

Is Yeshua God? Does it matter?

TRANSCRIPT

Finding the Ancient Path

<https://www.youtube.com/watch?v=iCkq1pHxTA0>

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Chapter 1: Introduction to the topic

Amen. Thank you, Lori. Whether you're here for the first time or not, welcome. We're so glad that you're here with us on Shabbat to answer this very important question. Is Yeshua God? Why am I doing this lesson? I hear things. I read things. I see people raising this question. And to my surprise, I'm shocked, I guess, at reading some of the things that I read and what people believe about this topic. So, I felt like, man, we gotta we got to talk about this.

Hopefully by the end of our discussion today, you if you're on the fence or you have a conviction one way or the other on this topic will finally arrive at some conviction hopefully one way or the other. So let's jump into this Shema. We know what the Shema is, right?

Chapter 2: The Shema and biblical unity

Deuteronomy 6:4. There's a pattern that emerges when a believer begins to discover the Torah and recognize that much of what was taught in the church is not aligned with the text of Scripture. The correction is necessary, but the response is often disproportionate. In rejecting what is false, many do not simply return to what is written. They swing past it. And you've heard me talk about that several times and how people move from one extreme to another. What begins as a pursuit of truth can become a reaction against prior error. The Shema becomes central in this discussion.

And if you don't know what the Shema is, it's a verse Deuteronomy 6 verse 4 that says here. And that word here is Shema in Hebrew. So here, O Israel, Yahovah, our Elohim, Yahovah is one. That is the Shema. When you read that verse, that truth is firm and unchanging. Yah is one. However, instead of allowing the whole of Scripture to define what that oneness entails, some isolate this statement and use it to overturn other clear testimonies. In doing so, they draw a conclusion, the text itself does not demand. They assume that if Yahovah is one, then Yeshua cannot be him.

But this is not the conclusion Scripture forces. It is the result of reacting to error rather than submitting to the full witness of the word. The same Scriptures that declare Yahovah as one also attribute to Yeshua what belongs to Yah alone. And we're going to look at that. The issue is not whether Yahovah is one. The issue is whether we will allow all that Yahovah has revealed about himself to stand together without forcing one truth to cancel another.

Chapter 3: Understanding oneness

For nearly five years, you have heard me teach, preach, and exhort what should serve as your primary anchor when seeking to understand not only the holy Scriptures, but also in your testing of every doctrine presented by man. It is in this study of this topic that this anchor will serve you the greatest. What is that anchor? The Scriptures must be unified. They have to be unified. If in your exit Jesus of Scripture, you come across things that seem to cancel out another thing, then you've misunderstood it. And this is the perfect topic to discuss this possible exogetical discrepancy. One, Deuteronomy 4:35.

To you it was shown that you might know that Yahovah himself is Elohim. There is none other besides him. Deuteronomy 4:39. There is no other. Deuteronomy 32, there is no God besides me. Isaiah 43. I even I. And when you read that in Scripture, I even I that's another Hebraic way of saying I alone. I alone. and besides me there is no savior. These four verses are only four of the hundreds of other verses that basically say the exact same thing in one way or another. What is it saying? Our God is one. There is no other. There is none besides and there is no other savior but him.

Nearly 200 times in Scripture this declaration is made. Most of them in the Old Testament. Why? Why do you think that is? Tim, do you have an idea as to why that might be? the only thing that comes to mind is the amount of foreign gods that Israel was about and so when when God prophesied or Yahovah prophesied it was in a in a lot of correctional basis but that would be my only thought. Yes, polytheism.

Chapter 4: Common objections to deity

Yahovah repeatedly declares that he is one because his people were continually surrounded by false gods, prone to forgetting and tempted to divide their loyalties. Therefore, he reaffirmed his oneness to establish exclusive devotion to distinguish himself from all idols and to make it unmistakably clear that he alone is the Elohim, creator, savior with none other beside him. Polytheism is a big deal. It was a big deal then and it's a big deal now. You're going to hear in the course of our discussion here this morning that I believe that the whole idea of the trinity is cloaked if not blatant polytheism.

So the question is, does the deity of Yeshua or the belief that he is God challenge these emphatic statements made by the Father himself? Yes or no? Jim, no. I don't believe it does challenge. I think there's divine there's divine pre-existence, but there's not, you know, there's coexistence and submission as well. Okay. So Tim says no. All right. So here are the stated reasons that many believe Yeshua's deity is an impossibility. Yahovah is one. The verses that we just looked at excludes plurality. Yeshua distinguishes himself from the Father. Yeshua is subordinate to the Father. Yeshua is called a man.

