaven but He who came down from heaven, that is, the Son of Man [~~who is in heaven~~ — omitted by NU-Text].

31 He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

— Author’s Note: For further information on the text sources mentioned, see: [1.3 Textual Evidence](#) (pg. 25).

87.1 Coming from Heaven

Coming from heaven can be understood in the sense that good things come from Yahweh without requiring a literal descent from heaven. See:

[50. Son: Sent, Came Down, Not of this World, etc.](#) (pg. 267)

87.2 “No one has ascended to heaven”

Also, when the Messiah said in John 3:13, “No one has ascended to heaven but He who came down from heaven,” He had **“not yet ascended”** to heaven according to His later testimony in John 20:17 —

Joh 20:17

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 El and your El.

Since the Messiah had not yet ascended to heaven at the time of John 3:13, we are duty-bound to consider what interpretation best matches the context.

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87. Joh 3:13, 31 — “No one has ascended to heaven but He who came down from heaven,” etc.

Compare Ephesians 2:6, quoted below:

Eph 2:6

And **raised** us up together, and made us sit together **in the heavenly places** in Messiah Yeshua.

Believers are “raised” up and made to “sit together in the heavenly places in Messiah Yeshua,” and yet believers do not literally ascend to heaven. Evidently, any “ascension” of the Messiah prior to His literal ascension is in the same figurative sense.

Also compare:

Phi 3:20

For **our citizenship is in heaven**, from which we also eagerly wait for the Savior, the Master Yeshua Messiah,

The believers’ citizenship is in heaven, though they are not literally in heaven.

87.3 Possible Pre-Existence Objection: Spoken in the present, but really refers to the future

To get around the fact that John 3:13 was *before* the Messiah’s ascension, Pre-Existence supporters may suggest that believers sitting in heavenly places in Ephesians 2:6 is a prophecy *so certain* that it is spoken of in the present, even though it *really* refers to the future.

Following this logic, Pre-Existence supporters can also allege that when the Messiah spoke of ascending to heaven in John 3:13, He *really* referred to the future, even though it was spoken of as something which had already occurred. However, if this interpretation applies to John 3:13, shouldn’t it also apply to John 17:5, so that when the Messiah spoke of the glory He had “before the world was,” He spoke of it as having already occurred in the past, even though it was *really* in the future, thus defeating the Pre-Existence interpretation of John 17:5?

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87. Joh 3:13, 31 — “No one has ascended to heaven but He who came down from heaven,” etc.

The position maintained in this study is that neither John 3:13 nor John 17:5 are future tense. Rather, John 3:13 describes ascension in a figurative sense, and John 17:5 expresses that Yahweh, in His plan, gave glory to the Messiah before the Messiah existed. For further explanation on John 17:5, see:

[3.3 Yeshua “Existed” in Yahweh’s Foreknowledge and Plan](#) (pg. 33)

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88. Joh 5:37 — “...You have neither heard His voice at any time, nor seen His form”

88. Joh 5:37 — “...You have neither heard His voice at any time, nor seen His form”

See: [51. Son: Spokesman of the “Old Testament”? \(pg. 274\)](#)

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89. Joh 6:46 — “...He who is from Yahweh; He has seen the Father”

89. Joh 6:46 — “...He who is from Yahweh; He has seen the Father”

Joh 6:46

Not that anyone has seen the Father, except **He who is from Yahweh; He has seen the Father.**

89.1 Opposing Assertion

Since no man can see Yahweh and live (Exo 33:20), Yeshua must be deity.

89.2 Rebuttal

- The Messiah’s was clearly seen by many who continued to live. Since the Messiah’s face was clearly seen, He clearly is not deity.
- Yeshua saw the Father ***in the sense that He saw His character***. This view is supported by John 14:9 — see [99. Joh 14:9 — “...He who has seen Me has seen the Father...”](#) (pg. 429).

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90. Joh 6:62 — “...the Son of Man ascend where He was before?”

90. Joh 6:62 — “...the Son of Man ascend where He was before?”

Joh 6:62

What then if you should see the Son of Man ascend where He was before?

90.1 The Context: Rising from the Dead and Living Again

The context of the Messiah’s question (“What then if you should see the Son of Man ascend where He was before?”) is ascending from the grave and living again. The resurrection is mentioned several times in the context:

Verse	Phrase
39	“... I ... should raise it up at the last day”
40	“...I will raise him up at the last day”
44	“...I will raise him up at the last day”
54	“...I will raise him up at the last day”

Note: Full quotes of the verses mentioned in the table above are shown at the end of this chapter.

90.2 Ascend, Gr. *anabaino* (G305)

In verse 62, “ascend” is translated from the Greek word *anabaino* (G305) and simply means “to go up” (*Strong’s*). “To go up” *where*, depends on context. Here are several examples:

- To come up from the water of baptism (Mat 3:16; Mar 1:10)
- To go up on a mountain (Mat 5:1; 14:23; 15:29; Mar 3:13; Luk 9:28)
- Of plants springing up (Mat 13:7; Mar 4:7-8, 32)
- Of a fish which has been caught coming up (Mat 17:27)

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- To go up to Jerusalem (Mat 20:17-18; Mar 10:32-33; Luk 2:42; Luk 18:31; Luk 19:28; Joh 2:13; Joh 5:1)
- To go up into a boat (Mar 6:51)
- To go up on a housetop (Luk 5:19)
- To go up to the Temple (Luk 18:10; Joh 7:14)
- To climb up into a tree (Luk 19:4)
- Of doubts arising in the heart (Luk 24:38)

Note: Occasionally, *anabaino* is used in the context of ascending to heaven (e.g., Joh 20:17; Acts 2:34; and Rom 10:6), but the context clearly refers to ascending to heaven in these cases.

Regrettably, the translators used “ascend” in John 6:62, making it sound like an ascension to heaven. “Come up” could have been used and would fit the context much better — the verse would then read: “What then if you should see the Son of Man come up where He was before?”

Yeshua simply asked His disciples if they would be offended if He came up from the grave and they saw Him alive as He was before.

Indeed, after the Messiah came up from the grave, the Disciples were astonished at the report of the resurrection and had difficulty believing.

Luk 24:9-12

9 Then they [the women] returned from the tomb and told all these things to the eleven and to all the rest.

10 It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the **apostles**.

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90. Joh 6:62 — "...the Son of Man ascend where He was before?"

11 And their words seemed to them like idle tales, and **they did not believe them.**

12 But **Peter** arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, **marveling to himself at what had happened.**

Luk 24:22 (On the Road to Emmaus)

Yes, and certain women of our company, who arrived at the tomb early, **astonished** us.

Luk 24:25-26 (On the Road to Emmaus)

25 Then He said to them, O foolish ones, and **slow of heart to believe** in all that the prophets have spoken!

26 Ought not the Messiah to have suffered these things and to enter into His glory?

Luk 24:41 (A Gathering of the Disciples and others)

But while **they still did not believe** for joy [considering it too good to be true?], and marveled, He said to them, Have you any food here?

Note: The Messiah's ascension into heaven is recorded several verses later, in Luke 24:50-53, but about 40 days had elapsed by the time this occurred (cp. Acts 1:1-3, also written by Luke, and notice Luke 24:51, "Now it came to pass," thus allowing for an intervening span of time in Luke 24).

John 20:25 (Thomas' unbelief)

The other disciples therefore said to him, We have seen the Master.

So he said to them, **Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.**

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90. Joh 6:62 — "...the Son of Man ascend where He was before?"

90.3 Addendum — Full Quotes of Verses Showing the Resurrection in the Context of John 6

Joh 6:39

This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should **raise it up at the last day.**

Joh 6:40

And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him **may have everlasting life; and I will raise him up at the last day.**

Joh 6:44

No one can come to Me unless the Father who sent Me draws him; and **I will raise him up at the last day.**

Joh 6:54

Whoever eats My flesh and drinks My blood has eternal life, and **I will raise him up at the last day.**

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91. Joh 8:23 — “... You are from beneath; I am from above. You are of this world; I am not of this world.”

91. Joh 8:23 — “... You are from beneath; I am from above. You are of this world; I am not of this world.”

See:

[50.8 “You are from beneath; I am from above. You are of this world; I am not of this world” \(Joh 8:23\)](#), pg. 272

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92. Joh 8:24 — “...If you do not believe that I am He [Gr. *ego eimi*], you will die in your sins.”

92. Joh 8:24 — “...If you do not believe that I am He [Gr. *ego eimi*], you will die in your sins.”

Joh 8:24

Therefore I said to you that you will die in your sins; for **if you do not believe that I am He [Gr. *ego eimi*], you will die in your sins.**

92.1 Opposing Assertion

If you do not believe that the Son is the Almighty incarnate, or that He did not pre-exist, you will die in your sins.

92.2 Rebuttal

“I am He” is translated from the Greek source text *ego eimi*, which is simply a **personal identifier**, not a declaration of deity. In stating “I am He,” Yeshua referred to Himself, identifying the importance of believing He is who He claimed to be: the **Son** of the Almighty, established just a few verses earlier:

Joh 8:17-18

17 It is also written in your law that the testimony of two men is true.
18 I am One who bears witness of Myself, and **the Father who sent Me bears witness of Me.**

Yeshua did not claim to be the Father; He claimed to be the **Son**. Many verses identify Yahweh as the *Father* and the *one and only* Almighty; examples follow:

Joh 17:3

And **this is eternal life**, that they may know You, **the only true Elohim, and** Yeshua Messiah whom You have sent.

Eph 4:6

One Elohim and **Father** of all, **who is above all**, and through all, and in you all.

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92. Joh 8:24 — “...If you do not believe that I am He [Gr. *ego eimi*], you will die in your sins.”

1 Tim 2:5

For there is **one Elohim** and one Mediator **between** Elohim and men, the **Man** Messiah Yeshua.

For numerous additional verses, see the following Scripture lists:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

[19. Father is Yahweh Scripture List](#), pg. 148

Moreover, that Yeshua is the **Son** of the Father agrees with John’s reason for writing:

Joh 20:31

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

For further verification that *ego eimi* is a personal identifier and not a declaration of deity, see:

[94. Joh 8:58 — “Before Abraham was, I AM” \[Gr. *ego eimi*\]](#), pg. 411

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93. Joh 8:56 — “Your father Abraham rejoiced to see My day, and he saw it and was glad.”

93. Joh 8:56 — “Your father Abraham rejoiced to see My day, and he saw it and was glad.”

Joh 8:56

Your father Abraham rejoiced to see My day, and he saw it and was glad.

93.1 Opposing Assertion

Abraham saw the Messiah’s day; therefore, the Messiah pre-existed and was present during Abraham’s lifetime.

93.2 Rebuttal

Abraham saw the Messiah’s day *prophetically*, when it was yet future.

Yahweh promised Abraham:

Gen 22:18

In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

Paul explains that that seed is Messiah:

Gal 3:16

Now to Abraham and his seed were the promises made. He does not say, And to seeds, as of many, but as of one, **And to your seed, who is Messiah.**

That seed did not yet exist in Abraham’s day, and would not exist until more than a thousand years later, but Abraham’s faith was strong regarding the marvelous future foretold to him.

Compare:

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93. Joh 8:56 — “Your father Abraham rejoiced to see My day, and he saw it and was glad.”

Heb 11:10

For he [Abraham] waited for the city which has foundations, whose builder and maker is Yahweh.

How did Abraham know about a city yet to come? He saw it in the future by faith, the same way he saw the Messiah’s day.

Also compare Hebrews 11:24-26 — Abraham *foresaw* the Messiah’s day in the same way Moses did, *prophetically*; see —

[120. Heb 11:24-26 — Moses esteemed “...the reproach of Messiah greater riches than the treasures of Egypt...”](#) (pg. 485)

Indications are that Abraham understood the entire plan for the Messiah, including the resurrection from the dead:

Gen 22:8

And Abraham said, My son, Elohim will provide for Himself the lamb for a burnt offering. So the two of them went together.

Heb 11:17-19

17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,
18 of whom it was said, In Isaac your seed shall be called,
19 concluding that Elohim was able to raise him up, even from the dead, from which he also received him in a figurative sense.

