

PART ONE



YHWH IS ECHAD. This is not just an intellectual or spiritual question for me. **My testimony.** I met YHWH. When I was eight years old, I was taken into the Shamayim (Heaven), where I encountered Yeshua for the first time. Raised as a Catholic, I attended catechism school, and one day, while waiting for my driver, I fell into a deep sleep beneath a cross. In that moment, I left my body and entered Heaven. How long was I there? I do not know, as time does not exist in that realm. The experience is etched permanently in my memory, as vivid today as it was the moment it happened. When Yeshua saw me, He embraced me, and I felt a love that permeated every atom of my being. My senses were heightened beyond anything I had ever experienced on Earth—I could feel and taste everything with intense clarity. The world around me was pure white, whiter than any color I had ever seen. I didn't want to leave Heaven, but Yeshua told me I had to return. He prayed over me and imparted His gifts to me. I woke up to find I had been asleep for only an hour, though it felt like an eternity. From that day forward, I was transformed—like the young prophet Samuel, I could see into the spiritual world and hear the voices of angels. I began dreaming dreams that revealed future events. For years, I couldn't sleep alone, as the visions I saw terrified me. It took time to learn how to master the gifts I had been given. I was set apart, avoiding alcohol, drugs, and tobacco for my entire life. In my quest to understand Yeshua more deeply, I devoted years to studying Judaism, Hebrew, Catholic, and Protestant teachings. One of the most challenging questions I had to wrestle with was the identity of Yeshua, particularly in the context of Hebrew belief. To explore this profound question, I have included a chapter from our book, *The Case for Echad*, which delves into the mystery of Yeshua's identity. I quote, "**Monotheism defined.** The belief in only one supreme God is called monotheism, which comes from two Greek words: *monos*, meaning alone, single, one, and *theos*, meaning God. Webster's dictionary defines monotheism as: "*the doctrine or belief that there is but one God.*" <http://www.merriam-webster.com/dictionary/monotheism>. And is more precisely defined by Britannica as, "*Monotheism is the belief in the existence of one god or, stated in other terms, that God is one.*" <http://www.britannica.com/EBchecked/topic/390101/monotheism>. Anyone who does not accept monotheism can be classified as one of the following: an *atheist* who denies the existence of God; an *agnostic* - one who asserts that the existence of God is unknown and probably unknowable; a *pantheist* - one who equates God with nature or the forces of the Universe; or a *polytheist* - one who believes in more than one God. Among the many religions of the world, three are essentially monotheistic: Islam, Judaism, and Netzrim Judaism (alternatively known as Nazarenes in Maaseh Shlichim (Acts) 24:5 or the Way in Maaseh Shlichim (Acts) 19:23) Christianity, in light of the above definition of monotheism, cannot be considered a monotheistic faith as long as Christianity continues to uphold the theology that Jesus is a demi-god or one of three distinct Gods or persons in an arrangement of the Godhead. Monotheism, by definition, is the belief in a numerically singular God; hence, the terms alone, single, and one in its definition. The reason why Judaism, Netzrim Judaism, and Islam are essentially monotheistic by definition is because they believe in a God that is numerically one in every sense of the word. For this reason, many scholars and historians characterize their belief in God as the ONENESS perspective. However, there are distinct and important theological differences in their belief of God that show that this one God is not the same God as these individual religions teach. To the Moslems, their God is *Allah*, and their revelation of Him comes from the *Koran*. The Jews believe that their God is the ineffable One in the Tetragrammaton YHWH that is revealed in the Torah. Netzrim Judaism believes the pronunciation of the name of the ineffable One is Yahuweh or Yehovah, who is also revealed in the Brit Chadashah as Yeshua. Some theologians suggest that Allah and YHWH are the same deities; only by name do they differ; however, a study of their origin and characteristics

PART TWO



shows that they are, in fact, not the same Being. The principal difference between the God of the Yisraelite people and that of other world religions, inclusive of Islam, is that, unlike these religions where the revelation of that faith is based upon the experience of one man, that did not happen with Yisra'el. At Mount Sinai, all of Yisra'el, estimated to be around 2-3 million people, heard the voice of YHWH and saw the fire of His presence called the *Shechinah* (Shemoth (Exodus) 19:18-19, 20:18-21, 24:17). Judaism, Netzrim Judaism, and Christianity, to a lesser extent, all stem from this unique monotheistic revelation of Yahuweh. To further distinguish the Christian Trinitarian view of God from that of Netzrim Judaism and oneness believers in general who all categorically accept Yeshua as their Messiah, Church historians have come up with a special term that characterizes this perspective of God: *Modalistic Monarchianism*. **Modalistic Monarchianism**. Encyclopedia Britannica defines this term as follows: "*Modalistic monarchianism, conceiving that the whole fullness of the Godhead dwelt in Christ, took exception to the 'subordination' of some church writers, and maintained that the names Father and Son were only different designations of the same subject, the one God, who' with reference to the relations in which He had previously stood to the world is called the Father, but in reference to His appearance in humanity is called the Son.*" "Monarchianism," *Encyclopedia Britannica*, XV, p. 686. The modalist doctrine is usually explained simply as the belief that the Father, Son and Holy Ghost are only manifestations, or modes, of the one Creator (the *monarchia*), and not three distinct persons (*hypostases*). More precisely, modalistic Monarchianism is the belief that considers "Yeshua as the incarnation of the Godhead" and "the Father incarnate." It should be distinguished from dynamic Monarchianism, which also upheld the oneness of God but did so by claiming that Yeshua was an inferior, subordinate being. What follows is an examination of modalistic Monarchianism or the oneness view of God. This perspective of God is embodied in two interrelated Hebrew words, the term *Echad* and its allied term *Elohim*. To better understand the meaning of these terms, it is imperative we look at how the Hebrew Scriptures apply these terms. This will then arm us with the corrective understanding and perspective to examine the person of Yeshua; for the purpose of accuracy and distinction, I will employ the correct scriptural terms – Eloah and Elohim, from this point forward. **The Shema**. The principal source for the Judaic understanding of monotheism or oneness comes from Devarim (Deuteronomy) 6:4. "*Shema Yisra'el: YHWH is our Elohim, YHWH is Echad (ONE)*" RSTNE version. This verse of Scripture has become the most distinctive and important statement of faith for the Jewish people. It bears the esteemed title *Shema*, which is taken from the first word of the passage, which literally means to hear and obey. A Torah-observant Jew will always recite the Shema upon retiring and when rising. Most traditionally observant Jews would make this confession of faith before their death. In Devarim (Deuteronomy) 6:5, YHWH followed the announcement of the preceding verse with a command that requires total belief in and love for Him as the one and only true Elohim: "*And you shall love YHWH your Elohim with all your heart, and with all your being, and with all your might*" RSTNE version. These two verses of Devarim (Deuteronomy) are of such monumental and foundational importance to YHWH that He then compels Yisra'el to daily remember and recite them. "*6 And these words which I command you this day, shall be upon your heart. 7 And you shall teach them diligently unto your children: and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. 8 And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. 9 And you shall write them upon the doorposts of your house, and upon your gates*" Devarim (Deuteronomy) 6:6-9. Notice how YHWH commanded that these verses (5-6) be placed in the heart (verse 6), taught to the children throughout the day (verse 7), bound on the hand and forehead (verse 8), and written on the posts and