Yeshua had limitations. Yeshua was tempted. Yeshua prays to Yahovah. He is the son of God which is not equal to God. He the firstborn language that we see in the text implies creation. Again, these are the reasons that people use and hold to basically embrace the doctrine that Yeshua is not deity. One mediator implies distinction. And then the Shalia concept, what does that mean? Shall ma basically is a Hebrew word that means sent a scent one. The argument is a scent one fully represents the sender. Yeshua speaks and Acts with divine authority because he is God's agent, not because he is God himself.

Distinction in greetings and blessings. We see throughout Scripture that Paul consistently distinguishes between God the Father and the Lord Yeshua. This is taken as evidence of two distinct beings, not one shared divine identity. Now, before I move on, I want all of us to look at that list. I don't want you to tell me, but I want you to ask yourself, how many of these 12 items have you embraced in one way or another? How many of the 12 do you believe in one way or another? Because this is important.

We're we're going to be looking at these things, not necessarily individually, but at the very least, I want you to identify that the possibility remains that there may be some idolatry going on in your heart, if even a little bit, because as believers, we can't have that. We have to chase that out. We have to get rid of it. God also means one in Hebrew.

Chapter 5: Misuse of the word echad

There are some within the Torah observant community who attempt to explain the deity of Yeshua by misrepresenting the Hebrew word echad, claiming that it inherently means a compound unity rather than absolute singularity. I've heard this in the Torah pursuant communities. I've heard this taught from people. In my personal opinion, when I read the words compound unity, it's just another way of saying trinity. They're the same. There is no such thing, and we're going to see hopefully that there is no such thing as compound unity.

Now, there's two ways actually more like three or four ways, but two key ways the word echad is used in Scripture. One, it's used as an absolute singularity. In Genesis 12, we read that we are all one man's sons. Genesis 42. What did I say? Where did I get 12? Oh, I missed I'm I need some glasses. Here in this verse, the word one refers to a single individual. In Genesis 2, it says they shall become one flesh, meaning a man and a woman. It's a collective or a unified plurality. Two individuals forming a unified relationship. described as one. So we do see in Scripture the multi-use if of the wordad or one.

The challenge is, the problem is when in your exit Jesus of Scripture, you look at a verse like Genesis 2:24 and apply that hermenitic to every other use of the word one in Scripture. When you do that, you are not properly executing your Bible. From a strictly grammatical and lexical standpoint, the Hebrew word does not inherently mean compound unity. It can describe a unified plurality as we see above and this is key but only when the context clearly establishes more than one subject. Stop. Let's look at the verses above. In the case of the first one, absolute singularity.

Does the context in that verse establish that there's one more than one subject? No. They are talking about a single man's sons. In the second example, collective or unified plurality. Does the text, the context of the verse clearly establish more than one subject? Yes. Who are the two? the husband and the wife. So only when the text clearly establishes the context clearly establishes more than one subject can you properly use it thus in Deuteronomy 6:4. No such plurality is stated. The text simply affirms that Yahovah is one without defining the internal nature of that oneness.

Therefore, using a to prove this thing called a compound unity within the Father is simply not supported by the word itself. It requires assumptions brought in from the from outside the text. What is the assumption in this case? I already told you when you see a unified plurality of the word echad in verses like Genesis 2:24 and you take that and apply that everywhere else it's seen, you have errored. You have made that mistake. And unfortunately, there are some in the Torah observant community who have attempted to do this. And by the way, the verse they like to use to do it is Genesis 2:24.

So for the record, Yeshua never said he was God, did he?

Chapter 6: Yeshua's implicit claims

Tim, did Yeshua ever say he was God? No. Yes or no? He said, "I'm the son." Okay, Scott. Did Yeshua ever say he was God? Yes or no? Everywhere. I am the shepherd. Yes. Yes. Okay, let's explore some of those. Consider consider a few of these if you will. John 85 John 8:58. Most assuredly I say to you before

Abraham, I am. Now, if you were his listener during that day and you were a Jew in the community, as they all were, what would have screamed in your heart just the moment he said that?

Well, hopefully if you know your Bible, you would have been forced to remember Exodus 3. where he basically well not basically he absolutely told Moses the Father told Moses I am I am that I am so Yeshua comes along in John 8 and he says most assuredly which is another way of saying what absolutely positively without h without doubt I say to you before Abraham I am that's a pretty strong declaration of what he was trying to say and in these others we know I and my Father are one. John 10:38 the Father is in me and I and in him. What's so striking about this verse? We've let we've read it a million times.

Well, it's it's one thing for people like you and I to make the statement that the Father is in me, right? Why can we make that statement? Well, because he's given us his Holy Spirit, right? So, we could say that the Father is in me. That's a safe statement in most circles, in most crowds. What is not safe is for us to say, "And I'm also in him." We can't say that, but Yeshua did. So, what's up with that? that also would have gotten the attention of people who were paying attention, if you will. John 14, he who has seen me has seen the Father. And this is my favorite. John 17.

