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| **MY UNDERSTANDING OF YAHWEH AND YESHUA** | |
| Yahweh | Almighty God, The One True God, Creator, Father, Anointer |
| Yeshua | Jesus, Messiah, Only Begotten Son of God, Son of Man, Anointed One, Christ, Final Mediator BETWEEN God & Man |
| Holy Spirit | Not a separate “person”  The spirit of Yahweh |

I have been advocating the Doctrine of Christ for well over 20 years. Prior to coming to the knowledge of Christ, my background lay in the Southern Baptist Church. Therefore, I am a “recovering” Trinitarian. (j/k) The SBC insured my indoctrination and belief in the deity of Jesus. I was taught he is God incarnate, the second person in a triune godhead. By the grace of God, during a time of independent study, I stumbled upon (in a secular encyclopedia) the pagan origin of the Trinity. I began to question all I had ever been taught. Consequently, I sought, through much prayer and study, the one true God. As Christ promised, “Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you” (Matt. 7:7) I am a student of the Word of God and continue to learn daily! I praise Yahweh for all he is given me through his Son Yeshua!

After denouncing the doctrine of the *unholy* Trinity, another question arises. What then is the nature of Yeshua? After renouncing the Trinity, well-meaning converts typically trade one error for another; the false doctrine known as “The Deity of Christ” or “Divinity of Christ.” Yet another non-negotiable dogma, (like the Trinity) which claims one MUST believe that Yeshua is God, making said belief ESSENTIAL for salvation. This is to say, that Yeshua may *not* be a part of a three-person godhead, but Yeshua, who is known to history as Jesus of Nazareth, existed BEFORE he became man, from all eternity as infinite, is eternal and is the unchangeable God.

The most difficult notion believers in these doctrines to accept is that Yeshua was a **man** and that he did NOT exist in Heaven WITH God before being born. The way Yeshua had glory with the Father prior to his birth, was that he was in the Father’s conscious, (logos) he WAS the plan of salvation, and was prophesied from Genesis 3:15 leading up to his birth Matt 2. Yeshua was the second Adam, and unlike the first Adam, he REMAINED sinless unto death. He became our atonement! As all die in Adam, all will be made alive through Christ!

I am yet to meet a Trinitarian or Deity of Christ believer that can explain John 17:3. Yeshua is praying to the Father and states the following, “And **this is life eternal**, that they might know thee **THE ONLY TRUE GOD**, *and* Jesus **Christ**, who thou hast **SENT**.” Yeshua thought this was so important, that HE states it is **life eternal**! To KNOW the only true God (Yahweh) **AND** Christ who God sent!

Deity of Christ, on face value, is an oxymoron. “Christ” interpreted is “Anointed One” God Almighty, creator of all things, is NOT Anointed! Yahweh is the Anoint-er, he is not the Anoint-ed. If, when reading the scriptures, you insert the word “Anointed One” in place of Christ, you will see the distinct differences between the Father and the Son.

The title “Anointed” is NEVER applied to Yahweh. That would be sacrilege. The greater always anoints the lesser.

In is important to note that John provided us a “litmus test” of how we could KNOW the spirit of God. He warned many false prophets had gone out into the world, and he told us how to “try” the spirits. “Hereby know ye the spirit of God, every spirit that confesses that **Jesus Christ is come in flesh** is **of** God. And every spirit that confesses not that Jesus Christ is come in the flesh is **NOT** of God: and this is that **spirit of antichrist**, whereof ye have heard that it should come; and even now already is it in the world.” (I John 4:1-3) It sounds as though the Doctrine of Christ is pretty important to John. Notice he did not say we had to believe Christ came in deity.

**THE KEY TO HAVING BOTH THE FATHER AND THE SON**

“Whosoever transgresses, and abideth not in the doctrine of Christ, hath *not* God. He that abideth in the doctrine of Christ he hath **both** the Father **and** the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” (2 John 9-11) **John** encouraged us to hold uncompromisingly to the **doctrine of the anointed one**. (The key to having both the Father and the Son is abiding in the doctrine of the Anointed One. Not the Trinity or Deity of Christ belief.)