PART THREE



gates of houses (verse 9). Thus, Orthodox Jews literally obey these commands today by binding *tefillin* (phylacteries) on their left forearms and on their foreheads when they pray, and by placing *mezuzah* (encased miniaturized scrolls of the above passages) on their doors and gates. The Priest Josephus ascribes the commandment to read the Shema twice daily to Moses, the author of this passage of the Torah (*Antiquities* 6.8), and it has always been regarded as a divine commandment by the Jewish Yisra'el since antiquity. See Alfred Edersheim Enderman *Sketches of Jewish Social Life* 1876. The reading of the Shema morning and evening is spoken of in the Mishnah (See Talmud tractate Berachot 2a), and there are two different schools of rabbinic thought of how it should be done. See <http://www.jewishencyclopedia.com/view.shema>. The Shema is the pinnacle to the Hebraic definition of monotheism because it defines for Yisra'el who and what Eloah is and is not. **Echad defined.** Embodied in the Shema is one of the most profound and mystical concepts known to man: *Yichud Hashem* - the Oneness of Elohim. According to this concept, YHWH is Echad, i.e., a NUMERIC ONE! The word Echad in its various forms occurs 960 times in the Scriptures (there exists a discrepancy in the number of occurrences between authors) as a noun, adjective, or adverb, as a cardinal or ordinal number, often used in a distributive sense. See the *Theological Wordbook of the Old Testament*. Jewish scholars agree that Ecad can mean ONE in the unity of aspects or ONE in number; it all depends on the context of where it is mentioned in the Scripture, but it is NEVER in the sense of a plurality of persons, let alone gods. Thus, *Strong # 259* defines it as "*united, one, first,*" allowing for the context to define its correct meaning. Scriptural examples of the word used in the sense of absolute numerical one are a list of Canaanite kings each designated by the word *echad* (Yahoshua (Joshua) 12:9-24); the prophet Micaiah (Melechim Alef (First Kings) 22:8); Abraham (Yechezkel (Ezekiel) 33:24); a list of gates each designated by echad (Yechezkel (Ezekiel) 48:31-34); and the angel Michael (Daniyel (Daniel) 10:13). There are many more. An example of Echad being used in the sense of composite unity is when Eloah said in Beresheeth (Genesis) 2:24, "*the two shall become one (echad) flesh.*" In Beresheeth (Genesis) 34:16, the men of Shechem suggest intermarriage with Jacob's children to become "*one (echad) people.*" In Shemoth (Exodus), 24:3, "*with one (echad) voice*" expresses that all Yisra'el was involved in entering into the Covenant with YHWH. Zephaniah mentions people serving Elohim "*with one (echad) shoulder*" (3:9), and there are many others. As can be seen from the above examples, the meaning of Echad is contextual. When Echad is understood in its correct context, there is no dispute as to its intended meaning, but when the passage is defined with "a presupposed theological position," it distorts its true meaning. The passage of Devarim (Deuteronomy) 6:4, when it is defined in its Scriptural context, means a numeric one, which is how the Jewish Yisra'el has always understood the text and interpreted it. Interestingly, there is no dissenting Jewish opinion on this fact! It must be noted that the word Echad does not mean "oneness" in the sense of a compound unity when it is applied to Eloah in the Hebraic mindset. This is because oneness at times, is used by Trinitarian theologians to describe Eloah as a composite unity. In contrast, the word Echad does not possess such freedom when it is applied to the Blessed One. For this reason, the word echad will be favored in this work to describe YHWH's infinite being. However, a related word to echad Yachid (Strong's #3173) has been a source of contention with some Trinitarians. This word corresponds with our English word "only." It is most commonly used in the expression "only son." See Beresheeth (Genesis) 22:2, 12, 16; Shophtim (Judges) 11:34; Yirmeyahu (Jeremiah) 6:26; Ahmos (Amos) 8:10; Zecharyah (Zechariah) 12:10. The contention with this term arose when the Jews shortly after the rise of Christianity, replaced the word Echad with Yachid in Devarim (Deuteronomy) 6:4 in some Torah scrolls. Yachid also means a definitive numeric oneness. They did this because of the confusion that Trinitarianism