And now, Father, glorify me together with yourself. What? What? Who? Who is the recipient of all glory if not the Father himself and none other? And yet Yeshua is saying, "Oh yeah, glorify me with you with the glory which I had with you before the world was." Nobody can say that. Nobody unless you are the one to whom the glory is due. So, did Yeshua ever say he was God? Well, he never came out and said, "Oh, by the way, I'm God." But as Scott said, everywhere we can see this cryptic maybe is the word to use, references, hints, nods as to who he really is.

Mark 2, therefore, the Son of Man is also Lord of the Sabbath. Wait a minute. The only person who can be Lord of the Sabbath is the person who created the Sabbath. That's the only way you can be Lord of the Sabbath. And here he says he is the Lord of the Sabbath. John 11, I am the resurrection and the life. again. Is he saying I am God? No. Yes, he is. He who has eyes to see, let him see. Yeshua never says the words, I am God. But he makes repeated claims involving pre-existence, shared authority, divine prerogatives, exclusive knowledge, and equality of honor with the Father.

All of which function as implicit claims to divine identity within the text. And he does the very things which the Bible tells us only Yahovah can do. So I'm I'm asking the question this morning, will God please stand up?

Chapter 7: Attributes of God and Yeshua

Job nine, he alone. Stop. Tim, explain what that means. Those two words, he alone. That's referring to the Father. So his him only. Yeah. I mean there's no really other way to say that, right? He alone means he alone. Him by himself. Nobody else. no other. He alone spreads out the heavens and treads on the waves of the sea. What do you think Yeshua was trying to say in the fourth watch of the night when the fellas saw him walking on the sea? Was that just Yeshua showing off or was that him making a declaration? Scott, were you gonna say something?

Yeah, just just real quick. and forgive me, Ed, but just from a terminology, I see it all the time. people are always putting the Father back into the Hebrew Scriptures. The text just says Yah, in other words. And so we automatically start making this separation and division between Yeshua and the Father when we're inserting Father into the text when it's not there. I could be wrong, but when I did a deep dive on this,

there are four times in which Yah uses the metaphor of Father in all of the Hebrew Scriptures. One of those is Isaiah 9:6 in which is talking about the son, prince of peace, everlasting Father.

And so just from u maybe it's my you know how I can act I'm not I'm pretty laidback but on this issue terminology it's common for people to say the Father did this the Father did this when the text just says yah did this yah did this yah you know etc etc. That's all that was that was it. Amen. Well thank you. Yah alone calms the sea. Psalm 107, he who Yahovah calms the storm so that its waves are still. Mark 4. Then he who Yeshua arose and calmed the storm. Again, this is not coincidence. This is not the Father sharing his power, his authority with a individual who is not deity.

No, these are things that students of the Scriptures if you were there, if you were in that boat and you watched this man calm the storm, Psalm 107 should have come to mind. Holy cow. He's calming the storm. Who does that? Yahovah alone forgives sin. Isaiah 43. I even I remember that what I said about that. That's another Hebraic way of saying me alone. I even I am he who blotss out your transgress transgressions for my own sake. Mark two. Yeshua saw their faith said what? Your sins are forgiven. Let's keep going. Yahovah alone opens blind eyes. Yahovah opens the eyes of the blind. John nine.

Yeshua opened the eyes of the blind man. And he came back seeing. Yahovah alone. There it is. First Kings 8. You alone. No other. Nobody else knows the hearts of all the sons of men. Wait a minute. John 2. Yeshua knew all men and he knew what was in man. Contradiction. No. Deep meaning, deep truth. Yes. Again, for those who have eyes to see, let him see. Yah alone is the light. Isaiah 60, Yahovah will be to you an everlasting light. Hold on. Yeshua is the light of the world. Again, if you have eyes to see, open them and see. When we and this is just as many as I could fl fit on this slide, guys.

Would you do your your your your time in studying this stuff and researching this stuff? You can see a lot more out there. But these were the ones that I could fit on the slide. All these things that the Scripture says that only the Father does and only the Father can do, we see Yeshua doing in the course of his ministry. So, let's get into some challenging fun stuff here. the invisible God clearly seen. I want us to

Chapter 8: The invisible God revealed

Read these two verses and then I want to ask a question. Exodus 33:20 says, "You cannot see my face." Who's he talking to? He's talking to Moses. This is the Father speaking. "You cannot see my face, for no man shall see me and live." 1 Timothy 1:17. to the king eternal, immortal, invisible. And I ask, does anyone see the conflict in these two verses, Tim? I don't see a conflict. Honestly, you don't? Scott? No. Because Yeshua is the image of the invisible God. No one has ever seen the Father. They saw an image Yeshua. It's not complicated unless you want to create an old man on the throne with a white beard.