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94. Joh 8:58 — “Before Abraham was, I AM” [Gr. *ego eimi*]

94. Joh 8:58 — “Before Abraham was, I AM” [Gr. *ego eimi*]

Joh 8:58

Yeshua said to them, Most assuredly, I say to you, **before Abraham was, I AM** [Gr. *ego eimi*].

94.1 Opposing Assertion

The Messiah claimed to be the “I AM” of Exodus 3:14, further identified as “Yahweh” in Exodus 3:15.

Exo 3:14-15

14 And Elohim said to Moses, **I AM WHO I AM**. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

15 Moreover Elohim said to Moses, Thus you shall say to the children of Israel: **Yahweh** Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.

94.2 Rebuttal Overview

“I AM” in John 8:58, is translated from *ego eimi*, which is simply a **personal identifier**, that is, a reference to oneself, not a declaration of deity. Yeshua did not identify Himself as deity, but as the prophesied-of Messiah, who existed in Yahweh’s plan from the beginning, before Abraham.

Included in the sections which follow are Scriptures documenting several instances of *ego eimi* where various individuals referred to themselves. **A Pre-Existence objection** is that others who referred to themselves did not claim to be the Messiah; therefore, their statements are *different*. Nevertheless, *words mean things*. If the words *ego eimi* refer to oneself *except* when used by the Messiah, when the meaning then changes to I AM YAHWEH, the self-existent one of Exodus 3:14, then the absurdity of such double-talk and the communication impasse it creates are apparent.

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94. Joh 8:58 — “Before Abraham was, I AM” [Gr. ego eimi]

94.3 Joh 8:58 — “I AM” (Gr. *ego eimi*)

In John 8:58, “I AM” is translated from ἐγώ εἰμί (*ego eimi*) in the Greek source text (*Strong’s G1473 and G1510*):

Textus Receptus

8:58 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν πρὶν Ἀβραὰμ γενέσθαι
ἐγὼ εἰμί

94.4 Uppercase “I AM” is Unsupported in the Source Text

Noticeably, in the NKJV, “I AM” appears in uppercase. However, uppercase is not supported in the Greek text from which “I AM” is translated. The following table compares the uppercase and lowercase versions of *ego eimi*:

Greek Lowercase vs. Uppercase <i>ego eimi</i>	
Lowercase	Uppercase
ἐγώ εἰμί	ΕΓΩ ΕΙΜΙ

- As the Greek text of John 8:58 displayed above shows, *ego eimi* is in lowercase.
- Bias drove translators to use uppercase “I AM” in the English text, even though it is *unsupported* in the source manuscripts.
- As already alluded to, *ego eimi* is simply a personal identifier, as additional Scriptures confirm in the following sections.

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94.5 Joh 9:8-9 — The blind man healed identified himself, saying, “I am he” (*ego eimi*)

Closely following John 8:58, chapter 9 contains the account of the man born blind, who Yeshua healed. When there was confusion about whether this was the same blind man observed previously, the blind man responded, *ego eimi*, or “I am he”:

Joh 9:8-9

8 Therefore the neighbors and those who previously had seen that he was blind said, Is not this he who sat and begged?

9 Some said, This is he. Others said, He is like him. He said, **I am he** [*ego eimi*].

Like John 8:58, *ego eimi* appears in the Greek text of John 9:9 —

Textus Receptus

9:9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν ἄλλοι δὲ, ὅτι ὁμοῖος αὐτῷ ἐστιν ἐκεῖνος ἔλεγεν ὅτι **Ἐγὼ εἶμι**

- Did the blind man claim he was the “I AM” of Exodus 3:14? Certainly not.
- The blind man *identified himself* as the one who had been healed.
- Interestingly, the translators chose *not* to translate *ego eimi* with uppercase “I AM” in this passage because it does not fit their bias.
- *Ego eimi* is a **personal identifier**; it simply means, “I am he,” “I am the one spoken of,” or “I am the one being referred to.”

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94.6 Joh 4:25-26 — Yeshua identifies Himself as the Messiah to the woman at the well, saying, “I ... am He” (*ego eimi*)

In the conversation between Yeshua and the woman at the well, *ego eimi* appears in the Greek text where Yeshua *identified Himself* as the one spoken of, the Messiah who was to come:

Joh 4:25-26

25 The woman said to Him, I know that **Messiah is coming** (who is called Christ [or Anointed]). When He comes, He will tell us all things.

26 Yeshua said to her, **I [ego]** who speak to you **am He [eimi]**.

Textus Receptus

4:26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ λαλῶν σοι

94.7 Acts 10:21 — Peter identifies himself to Cornelius’ men, saying, “I am he” (*ego eimi*)

Acts 10:21

Then Peter went down to the men who had been sent to him from Cornelius, and said, Yes, **I am he [ego eimi]** whom you seek. For what reason have you come?

- Did Peter claim to be deity? Certainly not.
- Peter *identified himself* as the person his visitors sought.

94.8 1 Cor 15:10 — Paul stated, “... I am what I am” (*eimi ho eimi*)

1 Cor 15:10

But by the grace of Yahweh **I am what I am [eimi ho eimi]**, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of Yahweh which was with me.

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- Did Paul claim to be deity? Certainly not.
- Paul *identified himself* as a recipient of Yahweh’s grace, which made him who he was.

94.9 Mar 13:6; Luk 21:8 — Deceivers will identify themselves as the Messiah, saying, “I am He” (*ego eimi*)

Mar 13:6

For many will come in My name, saying, **I am He** [*ego eimi*], and will deceive many.

Luk 21:8

And He said: Take heed that you not be deceived. For many will come in My name, saying, **I am He** [*ego eimi*], and, the time has drawn near. Therefore do not go after them.

These imposters will come in the Messiah’s name, and thus *refer to themselves* as the Messiah.

94.10 Joh 18:3-8 — Yeshua identifies Himself to His captors, saying, “I am He” (*ego eimi*)

Joh 18:3-8

3 Then Judas, having received a detachment of troops, and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

4 Yeshua therefore, knowing all things that would come upon Him, went forward and said to them, Whom are you seeking?

5 They answered Him, Yeshua of Nazareth. **Yeshua said to them, I am He** [*ego eimi*]. And Judas, who betrayed Him, also stood with them.

6 Now when He said to them, **I am He** [*ego eimi*], they drew back and fell to the ground.

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94. Joh 8:58 — “Before Abraham was, I AM” [Gr. ego eimi]

7 Then He asked them again, Whom are you seeking? And they said, Yeshua of Nazareth.

8 Yeshua answered, I have told you that **I am He** [*ego eimi*].

Therefore, if you seek Me, let these go their way.

Yeshua made His captors’ job easy by unmistakably *identifying Himself* as “Yeshua of Nazareth” (not Yahweh of heaven).

“...They drew back and fell to the ground” (v. 6b) — The opposition asserts that this was because Yeshua just told them that He was the Almighty.

In response, Yeshua did *not* just tell them He was the Almighty; He *identified Himself* as “Yeshua of Nazareth” by responding “I am He” (*ego eimi*).

The text specifies when “they drew back and fell to the ground,” but it does not specify why. Consequently, the explanation is left to speculation. Yahweh certainly could have anointed Yeshua so that His response was accompanied with such power that it caused this reaction.

94.11 Attitude of Expectancy for the Messiah

There was an attitude of expectancy among the people for the coming Messiah:

Luk 3:15-16

15 Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Messiah or not,

16 John answered, saying to all, I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

Mat 12:23

And all the multitudes were amazed and said, **Could this be the Son of David?**

Andrew reported to his brother, Simon Peter, “We have found the Messiah”:

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94. Joh 8:58 — “Before Abraham was, I AM” [Gr. ego eimi]

Joh 1:41

He [Andrew] first found his own brother Simon, and said to him, **We have found the Messiah** (which is translated, the Christ [or the Anointed]).

The most important question of the time was whether Yeshua was the Messiah, the one prophesied of from ancient times (see Scriptures below). —

Gen 3:15

And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.

Deu 18:15-18

15 Yahweh your Elohim will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,
16 according to all you desired of Yahweh your Elohim in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Yahweh my Elohim, nor let me see this great fire anymore, lest I die.

17 And the Yahweh said to me: What they have spoken is good.

18 I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

19 And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

Jer 33:14-15

14 Behold, the days are coming, says Yahweh, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah:

15 In those days and at that time I will cause to grow up to David a Branch of righteousness; He shall execute judgment and righteousness in the earth.

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94. Joh 8:58 — “Before Abraham was, I AM” [Gr. ego eimi]

In the conversation leading up to John 8, the people debated whether Yeshua was the Messiah —

Joh 7:40-44

40 Therefore many from the crowd, when they heard this saying, said, Truly this is the Prophet.

41 Others said, **This is the Messiah**. But some said, Will the Messiah come out of Galilee?

42 Has not the Scripture said that the Messiah comes from the seed of David and from the town of Bethlehem, where David was?

43 So there was a division among the people because of Him.

44 Now some of them wanted to take Him, but no one laid hands on Him.

The dialogue was about whether Yeshua was the Messiah, not about whether He was the Almighty.

What was Yeshua’s answer to whether He was the Messiah? “I am He.” —

Joh 4:25-26

25 **The woman said to Him, I know that Messiah is coming** (who is called Christ [or Anointed]). When He comes, He will tell us all things.

26 Yeshua said to her, **I [ego] who speak to you am He [eimi]**.

94.12 Joh 8:58 — Conclusion

Ego eimi is a **personal identifier**. It simply means, “I am he,” “I am the one spoken of,” or “I am the one being referred to.”

Bias drove translators to place the uppercase “I AM” in the text of John 8:58, even though the underlying source text is lowercase.

Many times, the translators rendered *ego eimi* as “I am He.” To have consistently followed suit in John 8:58 would have increased clarity.

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94. Joh 8:58 — “Before Abraham was, I AM” [Gr. ego eimi]

In John 8:58, Yeshua did not identify Himself as the Almighty, but as the prophesied-of Messiah, who existed in Yahweh’s plan from the beginning, before Abraham. —

1 Pet 1:20

He indeed was **foreordained** before the foundation of the world, but was manifest in these last times for you.

For more information and Scriptures explaining how Yeshua existed in Yahweh’s foreknowledge and plan, please see the related section in this study:

[3.3 Yeshua “Existed” in Yahweh’s Foreknowledge and Plan](#) (pg. 33)

94.13 Addendum — Joh 8:59 — “Then they took up stones to throw at Him...”

Joh 8:59

Then they took up stones to throw at Him; but Yeshua hid Himself and went out of the temple, going through the midst of them, and so passed by.

The opposition asserts that the Jews wanted to stone Yeshua because he claimed to be the I AM of Exodus 3:14, the Almighty.

In response, the evidence from Yeshua’s trial points to a different reason, which is that *they understood that He claimed to be the Messiah*, and this was indeed the charge that sealed His death sentence. During His trial, Yeshua’s accusers did not question whether He claimed to be the I AM of Exodus 3:14, the Almighty, which they would have used to their advantage if He had made such a statement.

Mat 26:63-66

63 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!**

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94. Joh 8:58 — “Before Abraham was, I AM” [Gr. ego eimi]

64 Yeshua said to him, **It is as you said**. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.

65 Then the high priest tore his clothes, saying, He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!

66 What do you think? They answered and said, He is deserving of death.

So, why didn't the Jews take up stones at one of Yeshua's earlier Messianic claims? Probably because the exchange in John 8 gradually escalated toward the boiling point, and Yeshua's emphatic statement in verse 58 pushed them beyond their limit.

Recall that Yeshua told them they were of their father the devil (v. 44) and that they were not of Yahweh (v. 47), to which they replied with the accusation that Yeshua had a demon (v. 48). Then Yeshua confounded them with His statement in verse 51:

Joh 8:51

Most assuredly, I say to you, if anyone keeps My word he shall never see death.

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95. Joh 10:30 — “I and My Father are one” and other Scriptures

95. Joh 10:30 — “I and My Father are one” and other Scriptures

For convenience, this chapter addresses not only John 10:30, but also other Scriptures which refer to the Father and Son as “one.”

