

HEAR O' ISRAEL . . . YAHWEH IS ONE

(FIRST SUPPLEMENT - TO ANSWER OBJECTIONS)

Since writing the notes on “HEAR O’ISRAEL . . . YAHWEH IS ONE,” I have received certain inquiries, and/or objections to my teaching. I appreciate the sincerity of those who have written, or otherwise expressed their reasons for disagreeing with my presentation of this subject.

This doctrine is not something I recently came to see. It is something I have held for many years, at least in its basic form. Over the years I have discussed this with many who held opposing views. Some object to my teaching, because they consider my teaching to be what is commonly termed “Oneness”. Others object saying that it is “Trinitarian.” Having re-examined my position many times, I still believe the teaching I have presented to be the truth.

So it doesn’t matter what term most correctly describes it. If it is “Oneness”, that’s fine. Since it teaches that Yahweh is only one being, not two or three, then, in that sense it is “Oneness.” On the other hand, although I emphasize that Yahweh is only One Being - One Eternal Person - I, nevertheless, find that He is also a compound Being with a complexity to His person whereby He exists at one and the same time in three distinct modes of existence without His spiritual substance being divided into three separate beings. Because of this complexity of being, He is able to communicate within Himself among those three modes.

If in the mind of some this makes my teaching fall into the category of “Trinitarianism,” then so be it. If it is illogical to some, if they do not see the logic in what I believe the scriptures taken as a whole teach, again, that does not concern me. I have sought to understand how these things can be, and feel that by revelation I have been able to do so as much as humanly possible. However, because I see that the Bible teaches them, I would accept them even if they did appear illogical. We are required to believe in Him and His word, not necessarily always understand it. He, and many things pertaining to His universe, may be beyond our understanding. However, the Holy Spirit is able to increase our understanding as He wills.

I am not concerned what titles are put upon this teaching. I am only concerned that it be true to the Bible, our only source of knowing the truth on such a subject. After many years of testing and re-testing it, I still believe this is the truth about the nature of the Almighty One to the extent that He has chosen to reveal it in His written word, and in His living Word (Yahshua the Messiah).

One thing that I am not as regards this matter is a polytheist. I do not believe there are two, or three, individual, separate Mighty Ones, or two or three individual persons who jointly and separately are called “Yahweh” or the “Mighty One” (as some do teach). Anyone who reads my notes, or hears me speak on the subject, should be able to see that I strongly emphasize there is only one who is Yahweh. The Bible clearly emphasizes His Oneness.

Yet there are places in the Bible that also teach there is a kind of multiplicity to His singular personage. He has a complexity to His eternal nature that makes Him a compound being

whereby He exists so as to be able to have communication within Himself. I have found no reasonable explanation of this singularity with complexity that I see in the Bible, other than that which I believe He revealed to me years ago in answer to my inquiring of Him about the matter.

To put it in another way, I see the Bible representing Yahweh as being One, yet as somehow being multiple in that oneness. They're not three separate individual persons in Yahweh, but one person, as I understand that term. (Consider that people may differ in terminology they use without differing in concepts. In such cases it is important to look beyond the terminology, or at least get it defined by the users to be sure you understand as much as possible what they mean by the terms they use. The term "person" as used in the early "church" councils may be different than what it normally means today.)

Yahweh is truly One. Nevertheless, He is somehow three within that oneness. He is Father, Word, and Holy Spirit. (After the incarnation and resurrection the emphasis is on His being represented as Father, Son, and Holy Spirit.)

There is a clear distinction made between Yahweh incarnate and Yahweh non-corporeal, however, there is still no separation. Yahshua said, "I am in the Father and the Father in me." (John 14:10,11) This is not a trinity in the sense of there being three individual personages, but it is a tri-unity in the sense of one person who is, nevertheless, a threefold person. The best I can express it is to say that Yahweh is a single Eternal Being who exists in three modes of existence simultaneously. Call this belief what you will. The fact is, it is what the Bible teaches. The question then becomes this: how do we reconcile the fact that the Bible emphatically states, and otherwise indicates, that Yahweh is only one, and yet it seems to indicate that He dwells in three modes of existence at the same time?

This is what I attempted to explain in my original notes on this subject. You may want to review them, or request a free copy if you do not have them.

Briefly stated, those notes basically say the following things. Yahweh is the infinite Spirit Being in whom, from whom, and by whom the entire universe exists. Being Infinite He is, therefore, invisible and cannot be seen. In His infinity, as the Unfathomable One, He is unknown, being the Light unto whom none can approach (I Tim 6:16). However, He makes Himself known to His angelic creation through His eternal process of generating, or birthing forth, from His Infinite Being, His Living Word, who is with Him as another, and yet, never being totally separated from Him, but ever flowing out of His Infinite substance, is still Him.

John 1:1 says "...the Word was with Yahweh, and the Word was Yahweh" (or, literally, "Yahweh was the Word"). As the Word, Yahweh is seen in heaven by the angels. (I believe it was the Word that also appeared to men prior to the incarnation as "the angel of his presence".) With this incorporeal mode of existence called the "Word of Yahweh" (or "Expression of Yahweh"), He also sends forth the totally unseen presence whereby He expresses Himself by being felt, sensed, or experienced in the effective working of His power.

Yahweh (1) as He is totally unseeable and unapproachable, (2) Yahweh as He expresses Himself in the form in which He is seen created spirit beings, and (3) Yahweh as He is not seen by any, but is experienced by the sense of His presence and manifestation of His power is not

three separate persons, but one person simultaneously existing in these three modes of existence.