In Exodus 33:20, it talks about Yah as if he has a face that could be seen, but says no man can see it and live. While 1 Timothy 1 says that Yahovah is invisible, meaning there is no face to see. That's the conflict in those two verses. Exodus 33 says, "You can't see my face and live." Well, hold on. 1 Timothy says, "You don't have a face to be seen. You're invisible." So, how would you explain this to a young believer who brought you this question? And that's not a question I want you to necessarily answer, Tim and Scott. I want to ask it to the group, to those who will be watching on YouTube.

How would you explain this? How would you what would you tell somebody who came to you and said Exodus 33 implies that the Father has a face to be seen even though no man can see it? But first Timothy, Paul says that he's invisible. How how does that work? You need to have an answer for that question. Though the answer to this question may be difficult for some, it lies at the very core of the issue regarding

Yeshua's divinity. John says in two different places, one in his gospel, one in his epistle, that no one has seen God at any time. Pretty emphatic statement. pretty clear.

There's really no way to get around this verse. However, Exodus 24, Moses went up with Aaron, Naab, and Abaiu and 70 of the elders of Israel, and what they saw the God of Israel. And there was under his what? His feet as if paved work of sapphire stone. And it was like the very heavens in its clarity. So they saw God two places in this section of Scripture that says they saw God. So is Moses right and John wrong or is John right and Moses wrong? They are seeing something somehow. They are seeing an invisible God that no man can see and live. How is it possible?

We discussed in part this question in our discussion on the Trinity some months ago, but I need to really nail this home hard by asking us the question, how has Yah expressed himself in the Hebrew Scriptures? Let's explore them. The burning bush. Tim, what was God? the bush or the fire or the holy ground that he was standing on or all of it. I believe that it's probably all of it, but specifically the fire. but his presence, well, his presence was manifest in the in the fire and he did say that take off your shoes for this is holy ground. So, it's set apart ground. So, it's got to include that.

I mean, so here is an expression of the burning bush. Was the Father there somehow? Yes. Was Moses seeing his face? No. He was hearing a voice and he was seeing a fire that was blazing but not consuming the tree. So there was an expression of the Father at the burning bush. Where else? How about mount si where he was a consuming fire that engulfed the entire mountain. What about the fire and smoke that led them by night and day? Was that an expression of his presence? Yeah. What about the time where he the verse that we just looked at, you can't see me and live? Well, show me your glory, Moses says.

And the Father put his hand over the crevice of the cave and passed by. And the Bible says that Moses saw his back. That was an expression of the Father, was it not? Yes. Again, another verse we just looked at, Moses and the elders saw Yah. They saw something. It says they identified his feet. So, they were seeing a figure. Isaiah sees him in a vision sitting on a throne. The priests who entered the tabernacle saw him in the form of a cloud. Abraham sees him, offers him lunch. Jacob wrestles him, and he even speaks through a donkey.

These all are manifestations of or expressions of his presence throughout Scripture. All of them. And the question we have to ask is that I posed to Tim at the start of our discussion here. Was the fire God? Yeah, it was. It was absolutely him expressing his presence. Was the cloud God? Yeah, it was. It was him expressing his presence. Were these physical manifestations of a figure, a humanlike figure, God? Yeah, they were. That was him expressing himself just like the fire. So we need to address this and go what were they seeing? The invisible God clearly seeing

Chapter 9: Yeshua as the image of God

From the beginning Yahovah has made himself known through visible expressions of his presence while at the same time remaining unseen in his essence. These quote unquote manifestations allowed man to encounter him without beholding his fullness and then dying. In contrast to these partial revelations, Yeshua is the distinction. He stands as the complete and final expression of the invisible God. The one in whom the unseen is fully made known and the fullness of God is revealed in visible form. Colossians 1. He is the image.

He is the expression of the manifestation of this invisible God. the firstborn over all creation. For by him all things were created there in heaven that are in earth, visible, invisible, whether thrones or dominions

or principalities or powers. All things were created through him and for him. He is before all things and in him all things consist. He is the head of the body, the ekklesia, who is the beginning, the firstborn, and the dead in all things that he have may have the preeminence. So, let's break this down. We've read this verse a thousand times.

The phrase image of the invisible God presents Yeshua as the visible manifestation and exact representation of the God who cannot be seen. This aligns with consistent testimony that the Father is invisible. Yet he has made himself known through appearances, many of which we just looked at. In this case, the text identifies Yeshua not as one expression among many, but as the definitive and embodied Revelation of Yahovah. What was previously encountered in partial and mediated forms is now made fully known in him, in Yeshua. The term image does not suggest resemblance.