95.1 Joh 10:30 — “I and My Father are one”

Joh 10:30

I and My Father are one.

The Father and Son are **one in purpose** but are **two individuals**, as the following sections will show.

95.2 Joh 8:17-18 — I and My Father are two

Just two chapters before John 10:30, Yeshua had already explained that He and His Father are two individuals:

Joh 8:17-18

17 It is also written in your law that the testimony of **two** men is true.

18 **I am one** who bears witness of Myself, **and the Father** who sent Me bears witness of Me.

- Two witnesses are not one witness.
- Yeshua is one witness, and the Father is another.
- **1 + 1 = 2** (the simplest math that exists)

When Yeshua stated that He and His Father are two witnesses, He thus expressed that they are *two individuals*, which confirms that He addressed *oneness in purpose* when He spoke of being one with His Father.

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95. Joh 10:30 — “I and My Father are one” and other Scriptures

95.3 Joh 17:22 — “...that they may be one just as We are one”

Verses 11 and 21 contain similar wording and are included in the quote below:

Joh 17:11, 21-22

11 Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, **that they may be one as We are.**

21 That they all may be one, as You, Father, are in Me, and I in You; **that they also may be one in Us**, that the world may believe that You sent Me.

22 And the glory which You gave Me I have given them, **that they may be one just as We are one.**

“**We**,” “**Us**” — Yeshua uses the plural pronouns “We” and “Us” throughout, showing that He and His Father are **two individuals** with **one purpose**.

“**Just as**” — Yeshua prayed that His disciples would be one **just as** He and the Father were one.

- **If the Trinitarian or Duality concepts are true, and the one true Elohim really consists of a *plurality***, then with the participation of the disciples, the “one” true Elohim consists of at least **14-in-1** (Yahweh + Yeshua + 12 Disciples; or **15-in-1** if the holy spirit were included in the tally as a separate person).
- **If the Oneness concept is true**, then the disciples, instead of several individuals, are one person, just as the Father and Son.

Clearly, the Messiah prayed for His disciples to have the same **one purpose** as He and His Father. Likewise, Galatians 3:28 refers to oneness in purpose for *all* believers:

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95. Joh 10:30 — “I and My Father are one” and other Scriptures

Gal 3:28

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for **you are all one** in Messiah Yeshua.

Also, 1 Corinthians 3:8 says, “...he who plants and he who waters are one” — Here are verses 6-8 are quoted for context —

1 Cor 3:6-8

6 I [Paul] planted, Apollos watered, but Yahweh gave the increase.

7 So then neither he who plants is anything, nor he who waters, but Yahweh who gives the increase.

8 Now **he who plants and he who waters are one**, and each one will receive his own reward according to his own labor.

Paul and Apollos were not the same person; they were **two individuals** working for **one purpose**. The NIV clarifies this by stating they “have one purpose”:

1 Cor 3:8 NIV

The one who plants and the one who waters have **one purpose**, and they will each be rewarded according to their own labor.

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96. Joh 10:31-36 — Yeshua Falsely Accused of Making Himself the Almighty, Corrects His Accusers

96. Joh 10:31-36 — Yeshua Falsely Accused of Making Himself the Almighty, Corrects His Accusers

Joh 10:31-36

31 Then the Jews took up stones again to stone Him.

32 Yeshua answered them, Many good works I have shown you from My Father. For which of those works do you stone Me?

33 **The Jews answered Him**, saying, For a good work we do not stone You, but for **blasphemy**, and because **You, being a Man, make Yourself Elohim**.

34 Yeshua answered them, Is it not written in your law, I said, You are elohim?

35 If He called them elohim, to whom the word of Elohim came (and the Scripture cannot be broken),

36 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**?

- Yeshua corrected His accusers by answering that He is the **Son of** the Almighty.
- The context reveals that it was not expected that the Messiah would be the Almighty, which was considered blasphemy.
- That Yeshua is the **Son** of Elohim does not make Him “Elohim the Son.” Compare others who are also called sons of Elohim, see:

[47. Son of El, others also called](#) (pg. 261)

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97. Joh 12:41 — “These things Isaiah said when he saw His glory and spoke of Him.” Whose glory did Isaiah see?

97. Joh 12:41 — “These things Isaiah said when he saw His glory and spoke of Him.” Whose glory did Isaiah see?

Joh 12:37-41

37 But although He had done so many signs before them, they did not believe in Him,

38 that **the word of Isaiah** the prophet might be fulfilled, which he spoke: **Yahweh**, who has believed our report? And to whom has the arm of **Yahweh** been revealed?

39 Therefore they could not believe, because **Isaiah said again**:

40 **He** has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and turn, so that I should heal them.

41 These things Isaiah said when he saw **His** glory and spoke of **Him**.

97.1 Opposing Assertion

Isaiah spoke of seeing Yahweh, and John spoke of Isaiah seeing the Messiah; therefore, the Messiah is Yahweh.

97.2 Rebuttal

In context, the personal pronouns in John 12:40-41 consistently refer to Yahweh, which also harmonizes with the context of Isaiah 6.

John 12 describes people who “did not believe” in the Messiah (v. 37), leading to the questions posed in verse 38:

Joh 12:38

That **the word of Isaiah** the prophet might be fulfilled, which he spoke: **Yahweh**, who has believed our report? And to whom has the arm of **Yahweh** been revealed?

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97. Joh 12:41 — “These things Isaiah said when he saw His glory and spoke of Him.” Whose glory did Isaiah see?

John cited from Isaiah 53:1 —

Isa 53:1

Who has believed our report? And to whom has the arm of **Yahweh** been revealed?

Notice, *these questions are directed to **Yahweh**.*

Continuing in John 12:39-40, John further comments on those who “could not believe,” and verse 40 describes them as “blinded” and “hardened” —

Joh 12:39-40

39 Therefore they could not believe, because **Isaiah said again:**

40 **He [Yahweh]** has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and turn, so that I should heal them.

Here, John cited Isaiah 6:10 —

Isa 6:10

Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed.

Isaiah spoke these words during a vision he had of **Yahweh**:

Isa 6:5

So I said: Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for **my eyes have seen the King, **Yahweh** of hosts.**

Compare:

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97. Joh 12:41 — “These things Isaiah said when he saw His glory and spoke of Him.” Whose glory did Isaiah see?

Joh 12:41

These things Isaiah said when he saw **His** glory and spoke of **Him**.

John refers to Isaiah’s vision, which refers to Yahweh, and thus the statements in both John and Isaiah agree, Isaiah saw **Yahweh** in a vision.

Note: Seeing a form of Yahweh or seeing Yahweh in a vision is not the same as literally seeing Yahweh in His fullness. For further details, see: [35. Seeing Yahweh’s Form, Seeing Yahweh’s Face, and the Figure of Speech “face to face”](#) (pg. 209).

Finally, John’s reason for writing was *not* that we may believe that the Messiah is Yahweh, but rather that the Messiah is the **Son** of Yahweh:

Joh 20:31

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

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98. Joh 12:45 — “...he who sees Me sees Him who sent Me”

98. Joh 12:45 — “...he who sees Me sees Him who sent Me”

Joh 12:45

And he who sees Me sees Him who sent Me.

See: [99. Joh 14:9 — “...He who has seen Me has seen the Father...”](#) (pg. 429)

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99. Joh 14:9 — “...He who has seen Me has seen the Father...”

99. Joh 14:9 — “...He who has seen Me has seen the Father...”

Joh 14:9

Yeshua said to him, Have I been with you so long, and yet you have not known Me, Philip? **He who has seen Me has seen the Father**; so how can you say, Show us the Father?

A similar verse is:

Joh 12:45

And he who sees Me sees Him who sent Me.

99.1 Opposing Assertion

“He who has seen Me has seen the Father” proves that Yeshua is Yahweh.

99.2 Rebuttal

People saw the Father through Yeshua, not because Yeshua is Yahweh, but because ***He perfectly reflects the Father’s character.***

No man sees Yahweh’s face and lives (Exo 33:20), and yet people had face to face conversations with Yeshua and continued to live, thus proving that He is *not* Yahweh.

Exo 33:20

But He said, You cannot see My face; for no man shall see Me, and live.

For more on seeing Yahweh’s face, refer to:

[35. Seeing Yahweh’s Form, Seeing Yahweh’s Face, and the Figure of Speech “face to face”](#) (pg. 209)

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100. Joh 17:5 — “...The glory which I had with You before the world was.”

100. Joh 17:5 — “...The glory which I had with You before the world was.”

Joh 17:5

And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

See: [3.3 Yeshua “Existed” in Yahweh’s Foreknowledge and Plan](#) (pg. 33)

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101. Joh 17:22 — “...that they may be one just as We are one”

101. Joh 17:22 — “...that they may be one just as We are one”

See: [95.3 Joh 17:22 — “...that they may be one just as We are one”](#) (pg. 422)

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102. Joh 17:24 — “...You loved Me before the foundation of the world.”

102. Joh 17:24 — “...You loved Me before the foundation of the world.”

Joh 17:24

Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for **You loved Me before the foundation of the world.**

See: [3.3 Yeshua “Existed” in Yahweh’s Foreknowledge and Plan](#) (pg. 33)

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103. Joh 20:28 — Thomas calls Yeshua Sovereign and Mighty (NKJV: “My Lord and My God”)

103. Joh 20:28 — Thomas calls Yeshua Sovereign and Mighty (NKJV: “My Lord and My God”)

Joh 20:28 (NKJV - quoted verbatim)

And Thomas answered and said to Him, “My Lord and my God!”

As written in our English translations, this verse seems to support the notion that Yeshua is the Almighty. What Thomas actually said was probably in either Hebrew or Aramaic, and it was probably akin to “My adoni and my elohim” (*adoni* meaning Master, and *elohim*, in this context, referring to a person in a position of authority, such as a judge – cp. Psa 82:1-8).

Thomas recognized Yeshua’s sovereignty and authority, and thus expressed his new-found belief and commitment.

Only three verses later, John makes it clear that Yeshua is not Yahweh, but rather the *Son* of Yahweh—

Joh 20:31

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

Plus, earlier in this same chapter, Yeshua stated that He has the same Father and Almighty as we do! —

Joh 20:17

Yeshua said to her [Mary], 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 [“God”] and your Elohim [“God”].**

Moreover, Acts 2:36 states that Yahweh *made* Yeshua “both Master and Messiah,” thus proving that Yeshua is not Yahweh, and that He is *subordinate* to Yahweh —

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103. Joh 20:28 — Thomas calls Yeshua Sovereign and Mighty (NKJV: “My Lord and My God”)

Acts 2:36

Therefore let all the house of Israel know assuredly that **Yahweh has**
made this Yeshua, whom you crucified, **both Master and Messiah.**

For numerous additional Scriptures, see: [52. Son: Subject to Father](#) (pg. 285).

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104. Acts 20:28 — “the assembly of Yahweh which He purchased with His own blood”

104. Acts 20:28 — “the assembly of Yahweh which He purchased with His own blood”

Acts 20:28

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd **the assembly of Yahweh which He purchased with His own blood.**

104.1 Opposing Assertion

By referring to Yahweh purchasing the assembly with His own blood, Yeshua is identified as Yahweh.

104.2 Rebuttal

The study notes from the usually very Trinitarian *NIV Study Bible* (1984 ed.) state:

Lit. “the blood of his own one,” a term of endearment (such as “his own dear one,” referring to His own Son).

The RSV agrees:

Acts 20:28 RSV

Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the [assembly] of [Yahweh] **which he obtained with the blood of his own Son.**

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105. Rom 9:5 — NKJV: “Christ ... the eternally blessed God”

105. Rom 9:5 — NKJV: “Christ ... the eternally blessed God”

Rom 9:5 (NKJV quoted verbatim)

Of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, **the eternally blessed God**. Amen.

105.1 Opposing Assertion

This verse identifies the Messiah as deity.

105.2 Rebuttal

Several translations of Romans 9:5 do not call the Messiah the Almighty, but rather explain that the Messiah is *blessed by* the Almighty:

Rom 9:5 KJV (quoted verbatim)

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, **God blessed for ever**. Amen.