The Trinitarian view when expressed in one way is really a form of Oneness even if using different terminology. But as it is understood and taught by many, perhaps by most who call themselves Trinitarian, it is pure polytheism. On the other hand the Oneness of Yahweh as taught by some others is really Unitarianism, for it denies the basic deity of Yahshua the Messiah. Oneness as taught by certain others who do not recognize that Yahweh exists in more than one mode of existence all at the same time, but say He switches (back and forth) from one mode of existence to another, is what is called dynamic modalism, and is inconsistent with numerous part of the Bible.

However, whatever titles have been hung on the various views is irrelevant. The important question is not what anyone calls it. The important question is what the Bible, the only absolute authority in such matters, teaches about it. (An even more important question is this: do we know Him personally, and experience His work, in our personal lives through His Son, Yahshua the Messiah?)

His word definitely teaches that Yahweh is one. This is the basic creed of true biblical Judaism (the worship of Yah) as found in the “Shema”- the “Hear O’Israel”- and elsewhere. Yet the Bible also clearly shows that He does have intercommunication within Himself as a multifaceted, infinite being. What I see as the correct explanation for, and reconciliation of, these two facts that seem contradictory to each other according to the thinking of some is explained somewhat in my notes *Hear O’Israel ...Yahweh Is One*. I believe I received my basic understanding on this matter by direct revelation in answer to prayer. Of course, each person will have to decide for himself or herself whether or not he or she believes my explanation is correct. I strongly urge you to earnestly ask Yahweh to give you clear understanding of this matter.

In another course of study, that I am now in the process of preparing, I hope to be able to present a much more in depth study on this subject including the detailed Bible facts about the Father, Son and Holy Spirit from the standpoint of seeing what the whole Bible says on this subject. Those who only accept that part, or those parts, of the Bible that they agree with fall into a different camp altogether than I choose to be part of.

In this fairly short paper I will deal with those categories of objections that have thus far been presented to me. As already stated, I truly believe the basic stand I teach on this subject came to me by revelation in answer to prayer. That was many, many years ago, and I have found nothing since to give me reason to think otherwise. (I have since found comments of others expressing the same thing at least to some extent.) Even though I believe this basic matter came to me by the Spirit of revelation, nevertheless, since we humans can be mistaken about our experiences, as well as about our logic, and since the Bible is the only absolute authority, I still seek to maintain an open mind. Therefore, I invite any input anyone desires to give.

Yahweh Speaking Within Himself

The first category of objections given against this teaching comes from those verses that indicate that Yahweh uses plural pronouns when speaking within Himself. Such passages are Gen. 1:26; 3:22; & 11:7. Let's look at the parts of those passages that trouble some. (I will use the K.J.V. with no other changes other than putting the Creator's name back where it rightfully belongs.)

Gen.1:26 "And God said, Let us make man in our image, after our likeness..."

When this verse is considered in the light of verse 27, "So God created man in his own image, in the image of God created he him; male and female created he them," and other scriptures, it is clear that He is not talking to angels or any other agents, but was talking to, or within, Himself. In verse 26 He says, "let us" and "in our image", whereas, verse 27 says "in His own image, in the image of God (Elohim) created He Him." So we see plural pronouns when He is speaking within Himself, but singular when He is spoken of by the inspired writer.

No place in the Bible are angels mentioned as taking part in creation. They are called "ministering spirits sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14) Genesis chapter 2 shows Yahweh directly creating man. Also, nowhere are angels said to be in the image of Yahweh. It is true that they are called "the sons of Elohim" in Job 1:6, but that is subject to interpretation, for it does not necessitate the conclusion that they are in the image of Elohim, but only that Yahweh brought them as intelligent beings into existence. Since man is in the image of Yahweh, and Yahshua took on Him the nature of man, but not that of the angels, then, it appears that angels fall into a different category. (cf. Heb. 2:16)

So, again, what do we find in these verses? We find that Elohim (Yahweh) says, "let us make man in our image..." using plural pronouns within Himself. But when the inspired writer speaks of Him, we notice that he says, "So God created man in His own image," not in "their own image." The writer is inspired to speak of Yahweh in the singular, while Yahweh speaks within His own being, within His own self, in the plural.

It should be obvious, then, that Yahweh has a plurality of some kind to His divine nature, but at the same time is only a single being. If He were more than one being (two, or three for example), then, the writer would have used a plural pronoun in speaking of Him. Although Yahweh sometimes speaks using plural pronouns within Himself, He never speaks of Himself as "we", or "us", to those outside Himself, nor do any of the inspired writers speak of Him as "they", or "them", or by using any other plural terms.

Gen. 3: 22 ("And the Yahweh God said, Behold, the man is become as one of us, to know good and evil.") and Gen. 11:7 (wherein He says, "Go to, let us go down") fall into the same category (although in these instances He could have been speaking to some angels).

What we can conclude from these or any similar type of passages is that Yahweh is of a nature that He can and does communicate within Himself, yet is still singular outside Himself. Because He dwells in more than one mode of existence at the same time, He can speak, or commune, with Himself; He can act as a multifaceted being. (Incidentally, we even find further that Yahweh's Spirit, though normally spoken of in the singular is spoken of as a sevenfold Spirit, as

“the seven Spirits of Yahweh.” - Rev. 4:5 & 5:6 Sacred Name supplied) The nature of Yahweh is not something we can fully understand.

“The secret things belong unto Yahweh...”(Deut. 29:29). However, we do know what is revealed. It is revealed that Yahweh is one, but, nevertheless, speaks in the plural within Himself in a way that indicates He has a nature that is in some way multiple. He says “I am Yahweh ...”, not “We are Yahweh..” (e.g. Isa. 42:8) Yet as we have seen He also says such things as, “Let us ... our image”, etc.