The Christian Church started exclusively Jewish and as such had a *singular* God. “The Lord our God is one Lord” is the basic concept of the Jewish faith (Deut. 6:4). The first commandment (in order of importance), “Thou shalt have no other gods before me.”

Yeshua asked his disciples, “Who do you say that I am?” Peter’s answer pleased our Lord - “You are the **Christ** (Anointed), **the Son** of the living God.” Yeshua answered and said, “Blessed art thou, Simon Barjona for **flesh and blood hath not** **revealed it** unto thee, but **my Father** which is in heaven.”

The disciples, were looking for the promised Messiah/Christ, not for a triune god nor God Almighty to come in flesh. Andrew found his brother Simon and said, “We have found the Messiah (Christ, the Anointed) John 1:41.

In Yeshua’s illegal trial at night, while Peter was still there, the high priest asked Yeshua – “Are you the Christ, the Son of the Blessed?” Yeshua said, “I am” (Mark 14:61) If Yeshua was almighty God, didn’t he owe it to them to provide the correct information? Did he perjure himself? No! He said he was the Christ.

The high priest then rent his clothes and FALSELY accused Yeshua of blasphemy. Trinitarians and Deity of Christ believers AGREE with the Pharisees!! They perpetuate the same forbidden notion that Yeshua claimed to be God! In other areas of scripture, Yeshua ADMONISHED the Pharisees and called them the children of the devil! Do you want to advocate the same teachings as the children of the devil? I certainly don’t. By this logic, today’s average Christian agrees with the Pharisees’ error and they believe Yeshua was condemned LEGITIMATELY…for they claim falsely, that he claimed to be God! If so, then Yeshua was NOT innocent and he died breaking one of the commands of God. Seeing how a god cannot die, he couldn’t have been our atonement either.

**CLEAR DIFFERENCES BETWEEN GOD/YAHWEH & JESUS/YESHUA**

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| **GOD** | **JESUS** |
| God cannot be seen.  **I Tim. 6:16** | Declared God’s ways to the world.  **John 1:18** |
| Did not: have a beginning  **Psalm 90:2** | Was begotten  **Hebrews 1:5** |
| Knows all things  **I John 3:29** | Increased in wisdom  **Luke 2:52** |
| Cannot be tempted  **James 1:13** | Tempted in all points like us  **Hebrews 4:15** |
| God cannot die  **Psalm 90:2** | Was killed and had to be resurrected  **Matt 16:21** |
| Not a man  **Num. 23:19** | A man  **Rom 5:15** |
| Is spirit  **John 4:24** | Is not spirit  **Luke 24:39** |
| Is omniscient  **Isaiah 46:10** | Was not omniscient, he did not know the time of his return  **Matt. 24:36** |
| Is omnipotent (has all power)  **Matt. 28:18** | Was not always omnipotent (it was given)  **Matt. 28:18** |
| Is omnipresent  **Jeremiah 23:23-24** | Not omnipresent  **John 11:15** |

**RESPONSES TO ROB SKIBA/TRINITARIAN VERSES WHICH CLAIM JESUS/YESHUA IS GOD**

**Matthew 1:23** – I was quite taken aback by Rob Skiba’s use of this particular verse as his first choice for a proof text.

Let’s examine Matthew 1:18-25. It is a short reading. Please review the texts. The Angel of the Lord appeared unto Joseph in a dream, (v 20), to reassure Joseph about his concerns with Mary’s pregnancy. (Note how Trinitarians claim the angel of the lord references in O.T. are said to be Yeshua, however in this case he is in Mary’s womb at the time of visitation) (v 21), the angel tells Joseph to name the child, “thou shalt call his name **Jesus.**” (v 23) is an O.T. citation of fulfillment of prophecy in Isaiah 7:14. It reads, “Behold, a virgin shall be with child, and shall bring forth a son, *and they shall call his name Emmanuel, which being interpreted is, God with us* (v 25). Mary brought forth her firstborn son: and he (Joseph) called him **Jesus**.