Rom 9:5 RSV (quoted verbatim)

To them belong the patriarchs, and of their race, according to the flesh, is the Christ. **God who is over all be blessed for ever**. Amen.

Rom 9:5 NASB (quoted verbatim)

Whose are the fathers, and from whom is the Christ according to the flesh, who is over all, **God blessed forever**. Amen.

NIV Text Note: It is noteworthy that even though the NIV text refers to the Messiah as “God over all,” the NIV editors were honest enough to reveal other possibilities in their text note:

NIV Text Note: “Or *Messiah, who is over all. God be forever praised!* Or *Messiah. God who is over all be forever praised!*”

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106. Rom 9:33 cp. Isa 8:13-14 — “a stumbling stone and rock of offense”

106. Rom 9:33 cp. Isa 8:13-14 — “a stumbling stone and rock of offense”

See: [72. Isa 8:13-14 cp. Rom 9:33 — “a stone of stumbling and a rock of offense”](#)
(pg. 350)

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107. 1 Cor 10:4 — The Spiritual Rock that Followed Israel

1 Cor 10:1-4

1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

2 all were **baptized into Moses** in the cloud and in the sea,

3 all ate the same **spiritual** food,

4 and all drank the same **spiritual** drink. For they drank of that

spiritual Rock that **followed [G190 akoloutheo]** them, and that Rock was Messiah.

107.1 Pre-Existence Assertion

The pre-incarnate Messiah was literally *with* the Israelites in ancient times, after their deliverance from slavery in Egypt.

107.2 Rebuttal

Hebrews 3:3 indicates that the Messiah is greater than Moses:

Heb 3:3

For this One has been **counted worthy of more glory than Moses**, inasmuch as He who built the house has more honor than the house.

If the Messiah were there...

- Why were they “baptized into Moses” instead of into the Messiah?
- Surely, if the Messiah were there, He would have been *leading* instead of following.

Three times the word “spiritual” is used within these four verses (“spiritual food,” “spiritual drink,” and “spiritual Rock”), indicating that the meaning is spiritual. The Israelites’ spiritual sustenance and deliverance was typical (forward-looking) of

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107. 1 Cor 10:4 — The Spiritual Rock that Followed Israel

the work that would ultimately be accomplished through the Messiah for the salvation of Israel.

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108. 1 Cor 10:9 — “Nor let us tempt Messiah, as some of them...”

108. 1 Cor 10:9 — “Nor let us tempt Messiah, as some of them...”

1 Cor 10:9 NKJV (verbatim)

Nor let us **tempt Christ**, as some of them also tempted, and were destroyed by serpents.

108.1 Pre-Existence Assertion

The ancient Israelites tempted the pre-incarnate Messiah.

108.2 Rebuttal

Some manuscripts say, “test the Lord,” making it easier to understand that Israel tested (or tempted) Yahweh, not the Messiah. The following translations agree:

1 Cor 10:9 NIV84 (quoted verbatim)

We should not **test the Lord**, as some of them did--and were killed by snakes.

1 Cor 10:9 RSV (quoted verbatim)

We must not **put the Lord to the test**, as some of them did and were destroyed by serpents.

1 Cor 10:9 NASB (quoted verbatim)

Nor let us **try the Lord**, as some of them did, and were destroyed by the serpents.

Scripture confirms that Israel tempted (or tested) Yahweh, not the Messiah:

Exo 17:2, 7

2 Therefore the people contended with Moses, and said, Give us water, that we may drink. So Moses said to them, Why do you contend with me? **Why do you tempt Yahweh?**

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108. 1 Cor 10:9 — “Nor let us tempt Messiah, as some of them...”

7 So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because **they tempted Yahweh**, saying, Is Yahweh among us or not?

Num 14:20-23

20 Then **Yahweh** said: I have pardoned, according to your word; 21 but truly, as I live, all the earth shall be filled with the glory of Yahweh--

22 because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have **put Me to the test now these ten times**, and have not heeded My voice,

23 they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.

Num 21:5-9

5 And the people spoke against Elohim and against Moses: Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.

6 So Yahweh sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for **we have spoken against Yahweh** and against you; pray to Yahweh that He take away the serpents from us. So Moses prayed for the people.

8 Then Yahweh said to Moses, Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.

9 So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Psa 95:8-11

8 Do not harden your hearts, as in the rebellion, as in the day of trial in the wilderness,

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108. 1 Cor 10:9 — “Nor let us tempt Messiah, as some of them...”

9 When your fathers tested **Me**; they tried **Me**, though they saw My work.

10 For forty years I was grieved with that generation, and said, It is a people who go astray in their hearts, and they do not know My ways.

11 So I swore in My wrath, They shall not enter My rest.

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109. 2 Cor 4:4 — Yeshua is the image of Yaweh

2 Cor 4:4

Whose minds the mighty one of this age has blinded, who do not believe, lest the light of the evangel of the glory of **Messiah, who is the image [Gr. *eikon* G1504] of Yahweh**, should shine on them.

109.1 Opposing Assertion

That Messiah is the image of Yahweh means He *is* Yahweh.

109.2 Rebuttal

- An image is a *likeness* of the original, but it is *not* the original.
- The fact that Yeshua is an image of Yahweh proves that He is *not* Yahweh.
- If Yeshua were Yahweh, this would have been a perfect time for Paul to have said, “who *is* Yahweh,” instead of “who is the image of Yahweh.”

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110. 2 Cor 5:18-19 — Yahweh was in Messiah

110. 2 Cor 5:18-19 — Yahweh was in Messiah

2 Cor 5:18-19

18 Now all things are of Yahweh, who has reconciled us to Himself **through** Yeshua Messiah, and has given us the ministry of reconciliation,

19 that is, that **Yahweh was in Messiah** reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

110.1 Opposing Assertion

Yahweh was in Messiah means that Yeshua was Yahweh in the flesh.

110.2 Rebuttal

Notice: Yahweh was **in** Messiah, *not* Yahweh **was** Messiah.

Likewise, turning to chapter 6, Yahweh dwells **in** His people, but this does not make the people Yahweh—

2 Cor 6:16

And what agreement has the temple of Yahweh with idols? For you are the temple of the living Elohim. As Yahweh has said: **I will dwell in them** and walk among them. I will be their Elohim, and they shall be My people.

Back to chapter 5, verse 18 explains, Yahweh reconciles believers “through Yeshua Messiah” (cp. 1 Tim 2:5).

1Tim 2:5

For there is one Elohim and one **Mediator between** Elohim and men, the Man Messiah Yeshua.

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111. 2 Cor 8:9 — “...though He was rich, yet for your sakes He became poor...”

111. 2 Cor 8:9 — “...though He was rich, yet for your sakes He became poor...”

2 Cor 8:9

For you know the grace of our Master Yeshua Messiah, that **though He was rich, yet for your sakes He became poor**, that you through His poverty might become rich.

111.1 Pre-Existence Assertion

Yeshua was rich because He held a position in heaven, which He surrendered to become a man.

111.2 Rebuttal

- Yeshua was rich toward Yahweh, not because of a previous position in heaven, but because He always did His Father’s will.

Joh 8:29

And He who sent Me is with Me. The Father has not left Me alone, for **I always do those things that please Him**.

Joh 14:31

But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.

- Yeshua became poor for our sake by forfeiting His just standing with Yahweh, dying a criminal’s death, and paying our debt.

Compare Luke 12:21, where Yeshua taught in the Parable of the Rich Fool that richness toward Yahweh consists of *devotion toward Yahweh*, and that the person who does not give heed to this will give account to Yahweh. —

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111. 2 Cor 8:9 — “...though He was rich, yet for your sakes He became poor...”

Luk 12:21

So is he who lays up treasure for himself, and is not rich toward Yahweh.

Also compare:

Col 2:13-14

13 And you, being dead in your trespasses and the uncircumcision of your flesh, He [Yahweh] has made alive together with Him [Yeshua], having forgiven you all trespasses,

14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

The requirements which were against us are the penalties due to our trespasses. Yeshua forfeited His justice and paid our debt —

1 Pet 3:18

For Messiah also suffered once for sins, the just for the unjust, that He might bring us to Yahweh, being put to death in the flesh but made alive by the Spirit.

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112. 2 Cor 13:14 — Grace of Yeshua, Love of Yahweh, and Communion of the Holy Spirit

112. 2 Cor 13:14 — Grace of Yeshua, Love of Yahweh, and Communion of the Holy Spirit

2 Cor 13:14

The **grace of the Master Yeshua Messiah**, and the **love of Yahweh**, and the **communion of the Holy Spirit** be with you all. Amen.

112.1 Trinitarian Assertions

This verse refers to the Trinity because it mentions Yeshua, Yahweh, and the Holy Spirit. In addition, Trinitarians assert that “communion” is applicable only to persons, thus showing that the Holy Spirit is a separate person.

Rebuttal Points:

112.2 No Mention of 3-in-1

The mention of three people or things does not make them **3-in-1**. This verse says nothing about 3-in-1, which is necessary to prove the Trinitarian formula.

Likewise, other Scriptures mention three persons, and yet this does not make them 3-in-1. — Examples:

- Abraham, Isaac, and Jacob (Exo 3:15 and others)
- Peter, James, and John (Mat 17:1 and others)

To prove the Trinity, Scripture must state the 3-in-1 formula, and none do. On the other hand, plenty of Scriptures state that the Almighty is one, alone, and with no co-equal; see:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

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112. 2 Cor 13:14 — Grace of Yeshua, Love of Yahweh, and Communion of the Holy Spirit

112.3 “Communion [*koinonia* G2842] of the Holy Spirit”

Trinitarians assert that “communion” is applicable only to persons, thus showing that the holy spirit is a separate person.

Rebuttal:

Communion **of** the spirit describes fellowship among brethren who are **of** that same spirit, but in 1 John 1:3, the believer’s “...fellowship [from the same word, *koinonia*] is **with** the Father and **with** His Son Yeshua Messiah.” —

1 Joh 1:3

That which we have seen and heard we declare to you, that you also may have fellowship [*koinonia*] with us; and **truly our fellowship [*koinonia*] is with the Father and with His Son Yeshua Messiah.**

Notably, 1 John 1:3 mentions fellowship **with** the Father and His Son but does not mention fellowship **with** the holy spirit.

Koinonia is also used in Philippians 2:1 —

Phi 2:1-2

1 Therefore if there is any consolation in Messiah, if any comfort of love, if any **fellowship [*koinonia*] of the Spirit**, if any affection and mercy,

2 fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.

The NIV2011 translation here clarifies fellowship of the Spirit, stating —

Phi 2:1-2 NIV2011

1 Therefore if you have any encouragement from being united with Messiah, if any comfort from his love, if any **common sharing in the Spirit**, if any tenderness and compassion,

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112. 2 Cor 13:14 — Grace of Yeshua, Love of Yahweh, and Communion of the Holy Spirit

2 then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind.

Not only does the NIV2011 translation give a better sense of *koinonia* as used in this context, but the *NIV Study Bible* (1985) note on Philippians 2:1 further explains:

The fellowship among believers produced by the Spirit, who indwells each of them.

The *NIV Study Bible* note is well put, but with the exception that “Spirit” should not be personified by the word “who,” as it is not a separate person, and spirit (*pneuma*) is neuter in the Greek text.

The *Revised Standard Version* also clarifies the meaning:

Phi 2:1-2 RSV

1 So if there is any encouragement in Messiah, any incentive of love, any participation in the Spirit, any affection and sympathy,
2 complete my joy by being of the same mind, having the same love, being in full accord and of one mind.

Also compare:

Phi 3:10

That I may know Him and the power of His resurrection, and the fellowship [*koinonia*] of His sufferings, being conformed to His death.

Clearly, “the fellowship of His sufferings” does not mean that “sufferings” is a separate person. Again, both the NIV and RSV clarify the meaning:

Phi 3:10 NIV

I want to know Messiah -- yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death,

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112. 2 Cor 13:14 — Grace of Yeshua, Love of Yahweh, and Communion of the Holy Spirit

Phi 3:10 RSV

That I may know him and the power of his resurrection, and may
share his sufferings, becoming like him in his death.