If He were a family of two or more beings, merely going by “Yahweh”, or “Elohim”, as a family name, as some claim, plural pronouns would still be used of Him and by Him when He speaks of Himself to others. When speaking of a family as a single group you can speak of it in the singular. You can say, for instance, “Where is the family?”, and answer by saying, “It is over there.” But you can also say, “They are the family,” or, the family can say, “We are the family”. In the one case you are speaking of the family as a group. In the other you are speaking of the individuals who make up the family. Yahweh is never addressed in such a manner, as “they”, nor does Yahweh say “We”, because He is not a group of individual beings, but one single Divine Being.

Now let’s look at some other passages that some people feel contradict the idea of Yahweh being only One.

Wisdom as Seen in Proverbs 8:22-31

Proverbs 8:22-31 speaks of wisdom and personifies her. Some believe this is speaking of the pre-incarnate Word and that since it speaks of the day in which wisdom was brought forth, etc., this shows that the Word is a separate person brought forth sometime in the past. However, first of all they are starting with an assumption that this is speaking of an actual person, rather than just personifying wisdom by using a figure of speech in making wisdom take on personality traits. You can hardly build doctrine on such grounds as that, i.e., starting with a pure assumption.

Nevertheless, if we were to grant that this passage in speaking of wisdom was using her as an analogy of the pre-incarnate Word (which of course cannot be certain at all) what would we find? We would find in verses 22, 23 wisdom saying, “Yahweh possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.” Well what does all that mean? Think about it. When was the “beginning of His”, i.e. Yahweh’s, “way?” He has always existed.

What about the statements wherein wisdom says, “I was brought forth?” Was there ever a time Yahweh did not have wisdom? Of course not. Wisdom has always been as long as Yahweh has existed, which, of course, is eternally. So if this is, talking about wisdom as symbolizing the Word which “was with Yahweh, and ...was Yahweh”, and then the “Word” has been with Him from all Eternity.

We cannot even say for a certainty that it is using wisdom to typify the Word, although it could be. But we do know that John 1:1 says, “In the beginning was the Word...”, not, “In the beginning the Word came into existence” (as if there was a time the Word did not exist). Remember it also says, in keeping with Yahweh being only One person, but yet being a compound person, that “the Word was with Yahweh, and the Word was Yahweh” (literally, “and Yahweh was the Word”). In comparing this to wisdom, if you like, the Word, just like wisdom, was and is an integral part of Yahweh.

What about the statement, “I was set up from everlasting?” What can that mean? It can only mean wisdom always existed. Has Yahweh always existed? Of course He has. Was there ever a time He did not have wisdom? Of course not.

Proverbs 30:4 - “What Is His Son’s Name”

How about Proverbs 30:4 which says, “...what is his name, and what is his son’s name...?” Doesn’t this seem to indicate that Yahweh had a son even before Yahshua the Messiah was born in Bethlehem? If so, how do you explain it? There are two possibilities of which I am aware.

Some think this is speaking prophetically in anticipation of the birth of the Messiah, or just speaking concerning His name, which of course was known and existed from the beginning. (You might also consider the fact that the Bible says He was slain from the foundation of the world. Rev. 13:8, indicating that from Yahweh’s standpoint the man Yahshua was known even before birth in Bethlehem.)

The other view is the one I believe to be correct. Aside from the birth of Yahshua the Messiah who was the Word made flesh, there was and is the eternal generation or birthing forth of the Word as the eternal Son of Yahweh. I compare it to the shinning forth of the glory of the sun. How long has the sun birthed forth its rays? Ever since it has existed. How long has Yahweh shone forth in the radiance of His glory, which is what the Word (Yahshua) is called in Hebrews 1:3? Yahweh’s radiance or glory has ever shinned forth. Since there is really no time element with Yahweh, the Living Word of Yahweh emanating from Him from all Eternity, is, and has eternally been, His Son. This is the same one who became flesh and dwelt among us as Immanuel - El with us.

Keep in mind that the rays of the sun, although distinguishable from the source which produce that light, are in a sense at the same time identified with the source as it shines out. The rays of the sun are to us the sun, as is the energy we feel coming with and in those rays. So also the Word which has from eternity been birthed forth from Yahweh, is in one way distinguishable from the Infinite Source (Yahweh), but is at the same time that which is coming out of the Yahweh as the Source reproducing Himself in another mode whereby He is expressed out of, or within, His infinity. Thus the Word is Yahweh always manifesting Himself in this other mode

in which He simultaneously exists. (Please reread this paragraph over slowly, carefully, and perhaps you will be able to get a good grasp on this whole matter.)

Simply put, Proverbs 30:4, if it is indicating that Yahweh had a son from the beginning (as the Word) does not necessitate that the son is a separate entity from the Father. The Father, Yahweh, is Infinite Spirit who dwells not in time, but in eternity. That which He produces out of Himself is the actual coming forth of the manifestation of His own Eternal Life and substance. This Expression or Word of Yahweh has been generating out of Him ever since He has existed (just like the light of the sun has been coming from it ever since it has existed). This same Word became the “Only begotten Son” in flesh to dwell among men by the combination of that “Eternal Life” and “the seed of woman”. Any existence of His Son prior to that incarnation would have to be Yahweh producing His Word out of Himself alone, as His own substance eternally coming forth from Him (as an expression of Himself in another mode) so that He exists in more than one mode of existence simultaneously.