Another mistake people make in delineating this verse. He doesn't resemble the Father. It does not suggest that at all. Rather it suggests representation and manifestation in the Septuagint and in the broader Greek language. The word image which I don't know how to say in Greek carries the same idea or carries the idea of that which makes the unseen visible. And this is exactly what Hebrews 3 1:3 says. God who at various times and in various ways.

We just looked at some of those various ways spoke to in times past to the fathers by the prophets has in these last days spoken to us by his son whom he's appointed heir of all things through whom also he made the ages. In many of your verses that word is worlds but the Greek is ages who being the brightness of his glory and the express image of his person. That's the distinction.

This invisible God that is being clearly seen is because Yeshua is the express image of him of the Father of his person and upholding all things by the word of his power when he had made by himself when he had by himself purged our sins sat down at the right hand of the majesty on high become so much better than the angels as he has by inheritance obtained a more excellent name than they. The phrase firstborn over all creation is not saying that he is the first created being.

You would be surprised at how many people there are in not just the Christian and evangelical world, but even in the Torah pursuant community that hold to the belief that Yeshua is the first ever created being. Is that what the text is teaching us? No. It's not saying that he's the first created being. It speaks of rank, authority, inheritance. In the Scriptures, the word firstborn often refers to preeminence rather than origin.

For example, Psalm 89 says of David, "I will make him my firstborn, the highest of the kings of the earth." This is one of those situations where you can take the word firstborn and think it means the firstborn actual child and apply it everywhere else in Scripture. You would be wrong in doing that because the firstborn in Psalm 89 isn't saying that David was his first king or the first son. No, the term establishes supremacy and priority and not birth order. So when it says that Yeshua is the firstborn over all creation, it's not saying that he was the first thing ever created. He is saying that he is supreme.

He has the priority. He is the highest and not the first created being. Yeshua therefore is the visible and complete Revelation of the invisible God. Not merely reflecting him but making him known in fullness and as the quote firstborn over all creation. He holds supreme authority and preeminence over all that exists. being both the agent and sustainer of creation rather than being a part of it. Another way of saying that is he is God.

Chapter 10: Subordination and source

If this is true, then why does Yeshua pray to the Father? Why does he say that the Father is greater than he is in John 14? I know they're sticky wicked, right, babe? If he is God, again, this is one of those questions that people ask. If he is God, then why is he praying to God? Why does he make the claim that the Father is greater than he is? If you can do it briefly, Tim and Scott, can you explain that? I would say that Yeshua is clearly stating in like John 5 really brings it to brings some some elements there. I think he's clearly stating that the Father has supreme authority.

In verse 27, he states that he's received authority from the Father. and verse 30 he's he denies he can't do anything by himself. So, yes, he's pre-existent with with the Father, but he but the Father is greater than him. That would be what I'd think of. Go ahead, Scott. Well, because when Yah entered into the time domain, entered into his creation, he had to limit himself. He had to become flesh. I mean, he had to eat. He had to sleep. He got tired.

He rested. within that state when he's becoming our kinsman redeemer so that he can redeem us when he's coming as the husband so that he can die and enter back into covenant he did not cheat he emptied himself of those divine attributes as it says in Philippians so and again this is the greatest love story between our creator god Yah as opposed to now you've got a creator god who all they did is create an agent And then the agent does all the work. He makes the covenant supposedly, but then he sends a son, a lesser second son god to keep the covenant that he made.

That doesn't fit my I mean I would die for my sons. Okay, that I mean again it just it falls apart. The answer to the question is this because the image is always subordinate to the source. Before I read this, let me give you an example that I shared in my Trinity study. Here I am sitting here with my wife and son. We have a fulllength mirror in the kitchen. I can see here from where I'm sitting. If my son goes and stands in front of that mirror, is the reflection, could I say that's him? Could I say that image is Dartan? Is that a trick question? Okay. It is your reflection. It is his reflection in the mirror.

But it is him. It is an exact representation of him. However, who has authority as he is standing in front of that mirror? Who is the source? Dartanion is the source. Can the image of Dartanion make the source you do anything? Can the image in the mirror raise his hand where you're the source not raising your hand? No. The image is always subordinate to the source. That's why the Father why Yeshua says, "I only do what the Father tells me to do. I only say what the Father tells me to say." Yeshua is the perfect image of the invisible god. Meaning he fully reveals and makes known the Father in visible form.

Yet an image by definition proceeds from and represents its source rather than originating from itself. For this reason, the son consistently speaks and Acts in relation to the Father, praise to him, and ultimately subject subjects all things back to him because he is the image. This does not in any way diminish what is revealed in the sun but preserves the order shown in Scripture where the Father remains the source and the son the perfect and complete expression of that source. Does that make sense? Absolutely. The Father is the ultimate authority makes sense. I like the way Scott said it.