Conclusion: In 2 Corinthians 13:14, “communion (or fellowship) of the holy spirit” qualifies the *type* of communion or fellowship among brethren to which Paul referred, it does not refer to the holy spirit as a separate person.

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113. Eph 3:9 — “through Yeshua Messiah” – textual evidence for omitting

113. Eph 3:9 — “through Yeshua Messiah” – textual evidence for omitting

Eph 3:9

And to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in Yahweh who created all things [~~through [KJV: “by”] Yeshua Messiah~~ — omitted by NU-Text].

— Author’s Note: For further information on the text sources mentioned, see: [1.3 Textual Evidence](#) (pg. 25).

Over 50 Scriptures identify Yahweh as the Creator, several of which specify He did it *alone*.

See: [9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

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114. Phi 2:5-11 — In the form of Yahweh, Equality with Yahweh, etc.

114. Phi 2:5-11 — In the form of Yahweh, Equality with Yahweh, etc.

114.1 Introduction with Brief Commentary

Philippians 2:5-11 is quoted below with brief comments in brackets and highlighted in yellow; further details follow thereafter.

Phi 2:5-11

5 **Let this mind be in you which was also in Messiah Yeshua** [What mind should be in us? Should we think of ourselves as pre-existent Deity, or should we think humbly? Paul put before them the example of Messiah Yeshua, the man they were to emulate.],

6 who, being in the **form of Yahweh** [as are all men (Gen 1:27); “in the form of Yahweh” is not Yahweh], **did not consider it robbery to be equal with Yahweh** [other versions say that He did not consider equality with Yahweh something to be grasped; Yahweh has no equal (Psa 89:6; Isa 40:25; 46:5)],

7 but made Himself of no reputation, taking the form of a bondservant, and **coming in the likeness of men** [or, as several versions clarify, being made or born in the likeness of men (as are all men)].

8 And being **found in appearance as a man** [as are all men, and thus *not* Deity, and thus subject to death], **He humbled Himself** and became obedient to the point of death, **even the death of the cross** [the humiliation was not from glory to humanity, but from innocence to criminal execution].

9 Therefore **Yahweh also has highly exalted Him** [Who exalted who? Yahweh exalted Yeshua, thus showing Yeshua’s subordinate position; hence, He is not equal with Yahweh] and given Him the name which is above every name,

10 that at the name of Yeshua **every knee should bow**, of those in heaven, and of those on earth, and of those under the earth,

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11 and that **every tongue should confess** [knees bowing and tongues confessing to Yeshua's exalted position does not require Him to be the Almighty; refer to Paul's previously stated position in v. 9, Yahweh exalted Yeshua, showing Yeshua's subordinate position] that Yeshua Messiah is Master, to the glory of Yahweh the Father.

114.2 Phi 2:5 — “Let this mind be in you which was also in Messiah Yeshua”

“Let this mind be in you” *sets the theme of the entire passage.*

- What mind should be in us?
- Should we think of ourselves as pre-existent Deity, or should we think humbly?
- “...which was also in Messiah Yeshua” — Paul put before them the example of Yeshua the Messiah, the man they were to emulate.
- The point of Paul's discourse is humility, not that the Messiah pre-existed or that He is deity.

114.3 Phi 2:6a. -- “Who, being in the form of Yahweh...”

1. The text does **not** say that Yeshua is Yahweh, it says Yeshua is “**in the form of** Yahweh,” as are all men (Gen 1:27).

Gen 1:27

So **Elohim created man in His own image**; in the image of Elohim He created him; male and female He created them.

He who is “in the form” of another is not the other himself.

2. “**form**”: translated from the word *morphe* (G3444).

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114. Phi 2:5-11 — In the form of Yahweh, Equality with Yahweh, etc.

Translations differ between “form” and “nature,” but most translations say “form.”

Strong’s definition states:

“shape; figuratively, nature”

The *Blue Letter Bible’s* “Outline of Biblical Usage” states:

- I. the form by which a person or thing strikes the vision
- II. external appearance

URL (accessed 6/12/2017):

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3444&t=NKJV>

Here are examples of translations which are blatantly pro-Trinitarian:

Phi 2:6a. NIV

“Who, being in very nature God...”

Phi 2:6a. NLT

“Though he was God...”

However, numerous translations support the word “form,” including these:

- 1) KJV
- 2) NKJV
- 3) RSV
- 4) NRSV
- 5) NASB
- 6) ESV
- 7) HCSB
- 8) NET
- 9) ASV

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114. Phi 2:5-11 — In the form of Yahweh, Equality with Yahweh, etc.

10) YLT

As just seen, although some translations are blatantly pro-Trinitarian, indicating that the Messiah is the Almighty, most translations support the word “form,” indicating the Messiah was made **in the image of** the Almighty, as are all men.

114.4 Phi 2:6b. — “did not consider it robbery to be equal with Yahweh” OR “did not consider equality with Yahweh something to be grasped”

While the KJV and NKJV translate this phrase such that the Messiah “did not consider it robbery to be equal with Yahweh,” several other translations say the opposite:

Phi 2:6 NIV (quoted verbatim)

Who, being in very nature God, **did not consider equality with God something to be grasped.**

Phi 2:6 RSV (quoted verbatim)

Who, though he was in the form of God, **did not count equality with God a thing to be grasped.**

Phi 2:6 NASB (quoted verbatim)

Who, although He existed in the form of God, **did not regard equality with God a thing to be grasped.**

Phi 2:6 ESV (quoted verbatim)

Who, though he was in the form of God, **did not count equality with God a thing to be grasped.**

Moreover, **according to Yeshua’s own testimony**, He did not consider Himself equal to Yahweh but instead stated that His Father is greater (Joh 14:28).

Joh 14:28

You have heard Me say to you, I am going away and coming back to

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you. If you loved Me, you would rejoice because I said, I am going to the Father, for **My Father is greater than I.**

- That the Messiah did not consider equality with the Almighty something to be grasped is strong proof against Trinity, Oneness, and Duality.
- For those who persist in demanding that the Messiah “did not consider it robbery to be equal with Yahweh,” if He were indeed Elohim, why would there be any question as to whether *equality* is robbery?
- **Yahweh has no equal**, as Scripture confirms:

Psa 89:6

For who in the heavens can be **compared** to Yahweh? Who among the sons of the mighty can be **likened** to Yahweh?

Isa 40:25

To whom then will you **liken** Me, or **to whom shall I be equal?** says the Holy One.

Isa 46:5

To whom will you **liken Me**, and **make Me equal** and **compare Me**, that we should be alike?

For additional supporting Scriptures, see:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

[114.5 Phi 2:7 — “But made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men”](#)

Pre-Existence doctrine asserts that the Messiah laid aside a previously held position in heaven and agreed to become a man. While the NKJV says, “coming in the likeness of men,” several other versions clarify, being made or born in the likeness of men:

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Phi 2:7 KJV

But made himself of no reputation, and took upon him the form of a servant, and **was made in the likeness of men.**

Phi 2:7 NASB

But emptied Himself, taking the form of a bond-servant, and **being made in the likeness of men.**

Phi 2:7 RSV

But emptied himself, taking the form of a servant, **being born in the likeness of men.**

Phi 2:7 ESV

But emptied himself, by taking the form of a servant, **being born in the likeness of men.**

- That Yeshua was made in the likeness of men (as are all men) describes Him as a man rather than coming from a previous existence to become a man.
- Hebrews 2:17a. says, “Therefore, in **all things** He had to be made like His brethren...” *Men do not pre-exist.*
- Moreover, the Bible confirms that Yeshua is a man over 100 times, see: [44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242.

114.6 Phi 2:8 — “found in appearance (KJV: ‘fashion’) as a man ... He humbled Himself...”

To be “found in appearance (or ‘fashion’) as a man” is to acknowledge one’s humanity. We, as men, also find ourselves in the same appearance, and thus we should not think of ourselves as deity.

Even though the Messiah was a sinless man, He humbled Himself, as verse 8 continues to explain:

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114. Phi 2:5-11 — In the form of Yahweh, Equality with Yahweh, etc.

Phi 2:8b.

“... He humbled Himself and became obedient to the point of death, even the death of the cross.”

*The humiliation was not from glory to humanity, but from innocence to criminal execution, “even the death of the cross.” **Afterward**, came the resurrection to a new life, the order attested by 1 Corinthians 15:46 —*

1 Cor 15:46

However, the spiritual is not first, but the natural, and afterward the spiritual.

114.7 Phi 2:9a. — “Therefore Yahweh also has highly exalted Him”

Who exalted who? Yahweh exalted Yeshua, thus showing Yeshua’s subordinate position.

How high did Yahweh exalt Him? Consult Acts 5:31 —

Acts 5:31

Him Yahweh has exalted to His right hand to be **Prince and Savior**, to give repentance to Israel and forgiveness of sins.

As a Prince, Yeshua is a Son and is *secondary in rank*.

114.8 Phi 2:10-11 — every knee should bow ... every tongue should confess that Yeshua Messiah is Master

Phi 2:10-11

10 That at the name of Yeshua every knee should bow, of those in heaven, and of those on earth, and of those under the earth,
11 and that every tongue should confess that Yeshua Messiah is Master, to the glory of Yahweh the Father.

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114. Phi 2:5-11 — In the form of Yahweh, Equality with Yahweh, etc.

Compare:

Isa 45:23

I have sworn by Myself; the word has gone out of My mouth in righteousness, and shall not return, that **to Me every knee shall bow, every tongue shall take an oath.**

Trinitarians assert that since Philippians 2:10-11 refers to Yeshua, and Isaiah 45:23 refers to Yahweh; Yeshua is therefore equivalent to Yahweh.

Carefully comparing Philippians 2:10-11 against Isaiah 45:23 shows many differences; so, it is debatable whether Paul actually quoted from Isaiah 45:23.

Even if Paul borrowed the thoughts of knees bowing and tongues confessing from Isaiah 45:23, his previous comment in verse Philippians 2:9 reveals *Paul's position on the matter* — *Yahweh exalted Yeshua*, thus showing that Yahweh is the Almighty, and the Son is subordinate —

Phi 2:9

Therefore **Yahweh also has highly exalted Him** and given Him the name which is above every name.

Knees bowing and tongues confessing to Yeshua's exalted position does not require Him to be the Almighty. Moreover, tongues confessing "that Yeshua Messiah is Master" agrees with the Son's subordinate position, as it is Yahweh who *made* Him "both Master and Messiah":

Acts 2:36

Therefore let all the house of Israel know assuredly that **Yahweh has made this Yeshua**, whom you crucified, **both Master and Messiah.**

The Bible confirms the Son's subordination numerous times; see: [52. Son: Subject to Father](#) (pg. 285).

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115. Col 1:13-20 — “the kingdom of the Son” (v. 13)

115. Col 1:13-20 — “the kingdom of the Son” (v. 13)

115.1 Introduction to Colossians

Colossians 1 is among the most popular references for those attempting to prove that the Son is the creator of all things and that He pre-existed. However, the context of this passage typically goes unmentioned, which is *post-resurrection*, with a new beginning and a new creation related to the “kingdom of the Son” (v. 13), not the Genesis 1 creation.

Colossians 1:13-20 is quoted below from the NKJV with some differences noted from the KJV and with some Greek words and *Strong’s* numbers included for reference purposes along with my highlighting and emphasis added.

Col 1:13-20

13 He has delivered us from the power of darkness and conveyed us into **the kingdom of the Son** of His love [KJV: “the kingdom of his dear Son”],

14 in whom we have redemption through His blood, the forgiveness of sins.

15 He is the **image** [*eikon* G1504] of the invisible Elohim, the **firstborn** [*prototokos* G4416] over all creation [KJV: “the firstborn of every creature”]. **[Important: Continue reading through verse 18.]**

16 For **by** [*en* G1722] Him all things were created that are **in** heaven and that are **on** earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through [*dia* G1223; KJV: “by”] Him and for Him.

17 And He is before [*pro* G4253] all things, and **in** [*en* G1722; KJV: “by”] Him all things consist.

18 And He is the head of the body, the assembly [*ekklesia* G1577], who is **the beginning**, the **firstborn** [*prototokos* G4416] **from the dead**, that in all things He may have the preeminence.