PART FOUR



doctrine had created and to dispel any idea that YHWH was a composite unity! Rabbi Moses Maimonides, who lived in the 12th-century C.E., was a Jewish Rabbi and philosopher who compiled a creed with 13 articles. In this creed, the word *Yachid* is used instead of *Echad*: "*I believe with perfect faith that the Creator, blessed be His name, is an absolute one (Yachid).*" Since then, Modern Jewish prayer books have used the word "Yachid" to describe YHWH. However, the difference that learned Jews understand that Christians do not is the reason behind Elohim being *Echad*. It is not so much Elohim being divided into distinct persons as it is pointing to the fact that Elohim is infinite. Melechim Alef (First Kings) 8:27 relates this fact very clearly. Not even the uttermost reaches of the Universe can contain Him. Therefore, we must say *Echad* because while He is ONE, the number one cannot contain Him either. Infinity is greater than one! Nevertheless, the idea of there being a multiplicity in YHWH is also foreign to the general revelation of the Scripture. Any honest believer in the Bible cannot ignore its overwhelming proofs. These proofs shall be examined under two headings: Old Covenant and New Covenant proofs. **The Old Covenant proofs.** The Old Covenant verses of Scripture emphatically affirm strict monotheism in the Judaic context. The Ten Commandments begin with, "*Thou shalt have no other elohim before me*" (Shemoth (Exodus) 20:3; Devarim (Deuteronomy) 5:7). Eloah emphasized this command by stating that "*He is a jealous Elohim*" (Shemoth (Exodus) 20:5). In Devarim (Deuteronomy) 32:39, Eloah said there is no other Eloah with Him. "*There is none like Me*" and "*there is no Elohim beside Me*" (Schmuel Bet (Second Samuel) 7:22; Divre HaYamim Alef (First Chronicles) 17:20). He alone is Elohim (Tehillim (Psalm) 86:10). There are the emphatic declarations of Eloah in Yeshayahu (Isaiah). "*O YHWH Tzva'ot, the Elohim of Yisra'el, that sits upon the cheruvim, You are the Elohim, even You alone, of all the kingdoms of the earth; You have made heaven and earth*" Yeshayahu (Isaiah) 37:16. "*...before Me there was no El formed, neither shall any be after Me. I, even I, am YHWH, and beside Me there is no saviour*" Yeshayahu (Isaiah) 43:10-11. "*Thus says YHWH, the King of Yisra'el, and his Redeemer YHWH Tzva'ot: I am the first, and I am the last, and beside Me there is no Elohim*" Yeshayahu (Isaiah) 44:6. "*...Is there an Elohim beside Me? Yes, there is no Rock. I know not any*" Yeshayahu (Isaiah) 44:8. "*Thus says YHWH, your Redeemer, and He that formed you from the womb: I am YHWH, that makes all things; that stretched forth the heavens alone; that spread abroad the earth by Myself*" Yeshayahu (Isaiah) 44:24. "*I am YHWH, and there is none else; beside Me there is no Elohim*" Yeshayahu (Isaiah) 45:6. "*...And there is no Elohim else beside Me, a just El and a Saviour: there is none beside Me. Look unto Me, and be you saved, all the ends of the Earth: for I am El, and there is none else*" Yeshayahu (Isaiah) 45:21-22. "*Remember the former things of old: that I am El, and there is none else; I am Elohim, and there is none like Me*" Yeshayahu (Isaiah) 46:9. "*And My glory... will I not give to another*" Yeshayahu (Isaiah) 48:11; See also Yeshayahu (Isaiah) 42:8. There is only one Elohim, who is the Creator and Father of mankind (Malachi (Malaki) 2:10). In the time of the Millennial Reign, there shall be only one Elohim with one Name (Zecharyah (Zechariah) 14:9). In short, the Old Covenant speaks of Elohim in terms of being a numeric one. Many times, the Scripture calls Elohim the Set Apart (holy) One (Tehillim (Psalm) 71:22; 78:41; Yeshayahu (Isaiah) 1:4; 5:19; 5:24), but never the "holy two," "the holy three," or the "holy many." A common remark by Church theologians in support of trinitarianism in the Old Covenant is that Eloah only intended to emphasize His numeric one as opposed to pagan deities but that He still existed as a plurality. However, if this conjecture were true, why did YHWH make it abundantly clear that He is ONE? He used the strongest possible language available to describe an absolute one. In the preceding verses of Scriptures in Yeshayahu (Isaiah), we note the use of words and phrases such as "*none, none else, none like me, none beside me, alone, by myself*" and "one." Surely, Eloah could not make it plainer that no plurality whatsoever

PART FIVE



exists in Himself. If Echad does not mean one in the Shema and in other passages where it's meaning is a numeric one, then we have no defense against polytheism because three (or more) separate "Gods" could be one in unity of mind and purpose. However, it is clearly the intent of the Old Covenant to deny polytheism, and it does use Echad to mean one in numerical value where it is intended to teach that YHWH is ONE. **The New Covenant proofs.** The belief in a numeric singularity to YHWH is also clearly taught in the New Covenant. The Greek Jesus that Trinitarianism portrays does not fit the image of the Hebrew Yeshua that emphatically and systematically taught Devarim (Deuteronomy) 6:4, calling it the first of all the commandments; *"Yeshua said to him: The foremost of all the commandments is: Hear (Shema) oh Yisrael! YHWH our Eloah, YHWH is one (Echad)!"* Marqus (Mark) 12:29. It would have been entirely foreign to the Hebrew Yeshua to teach that YHWH is a plurality since no prophet of Scripture or Rabbinic authority of that time ever taught such a doctrine! The New Covenant presupposes the Old Covenant teaching of one Eloah (singular) and explicitly repeats this message many times. *"You believe that Eloah is one; You do well..."* Yaakov (James) 2:19. *"Because that Eloah is one who justifies..."* Romiyah (Romans) 3:30. *"...there is no other El except one"* Qorintyah Alef (First Corinthians) 8:4. *"But to us ourselves, (there) is one Eloah--the Father..."* Qorintyah Alef (First Corinthians) 8:6. *"...,but Eloah is Echad"* Galutyah (Galatians) 3:20. *"For YHWH is one,..."* Ephsiyah (Ephesians) 4:6. *"For Eloah is one,..."* Timtheous Alef (First Timothy) 2:5. Again, the New Covenant calls Eloah the Set Apart (Holy) One (Alef Yochanan (First John) 2:20). There is one throne in Heaven and One who sits upon it (Gilyahna (Revelation) 4:2). However, Trinitarian scholars are apt to point to the fact that Beresheeth (Genesis) 1:26 uses the pronoun "us" to confirm that there is a plurality in Elohim. *"And Elohim said: Let us make man in our image; after our likeness"* Beresheeth (Genesis) 1:26. **Elohim defined.** The most commonly used Hebrew word for Eloah in the Scriptures is *Elohim*. This is the original word in almost every Old Covenant passage, where we see the English word "God." It is the plural form of the Hebrew word *Eloah*, which means God or deity. It does not denote a plurality in Elohim, as the Trinitarians assert. There are seven positions that show the above interpretation to be incorrect. Beresheeth (Genesis) 1:26 cannot mean a plurality in the Godhead, for that would contradict the rest of Scripture. We cannot ignore the fact that the Scripture uses singular pronouns to refer to Elohim numerous times. Beresheeth (Genesis) 1:26 must be understood in its proper context in order to arrive at its correct understanding. Notice that the very next verse uses the singular to show how Elohim fulfilled verse 26: *"And Elohim created man in His own image..."* (Beresheeth (Genesis) 1:27). Beresheeth (Genesis) 2:7 says, *"Then YHWH Elohim formed of the dust of the earth..."* We must, therefore, reconcile the plural in 1:26 with the singular in 1:27 and 2:7. Beresheeth (Genesis) 1:26 mentions that YHWH created man in His image. Regardless of how we identify the various components that make up a man, a man definitely has one personality and will. He is one person in every way. This indicates that the Creator in whose image man was made is also one being with one personality and will. Beresheeth (Genesis) 1:26 uses the plural pronoun, which may also be similar to the plural *Elohim* in denoting the greatness and majesty of Eloah or the multiple attributes of Eloah. In other words, the plural pronoun simply agrees with and substitutes for the plural noun *Elohim*. Judaism has traditionally interpreted Beresheeth (Genesis) 1:26 to mean that Elohim talked to the angels at creation. This does not imply that the angels actually took part in creation but that Elohim informed them of His plans and solicited their comments out of courtesy and respect. On at least one other occasion, Elohim talked to the angels and asked for their opinions on formulating His plans (Melechim Alef (First Kings) 22:19-22). We do know that the angels were present at creation (Iyov (Job) 38:4-7). Beresheeth (Genesis) 1:26 other commentators have suggested that