Yahweh had created Sons, as the angels and Adam were. But in the spirit realm He could only birth a Son by His own substance coming forth from Him. Yet He could lose nothing of Himself in doing so. He could not separate His substance from Himself. Nor could the substance of the Son be different from that of the Father. Therefore, His Son in one sense would be with Him, but at the same time would actually be Him, in another, though inseparable, mode of existence. Prov. 30:4 in no way conflicts with the pure Oneness of Yahweh. He is One even though dwelling from all eternity in more than one mode of existence.

Daniel 7:13-14 “One Like The Son of Man”

Daniel 7:13-14 speaks of One like unto the Son of Man coming unto the Ancient of Days. This is clearly a prophetic picture of the Messiah coming as glorified man unto the Eternal Being as He, Yahweh, is manifested in heaven. 1 Tim 3:16 speaks thus, “And without controversy great is the mystery of godliness: He was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” As Yahweh manifest in the flesh, even with a glorified body, He is still the man Yahshua the Messiah. He is seen here coming to Yahweh who in His non-corporeal Spirit form is seated on the throne as the Ancient of Days.

This One, on the throne, is the Father of Yahshua, which is none other than Yahweh as He Has manifested Himself from the beginning as the Word, which Word in turn became the man Yahshua while not ceasing to exist as the Word, or as the Eternal Life, outside of the man Yahshua. This is what Yahshua meant when He said, “I dwell in the Father and the Father in me.” The Father, Yahweh, was in Him, yet He was also outside of Him.

To understand this passage, and every other passage which makes a distinction between Yahweh in the flesh, and Yahweh non-bodily, you first have to see Yahweh as Father, Word, and Holy Spirit prior to the birth of the man Yahshua the Messiah. In this relationship

the “Father” is Yahweh in His infinite mode of existence in which we read He is unable to be seen or approached unto. (I Tim. 6:16) As the “Word”, He is still Yahweh, but Yahweh as He eternally shines out of, or births forth from, Himself simultaneously in another, non-corporeal, but spiritually visible, mode of existence in which He is expressed to and seen by other spirit beings. As the “Holy Spirit”, it is still Yahweh as another simultaneous mode of existence by which He manifests Himself in His power in, through, and from His Word.

The key to understanding is to see that, although it is Yahweh who produces the Word, the Word does not separate from Yahweh. He continually, exists as eternally emanating from Yahweh, and as being Yahweh manifested in another mode, without Yahweh ceasing to fully exist in the mode of His Infinity which is the Fountain Head or Source of the Word, and in the mode of the Holy Spirit that proceeds forth from Yahweh with, in, and from the Word. This, the Spirit, is as the energy (or power) of the sun that comes from the sun with, in, and from the light rays of the sun.

Also one must see that, although the Word became flesh in the womb of the virgin mother by the Holy Spirit, the Word manifest in flesh is not disunited from the Word as still continuing to dwell in the heavens, but, nevertheless, exists in this new form in the element of time as a man. Thus although the man Yahshua the Messiah, is “the fullness of deity bodily”¹, Yahweh’s fullness still exists outside of the man Yahshua as well. Although the man Yahshua the Messiah is the Word “made flesh”², the Word does not cease to exist outside of Him. Although Yahshua is “the Eternal Life ...made manifest unto us”³, Yahweh’s Eternal Life did not cease to exist outside of Him. He is the fullness of Yahweh, but He is the fullness dwelling bodily.

If you can grasp this, then you should also be able to see how it is that the Word, as Yahweh in that mode by which He manifests Himself on the throne of the universe in heaven was worshipped by the Word made flesh, that is, by the man Yahshua the Messiah. He was looked up to as the Heavenly Father out of whom Yahshua came, and as such He was prayed to. Then, when Yahshua was glorified, in His resurrected body He went into heaven, and came unto the ancient of days who, as the manifestation or Expression of Yahweh in the heaven, is, therefore, the Word non-corporeal. Yahweh is the Infinite, unseen, unapproachable One, who manifests Himself in the heavens by His Ever-living Word, and on the earth by His Word made flesh, by which (as the Son of Yahweh) He became our Salvation.

Rev. 3:14 “The Beginning of the Creation of Yahweh”

Now let’s look at Rev 3:14. Here we find Yahshua describing Himself as, “...the beginning of the creation of Yahweh.” What does this mean? Some would have us believe it means that, before He came to exist as the man Yahshua, He was the first creature Yahweh created, and that, then, He made everything else so that, thereby, Yahweh made all things through Him.

¹Col. 2:9

²John 1:14

³I John 1:1,2 ; 5:20

That is definitely not what is being said here. Yahshua is not a created being. He entered into the creation realm only through the miracle of the virgin birth. The words translated here as “the beginning” are the Greek words “ho arche”, and “arche” is sometimes translated as “principality” (8 times, in fact).

This means that Yahshua is “the head” or “the principality” of the creation of Yahweh. As the Living Word of Yahweh, He is the one by whom Yahweh created all things. The NIV translates this as, “the ruler of God’s creation”, and the NRSV as “the origin of God’s creation.” One of the meanings of “arche” as given by Strong is “magistrate”. He is “the magistrate of the creation of Yahweh.” All of these terms mean the heading up, or superintending, of Yahweh’s creation as He which began Yahweh’s creation, rather than His being the first thing Yahweh created. By no means is He a created being. He is never said to be created. He is Yahweh with Yahweh. (John 1:1) He created all things, and only from outside of that creation entered into it by being born into it by Divine birth.