1) The most glaring problem with this interpretation is that Jesus was not called Emanuel!! He was named what the angel of the Lord instructed Joseph to name the child (twice). There is no scripture evidencing that he was called Emmanuel.

2) Emanuel can be translated as, “God with us” or “God *is* with us.”

In the Bible a name was much more than an identifier. Personal names tended to reflect the circumstances of various different things, i.e. the child’s birth, their parent’s feelings, their gratitude to God, their hopes and prayers for the child and their commitment of the child to God.

**Examples:**

* Isaac – means laughter – reflective of the laughter of his mother at his birth (Gen 21:6)
* Esau - means hairy - because of his appearance
* Jacob - means supplanter – because he grasped his brother Esau’s heel (Gen. 25:25-26)
* Moses - means drawn out – because he was drawn out of the water (Ex 2:10)

Trinitarians and Deity of Christ believers pressure the text to be literally translated in an effort to prove their doctrines. However, this is not a good way to interpret scripture. Many people and places were given names that would cause great problems if believed literally.

**Examples:**

* Jerusalem **-** means the “Lord our Righteousness” – No one would ascribe deity to a city.
* Joshua - means “God Saves” – Scholars do not attribute deity to Joshua because of his name.

Are we to believe that Elijah was “God Jehovah,” or that Bithiah, a daughter of Pharaoh, was the sister of Jesus because her name is “daughter of Jehovah?” Are we to believe that Dibri, not Jesus, was the “Promise of Jehovah,” or that Eliab was the real Messiah since his name means “My God [is my] father?” Of course not!!!

As provided in the references above, intellectually honest students would not use a name interpretation as a proof text for doctrine. It would be a dire mistake to claim that the meanings of a names are literal truth texts.

The significance of the name Emanuel is symbolic. God was with us, but in His Son, as 2 Cor. 5:19 (NASB) indicates: “That God was in Christ, reconciling the world to Himself.” It is important to read exactly what was written: God was **in** Christ, not God **was** Christ.

God is ALWAYS with **us**! God is literally with us (indwelling us) through the completed work of Christ who has reconciled us to the Father!!

**Isaiah 9:6**

1. Trinitarian students should admit that this verse is translated improperly just from the fact that Yeshua is never called the “Everlasting Father” anywhere else in Scripture. Indeed, Trinitarians correctly deny that Jesus is the “Everlasting Father.” It is a basic tenet of Trinitarian doctrine that Christians should “neither confound the Persons nor divide the Substance” (Athanasian Creed). Thus, if this verse is translated properly, then Trinitarian Christians have a real problem. However, the phrase is mistranslated. The word translated “everlasting” is actually “age,” and the correct translation is that Jesus will be called “father of the [coming] age.”

In the culture of the Bible, anyone who began anything, or was very important to something, was called its “father.” For example, because Jabal was the first one to live in a tent and raise livestock, the Bible says, “he was the father of those who live in tents and raise livestock” (Gen. 4:20). Furthermore, because Jubal was the first inventor of musical instruments, he is called, “the father of all who play the harp and flute” (Gen. 4:21). Scripture is not using “father” in the sense of literal father or ancestor in these verses, because both these men were descendants of Cain, and all their descendants died in the Flood. “Father” was being used in the cultural understanding of either one who was the first to do something or someone who was important in some way. Because the Messiah will be the one to establish the age to come, raise the dead into it, and rule over it, he is called “the father of the coming age.”