PART SIX



the plural form Elohim simply describes Eloah as He counseled with His own will. Ephsiyah (Ephesians) 1:11 supports this view, saying that Eloah works all things "after the counsel of his own will." By analogy, this is similar to a man saying, "Let's see" (let us see) even when he is planning by himself. Beresheeth (Genesis) 1:26 still others explain describes Elohim's foreknowledge of the future arrival of the Son, much like prophetic passages in the Tehillim (Psalms). We must realize that Elohim does not live in time. His plans are real to Him even though they are in the future as far as we are concerned. He calls those things that are not as though they are (Romiyah (Romans) 4:17). A day is as a thousand years to Him, and a thousand years is as a day (Kepha Bet (Second Peter) 3:8). His plan - the Word - existed from the beginning in the mind of Elohim (Yochanan (John) 1:1). As far as Eloah was concerned, the Lamb was slain before the foundation of the world (Kepha Alef (First Peter) 1:19-20; Gilyahna (Revelation) 13:8). *The Oneness of God Volume 1* by David K. Bernard, J.D. 1983. For this reason, the words Elohim/Eloah are favored in this presentation to describe YHWH's infinite status. In Judaism, Elohim is clearly understood to mean a numeric one and is never understood to mean a composite unity of persons. The reason is evident according to an article on Basic Judaism, Principles of Faith, "The idea of God as a duality or trinity is heretical for Jews to hold; it is considered akin to polytheism." See <http://www.milechai.com/judaism/index.html>. In other words, Elohim, despite its plural attribute, is always Echad to a Jew! So why is there a conspicuous use of the plural form Elohim? Most scholars agree that the use of the plural word *Elohim* indicates YHWH's greatness or His multiple attributes; it does not imply a plurality of persons or personalities. Flanders and Cresson explain that the plural usage in Hebrew has a certain function other than to indicate plurality: "The form of the word, *Elohim*, is plural. The Hebrews pluralized nouns to express greatness or majesty." Flanders, Henry Jr., and Cresson, Bruce. *Introduction to the Bible*. New York: John Wiley and Sons, 1973, p. 48 n 8. The Scripture supports this understanding that the only way to understand the plural form of Elohim is that it expresses YHWH's majesty and not a plurality of persons, both by its insistence on one Eloah and by its use of Elohim in situations that definitely portray only one person or personality. For example, Elohim identifies the singular manifestation of Eloah in human form to Jacob (Beresheeth (Genesis) 32:30). The Yisraelites used the word *elohim* for the golden calf they made in the wilderness (Shemoth (Exodus) 32:1, 4, 8, 23, 31), yet the Bible account makes it clear that there was only one golden calf (Shemoth (Exodus) 32:4, 5, 8, 19-20, 24, 35). The Old Covenant often uses *elohim* for singular pagan gods such as Baalberith (Shoptim (Judges) 8:33), Chemosh (Shoptim (Judges) 11:24), Dagon (Shoptim (Judges) 16:23), Baalzebub (Melechim Bet (Second Kings) 1:2-3), and Nisroch Melechim Bet (Second Kings) 19:37. The Scripture even applies Elohim to Yeshua, the Messiah (Tehillim (Psalm) 45:6; Zechariah (Zecharyah) 12:8-10; 14:5), and no one suggests there is a plurality of persons in Yeshua. As can be clearly seen from these examples, only one being called Elohim wrestled with Jacob, only one golden calf was called *elohim*, and one Master Yeshua is Elohim made manifest in the flesh. Elohim is always numerically one, no matter how you analyze it in its scriptural context! **Other arguments.** Rabbi Moshe Maimon "Rambam," a celebrated Jewish Rabbi of the 11th Century, taught that if Elohim is truly all-knowing and eternal, His knowledge and His existence are all one thing. Elohim would not be Elohim if He did not know everything or were not eternal- they are all part of His unity. That unity, therefore, precludes the belief in multiple deities. In order for there to be "room" for more than one Eloah, each would have to be limited in some way, which precludes any idea of a limitless Elohim. The Elohim of the Torah is entirely without boundary or limitation (*Foundations of Torah 2:10*). In principle number two of Rambam's Thirteen Principles of Judaism that, is found in all traditional Jewish prayer books, he states, "He is One (*echad*), and there is no Oneness