Scott Scott said that, you know, he had to the Scriptures clearly say that he became lower than the angels. He became human. He subjected himself to all things that are human. In doing that, the image has become subordinate to the source. So, okay, Ed, I get all this, but answer the question.

Chapter 11: Deity and the death of Yeshua

Is Yeshua God? Well, let's keep going. Nehemiah 9. What does it say? You alone are Yahovah. You made heaven. Who's he speaking of? Speaking of Yahovah, the heaven of heavens with all their hosts, the earth, everything in it, the seas, all that's in it. You preserve them all. The host of heaven worships you. Wait a minute. who was created all according to him. But what did we just read in Colossians 1? By him, Yeshua all things were created. So who's created all? Isaiah 43, before me there was no God formed, nor shall there be after me. I even I another way of saying me alone there is no savior. What?

Who is the savior here? Yah. Wait a minute. Luke 2. For there is born to you this day. This is an angel speaking in the city of David a savior. Who is who? Christ the Lord. Yeshua. So, who's who? If you have eyes to see, see, look at what the Scriptures are teaching us. Isaiah 48, I am he. I am the first, and I am also the last. You ask anybody who knows their Bibles. Anybody at all. I don't care what denomination you're from. I don't care what flavor you are. You're Catholic, you're Baptist, you're Lutheran, you're Messianic, I don't care who you are.

You ask somebody this question, what is it saying in Isaiah 48:12? Who's he speaking of here? Yeah. They would all say Yahovah. They might say Yahweh or some other name, the Lord. But at the end of the day, they're going to say, "This is the Father. This is the God of the Bible. This is the one who created the universe. Would they not? Who was the first and the last in this verse? Yahovah. Revelation 22. Yeshua speaking. I am the alpha and omega. That's a Greek way of saying I am the first and the last, the beginning and the end. Who is this? Yeshua. Isaiah 45. To me, to who? Yahovah. Every knee shall bow.

Who will they bow to? Philippians 1. Two. Sorry. It's good thing I have my wife here today. Philippians 2. At that time, in the name of Yeshua, what? What? Every name will bow. every knee. So, who are they going about to Yeshua? Hopefully, you're seeing this. Hopefully, the scales are falling off some of your eyes. Key among the claims that Yeshua is not God is this. God cannot die, can he? No. Hopefully, you answered that way. Can God die? No. Again, this is one of those questions. You posed them to anybody who was faithful in any measure in one way or another. Can God die?

And the answer is going to come back emphatically, no. But the image can. The image can die and did. Revelation one. Do not be afraid. I Yeshua, the first and the last. I am he who lives and was what? Dead. And behold, I am alive forever more. So, can the Father in his purest form die? No, he is eternal. But can the subordinate image die? Yes. And he did. Revelation two. These things say the first and the last who was dead. So this person, the first and the last that we looked at in the previous section, all referred to the Father. All of them.

Yeshua is claiming them as well, but he's saying he was dead and came back to life. Revelation 5. And I looked and behold, this is John speaking in the midst of a throne. Of the throne. What throne? The throne stood a lamb as though it had been slain. And if not for the fact that this God who died, guess what? Our entire faith breaks down. I don't care who you are. I don't care again what flavor you are. I don't care what denomination you're a part of. I don't I don't care if you claim faith in Christ at all. If it were not for this God who died, everything you believe is sinking sand. What do I mean by that?

Chapter 12: Zechariah and piercing

The husband had to die to free the house of Israel. Who was the husband that married Israel at Sinai? It was Yahweh. And he says in his own law that the only way that the house of Israel can be redeemed or being set free from being called an adulteress is if what? The husband dies. That's the only way he can

take her back. Is if the husband dies. We learn in Romans 7 that's exactly what he did. He says, "If the husband dies," quoting Deuteronomy 24, "She is released from the law of her husband." What is the law of the husband?

The law of the husband states, "If a woman is divorced, and the house of Israel was, and the husband sends her away, and he did, and she goes off and becomes another man's wife, which they did, she cannot come back to the original husband. That's the law." In Romans 7, Paul takes careful measure to explain that's exactly what happened. This is the mystery that the Bible says the prophets longed to look into. This is the mystery that the Bible says the angels longed to look into because a they knew God couldn't die, but b he promised to get her back somehow. And the only way to do that was if he died.

And that's what happened. We died with him and are now married to or betrothed to the risen body of Christ. So if Yeshua is not God, then guess what? The house of Israel is lost forever. And by the way, you and I are part of the house of Israel. If Yeshua is not God, the house of Israel is lost forever. And all of Yahovah's promises to get her back, which are all throughout the Old Testament, are nothing but a bunch of empty promises. I hope you're seeing this. I hope you're understanding this.