2. The phrase “Mighty God” can also be better translated. Although the word “God” in the Hebrew culture had a much wider range of application than it does in ours, the average reader does not know or understand that. Readers familiar with the Semitic languages know that a man who is acting with God’s authority can be called “god.” Although English makes a clear distinction between “God” and “god,” the Hebrew language, which has only capital letters, cannot. A better translation for the English reader would be “mighty hero,” or “divine hero.” Both Martin Luther and James Moffatt translated the phrase as “divine hero” in their Bibles.

3. A clear example that the word translated “God” in Isaiah 9:6 can be used of powerful earthly rulers is Ezekiel 31:11, referring to the Babylonian king. The Trinitarian bias of most translators can be clearly seen by comparing Isaiah 9:6 (el = “God”) with Ezekiel 31:11 (el = “ruler”). If calling the Messiah el made him God, then the Babylonian king would be God also. Isaiah is speaking of God’s Messiah and calling him a mighty ruler, which of course he will be.

The phrase translated “Mighty God” in Isaiah 9:6 in the NIV in the Hebrew, el gibbor. That very phrase, in the plural form, is used in Ezekiel 32:21 where dead “heroes” and mighty men are said, by the figure of speech personification, to speak to others. The phrase in Ezekiel is translated “mighty leaders” in the NIV, and “the strong among the mighty” in the KJV and NASB. The Hebrew phrase, when used in the singular, can refer to one “mighty leader” just as when used in the plural it can refer to many “mighty leaders.”

4. The context illuminates great truth about the verse, and also shows that there is no justification for believing that it refers to the Trinity, but rather to God’s appointed ruler. The opening verse of the chapter foretells a time when “there will be no more gloom for those in distress.” All war and death will cease, and “every warrior’s boot…will be destined for burning” (v. 5). How will this come to pass? The chapter goes on: “for to us a child is born and to us a son is given” (v. 6). There is no hint that this child will be “God,” and reputable Trinitarian scholars will assert that the Jews of the Old Testament knew nothing of an “incarnation,” they also did not think God would be a Son. For them, the Messiah was going to be a man anointed by God. He would start as a child, which of course Yahweh, their eternal God, could never be. And what a great ruler this man would grow to be: “the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty Hero, Father of the Coming Age, Prince of Peace.” Furthermore, “he will reign on David’s throne (v. 7), which could never be said of God. God would never sit on David’s throne. But God’s Messiah, “the Son of David,” could (Matt. 9:27, et al). Thus, a study of the verse in its context reveals that it does not refer to the Trinity at all, but to the Messiah, the son of David and the Son of God.

**Isaiah 43:10, 11** – This will be an abbreviated response unlike the previous one. These verses are speaking of Yahweh, reaffirming that there is no other God but Yahweh. As for the reference to “no other Savior,” again, in Semitic culture a representative of Yahweh is commonly referred to as god or becomes known as a savior. For example, the children of Israel had Moses and Joseph who were known for “saving” Israel, thus making them saviors, but they were not confused about Moses or Joseph being the representatives of Yahweh and that Yahweh was the deliverer/savior in both examples. However, like Yeshua, Moses and Joseph were revered for their positions of leadership and were a type and shadow of Yeshua that was to come. Man-made dogmas force us to discuss these verses in a twisted and bizarre manner.

**Revelation 1:17-18** – Revelation texts used in an attempt to prove that Yeshua is God is beyond frustrating to me. So I will respond by taking you to the beginning of the book. Revelation 1:1 “The Revelation **of Jesus Christ**, which **God gave unto him**, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.” As with many other texts, the two distinct beings are discussed (Yahweh and Yeshua). Yahweh GAVE the revelation to Yeshua.

The reference to “first and last” (figure of speech) simply refers to Yeshua’s “special” designation as the ONLY BEGOTTEN OF THE FATHER. The “author and finisher of our faith” the “first born from the dead” “the first fruits” He is the first and the last of many things. Figures of speech are poor scholarship!! They do not prove a triune god or deity.