PART SEVEN



like His; hidden, and there is no end to His unity." In the Stanford Encyclopedia of Philosophy, seven philosophical arguments are put forward that clearly preclude a multiple of deities in Elohim. Three particular arguments are of interest here. See *Monotheism Stanford Encyclopedia of Philosophy First published Tue Nov 1, 2005*. 1. An Argument from Elohim's Simplicity God is often thought to be simple in the sense that each of God's real properties is identical with each of his other real properties and with his being or nature. For example, God's knowledge is identical to his power, and both are identical to his being. Just as "the teacher of Plato" and "the husband of Xanthippe" don't mean the same yet refer to the same individual (namely, Socrates), so "the wisdom of God" and "the power of God" have different meanings but refer to the same thing (namely, the infinitely perfect divine life or activity). If God is simple, then there can be only one God. 2. An Argument from Elohim's Perfection. John of Damascus argued that because God is perfect, He must be unique. The only way in which one god could be distinguished from another would be by coming "*short of perfection in goodness, or power, or wisdom, or time, or place,*" but in that case, "*he would not be God.*" John of Damascus, 1958, *Writings*, Frederic H. Chase, Jr., (trans.), (The Fathers of the Church, vol. 37), Washington, D. C.: Catholic University of America Press. p. 173. Church theologian Thomas Aquinas offers a similar argument: If there were several gods, there would be several perfect beings, but "*if none of these perfect beings lacks some perfection,*" and if none of them has "*any admixture of imperfection ..., nothing will be given in which to distinguish the perfect beings from one another.*" Aquinas, St. Thomas, 1955, *On the Truth of the Catholic Faith: Summa Contra Gentiles, Book One*, Anton C. Pegis (trans.), Garden City, N. Y.: Doubleday Image Books. p 158. 3. An Argument from Omnipotence. Al-Ghazali argues that there can't be two gods, for "*were there two gods and one of them resolved on a course of action, the second would be either obliged to aid him ...thereby demonstrating that he was a subordinate being and not an all-powerful god, or would be able to oppose and resist thereby demonstrating that he was the all-powerful and the first weak and deficient, not an all-powerful god.*" al-Ghazali, 1965, *Al Ghazali's Tract on Dogmatic Theology*, A. L. Tibawi (trans.), London: Luzac. p 40. How then can we explain the person of Yeshua who is clearly revealed as "the Son" of Elohim in the Scriptures? A stumbling block to the Jews and foolishness to the Greeks since antiquity (Qorintyah Alef (First Corinthians) 1:23). The obvious contradiction being, how there can be three persons of Elohim in any meaningful sense, and yet there be only one Eloah? Opposing convictions cannot both be true; either He is one, or He is two or three, but you cannot have both. **Yeshua defined.** Yeshua is YHWH manifested in the likeness of flesh! There is no other plausible and logical explanation. Seven fundamental Scriptural proofs show this position to be the truth. **Proof No 1.** The Scripture defines Elohim as immutable. In other words, Eloah is unchangeable. His being and character do not change. He is the same Elohim of wrath and Elohim of love in the Old that is manifested in the New. This also applies to His mode of being; He is no less Eloah in the Old that is revealed in the New. The TaNaK (The Hebrew Scriptures) and the Brit Chadashah (The Renewed Covenant) confirm alike that YHWH and Yeshua are immutable. YHWH. I AM who I AM (Shemoth (Exodus) 3:14-15). YHWH is the same yesterday, today, and forever (Tehillim (Psalm) 102-27). I am YHWH, I change not (Malachi (Malaki) 3:6). YHWH is the Father of Lights, and there is neither variableness nor shadow of change with Him (Yaakov (James) 1:17, Tehillim (Psalms) 33:11). YHWH's purposes, plans, and power change not (Romiyah (Romans) 4:20-21, 11:29). YESHUA. Yeshua is called the Ancient of Days (Daniyel (Daniel) 7:9, 13, 22). Yeshua is I AM (Yochanan (John) 8:58). Yeshua is the same, and His years will have no end (Tehillim (Psalm) 102:27). The years do not change Yeshua (Ivrim (Hebrews) 1:12). Yeshua is the same yesterday, today, and forever (Ivrim (Hebrews) 13:8). **Proof No 2.** The Scripture also defines Elohim as

PART EIGHT



omnipotent. In other words, Elohim is all-powerful. Meaning there is nothing that is literally impossible with Him. That is nothing that would be inconsistent with His Set Apart nature, character, and being. The TaNaK and the Brit Chadashah confirm alike that YHWH and Yeshua are omnipotent. YHWH. There is nothing too hard for YHWH (Beresheeth (Genesis) 18:14; Yirmeyahu (Jeremiah) 32:17, 27). YHWH can do all things, and no purpose of His can be restrained (Iyov (Job) 42:2). YHWH does, according to His will in the army of heaven and among the inhabitants of the Earth (Daniyel (Daniel) 4:35). With YHWH, all things are possible (Mattityahu (Matthew) 19:26). YHWH can put in the hearts of men to do His will (Gilyahna (Revelation) 17:17). The sovereign YHWH omnipotent reigns (Gilyahna (Revelation) 19:6). YESHUA. Yeshua has power in heaven (Mattityahu (Matthew) 28:18). Yeshua has power over all nature (Mattityahu (Matthew) 8:23-27). Yeshua has power over all demonic hosts (Luka (Luke) 4:35-41). Yeshua has power on Earth (Yochanan (John) 17:2). Yeshua has power over all the angelic hosts (Kepha Alef (First Peter) 3:22; Ephsiyah (Ephesians) 1:20-22). Yeshua has power over all things (Ivrim (Hebrews) 1:3). **Proof No 3.** The Scripture also defines Elohim as omnipresent. In other words, Elohim is all present. He is everywhere present at all times. Omnipresent also involves immensity, which means that Elohim is present even beyond space and time. Finite space and time depend on Him for its existence. The TaNaK and the Brit Chadashah confirm alike that YHWH and Yeshua are omnipresent. YHWH. Heaven and the heavens of Heaven cannot contain Him (Divre HaYamim Bet (Second Chronicles) 2:6, 6:18; Melechim Alef (First Kings) 8:24; Yeshayahu (Isaiah) 66:1). The whole Earth is full of the esteem of YHWH (Yeshayahu (Isaiah) 6:3). None can hide from YHWH for He fills Heaven and Earth (Yirmeyahu (Jeremiah) 23:24; Yeshayahu (Isaiah) 66:1). There is nowhere man can flee from the presence of YHWH (Tehillim (Psalm) 139:7-12, Yirmeyahu (Jeremiah) 23:23-24). YHWH fills all things (Ephsiyah (Ephesians) 1:23). YHWH is not far from every one of us, for in him we live and move and have our being (Maaseh Shlichim (Acts) 17:27-28, Romiyah (Romans) 10:6-8). YESHUA. Yeshua promised His disciples that He would abide with His followers to the end of the world (Mattityahu (Matthew) 28:20). The Spirit of Yeshua was in the prophets of old. (Kepha Alef (First Peter) 1:10-11). It is the Spirit of Yeshua that indwells the believer (Qolesayah (Colossians) 1:27; Ephsiyah (Ephesians) 3:16-17; Phylpsiyah (Philippians) 1:19). Yeshua is called parakletos (advocate) in (Yochanan Alef (First John) 2:1 KJV). Yeshua is called the Spirit twice in this passage (Qorintyah Bet (Second Corinthians) 3:17-18 NIV). The RSV and NIV both equate the Ruach haKodesh with the Ruach of Yeshua in this passage (Maaseh Shlichim (Acts) 16:6-7). **Proof No 4.** The Scripture defines Elohim as omniscient. In other words, God is all-knowing. He knows all things at all times, whether it be the past, present, or future. There is nothing He does not know and has not known from eternity. God's knowledge is absolute and un-acquired. He never has to learn anything. Omniscience involves perfect knowledge, perfect understanding, and perfect wisdom. The TaNaK and the Brit Chadashah confirm alike that YHWH and Yeshua are omniscient. YHWH. The eyes of YHWH are in every place, keeping watch upon evil and good (Mishle (Proverbs) 15:3). YHWH's understanding is infinite (Tehillim (Psalm) 147:5; Yeshayahu (Isaiah) 29:15-16). YHWH knows the hearts of all the sons of men. Beresheeth (Genesis) 18:18-19; Mishle (Proverbs) 15:11. None can hide themselves from the presence of YHWH, and Eloah knows our thoughts afar off before they even come into our mind (Tehillim (Psalm) 139:1-10; Qorintyah Alef (First Corinthians) 3:20). Known unto YHWH are all His works from the beginning of the world (Maaseh Shlichim (Acts) 15:18; Romiyah (Romans) 11:33). YESHUA. Yeshua could read thoughts (Marqus (Mark) 2:6-1). Yeshua knew Nathanael before He met him (Yochanan (John) 1:47-50). Yeshua knew the beginning and ending of events before they happened (Yochanan (John) 21:17-18). Yeshua knew all men and what was in man (Yochanan (John) 2:24-25, 18:4). All wisdom and