19 For it pleased the Father that **in Him all the fullness should dwell**,

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20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

Paul emphasizes the Messiah’s position as head of the assembly, striving to bring the Colossians’ focus back to the Messiah; for evidently, some of them had lost their way, not holding fast to the Messiah, as reflected in comments from **chapter 2** —

Col 2:18-19

18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,
19 and **not holding fast to the Head**, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from Elohim.

115.2 Col 1:15a — “He is the image [*eikon*] of the invisible Elohim”

1. **An image** is a *likeness* of the original, but it is *not* the original.
2. **The fact that the Messiah is an image of Elohim proves that He is not Elohim.**
3. Some may assert that *eikon*, the Greek word from which “image” is translated, means “manifestation” in Colossians 1. However, *eikon* is used 23 times in the Bible, and it is always used as an image is commonly understood. Here are some examples:

- Caesar’s image on a coin (Mat 22:20; Mar 12:16; Luk 20:24)
- Images of man and animals (Rom 1:23)
- Believers are to conform to the image of the Son (Rom 8:29)
- Man “is the image and glory of Elohim” (1 Cor 11:7)
- The image of the beast in Revelation (Rev 13:14; 13:15; 14:9; 14:11; 15:2; 16:2; 19:20; 20:4)

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115.3 Col 1:15b — “the firstborn over all creation”

In verse 15, Paul called the Son “the firstborn over all creation.” Later, in verse 18, Paul elaborates on “firstborn,” stating that the Messiah is “...**the beginning, the firstborn from the dead**...”

- In context, Paul correlated “the beginning” of which he spoke with the **Messiah’s resurrection**.
- When was this beginning? Not in Genesis 1, but around 31 CE.
- This resurrection beginning harmonizes with the “kingdom of the Son” mentioned in verse 13.
- **The context of the passage is *post-resurrection*, with a new beginning and a new creation related to the “kingdom of the Son” (v. 13), not the Genesis 1 creation.**

Compare:

2 Cor 5:17

Therefore, if anyone is in Messiah, he is a **new creation**; **old things have passed away**; behold, **all things have become new**.

- Since Paul placed the Colossians 1 “beginning” at the Messiah’s resurrection, it should not be *misplaced* at the beginning of Genesis 1.
- In addition, the phrase “firstborn from the dead” reminds us that the Son died; therefore, the Son is neither eternal nor co-eternal.

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115.4 Col 1:16 — “by Him all things were created that are in heaven and that are on earth... whether thrones or dominions or principalities or powers”

- Here, Paul speaks of a post-resurrection creation.
- “In heaven” and “on earth” does not describe the creation of the heavens and the earth themselves, but rather that the Son works “in heaven” and “on earth” which already exist.
- “**All things**” are within the context of the “kingdom of the Son” (v. 13). Context determines the application of “all” (Gr. *pas*, G3956). For example, compare Romans 3:23, “all [Gr. *pas*] have sinned,” and yet the Messiah “committed no sin” (1 Pet 2:22). The subject at hand is the “kingdom of the Son,” and “...all things ... whether thrones or dominions or principalities or powers” differ from the things described in the Genesis 1 creation, such as vegetation and animals.
- Moreover, in verse 15, Paul identified the Son as the “image of Elohim,” **not Elohim**. But, it was Elohim who performed the Genesis creation:

Gen 1:1

In the beginning **Elohim created** the heavens and the earth.

- The Messiah also credited the Genesis creation to Elohim rather than to himself when he referred to “He who made them,” not I who made them:

Mat 19:4

And He answered and said to them, Have you not read that **He who made them** at the beginning made them male and female.

Note: In case there is any doubt who “He” refers to, compare Mark’s account:

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Mar 10:6

But from the beginning of the creation,

“God” [*Theos*] made them male and female.

- Compare numerous additional verses which identify Yahweh as the Genesis 1 Creator, listed in this study:

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

115.5 Col 1:17 — “He is before all things”

“Before” is translated from the Greek word *pro* and can mean “prior to” or “superior to” (*Strong’s* G4253)].

Since the context of the passage is a new, kingdom-related creation, the Messiah could be regarded as first in time, superiority, or both.

115.6 Col 1:18 — “the head of the body ... the beginning ... preeminence”

In addition to mentioning that the Messiah is “the firstborn from the dead,” Paul emphasizes the Messiah’s position in the assembly:

Col 1:18

And He is the head of the body, the assembly [*ekklesia* G1577], who is **the beginning, the firstborn from the dead**, that in all things He may have the preeminence.

115.7 Col 1:19-20 — “in Him all the fullness should dwell”

Col 1:19-20

19 For it pleased the Father that in Him all the fullness should dwell,
20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

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Fullness dwelling in the Messiah does not make Him Elohim, just as fullness dwelling in believers does not make them Elohim.

Compare Ephesians 3:19, where believers are to “be filled with the fullness of Elohim” —

Eph 3:19

To know the love of Messiah which passes knowledge; **that you may be filled with all the fullness of Elohim.**

More comparison Scriptures:

Elohim dwells in believers...

2 Cor 6:16

And what agreement has the temple of Yahweh with idols? For you are the temple of the living Elohim. As Yahweh has said: **I will dwell in them** and walk among them. I will be their Elohim, and they shall be My people.

Believers are partakers of the divine nature...

2 Pet 1:4

By which have been given to us exceedingly great and precious promises, that through these **you may be partakers of the divine nature**, having escaped the corruption that is in the world through lust.

115.8 Summary Points — Col 1:13-20

- The context of the passage is *post-resurrection*, with a new beginning and a new creation related to the “kingdom of the Son” (v. 13), not the Genesis 1 creation.
- An image is a *likeness* of the original, but it is *not* the original (v. 15). The fact that the Messiah is an *image of* Elohim proves that He is not Elohim.

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115. Col 1:13-20 — “the kingdom of the Son” (v. 13)

- The Son works “in heaven” and “on earth” which already exist (v. 16).
- “All things” (v. 16) are within the context of the “kingdom of the Son.”
- Elohim performed the Genesis 1 creation (Gen 1:1), and the Messiah testified to this point (Mat 19:4; Mar 10:6).
- In Colossians 1, “the beginning” starts with the Messiah’s resurrection (v. 18).
- The phrase “firstborn from the dead” reminds us that the Son died; therefore, the Son is neither eternal nor co-eternal.
- Fullness dwelling in the Messiah (v. 19) does not make Him Elohim, just as fullness dwelling in believers does not make them Elohim (Col 1:19 cp. Eph 3:19).
- Since Paul placed the Colossians 1 “beginning” at the Messiah’s resurrection, his readers should not *misplace* it at the beginning of Genesis 1.
- As a final point, Colossians 1 must agree with numerous other Bible verses which state that Yahweh alone is the only true Elohim and that He created alone:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

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116. Col 2:9 — “in Him dwells all the fullness of the deity”

116. Col 2:9 — “in Him dwells all the fullness of the deity”

Col 2:9

For in Him dwells all the fullness of the “Godhead” [NIV, RSV: “deity”] bodily.

116.1 Opposing Assertion

Since the fullness of deity dwells in the Messiah, He is deity!

116.2 Rebuttal

Fullness dwelling in the Messiah does not make Him deity, just as fullness dwelling in believers does not make them deity.

Compare Ephesians 3:19, where believers are to be filled with the fullness of Elohim, who is deity —

Eph 3:19

To know the love of Messiah which passes knowledge; **that you may be filled with all the fullness of Elohim.**

More comparison Scriptures:

Elohim dwells in believers...

2 Cor 6:16

And what agreement has the temple of Elohim with idols? For you are the temple of the living Elohim. As **Elohim has said: I will dwell in them** and walk among them. I will be their Elohim, and they shall be **My people.**

Believers are partakers of the divine nature...

2 Pet 1:4

By which have been given to us exceedingly great and precious

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116. Col 2:9 — “in Him dwells all the fullness of the deity”

promises, that through these **you may be partakers of the divine nature**, having escaped the corruption that is in the world through lust.

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117. 1 Tim 3:16 — NKJV: “...great is the mystery godliness [piety]: Elohim [or “He”] was manifested in the flesh...”

117. 1 Tim 3:16 — NKJV: “...great is the mystery godliness [piety]: Elohim [or “He”] was manifested in the flesh...”

1 Timothy 3:16 is quoted below along with some inline comments, which are then elaborated upon.

1 Tim 3:16 (NKJV quoted verbatim and comments added)
And without controversy great is the mystery of **godliness [Gr. *eusebeia*, i.e., piety]: God [or “He” as many translations say]** was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.

117.1 Opposing Assertion

The Messiah was the Almighty in the flesh.

Rebuttal Points:

117.2 *Eusebeia* (G2150) — piety

Among the words that define *eusebeia* are piety, devotion, reverence, and respect.

The RSV renders *eusebeia* as “religion,” drawing upon the idea of piety or devotion. The RSV also begins the next phrase with “He” instead of “God”:

1 Tim 3:16 RSV
Great indeed, we confess, is the mystery of our **religion: He** was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

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117. 1 Tim 3:16 — NKJV: "...great is the mystery godliness [piety]: Elohim [or "He"] was manifested in the flesh..."

While the NIV retains the word "godliness," it also offers additional clarification. The NIV also begins the next phrase with "He" instead of "God":

1 Tim 3:16 NIV (quoted verbatim)

Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

117.3 "He" was manifested

In addition to the RSV and NIV, several other translations state "He" instead of "God," including the NASB, ESV, HCSB, NET, and the ASV. "He" who died, rose from the dead, and ascended to heaven refers to the "Messiah Yeshua," mentioned just three verses earlier:

1 Tim 3:13

For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Messiah Yeshua.

Explanatory Note: Consulting *Strong's Concordance* for "God" in 1 Timothy 3:16 turns up G2316, *theos*, the Greek word commonly rendered "God" in English Bibles. This finding is because *Strong's* reflects the *Received Text*, the Greek text upon which the KJV and NKJV "New Testaments" are based. However, the NU-Text contains "Who" (rendered "He" in many translations). NU stands for the *Nestle-Aland Greek New Testament* and the *United Bible Societies' Greek New Testament*. The NU texts are based on numerous Greek manuscripts, some of which predate those relied upon by the *Received Text*. This is not to say that the *Received Text* is always erroneous when textual questions arise. This writer asserts that all textual evidence should be considered and that the reading which results in harmony with the context and with the scope of Scripture should be accepted. In this case, "He" (that is, the Messiah, not "God," as rendered in some

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117. 1 Tim 3:16 — NKJV: "...great is the mystery godliness [piety]: Elohim [or "He"] was manifested in the flesh..."

English texts) better reflects who died, rose from the dead, and ascended to heaven.

117.4 The Mystery of Piety

In the book of Job, Bildad questioned:

Job 25:4

How then can man be righteous before El? Or how can he be pure who is born of a woman?

The question of how man (who has fallen) can be righteous or pure before El presents a mystery to mere human understanding, but ultimately, this question is answered through means of the Messiah.

Paul elaborates on this mystery, which is now known, in Romans 16:25-27 —

Rom 16:25-27

25 Now to Him who is able to establish you according to my gospel and the preaching of Yeshua Messiah, according to the revelation of the mystery kept secret since the world began

26 but **now has been made manifest**, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting Elohim, **for obedience to the faith**—

27 to Yahweh, alone wise, be glory through Yeshua Messiah forever. Amen.

The mystery "now has been made manifest"— thus, it is now known; it is no longer a mystery! The goal of the process, as Paul explains in Romans, is "for obedience to the faith."

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117. 1 Tim 3:16 — NKJV: "...great is the mystery godliness [piety]: Elohim [or "He"] was manifested in the flesh..."

Returning to the final phrase in 1 Timothy 3:16, the Messiah was "received up in glory" — another impossibility to mere human reasoning, but the resurrection from the dead is *understood* in light of the Good News!

Summarizing, the mystery of piety or devotion has nothing whatsoever to do with Elohim coming in the flesh, but rather how fallen mankind can be redeemed and have their lives transformed according to the likeness of Messiah.