**Revelation 2:8**

I could argue this from a standpoint that alpha and omega is not referring to Yeshua in this verse. However, I will answer from the opposing mindset. Alpha and omega is the Greek letters A and Z. Language is made up of the letters which formulate words and phrases. We use them to express ourselves to one another. This reference explains that Yeshua perfectly articulated his Father to the world. As Yeshua said, “For I have not spoken of myself; but the Father which sent me, he gave me commandment, what I should say, and what I should speak.” (John 12:49) “…Hath in these last days **spoken unto us by his Son**, whom he hath appointed **heir of all things**, by whom also he made the worlds” (Hebrews 1:2)

In response to the usage of “Almighty,” of course Yeshua is almighty!! He has been GIVEN all power in heaven and earth. (Matt. 28:18) God does not need to be GIVEN all power and authority!! If it is Yahweh’s good pleasure to appoint the man Yeshua heir to all things, why should I question him?

“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” (Matt 11:27) How do these verses make Yeshua God?

**John 1:1 (This is *not* a Trinitarian ”powerhouse” proof text, it lacks 1/3 of the trinity as the holy spirit is not discussed, neither does it prove Christ’s deity)**

It is ***imperative*** that the serious student of the Bible come to a basic understanding of logos, which is translated as “Word” in John 1:1. Most Trinitarians believe that the word logos refers directly to Jesus Christ, so in most versions of John, logos is capitalized and translated “Word” (some versions even write “Jesus Christ” in John 1:1). However, a study of the Greek word logos shows that it occurs more than 300 times in the New Testament, and in both the NIV and the KJV it is capitalized only 7 times (and even those versions disagree on exactly when to capitalize it). When a word that occurs more than 300 times is capitalized fewer than 10 times, it is obvious that when to capitalize and when not to capitalize is a translators’ decision based on their particular understanding of Scripture. (Bias)

As it is used throughout Scripture, logos has a very wide range of meanings along two basic lines of thought. One is the mind and products of the mind like “reason,” (thus “logic” is related to logos) and the other is the expression of that reason as a “word,” “saying,” “command” etc. The Bible itself demonstrates the wide range of meaning logos has, and some of the ways it is translated in Scripture are: account, appearance, book, command, conversation, eloquence, flattery, grievance, heard, instruction, matter, message, ministry, news, proposal, question, reason, reasonable, reply, report, rule, rumor, said, say, saying, sentence, speaker, speaking, speech, stories, story, talk, talking, teaching, testimony, thing, things, this, truths, what, why, word and words.

The logos is the expression of God, and is His communication of Himself, just as a “word” is an outward expression of a person’s thoughts. This outward expression of God has now occurred through His Son, and thus it is perfectly understandable why Jesus is called the “Word.” Jesus is an outward expression of God’s reason, wisdom, purpose and plan. For the same reason, we call revelation “a word from God” and the Bible “the Word of God.”

If we understand that the logos is God’s expression—His plan, purposes, reason and wisdom, it is clear that they were indeed with Him “in the beginning.” Scripture says that God’s wisdom was “from the beginning” (Prov. 8:23). It was very common in Hebrew writing to personify a concept such as wisdom. No ancient Jew reading Proverbs would think that God’s wisdom was a separate person, even though it is portrayed as one in verses like Proverbs 8:29 and 30: “…when He marked out the foundations of the earth, I [wisdom] was the craftsman at His side.”

A quick illustration from my simple mind, is to use the example of an architect who has a design of a beautiful building in mind. This inner thought, idea, will or plan is with the architect from the beginning…before the plot of land, before the foundation has been laid, it is in the beginning with the architect. He then puts pencil to paper and creates a blueprint. This blueprint will be used by contractors who will help to construct and bring about fulfillment of the master plan. The building becomes “reality” once construction is complete. In like manner, Yeshua ***had a beginning***, there is no doubt. He was the central figure in the plan for salvation devised by God making him the *logos* with Yahweh from the beginning. All things, from the beginning, worked toward this plan becoming a reality through the promised Messiah. He is, “the lamb slain from the foundation of the world.” God’s plan was made flesh when the Messiah was born! The seed of the woman that would bruise the serpent’s head! Praise Yahweh! This is how in the KJV the “word became flesh and dwelt among us, and we beheld his glory, the glory of the **ONLY BEGOTTEN** of the Father, full of grace and truth (v 14)

**John 5:23** – We should honor the Son as the Father because Yahweh has placed him over ALL THINGS!!! This does not make him deity.