PART NINE



knowledge are hidden in Yeshua (Qolesayah (Colossians) 2:2-3). **Proof No 5.** The Scripture defines Elohim as eternal. In other words, Eloah is everlasting. He has always been and will always be. There never was a time when YHWH was not. Implicit in this is His immortality and the fact that He is the very source of immortality. The TaNaK and the Brit Chadashah confirm alike that YHWH and Yeshua are eternal and immortal. YHWH. YHWH is the everlasting Elohim (Beresheeth (Genesis) 21:33). YHWH is the eternal Elohim and is our refuge. (Devarim (Deuteronomy) 33:27). YHWH's years are throughout all generations (Tehillim (Psalm) 102:24. From everlasting to everlasting is YHWH (Tehillim (Psalm) 90:3). YHWH is the King Eternal (Timtheous Alef (First Timothy) 1:17. YESHUA. Yeshua is called Elohim, and His Kingdom is described as everlasting (Ivrim (Hebrews) 1:8). Yeshua, who is and who was and who is to come (Gilyahna (Revelation) 1:4). Yeshua is the Alpha and the Omega, the Beginning and the End (Gilyahna (Revelation) 1:8). Yeshua is I AM (Yochanan (John) 8:58). Yeshua lives forevermore (Gilyahna (Revelation) 1:18). **Proof No 6.** The Scripture defines Elohim as self-existent. In other words, Eloah is the reason for His own existence. As the self-existent one, He does not owe His existence to any other; neither does He depend on any other to sustain it. Elohim is the source of all life, and His life is un-derived and inexhaustible. The TaNaK and the Brit Chadashah confirm alike that YHWH and Yeshua are eternal and immortal. YHWH. I AM that I AM (Shemoth (Exodus) 3:14; Yeshayahu (Isaiah) 41:4). YHWH years are throughout all generations Tehillim (Psalm) 102:24. YHWH is the living Eloah (Yahoshua (Joshua) 3:10; Tehillim (Psalm) 84:2. YHWH is the fountain of life (Tehillim (Psalm) 36:39). YHWH has life in Himself (Yochanan (John) 5:26). YHWH is the King eternal, immortal, invisible. Timtheous Alef (First Timothy) 1:17. YESHUA. Yeshua is called the Ancient of Days (Daniyel (Daniel) 7:9, 13, 22). Yeshua is called I AM (Yochanan (John) 8:58). The believer who has Yeshua has life, for Eloah has given eternal life, and this life is in the Son (Yochanan Alef (First John) 5:11-13). In Yeshua is Life (Yochanan Alef (First John) 1:4). Yeshua has life in Himself (Yochanan (John) 5:26). Yeshua has the power of endless life (Ivrim (Hebrews) 7:16). **Proof No 7.** The Scripture defines Elohim as sovereign. In other words, Eloah has the absolute right to govern and dispose of His creatures as He pleases. To act as He wills, according to His purposes, at any time He so chooses. He is the Master of all and King of all. The TaNaK and the Brit Chadashah confirm alike that YHWH and Yeshua are referred to as sovereign. YHWH. The sovereign YHWH omnipotent reigns (Gilyahna (Revelation) 19:6). YHWH does, according to His will, in the army of Heaven and among the inhabitants of the Earth (Daniyel (Daniel) 4:35). YHWH can do all things, and no purposes of His can be restrained (Iyov (Job) 42:2). YHWH can put it in the hearts of men to do His will (Gilyahna (Revelation) 17:17). YHWH has mercy on whom He will have mercy and hardens the hearts of whom He wills (Romiyah (Romans) 9:18). YHWH created all things for His pleasure (Gilyahna (Revelation) 4:11). YESHUA. Upon Yeshua's shoulder is YHWH's government (Yeshayahu (Isaiah) 9:6). Yeshua is called sovereign, and by His name is salvation (Yoel (Joel) 2:32; Maaseh Shlichim (Acts) 2:21). Yeshua will rule the Earth forever as King (Mattityahu (Matthew) 25:31-36). Yeshua does, according to His will (Mattityahu (Matthew) 20:15). Every knee shall bow and confess that Yeshua is sovereign (Phylypsiyah (Philippians) 2:9-11). Yeshua is the King of kings and Sovereign of sovereigns (Gilyahna (Revelation)s 19:6). For Yeshua to be Elohim of the Hebrew Scriptures, there must be of necessity a continuity in the deity and reign of YHWH; otherwise, the Scripture will be broken! Yeshua clearly stated that; *"...the Scripture is **not able to be broken**"* Yochanan (John) 10:35. Therefore, the groom (YHWH) that Yisra'el married in the Torah is the same groom (Yeshua) who died for Yisra'el in the Brit Chadashah (the Renewed Covenant). This would then perpetuate the unity of the Old with the New; otherwise, the Scripture would be broken. The prophet Yirmeyahu (Jeremiah) guaranteed that the renewed Covenant would be a continuation of the Old