Col. 1:15-19 “The Firstborn of Every Creature”

Col 1:15-19 speaks of Him like this: “Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible...” Verse 16 say, “...all things were created by him, and for him.” Some take the phrase “firstborn of every creature” also to mean He is a created being, and the first such. They take it to mean He is separate from Yahweh. However, neither of these things is said here. In fact, from what is said here and from other scriptures He can neither be the first thing created, nor separate from Yahweh. He is the firstborn, not the first created, of every creature.

Being the firstborn (“prototokos”) of every creature is explained not in the sense that He is a creature, but that He preceded every creature (i.e. in His eternal generation from the Father, as explained previously) so that all things could be made by him and for Him. This is what is said of Yahweh in Rev. 4:11 where we read, “Thou art worthy, O Yahweh, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.” All the creatures, including man, were originally not born, but created. On the other hand, the term “firstborn” indicates He came out of Yahweh as Yahweh, just as any man’s firstborn comes out of man as man. Thus He was Yahweh “with Yahweh” as the Word, or the Eternal Son of Yahweh, as already explained. Actually the Greek says, “the Firstborn of all creation”, and as the Jamieson, Fausset, and Brown commentary says it, “Translate [protokos pases ktiseis], ‘Begotten before every creature,’ as the context gives reason why He is so designated.” (Vol. VI, pg. 441, 1945 edition)

Yahweh said He alone, by Himself, created the heaven and the earth. In Isaiah 44:24 He says, “... I am Yahweh that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth **by myself.**”. This clearly indicates that He had no separate agent, or helper, with Him doing the creation. Therefore, since He made all this **by and for** Himself

(this verse, Rev. 4:11, et. al.) and yet it says here in Col 1:16 concerning Yahshua that “all things were made **by Him and for Him**,” Yahshua is Yahweh. This is what John 1:1 says, and other scriptures teach as well.

Some attempt to make this refer to the new creation, rather than the existing one, but that is pure assumption. It is twisting the word. It is adding to its plain statement by, in effect, inserting the word “new”

Yahshua being “the Beginning”, or “the Magistrate”, or “the Principality”, of “the creation of Yahweh” (as “arche” means), and His being the “firstborn of all creation” in the sense of being born prior to creation (by eternal generation) in no way contradicts, but actually re-enforces what the rest of the Bible says as I have presented its teaching.

I Cor. 15:58 “Then Shall The Son ...Be Subject”

Some say I Cor. 15:58 shows Yahshua is not one with Yahweh, as Yahweh being one individual being. Here we read, “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” The reasoning of some is that if He and the Father are One, and yet not two separate individuals, then how can He become subject unto “God”, who is His Father. The key to understanding, again, is the recognition that **as the man** Yahshua the Messiah, there is a distinction between Him and “God”, even though He is Himself “God”. He is “God”, but “God” manifest in the flesh. He is fully man, yet He retains deity first by inheritance as born of Yahweh (Heb. 1:4) and by virtue of having the infinite supply of the Spirit of Yahweh joined to His human spirit from the time of His birth (John 3:34 cf. I Cor. 6:17).

As such He is distinguished from that mode of manifestation of the Infinite Yahweh who, as the ancient of days, is seated on the throne of heaven. However, after all things are put under Yahshua’s feet, He will then take His rightful place as being united to the Word as seen in heaven. He will no longer appear separately in His glorified body, as seated next to the Majesty on High, but will be seen united, in that glorified body, to the non-corporeal mode of the existence of Yahweh.

Try to picture the form of a man being superimposed on the brilliant Light, which is Yahweh (as I saw in a vision of my mind years ago). Think of seeing a form of man superimposed upon the sun, and you will have the picture of what I Cor. 15:28 is saying will be in that day. There will then not be Yahweh as manifest in the flesh seen separate from Yahweh in the non-corporeal appearance as manifest to the angels in heaven, but Yahweh seen as completely one. He indeed is now completely one, but is not fully manifested so, as will be the case when the corporeal and non-corporeal shall be seen so joined. Yahweh is the Light unto which non can approach. He is seen in brilliancy in the non-corporeal form as “the ancient of Days” in the heavens with the “flesh and bones” glorified body of Yahshua next to Him.

In that day the non-corporeal form of “the Ancient of Days”, the glorified body of Yahshua, and the Light will all be seen as one. Zechariah 14:9 gives an indication of this: “And the LORD shall be king over all the earth: **in that day shall there be one LORD, and his name one.**”

Consider what it means when it says, “then shall the Son Himself be subject unto Him... that God may be all in all.” Obviously the “Him” is Yahweh, the Elohim of Israel. Is Yahshua not now subject unto the Father, and has He not always been so, in the sense of being in submission to Him? Yes, of course. So to be subject (Gr. “hupotasso”, “to arrange, or stand, under”) must here be used to bring a different idea than just in subjection to, as the normal meaning of being ranked under. What it means is what I have said. The humanity will no longer be seen as separate, but will be superimposed upon the divinity.

In Rev. 22:3,4 we read, “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.” This will be after all enemies are put under His feet. Then, as you can see from this verse, there will be **one** throne, **one** face, and **one** name “**of God and of the Lamb.**” All appearance of being separate, and all functioning as though separate, will have ceased. The Lamb shall take His rightful place as “the King of Kings and Lord of Lords”, as He is, the “Only potentate”, being One with the Father in the fullest sense, as the rest of the Bible teaches. The humanity that He has taken upon Himself will then be seen as fully united to the deity in all aspects.

John 5:37 “The Father ...Sent Me”

John 5:37 says, “And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” Some find a problem in this verse. But if you understand what I have taught there should be no problem. The key again to this, and any similar verse, is the fact that as the man, Yahshua the Messiah, we have Yahweh manifest in the flesh. As such, that is, as the Son of man, He is still also the Son of Yah. But as the Son of man he is now subject unto, and worships Yahweh. He is sent by Yahweh, hears Yahweh’s voice, etc., etc.