117.5 "manifested" (*Strong's G5319, phaneroo*)

An additional consideration is that even if Paul did state that the Almighty was "manifested in the flesh," this does not demand the interpretation that Yeshua is the Almighty in the flesh.

"Manifested" is translated from *Strong's G5319, phaneroo*, meaning:

"to render apparent (lit. or fig.)"

Paul used the same language to describe the relationship between the Messiah and His followers in 2 Corinthians 4:10-11 —

2 Cor 4:10-11

10 Always carrying about in the body the dying of the Master Yeshua, that the life of Yeshua also may be **manifested [*phaneroo*] in our body.**

11 For we who live are always delivered to death for Yeshua's sake, that the life of Yeshua also may be **manifested [*phaneroo*] in our mortal flesh.**

Yeshua is to be manifested in believers, and yet this does not make believers Yeshua. Likewise, for Yeshua to manifest Yahweh's character does not make Yeshua Yahweh.

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118. 1 Tim 6:13-16 — The One “whom no man has seen or can see” (v. 16)

118. 1 Tim 6:13-16 — The One “whom no man has seen or can see” (v. 16)

1 Tim 6:13-16

13 I urge you **in the sight of Yahweh** who gives life to all things, and before Messiah Yeshua who witnessed the good confession before Pontius Pilate,

14 that you keep this commandment without spot, blameless until our Master **Yeshua Messiah’s appearing,**

15 **which He [Yahweh]** will manifest in **His** own time, **He** who is the blessed and only Potentate, the King of kings and Sovereign of sovereigns,

16 who alone has immortality, dwelling in unapproachable light, **whom no man has seen or can see,** to whom be honor and everlasting power. Amen.

Yahweh will manifest Yeshua Messiah’s appearing, and Yahweh continues to be the subject of verses 15-16, as even the usually very Trinitarian NIV states:

1 Tim 6:15-16 NIV (quoted verbatim)

15 Which **God** will bring about in his own time--**God**, the blessed and only Ruler, the King of kings and Lord of lords,

16 **who** alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

Compare:

- Yahweh will send Yeshua—

Acts 3:20-21

20 And **that He may send Yeshua Messiah,** who was preached to you before,

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118. 1 Tim 6:13-16 — The One “whom no man has seen or can see” (v. 16)

21 whom heaven must receive until the times of restoration of all things, which Yahweh has spoken by the mouth of all His holy prophets since the world began.

- “No man has seen or can see” Yahweh—

Exo 33:20

But He said, You cannot see My face; for no man shall see Me, and live.

In contrast, people had face to face conversations with the Messiah.

For more on seeing Yahweh’s face, see:

[35. Seeing Yahweh’s Form, Seeing Yahweh’s Face, and the Figure of Speech “face to face”](#) (pg. 209)

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119. Heb 1:1-12

We commence with quoting verses 1-2 (additional verses are quoted as the study proceeds):

Heb 1:1-2

1 Elohim, who at various times and in various ways **spoke in time past** to the fathers **by the prophets**,
2 has **in these last days** spoken to us **by His Son**, whom He has appointed heir of all things, through [Gr. *dia*] whom also He made the worlds [Gr. *aiones*].

119.1 Heb 1:1-2 — When did Elohim speak by His Son?

- “Elohim ... spoke in time past ... by the prophets.” Not until “**these last days**” did He speak “by His Son.”
- There is a clear distinction between when the prophets “spoke in time past” and when the Son speaks “in these last days.”
- For more information, see: [51. Son: Spokesman of the “Old Testament”?](#) (pg. 274).

119.2 Heb 1:2 — “...His Son, whom He has appointed heir...”

- An heir receives something passed on by the owner.
- **No one ever proclaimed in their will, “I pass my estate to me!”**
- Elohim is the owner and His Son is the heir; hence, the Son is not Elohim.
- In addition, those who follow with the Son are “**joint heirs**” with Him —

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Rom 8:17

And if children, then heirs — heirs of Yahweh and **joint heirs with Messiah**, if indeed we suffer with Him, that we may also be glorified together.

119.3 Heb 1:2 — “..Through [Gr. *dia*] whom also He made the worlds [Gr. *aiones*]”

1. “Through [*dia* G1223] whom”

- *Dia*: see information and comparison verses in this study at:

[11. Dia \(G1223\): “for,” “by reason of,” etc. \(pg. 84\)](#)

- Because of the Greek word *dia*, the phrase could be translated: “**for or by reason of whom He made the worlds**” — that is, with the Messiah in the plan (cp. 1 Pet 1:20) —

1 Pet 1:20

He indeed was **foreordained** before the foundation of the world, but was manifest in these last times for you.

- Also consider that the Son, in His **own words**, credited the creation to His Father, rather than to Himself, when He said, “**He** who made them,” not “**I** who made them”:

Mat 19:4

And He answered and said to them, Have you not read that **He who made them** at the beginning made them male and female.

Note: In case of any doubt who “He” is, compare Mark’s account for verification:

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Mar 10:6

But from the beginning of the creation, “God” [*Theos*] made them male and female.

Also compare many verses which identify Yahweh as the Creator, listed in this study:

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

2. “He made the worlds” [*aiones*, plural of *Strong’s G165*]

G165 *aion*, ahee-ohn’; ... properly, an age; by extension, perpetuity (also past); by implication, the world; **specially (Jewish) a Messianic period (present or future)**:—age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the, while the) world (began, without end).

Notice that the Jewish perspective of *aion* can refer to “a Messianic period (present or future).”

- Since the book of Hebrews was written to the Hebrews, the Jewish perspective of Messianic time periods may precisely fit the writer’s intent.
- Moreover, the context of Hebrews 1:1-2 mentions that the prophets spoke “in time past” as compared to when the Son spoke “in these last days,” which is thus a Messianic period.
- In addition, Hebrews 2:5 mentions the Messianic age to come:

Heb 2:5

For He has not put **the world to come, of which we speak**, in subjection to angels.

- These factors strengthen the view that the author had Messianic ages in mind as he penned Hebrews 1:2.

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Note: This is not to say that *aiones* could *never* refer to the Genesis creation. As *Strong's* definition states, *aion* can imply “the world,” and it is evidently this meaning used in Hebrews 11:3-4, where the context appears to refer to the Genesis creation, followed by a recap of history beginning with the account of Cain and Abel from the early part of Genesis:

Heb 11:3-4

3 By faith we understand that the **worlds [*aiones*]** were framed by the word of Yahweh, so that the things which are seen were not made of things which are visible.

4 **By faith Abel offered to Yahweh a more excellent sacrifice than Cain**, through which he obtained witness that he was righteous, Yahweh testifying of his gifts; and through it he being dead still speaks.

119.4 Heb 1:3 — “...The express image of His person...”

Heb 1:3-4

3 Who being the brightness of His glory and the **express image of His person [not persons]**, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

- An image is a *likeness* of the original, but it is *not* the original.
- **The fact that the Messiah is an *image of Elohim* proves that He is *not* Elohim.**

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119.5 Heb 1:8 — “But to the Son He says: Your throne O Elohim, is forever and ever...”

Heb 1:8

But to the Son He says: Your throne, O Elohim [Gr. *Theos*], is forever and ever; a scepter of righteousness is the scepter of Your kingdom.

Hebrews 1:8 quotes Psalm 45:6, which spoke prophetically of the Messiah —

Psa 45:6

Your throne, O Elohim, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.

1. *Theos* and *Elohim* — various applications: It is important to note that the Greek word *theos*, and its Hebrew counterpart, *elohim*, can apply to various capacities of authority, depending on context. Verse 9 immediately demonstrates this fact by stating “...*Theos*, Your *Theos*, has anointed You...,” showing that **the Son has an Elohim!** Since the Son **has** an Elohim, He cannot also **be** that Elohim. More on this shortly. First, for further confirmation that *elohim* and *theos* are sometimes applied to people, Psalm 82:6 and John 10:34 provide examples of these terms as applied to judges:

Psa 82:2, 6-7

2 How long will you **judge** unjustly, and show partiality to the wicked? Selah

6 I said, **You are *elohim* [“gods”]**, and all of you are children of the Most High.

7 But you shall **die like men [proving that they *are* men]**, and fall like one of the princes.

Joh 10:34

Yeshua answered them, Is it not written in your law, “I [remember, this is a quote from Psalm 82:6, and thus refers to Yahweh] said, **You are *theos* [“gods”]**?”

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119. Heb 1:1-12

Rather than put human beings on par with deity, *elohim* and *theos* apply to a degree appropriate with the context of their use.

2. Your throne ... forever: As for the Messiah's throne being forever, remember that Yahweh promised David that his throne would be established forever. —

2 Sam 7:12-13

12 When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.

13 He shall build a house for My name, and **I will establish the throne of his kingdom forever.**

Ultimately, this reign will be carried out through the Messiah, who also bears the Messianic title "Son of David."

119.6 Heb 1:9 — "...Elohim, Your Elohim, has anointed You..."

Heb 1:9

You have loved righteousness and hated lawlessness; therefore **Elohim, Your Elohim, has anointed You** with the oil of gladness more than Your companions.

Hebrews 1:9 quotes Psalm 45:7, which spoke prophetically of the Messiah —

Psa 45:7

You love righteousness and hate wickedness; therefore **Elohim, Your Elohim, has anointed You** with the oil of gladness more than Your companions.

1. Elohim, Your Elohim: The Son has an Elohim! Since the Son **has** an Elohim, He cannot also **be** that Elohim.

2. Has anointed You: Who anointed who? Yahweh, the Most High Elohim, "the only true Elohim" (Joh 17:3), the only Deity, anointed the Messiah, a man, to hold

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119. Heb 1:1-12

a position of authority. Incidentally, this passage also demonstrates the singular use of elohim. This verse mentions Elohim twice, once with reference to Yahweh and once with reference to the Messiah. One anointed another, showing each is *singular*. For further proof of the singular use of Elohim, see:

[16. Elohim: Plural or Singular when referring to the Supreme Being?](#) (pg. 128)

For further proof that the Messiah is a man, see:

[44. Son: Man & Son of Man Scripture Lists \(over 100 Scriptures\)](#), pg. 242

119.7 Heb 1:10-12 — “You, Yahweh [NKJV: “LORD”], in the beginning laid the foundation of the earth...”

Heb 1:10-12

10 And: You, Yahweh [NKJV: “LORD”], in the beginning laid the foundation of the earth, and the heavens are the work of Your hands.

11 They will perish, but You remain; and they will all grow old like a garment;

12 Like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.

1. Summary Answer:

As the NKJV text indicates using LORD in all uppercase, the reference here is to Yahweh.

Verse 13 also indicates Yahweh, for “He” who was just spoken of in vv. 10-12 is also the one who said, “Sit at My right hand, till I make your enemies Your footstool.”

Heb 1:13

But to which of the angels has He ever said: Sit at My right hand, till I make Your enemies Your footstool?

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Hebrews 1:10-12 quotes Psalm 102:25-27, which unquestionably refers to Yahweh (details available below).

Though the Son was referred to in previous verses of Hebrews 1, in verse 10, the writer of Hebrews breaks into rejoicing, praising Yahweh the Most High, the Creator of all things, unchangeable, and eternal. Undoubtedly therefore, Yahweh is reliable and has the power to consummate His plans and promises, and it is He who appointed the Messiah to His respective position.

2. Further Details — Hebrews 1:10-12 quotes Psalm 102:25-27

Psa 102:25-27

25 Of old **You** laid the foundation of the earth, and the heavens are the work of Your hands.

26 They will perish, but You will endure; yes, they will all grow old like a garment; like a cloak You will change them, and they will be changed.

27 But You are the same, and **Your years will have no end.**

- The context of Psalm 102 is a prayer to Yahweh:

Psa 102 Title

A Prayer of the afflicted, when he is overwhelmed and pours out his complaint **before Yahweh.**

Psa 102:1

Hear my prayer, O Yahweh, and let my cry come to You.

- In verse 25, who is “You” in “You laid the foundation of the earth”? According to the context, it refers to Yahweh, who is mentioned **8 times** in Psalm 102 —

1) Psa 102:1

Hear my prayer, O **Yahweh**, and let my cry come to You.