**John 14:7-11** 1) The father is in us also! Does that make us God? No. (Ephesians 3:9) 2) Trinitarians do not believe that Yeshua is the Father!! So when explaining Christ’s discussion with Philip saying, “If you have seen me you see the Father” what does it mean? The text is comparing two beings!! Obviously, Yeshua is NOT the Father! This is an OBVIOUS figure of speech. When a grandmother says to her grandson, “When I see you, I see your daddy” the grandson is not confused and does not think…I AM MY Dad!! He doesn’t assume, “Grandma thinks I am dad.” It is referring to the son as an image of the Father. Everyone knows what grandma is saying! Young children can understand this, but we have scholars wrestling the scriptures to their own destruction, confused by grandma’s words!

**John 20:28** – The context of this verse is that Thomas was skeptical about Yeshua’s resurrection as he was quite certain that Yeshua was dead, having witnessed his execution. He declared that he would not believe until he could put his hands in the nail prints in Yeshua’s hands or until he could thrust his hand into Yeshua’s side. Thomas was among the last of the disciples to be visited by the resurrected Christ and thus upon seeing the very evidence he required, he declared, “my Lord and my God.” The very fact that Thomas was a Jew should be sufficient proof that was not calling Yeshua Yahweh. He used the word “theos/god” which is used all over the New Testament to describe the apostle Paul, Satan, idols, etc. As discussed before, there is no delineation of character or replacement of Yahweh when His representatives are referred to as god. Especially after one has witnessed the resurrected Messiah!

**Acts 4:12** – Correct! No other name **UNDER HEAVEN** is given among men by which we must be saved! “But I would have you know, that the head of every man is Christ; and the head of woman is the man; and the **head of Christ is Yahweh**” (1 Cor. 11:3)

**Hebrews 2:17-18** - Cherry picking verses in an attempt to prove the deity of Christ is simply poor scholarship.

“Wherefore in all things it behooved him to be made like unto his **brethren**, (Yahweh has brothers now?) that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” The verse immediately preceding states, “For verily he took not on him the nature of angels; but he took on him **the seed of Abraham**.” Is Yahweh the seed of Abraham? No way! Yeshua had a lineage. God does not have one.

Because of the length of the response, I only addressed the verses that Rob Skiba posted on Facebook as proof of his “unique trinity,” wherein he also attempts to prove the deity of Christ. (I am not exactly clear what he believes) It is my hope that this response provokes thought and promotes a Berean-type search of the scriptures.

I cited *mostly* from the KJV, and do not dare claim the content as my sole work product. I fully admit (without shame) that I have used and collected many resources over the years. I have shared those with you, while inserting my own thoughts, beliefs and use of scriptures, that I am persuaded proves that the Doctrine of Christ is the doctrine we should advocate, as indicated by John. I pray that you too will see that it is the key to having BOTH the Father and the Son.

I have compiled 100’s of verses to show the distinction between the Father/Yahweh and the Son/Yeshua. Neither time or attention span would permit me to share them at this time. In the past, I have researched the topics about “attention span” and “the ability to retain information,” to which I have utterly failed on this project!

If you are interested in more resources or information, drop me a line and I will be happy to forward more to you. Thanks for the requests on this topic! You made my year and restored my hope in humanity!

Grace, mercy and peace be unto you, from God our Father, and from our Lord, Yeshua the Christ!

Gina Smith