It is not His flesh or humanity that makes Him Yahweh, but (1) His origin both in eternity and, as born of the Holy Spirit in time, as the very Eternal Life of Yahweh made flesh, and (2) the fact that He does not have the Spirit by measure, but has the full and complete, measureless, union of His human spirit with Yahweh out of whom, and by whom, He was born, that makes Him Yahweh manifest in the flesh. The body is only the temple in which He dwells with His entire human nature as born of the Holy Spirit. As man He is fully subject to Yahweh. As glorified, His body is taken into the divine glory, but still remains separate in appearance and function until that final day.

John 14:23 “We Will Come And Make Our Abode...”

John 14:23, “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” Though some find this verse to be against the oneness teaching, when taken in context of the previous verses it merely shows the unity of the Father, Son, and Holy Spirit. When the Spirit comes to indwell us as verse 16 indicates, it is, nevertheless Messiah Himself coming as verse 18 shows, and, yet it is not only Messiah coming in, and with, the Spirit, but at the same time it is He and the Father as this verse, 23, shows. Thus, when (as stated in Col. 1:27) it is “Messiah in us”, we are, thereby, also the temples of the Holy Spirit (I Cor 6:19) and thus it is Yahweh who dwells in us as “a Father unto” us (II Cor 6:16-18).

I suppose this verse (23) has been presented as an objection, because of the term “We”. But, as previously explained (concerning I Cor 15:28), it is as the man Yahshua that there is a distinction made between Yahweh in the flesh, and Yahweh incorporeal, that is, outside of a physical body. This distinction will continue, even while Messiah is in His glorified body, which (though made to have eternal spirit life rather than physical blood life) is still “flesh, and bones”, (though not “flesh and blood”, which is purely physical). That He has flesh and bones in His resurrection body, even though it is glorified, is seen from Luke 24:39: “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”

This distinction between Yahweh incarnate and Yahweh incorporeal will continue, as previously considered, until the day when, all things are put under His feet, and “then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.” Again, as already explained, this does not mean the Son, the man Yahshua the Messiah, is not under submission or subjection to the Father, and has always been so since the day of His birth in the flesh.

It should require no proof that He has always be in submission and subjection in that sense. The Son becoming subject to the Father, therefore, must mean something other than that. The key words are “that God may be all in all.” Then, in that day, a distinction will no longer be seen, but we will see the Son in full unity with the Father. We will see the Son in the Father, even with His bodily appearance. It is as though the Son goes back into the Father without losing or dissolving His body. We may not know fully what this means, but we do know, as we have seen, that Rev. 22: 3 & 4 identifies “Yahweh and the Lamb” as fully one in that day, with one throne, one face, and one name, so that the servants of “Yahweh and the Lamb” are not spoken of as “their servants”, but as “His servants”, with the “His” referring back to “Yahweh and the Lamb.” It is "His throne", "His servants", "His face", and "His name", with each pronoun "His" referring back to "Yahweh and the Lamb" at the beginning of the verse.

So then, in the meantime, any verses that give the appearances of separation between the Father and the Son, are merely distinguishing between the man Yahshua as Elohim manifest in the flesh, and Elohim as He has eternally existed without a physical body. The distinction between the

Father and the Son allows for the fact that the “Father is greater than” the Son (John 14:28), and many similar distinctions between the man Yahshua Messiah and Yahweh (both before and after glorification), but does not, however, mean there is a separation, for the Father is in the Son and the Son is in the Father (John 14:10,11).

John 17:5 “Glorify Thou Me With Thine Own Self”

John 17:5 is another verse which shows a distinction, because of the humanity of the Son, yet does not mean there is a separation into more than one person in Yahweh. Again, the key to understanding all such verses is to keep in mind that Yahshua the Messiah, although He is Yahweh manifest in the flesh, is human and came into existence in a specific time in history, while Yahweh other than as He is incarnate in Messiah has existed eternally. It is also important to remember that although Messiah is “the Word” (of Yahweh), and “the Eternal Life” (of Yahweh), made flesh, not all of Yahweh’s Word or all of His Eternal Life was made flesh as far as quantity is concerned, but only in full quality. Another way of putting it is to say that, in Messiah “dwelleth all the fullness of the Godhead bodily” (Col. 2:9), but, nevertheless, Yahweh, in all His fullness, also still dwells non-bodily. Surely no one will deny this, if they have any reasonable understanding of scripture.

Consider this. Although Yahweh is infinite so that “the heaven of heavens cannot contain Him”, and yet Has a (non-physical) form in heaven called “the ancient of days”, so also through Yahshua the Messiah, Yahweh came to have a flesh and blood body so that He could shed His own blood (Acts 20:28) for the remission of our sins, and now has a glorified (“flesh and bones”) body in and through Messiah who is still His fullness dwelling bodily.

I Cor. 10:4 “That Spiritual Rock ...Was Messiah”

As a final verse that seems to cause some who correctly believe the Messiah is Yahweh, and that He existed before becoming the man Yahshua, to think that He must be a separate individual from the Father, let’s examine I Cor. 10:4: “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” The thought to them seems to be that since Yahweh was in heaven, and the Rock, which was Messiah was on earth, there must be two individuals who are Yahweh, two who are Elohim. For one thing, however, notice that the rock is called “that **spiritual** rock that followed them.” This, therefore, does not necessarily mean that a literal rock followed them, or that the Rock Paul was speaking of was the same as the rock Moses struck (and later struck again) to bring forth physical water. That rock was, no doubt, to be a type of Messiah. It indeed was such until Moses struck it a second time, instead of just speaking to it as instructed.