Zechariah 12:1 opens by saying, "Thus says Yahovah, who stretches out the heavens." This whole chapter is the Father speaking. What does he say in verse 10? They will look on me who whom they pierced. Who did they pierce? Yeshua. Yet, yes, they will mourn for him as one mourns for his son. Isn't that interesting how the pronoun shifted? Shouldn't that say they will look on me, they will mourn for me?

Grammatically, it should. It doesn't. They will look on me whom they've pierced. Wait a minute. They pierced Yeshua. Yes, they will mourn for him. Yeshua as one mourns his only son. Do you see me and him are the same?

The Bible falls apart. If Yeshua is not God, multiple biblical doctrines lose coherence or must be reinterpreted in

Chapter 13: The collapse of biblical doctrine

Ways that conflict with the plain reading of the biblical witness. If Yeshua is not God, then either Yahovah did not accomplish salvation directly or a created being accomplished what he could not do, what he claims to do. If you think Yeshua is a created being, he is somehow lesser than what you are saying is he was able to accomplish what Yahovah could not do and what Yahovah promises to do. the sufficiency and value of the sacrifice. If Yeshua is not divine, then his death is the death of a created being raising the question of how finite life can somehow atone for the sins of the world.

The doctrine of Emanuel falls apart. Matthew explicitly identifies Yeshua as God with us. That's what the word Emmanuel means. Matthew 1, they shall call his name Emmanuel, which is God with us. If he is not God, this designation will lose its internal its literal meaning. The worship of Yeshua, worship is reserved for God alone. Most people would say Deuteronomy 6, you shall fear Yahovah your God and serve him. If Yeshua is not God, then Scripture presents sanctioned idolatry. We're going to learn why that is in a second.

If Yeshua is not God and people are worshiping Yeshua and the Scripture condones that, then we have a problem. Deuteronomy 6 is the problem. And then of course the I am identification that we looked at earlier where the Father says in Exodus, I am who I am. And Yeshua says I am. If Yeshua is not God, then this identification becomes hugely problematic. If Yeshua is not God and the testimony of the New

Testament cannot stand as truthful Revelation, the men who wrote under the claim of the Holy Spirit did not speak in vague or symbolic terms. They identified him directly as God.

If that identification is false, then their words, whose words? The words of the author of the of the Brites, the New Testament, then their words are not merely mistaken. They are false witness. And if they bear false witness about the very identity of the one whom they proclaim, then their claim to be speaking by the Holy Spirit of truth is invalid. and the authority of their writings collapses with it. What does Matthew say in chapter one? We already looked at it. This person being born is God with us. What does it say in John 20? Thomas answered and said to him, to who? To Yeshua, my Lord and my God.

A friend of mine on Facebook reminded me that this is the very first time that any anybody in the Scriptures called Yeshua God. And guess who it was by? Thomas. Doubting Thomas. Paul. Romans nine. From whom according to the flesh Christ came who was overall the eternally blessed God. Hebrews the author of Hebrews. But to the Son, he says, "Your throne, oh God, is forever and ever." To the Son, to the Son, he says, "Your throne, oh God, is forever and ever." And Peter, second Peter 1, by the righteousness of our God and Savior, Yeshua HaMashiach. Do you see the problem?

If we say that Yeshua is not God, then these men are liars. The testimony of this of these men is invalid and you should throw out your entire New Testament. Ironically, there are some who have discovered Torah, quote unquote, who have done just that. They have swung the pendulum way too far and they have left the ancient path and walked away from truth. So, is Yeshua God? Should he be worshiped or prayed to?

Chapter 14: Worship and prayer

H, there's a good question. I get this question all the time. I've seen this question asked in the forums. Should I be praying or worshiping Yeshua or should I be praying to and worshiping the Father? Well, let's look at six of the 10 examples that I showed you earlier. Of the 10 manifestations of Yahovah that I showed you in an earlier slide, six of them record the individual worshiping the image. Moses at the bush. Israel at Sinai, Moses in the cave, Isaiah in his vision, Abraham and even Balaam. All these people worship the image that they saw. And Yeshua is the ultimate image.

And because Yeshua is the expressed image of Yahovah, then any bodily appearance in the Old Testament was Yeshua. When Moses saw the back of quote unquote God, he was seeing the image, the express image of the Father, who is Yeshua. When Isaiah saw him sitting on a throne, he was seeing Yeshua. When Abraham spoke to him and the two angels, he was seeing Yeshua. Matthew 28. And as they went to tell his disciples, behold, Yeshua met them and they came and held him by the feet and did what? Worshiped him. Matthew 28, the 12 right before Yeshua ascended, when they saw him, they what? They worshiped him.