PART TEN



when he identified the two parties of the Renewed Covenant as the House of Judah and the House of Ephraim (Yirmeyahu (Jeremiah) 31:31-33). Paul the Emissary to the Gentiles extended the Covenant to "foreigners" in Romiyah (Romans) 11 according to the prophecy of Yeshayahu (Isaiah) 56:3-7. Gentiles are "grafted in" to Yisra'el; thus, they become heirs to the same promises that were made to Abraham (Romiyah (Romans) 11:16-25). Conclusion. As these seven fundamental proofs have so adequately demonstrated, Yeshua totally and unreservedly shares the same characteristics as that of YHWH, showing them to be One and the same Eloah, and if these proofs are insufficient to satisfy the ardent doubter, then consider these additional proofs. **Additional proofs.** Only YHWH should receive worship (Shemoth (Exodus) 20:1-5; 34:14), yet Yeshua received worship on many occasions and will receive worship from all creation (Luka (Luke) 24:52; Phylipsiyah (Philippians) 2:10; Ivrim (Hebrews) 1:6). Only YHWH can forgive sin (Yeshayahu (Isaiah) 43:25), yet Yeshua has the power to forgive sin (Marqus (Mark) 2:5). YHWH receives the spirits of men (Koheleth (Ecclesiastes) 12:7). Yet, Yeshua received the spirit of Stephen (Maaseh Shlichim (Acts) 7:59). YHWH is the maker of Heaven (Ivrim (Hebrews) 11:10). Yet, Yeshua is the maker of Heaven (Yochanan (John) 14:3). Therefore, we find that Yeshua has all the attributes and prerogatives that belong to YHWH alone. This clearly shows that they are one and the same Elohim. This now brings this work to an interesting question that has been the source of great contention for the Jewish and Islamic minds concerning the person of Yeshua. How can the Almighty and all Powerful One, who has neither form nor body, is Yeshua a human being? An interesting question, but as you shall see, a logically fallacious assumption. The objection is a logical falsity! First, the skeptics presuppose subjectively without proof that Yeshua cannot be YHWH because YHWH, they argue, is only Spirit. This premise is presumed and not proven. The skeptic must prove his assumption to validate his argument. This is called, in the logician's language, "the diversion." The fallacy here is to move away from the central issue to a secondary issue. The central issue of the question is, is it impossible for YHWH to manifest Himself as a human being? YHWH, being all-powerful, can manifest Himself in any form, shape, or matter according to His sovereign will. These types of manifestation, often temporary in nature, are called a *theophany*. The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol XI, in its article entitled "Theophany," states that a theophany is "*A manifestation or appearance of deity...*" The Scriptures record many theophanies - YHWH appeared as A burning bushing to Moses (Shemoth (Exodus) 3:2). A pillar of fire and a pillar of cloud to Yisra'el (Shemoth (Exodus) 13:21). A consuming fire before the congregation of Yisra'el (Wayiqra (Leviticus) 9:23-24, 10:1-2). A whirlwind to Job. Iyov (Job) 38:1, 42:5. Appeared to Abraham in a vision, as a smoking furnace and burning lamp, and as a man (Beresheeth (Genesis) 15:1, 15:17, 18:1-33). In this last instance, YHWH and two angels appeared in the form of three men (18:2) and ate food provided by Abraham. The two angels left to go to Sodom while Eloah remained to talk to Abraham (Beresheeth (Genesis) 18:22, 19:1). Visions to various prophets (Yeshayahu (Isaiah) 6; Yechezkel (Ezekiel) 1:26-28, 8:1-4; Daniyel (Daniel) 7:2, 9; Ahmos (Amos) 9:1). And there are many more manifestations. That YHWH appeared in the likeness of a man to Abraham is supported in Jewish commentaries: The modern Jewish *ArtScroll Bereishis/Genesis Commentary* states the following: "*And (YHWH) made Himself visible to Abram: The stress is strongly on this visibility. The expression states that, not only was the Voice of God heard, but God Himself, so to speak, appeared, emerging from invisibility to visibility; revealing Himself. This is of far reaching importance because the Torah thereby specifically refutes the view of those who deny actual revelations and consider them products of human imagination and ecstasy. The means by which God spoke to human beings is an eternal mystery. It is enough to recognize that He did indeed speak and reveal Himself to them in some tangible way,*"