However, Yahweh Himself is called our Rock. Look at these words in Deut. 32:3,4: “Because I will publish the name of Yahweh: ascribe ye greatness unto our God. He is the Rock ...”. Yahweh went with them in the wilderness. (Exodus 33:14, “And he said, My

presence shall go with thee...”) Thus Yahweh, the Rock, went with them. Yet Paul says Messiah was that Rock, identifying Him with Yahweh.

Does this make two Yahweh’s, or two individuals who are Yahweh? Since we know Yahweh is omnipresent, why should we need to make such a conclusion when the scripture says, “Yahweh is One?”

The Bible clearly says that Yahweh appeared unto Moses in the burning bush, and it was Yahweh who gave him the Ten Commandments on Sinai. Yet it also says in each case it that was the angel (or messenger) of Yahweh. (Acts 7:35,38) He also appeared to Abraham, but appeared as three men in that case (two of whom we know were angels). Gen. 18:1,2 compared with Gen. 18:22 and 19:1

I repeat, Yahweh who is infinite and omnipresent, whom “the heaven and heaven of heavens” cannot contain, nevertheless, sits on a throne in heaven as the ancient of days. The ancient of days is Yahweh. Cannot this same Yahweh at the same time also appear on earth in what is called “a theophany”? Can He not appear as a man with two other angels, or as the angels, or as a Rock? Cannot Yahweh cause something called His face or presence to be the angel or messenger of His presence, or the angel of His face as the Hebrew says (who can even be worshipped)?

Do not “the secret things belong unto Yahweh”? Do we know all the mysteries about Him? Yahweh is the One who says, “I Am What I AM”, or as some scholars understand it, “I Will Be What I will Be” (cf. Jamieson, Fausset, and Brown commentary on Ex. 3:14).

Once more let me summarize in this manner. (1) In one mode of existence Yahweh is Infinite, and as such He is unseeable and unapproachable. (2) He also **simultaneously** has within His Infinite Being a mode of existence whereby He is revealed, in spirit form, in the heavens. This is distinguishable from, but not cut off or separated from, His Infinity. This is called “the Word”(and the Ancient of Days). “The Word was with Yahweh, and the Word was Yahweh” (or “Yahweh was the Word”). Thus far we see One Infinite Being, but two modes of existence. Through the Word, while not vacating heaven’s throne, Yahweh made appearances as the angel, or by the angel, of His presence.

Isaiah 63:8,9 says this, “For he said, Surely they are my people, children that will not lie: so **he was their Savior**. In all their affliction He was afflicted, and **the angel of his presence saved them**: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.” If you read this passage, and the previous verses, and have any discernment in scripture, you should be able to see that “the angel of His presence” is in reality Him. However, there is no reason to believe He was not still in heaven, while manifesting Himself on earth as an angel, a messenger.

Cannot Yahweh send His presence in whatever form He chooses? Could we not properly call that presence, a messenger of His, i.e., an angel, since that is what He sends of, and as, Himself? Could He not even have a separate created angelic being that He puts His presence with in such a way that He is in that angel (His name is in that angel)? We don’t know what all

the secrets of His workings are, but we know any of these things are possible. They are possible without causing Him to become more than One Being within His infinity.

So, then, why can't He who is called the Rock, and went with them, be the Rock that followed them in the wilderness? If He was that Rock that followed them, and, as we read, is their Savior, He is ultimately also the one who as the Word (who was with Yahweh and was Yahweh) was made flesh as the Messiah of Israel our Savior. So this passage is not a problem, but is merely a confirmation that Messiah the Rock is Yahweh the Rock of Israel.

The Error of Trying to Apply Physical Laws to Yahweh

Where the problems with this, or any other passage, come in is with the failure of people to grasp how that Yahweh can be fundamentally One and yet still be, in some sense, more than One. This is due to the fact that they try to apply all human limitations, and the fundamentals of the physical universe and physical laws, to the Infinite Spirit Being, Yahweh. You just cannot do this, because the Infinite, Eternal, Unfathomable One is not governed by natural physical laws. In the final analysis it is not a question of how it can be that Yahweh is One and yet have a multiplicity within that oneness, but just a question of is it true according to a correct analysis of the scriptures? I believe I have shown in my papers and teaching that it is.

The scriptures clearly teach that He is One. Every pronoun Yahweh uses to speak of Himself to those outside of Himself is singular. Every pronoun used in speaking of Him by the inspired writers is singular. Singular pronouns without question refer to an individual being, not to a multiplicity of beings. However, when speaking within Himself he is shown to use plural pronouns, and in other ways shows He has some type of plurality. Since He is singular as all pronouns used of Him, or by Him in speaking of Himself to others, indicate, and yet speaks within Himself with plural pronouns, we must conclude that He exists not as multiple separate beings, but as a single individual who has some kind of plurality within that singular individuality.

Once again, let me emphasize that one of the main things you need to do in order to understand this teaching is to keep a clear distinction between the humanity that Yahweh took upon Himself in the Messiah, as the Word made flesh (the Eternal Life made manifest unto men) and Yahweh as He yet continued to exist outside of the humanity of Yahshua the Messiah.

The Word or Expression of Yahweh existed before the birth of Yahshua the Messiah, not as a separate Being from Yahweh, but as Yahweh with Yahweh. He existed as the Eternal Expression of the totally unknowable, unseeable Person who is the Infinity from, and in, Whom all things came to exist. As Yahweh eternally expressed, He is like the shining forth of the sun. That brightness of the sun is distinguishable from the source which produces it in the sense that it is that which the sun generates or produces, but at the same time it is still the sun as the continual outflowing of what is being expressed or produced of its own substance.