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- 2) Psa 102:12
But You, O **Yahweh**, shall endure forever, and the remembrance of Your name to all generations.
- 3) Psa 102:15
So the nations shall fear the name of **Yahweh**, and all the kings of the earth Your glory.
- 4) Psa 102:16
For **Yahweh** shall build up Zion; He shall appear in His glory.
- 5) Psa 102:18
This will be written for the generation to come, that a people yet to be created may praise **Yahweh** [or “Yah” (as the short form appears in the Hebrew text here)].
- 6) Psa 102:19
For He looked down from the height of His sanctuary; from heaven **Yahweh** viewed the earth.
- 7) Psa 102:21
To declare the name of **Yahweh** in Zion, and His praise in Jerusalem,
- 8) Psa 102:22
When the peoples are gathered together, and the kingdoms, to serve **Yahweh**.

Also, notice these additional factors in the context of Psalm 102:

- Verse 25 refers all the way back to the beginning, at creation.
- Verse 26 then states that the creation will eventually grow old and perish, but the Creator “will endure”; He will neither perish nor grow old.
- Verse 27 adds that the Creator’s “years will have no end.”

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Accordingly, in Hebrews 1:10, the *New King James Version* translators used “LORD” in all caps, thus indicating they understood that it refers to Yahweh.

In contrast:

- The **Messiah died**, perished, and His years had an end.
- Moreover, according to the Messiah’s **own words**, He did not perform the creation. Rather, the Messiah referred to “**He** who made them,” not “I who made them”:

Mat 19:4

And He answered and said to them, Have you not read that **He who made them** at the beginning made them male and female.

Note: In case of doubt who “He” refers to, consult Mark’s account for verification:

Mar 10:6

But from the beginning of the creation, “God” [*Theos*] made them male and female.

Also compare many verses which identify Yahweh as the Creator, listed in this study:

[9. Creator is Yahweh Alone Scripture List \(over 50 Scriptures\)](#), pg. 73

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120. Heb 11:24-26 — Moses esteemed “...the reproach of Messiah greater riches than the treasures of Egypt...”

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Heb 11:24-26

24 By faith **Moses**, when he became of age, refused to be called the son of Pharaoh’s daughter,
25 choosing rather to suffer affliction with the people of Yahweh than to enjoy the passing pleasures of sin,
26 **esteeming the reproach of Messiah greater riches than the treasures in Egypt; for he looked to the reward.**

120.1 Pre-Existence Assertion

Moses esteemed the reproach of Messiah; therefore, the Messiah pre-existed in the time of Moses.

120.2 Rebuttal

The Messiah had not yet suffered reproach during Moses’ lifetime and would not do so until over a thousand years later; therefore, this passage cannot be used to prove Pre-Existence.

The NIV clarifies that Moses “...was looking ahead to his reward.”—

Heb 11:26 NIV

He regarded disgrace for the sake of Messiah as of greater value than the treasures of Egypt, because **he was looking ahead to his reward.**

Moses *foresaw* and respected the ultimate redemption to come in the Messiah, and consequently, he lived a life of faithfulness rather than enjoy the pleasures of sin for a season.

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121. 1 Pet 1:10-12 — “...the Spirit of Messiah who was in...” the prophets

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1 Pet 1:10-12

10 Of this salvation the prophets have inquired and searched carefully, who **prophesied of the grace that would come** to you, 11 searching what, or what manner of time, the Spirit of Messiah who was in them was indicating when He [KJV: “it”] **testified beforehand** the sufferings of Messiah and the glories that would follow.

12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven--things which angels desire to look into.

121.1 Pre-Existence Assertion

Because the spirit of Messiah was in the prophets, the Messiah therefore existed at that time.

121.2 Rebuttal

This passage uses the phrase “Spirit of Messiah” because it **foretells of events associated with the Messiah**.

Notice, the prophets...

- “... **prophesied** of the grace that would come ...” (v. 10)
- “... **testified beforehand** the sufferings of Messiah and the glories that would follow” (v. 11)

In similar fashion, Scripture also associates other terms with the spirit depending on the function described:

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- **Adoption**

Rom 8:15

For you did not receive the spirit of bondage again to fear, but you received the **Spirit of adoption** by whom we cry out, Abba, Father.

- **Glory**

1 Pet 4:14

If you are reproached for the name of Messiah, blessed are you, for the **Spirit of glory** and of Yahweh rests upon you. On their part He is blasphemed, but on your part He is glorified.

- **Grace**

Heb 10:29

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

- **Holiness**

Rom 1:4

And declared to be the Son of Yahweh with power according to the **Spirit of holiness**, by the resurrection from the dead.

- **Truth**

Joh 14:17

The **Spirit of truth**, whom the world cannot receive, because it neither sees him nor knows him; but you know him, for he dwells with you and will be in you.

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121. 1 Pet 1:10-12 — "...the Spirit of Messiah who was in..." the prophets

- **Wisdom and Revelation**

Eph 1:17

That the El of our Master Yeshua Messiah, the Father of glory, may give to you the **spirit of wisdom and revelation** in the knowledge of Him.

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122. 1 Joh 3:16 — KJV: “Hereby perceive we the love of God, because he laid down his life for us...”

122. 1 Joh 3:16 — KJV: “Hereby perceive we the love of God, because he laid down his life for us...”

1 Joh 3:16 KJV (quoted verbatim)

Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down our lives for the brethren.

The KJV reads as if the Almighty, the Eternal, laid down His life for us. However, the phrase “*of God*” is in italics, meaning it was not in the original but was supplied by the translators. Numerous translations leave out the added words “*of God*.” Several examples follow:

1 Joh 3:16 NKJV

By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.

1 Joh 3:16 NIV

This is how we know what love is: Yeshua Messiah laid down his life for us. And we ought to lay down our lives for our brothers and sisters.

1 Joh 3:16 RSV

By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren.

1 Joh 3:16 NASB

We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

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123. 1 Joh 5:7-8 — “these three are one” – textual evidence for omitting

1 Joh 5:7-8

7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

8 And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.

NKJV Text Note:

NU, M omit the words from *in heaven* (v. 7) through *on earth* (v. 8). Only four or five very late mss. contain these words in Greek.

— Author’s Note: For further information on the text sources mentioned, see: [1.3 Textual Evidence](#) (pg. 25).

The KJV “New Testament” is based on the *Textus Receptus*, Latin for “Received Text,” which refers to the Greek “New Testament” assembled by Erasmus in the 1500’s.

- Erasmus’ first edition Greek text was published in 1516.
- The second edition was in 1519.
- **It was not until Erasmus’ third edition (1522) that the added text appeared in 1 John 5:7-8.**
- The fourth edition was in 1527.
- The fifth and final edition was in 1535.

The *Wikipedia* article “Desiderius Erasmus” comments on the added text:

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123. 1 Joh 5:7-8 — “these three are one” – textual evidence for omitting

The first and second edition texts did not include the passage (1 John 5:7–8) that has become known as the *Comma Johanneum*. Erasmus had been unable to find those verses in any Greek manuscript, but one was supplied to him during production of the third edition. That manuscript is now thought to be a 1520 creation from the Latin Vulgate, which likely got the verses from a fifth-century marginal gloss in a Latin copy of I John. The Roman Catholic Church decreed that the *Comma Johanneum* was open to dispute (June 2, 1927), and it is rarely included in modern scholarly translations.

-- “Desiderius Erasmus,” *Wikipedia*.

URL (accessed 2/17/2014):

http://en.wikipedia.org/wiki/Desiderius_Erasmus

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124. 1 Joh 5:20 — “This” (or “He” in some translations) refers to Yahweh, the remote noun

124. 1 Joh 5:20 — “This” (or “He” in some translations) refers to Yahweh, the remote noun

1 Joh 5:20

And we know that the Son of **Yahweh** 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.**

124.1 Opposing Assertion

The closest noun to the word “This” is “Yeshua;” therefore, Yeshua is “the true Elohim.”

124.2 Rebuttal Overview

In English grammar, it is customary for the pronoun to refer to the nearest noun. In 1 John 5:20, however, “This” refers to the remote noun, Yahweh. Please see the following points.

124.3 Scripture Comparisons Validating References to Remote Nouns

2 Joh 1:7

For many **deceivers** have gone out into the world who do not confess **Yeshua** Messiah as coming in the flesh. **This** is a deceiver and an antimessiah.

In the verse above, match “This” with the noun to which it refers.

If “This” refers to the closest noun, Yeshua the Messiah is a deceiver! Clearly, “This” refers to the remote noun “deceivers,” who “have gone out into the world who do not confess Yeshua Messiah as coming in the flesh.”

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124. 1 Joh 5:20 — “This” (or “He” in some translations) refers to Yahweh, the remote noun

Act 4:10-11

10 Let it be known to you all, and to all the people of Israel, that by the name of **Yeshua** Messiah of Nazareth, whom you crucified, whom Elohim raised from the dead, by Him **this man** stands here before you whole.

11 **This** is the stone which was rejected by you builders, which has become the chief cornerstone.

If “This” refers to the closest noun, then the man who was healed “has become the chief cornerstone.” Unmistakably, “This” refers to the remote noun “Yeshua.”

Act 7:17-19

17 But when the time of the promise drew near which Elohim had sworn to Abraham, the people grew and multiplied in Egypt

18 till another **king** arose who did not know **Joseph**.

19 **This man** dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live.

If “This man” refers to the closest noun, then Joseph dealt treacherously with the people, oppressed the forefathers, and murdered babies. Unquestionably, “This man” refers to the remote noun, the king of Egypt.

124.4 “This is the true Elohim and eternal life.” Who is?

In 1 John 5:20, “Him who is true” is mentioned twice, and both times it refers to Yahweh, indicating that John meant his audience to understand that “the true Elohim” refers to the same being.

1 Joh 5:20

And we know that the Son of **Yahweh** 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.

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124. 1 Joh 5:20 — “This” (or “He” in some translations) refers to Yahweh, the remote noun

John also wrote:

Joh 17:3

And **this is eternal life**, that they may know You, **the only true Elohim**, **and** Yeshua Messiah whom You have sent.

Also, compare:

1 Th 1:9-10

9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to **Yahweh** from idols to serve **the living and true Elohim**,

10 and to wait for **His** Son from heaven, whom **He** raised from the dead, even Yeshua who delivers us from the wrath to come.

Jer 10:10

But **Yahweh is the true Elohim**; He is the living Elohim and the everlasting King. At His wrath the earth will tremble, and the nations will not be able to endure His indignation.

Numerous other Scriptures identify the one, true Elohim, see:

[17. Elohim Scripture List: One True Elohim, Alone \(over 40 Scriptures\)](#), pg. 139

124.5 1 Joh 5:20 — Conclusion

A pronoun does not always refer to the noun immediately preceding it. In 1 John 5:20, “This is the true Elohim” refers to Yahweh. The context plus a multitude of other Scriptures confirm that *Yahweh is the only true Elohim*.

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125. Revelation Passages — Alpha and Omega, Beginning and End, First and Last

125. Revelation Passages — *Alpha* and *Omega*, Beginning and End, First and Last

See: [7. Alpha and Omega, Beginning and End, First and Last](#) (pg. 58)

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126. Rev 3:21 — Thrones for the Father and the Son

126. Rev 3:21 — Thrones for the Father *and* the Son

Rev 3:21

To him who overcomes I will grant to sit with Me on **My** throne, as I also overcame and sat down with My Father on **His** throne.

My throne ... His throne: Two thrones for two individuals — one for the Father and one for the Son.

The Son sitting with the Father on His throne does not make the Son the Father any more than overcomers sitting with the Son on His throne makes them the Son.

Also, compare:

Rev 22:3

And there shall be no more curse, but **the throne of Yahweh and of the Lamb** shall be in it, and His servants shall serve Him.

The throne of Yahweh and of the Lamb harmonizes with the two thrones revealed in Revelation 3:21.

Trinity Note: There is no third throne to accommodate the Trinity.

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127. Rev 22:3 — “...the throne of Yahweh and of the Lamb...”

127. Rev 22:3 — “...the throne of Yahweh and of the Lamb...”

See: [126. Rev 3:21 — Thrones for the Father and the Son](#) (pg. 496)



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