PART ELEVEN



Hirsch, p. 439 Notations added. Rabbi Samson Raphael Hirsch, the great nineteenth orthodox Jewish scholar, in his commentary, states, "God made himself visible to Abraham.... The whole stress lies on this visibility... Far from wishing to give even the very slightest idea of how God spoke to Abraham and to those chosen men to whom He revealed Himself, we still have to note what is actually told us here. The expression used says that not only was the Voice of God heard... but (He was) made visible to Abraham (Beresheeth (Genesis), p. 231)," Notation added. Generally, the rabbis are in agreement that YHWH appeared in the form or likeness of a man and spoke in person to the patriarch Abraham. He even ate a meal provided by Abraham and rested and washed His feet! (Beresheeth (Genesis) 18). In Shemoth (Exodus) 24, we also find another compelling theophany. Moses and Aaron, Nadab and Abihu, and the seventy elders of Yisra'el went up the mountain and saw YHWH, and they ate and drank with Him. Who could this have been other than Yeshua? Who is YHWH! Further, it is mentioned in Shemoth (Exodus) 33:11 that YHWH spoke to Moshe "panayim-el-panayim (face to face)" as a man speaks to his friend. There is no question that Moses saw on a daily basis the face of YHWH, who is Yeshua. In the person of the Messiah, this type of manifestation is called a *Christophany*, where YHWH appears to men in His pre-incarnate state. This type of manifestation is the supreme instance of theophany – there are over 300 messianic prophecies in the Hebrew Scriptures, all of which are Christophany. In light of this understanding, the question that begs to be asked here is, is it outside the scope of the omnipotent being of YHWH to appear in the likeness of Yeshua? Obviously, the answer is NO. After all, Proverbs 30:4 tells us that YHWH has a Son; "Who has ascended up into heaven, and descended? Who has gathered the wind in his fists? Who has bound the waters in his garment? Who has established all the ends of the Earth? **What is His Name, and what is His Son's Name, if you know?**" Additionally, in Yeshayahu (Isaiah) 53, a passage recognized by both Jewish and Christian scholars as referring to Messiah, verse one states, "Who would have believed our report? And to whom has **the arm of YHWH** been revealed?" Here in this passage, the Messiah is called "**the Arm of YHWH.**" A metaphor that attaches the act of creation to the Messiah. In Yechezkel (Ezekiel) 48:35, at the culmination of time, the occupant of the throne of the New Yerushalem is called "**YHWH is there.**" If these words of the Prophets are to be fulfilled, then YHWH must again appear in a body to rule His Kingdom on Earth. Commonsense educates us that YHWH must possess a body to explain His many appearances and to fulfill the myriads of prophecies in the Scriptures concerning His coming; this question of YHWH being Yeshua will remain a perplexity to Jews and a blockage to Islam as long as they deny common sense and the plain truth. The glorified person of Yeshua is the ultimate manifestation of YHWH's power and righteousness for all men. To this, the Apostle Paul testifies; "**And truly great is this mystery of righteousness, which was revealed in the flesh (Yeshua), and justified by the Spirit, and was seen by angels, and was proclaimed among the Goyim, and was believed in the world, and was taken up in glory**" Timtheous Alef (First Timothy) 3:16 Notation added. "**But to us ourselves, (there) is one Eloah--the Father, ...And one YHWH, Yeshua, the Messiah...**" Qorintyah Alef (First Corinthians) 8:6. The YHWH of the Old Covenant is the YHWH of the Renewed Covenant, who was manifested to us in the person of Yeshua. In a practical sense, Trinitarianism denies that Yeshua is fully Elohim because it denies that Yeshua is *Avinu Kadosh* (Father) and the *Ruach haKodesh* (The Holy Spirit). It does not sufficiently exalt the Name and the person of Yeshua or give Him the full recognition that the Scripture reveals of Him. Why resort to an explanation that Elohim is an incomprehensible mystery in order to protect a human-made doctrine with non-biblical terminology when the Scriptures plainly give us a simple, unambiguous message that Elohim is absolutely one? Why continue to personify a mystery when the Scriptures clearly state that Elohim has revealed the

PART TWELVE



mystery to us? Yeshua is YHWH! **Echad illustrated.** The best way to understand Echad is to think of Echad as the planet Sun or as the element water. **The Sun example.** It is an established scientific fact that the Sun is a planet, yet it was not too long ago that the ancient world considered it to be a god; that is because they were not able to see the planet behind the form until only recently with the invention of a special telescope with powerful filters. Yet the Hebrew Sagas knew there was something behind that form in the Sky that they could not see with their naked eye, which is why they refused to worship it, unlike the nations around them. Furthermore, the Sages knew that the presence of what was behind the Sun was everywhere because daily, they were being bombarded by its light and its warmth, which enabled them to see and experience their environment without which they would cease to exist. These properties of the sun are a perfect illustration of the Ehadness of YHWH. The unseen planet behind the visible form is like the Father "YHWH." The circular form that is visible that we see in the Sky is like the Son "Yeshua." The heat we feel everywhere is like Ruach haKodesh (the Holy Spirit), Whose presence is in every place. Each of these aspects or properties of the Sun does not constitute a separate Sun or entity but are unique manifestations or appearances of the ONE Sun. No aspect or property is higher or more significant than the other. All three manifestations of the Sun can appear at the same time or as individual manifestations. **The water example.** Water is another way we can illustrate Ecad. Water is a substance that can be liquid, gas, or solid distinctly, and it can be all in the same instance. The following quote is from the late Dr. Walter Martin: *"It is a well-known fact of chemistry that plain water, when placed in a vacuum under 230 millimeters of gas pressure and at a temperature of 0 degrees Centigrade, solidifies into ice at the bottom of the container, remains liquid in the center and vaporizes at the top! At a given instant, the same water is both solid, liquid and gas, yet all three are manifestations of the same basic substance or nature: H2O - hydrogen: two parts; oxygen: one. If one of the simplest of all created substances can be three in manifested form and yet remain one in nature, then the Creator of that substance can surely be Father, Son and Holy Spirit - three Persons and one Nature - without any violation of logic or reason whatever if He so wills."* Each of these substances or properties of water does not constitute a separate type of water or substance but are only manifestations or appearances of the ONE substance of water. No aspect or property is greater or more significant than the other. All three manifestations of water can appear at the same time or as individual manifestations. There are things in life that are triune in nature, but one. For example, an egg is one but with three distinctions. You have the yoke, the white, and the shell, but all three constitute the one egg. Another example: A piece of fruit, such as the peach, has three components. A peach has the outer layer (the skin), the inner layer (the juicy stuff known as the meat), and the core. All three components compose one egg or peach, and no one would argue that from its three distinct parts, there are three eggs or three peaches. What can be concluded from these examples is that there is a plurality in YHWH's divinity and not a division in His form, the very embodiment of Echad. The Jewish Kabbalistic concept of *Sephirot* presents a similar understanding. According to the Kabbalah (Jewish mysticism), the divine Being of Elohim is said to have "many faces." In all, there are ten Sephirots (Jewels) to the Being of Elohim. These aspects of His being are ruled by three divine principles: Mercy, Justice, and Will (or Grace). As such, the Sephirot is presented in three columns or pillars. This arrangement is known as "the Tree of Life" or the "Image of Eloah." End of Quote. More than 50 years have passed since I first met YHWH, and that was just one of many more episodes. I am no one special; you can also have a personal experience. The theology is not really important; what matters is your heart. Are you ready for this revelation? If so, seek Him with all your heart, and He will reveal Himself to you, and all the issues and questions will fade away.