Of course we are limited in our understanding of Infinity. Infinity is not the physical universe, but is The Living One in whom the universe exists. Yahweh is infinite. You could properly say He is Infinity. He is also called the Light unto which none can approach. How then can He be seen

or experienced? He is also Spirit. Within His Infinity, shining out of His invisible, unapproachable Spirit Being, He begets or emanates an Expression or Word of Himself by which He can be known to the spirit beings He creates (cherubim, seraphim, angels of all orders). Infinity is His primary, or source, mode of existence as that from which His other modes of existence are generated in the eternal past, present, and future.

Thus the Word is another, simultaneous, mode of existence as the Visible Expression of His person and substance (visible to other spirit beings). The Holy Spirit is yet another simultaneous mode of His existence which coming forth from Him along with and from the Word, expresses His active power as His unseen presence. Thus, before the man Yahshua Messiah was born, there was One Infinite Eternal Personal Being, Yahweh, who dwelling in three simultaneous modes of existence was expressed in His character, and beauty, in the form He has in heaven unto the realm of spirit beings which He brings into existence, and in times past unto mankind in the forms He chose to take by His Living Word, and in power by His Holy Spirit.

Finally, in the man Yahshua the Messiah, Yahweh took upon Himself humanity. He took an actual physical body and human nature with all human faculties and frailties. This happened by the Word of Yahweh, also called the Eternal Life, becoming a baby within the womb of the virgin mother, Miriam (“Mary”), and, then, being born into this world. Yahshua the Messiah, though man, was also Yahweh now become flesh, by virtue of His conception through the power of His Spirit, and by virtue of the fact that He had that same Holy Spirit without measure.

His human spirit was one with Yahweh in union with the spirit of Yahweh, and every part of His being, body, soul and spirit, was somehow connected to Yahweh as the Word of Yahweh made flesh. He said, “I am in the Father, and the Father in Me...” (John 14:10, 11) He said, “He that has seen me has seen the Father” (John 14:9) and, “I and the Father are One” (John 10: 30)

Although He was fully united to Yahweh, and was the Word made flesh by that Eternal Life of Yahweh being united with the seed of woman in the womb of “Mary”, He was still human. Though Yahweh in flesh, yet as man He emptied Himself of His equality with Yahweh (Phil 2:7 NASB & Strong’s G2558). As the Son of Man, therefore, He worshipped, prayed to, and trusted in, Yahweh. In His humanity He was spoken to by Yahweh, became hungry, wept, could only know those things the Father revealed to His human intellect, and “was in all points tempted like as we are, yet without sin.” (Heb. 4:15) Because He was human, in that humanity He could properly say, “My Father is greater than I” (John 14:28)

Thus, in short all experiences in His life that give the appearance that Yahshua is not Yahweh, or that Yahshua is a second Yahweh who became man, are only due to His humanity in which He had laid aside His divine prerogatives, that is, had emptied Himself.

When He arose from the dead and ascended into heaven, His body was glorified so that He was now made a “life giving spirit” (I Cor 15:45) Even though it had become changed, He still retained His body as distinguishable from (though not separated from) Yahweh (as Yahweh appears on the throne in heaven). In that body He came to “the Ancient of Days” and “sat

down on the right hand of the Majesty On High". (Heb 1:3) Although, strangely, another scripture quotes Him saying of Yahweh, "He is on my right hand that I should not be moved." (Acts 2:25) Thus He is on the right hand of Yahweh, and yet Yahweh is on His right hand. (Figure that one out. Are they each facing different ways, or is it an anomaly we don't need to understand?)

If you can get a good grasp of these facts pertaining to Yahshua's humanity in which He emptied Himself of His divine rights, as I believe it is clearly taught in the scripture, you should find nothing in the life of Yahshua, or anywhere else in the Bible to conflict with the teaching of *Hear O'Israel ... Yahweh Is One*.

As a final summary I repeat that Yahweh is One. He is that singular, Infinite Being who eternally manifests Himself (1) by a spirit form in heaven (invisible to man, but seen of angels, from which He also made appearances to men in time past) and (2) by a totally invisible presence of His power. There is a distinction between His three **simultaneous** modes of existence with each having personality traits of such a nature that Yahweh is able to communicate, or commune, within His own Being.⁴ It is this Eternal Infinite Yahweh who by His Word, through His Spirit, became man in the man Yahshua the Messiah, in humanity leaving off His divine prerogatives so that He could live as a man among men, and as such be victorious over the kingdom of darkness, and, by dying for our sins, but rising again as the Mighty Conqueror, become our Salvation. He is Yahweh-Savior, as Yahushua (Yahoshua) - Yahshua - the Messiah.

Years ago my eldest daughter, at quite a young age, wrote a poem that expresses the revelation Yahweh gave me of His Oneness and yet His Tri-unity. I may not remember it exactly, but it went something like this:

"O' Yahshua great art thee, Alpha and Omega throughout eternity.
Compared to Yahweh some say you are less,
But if the sun had no light, where would be its blessedness.
And if there were no heat with the light of the sun we see,
O'Holy Spirit, we would not be.
As the light and heat are, with the sun,
O' Yahshua, Holy Spirit, Yahweh, You are One."

Prepared by R. W. Young

⁴Man made in the image of Yahweh has a type of tri-unity being body, soul and spirit, although the condition of that image is marred in the fallen state.