Hebrews 1, let all the angels of God worship him. Worship who? Yeshua. Revelation 5, the four living creatures and the 24 elders fell down before the lamb. Who's the lamb? Yeshua. Acts 7. They stoned Stephen as he was calling on God and saying, "What?" Lord Yeshua, receive my spirit. Who was he praying to? Yeshua. Who does the Scripture say he was talking to? God. 1 Corinthians 1 with all who in every place call on the name of Yeshua. That's prayer. Revelation 22. Even so, this is John. Even so, come Lord Yeshua. That's prayer.

The people in Scripture who are recorded praying to Yeshua are those who knew who he is. And my hope and my prayer, my goal in this study is to communicate to you who he is and thus allow you to make your own decisions as to how you answer the above question.

Chapter 15: Concluding thoughts

So my concluding thoughts throughout Scripture, Yahovah does not repeat that he is one, that there is no other, and that none stand beside him as a matter of poetic emphasis. He does so because his people continually drift toward redefining him. The repetition is corrective. It confronts the impulse to divide what he has declared indivisible and to assign his identity in ways that he is explicitly denied. At the same time, the same text presents Yeshua speaking, acting, and receiving what belongs to Yahovah alone. The testimony is not fragmented.

It's not a mistake. that's consistent and it demands to be held together without alteration. Those who insist on redefining Yeshua as a lesser divine being or who construct layered formulations that distribute God among multiple identities are not preserving the text. They are doing precisely what those repeated declarations were given to confront which means it's still happening today. The insistence that Yah is one stands directly against every attempt to introduce gradations, distinctions of essence or additional divine figures alongside of him. The repetition exists because of this exact tendency.

It anticipates it, addresses it, and flat out rejects it. Every time someone reintroduces a framework that divides the Father, divides Yahovah, or places another beside him in any lesser or secondary form, they step into the very pattern those words that we read at the open were meant to correct. The issue is not that Scripture lacks clarity. The issue is that its clarity is resisted when it refuses to conform to your idolatry. And I want to make it clear. That's what it is.

When you try to divide the one God into three beings and you call it a compound unity or you call it a trinity, you are in the sin of idolatry flat out. That's my lesson in answering this question. And I'm thankful for your being here. I'm thankful for your input, Tim and Scott. Now, I'm ready to hear your questions, your rebuttals, your rebukes. If you think I'm wrong, as always, I am open to them all. So, let's start with Brother Kendrick, who seems to have his hand up first. Go ahead, bro. Shabbat shalom, brother. an amazing teaching.

Chapter 16: Group discussion and Q&A

And it was, I believe, long overdue for this teaching. And I and I commend you for your your research and your ability to divide the word. John 1:1. In the beginning was the word, and the word was with Elohim, and the word was Elohim. He was in the beginning with Elohim. All came to be through him, and throughout and without him, not even one came to be that came to be. In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness has not overcome it. That to me is the verse that I go to that you cannot divide Yeshua from Yahovah.

They cannot be divided but they are yet not one in the same. All things were created through him and by him. How did Yahovah create everything? Through his word Yeshua. I have like five pages of notes and it's going to take me a good two weeks to go through all this and thank you for that. I agree with you 100% on everything that you said. They cannot be divided but yet they are different. what that looks like. I we see it in Scripture. but how the Yeshua is the spoken word of God. How did God create? How did Yahovah create all things? He spoke everything into existence.

And he is the visual and audible He is his visual and audible entrance into this universe. And I agree with you when people start dividing God into a pantheon of gods of Father, son, and Holy Spirit. And I agree with you wholeheartedly that is that is heresy as as as as pur as per your lesson on heresy. And yeah, thank you for this. You've really you've kicked the door wide open and I thank you for that. Shabbat shalom, man. Thank you, Luke. Appreciate that. Next time, I like to see more than just your beard in the picture. I like to see your eyes. There you go. Okay, good.

And I realize that the image I have behind me makes it look like I'm got Yeshua hair, but you know, that's just the way it turned out today. So, okay, let's see. Cordon is up next. Hey, Shabbat shalom, Ed, and everybody else. there's a lot that goes into this and I mean first and foremost for Kendrick's sake I became a follower of Yeshua several years ago because of reading John 1 verse one. In the beginning was the word and the word was with God and the word was God.

So I just want to just say to Luke thank you for actually presenting that. so just a couple things I just want to say because I know there's a lot of people that probably have a lot more information that they have because this is a very deep topic and it was absolutely amazing. I appreciate you explaining the first fruits because oftentimes usually comes down to preeminence and I never actually experienced that. So that's big. Wow. Great job on that ed beyond great. but one thing I just have as far as a slight problem is that you said that God is eternal. He doesn't die. Everything of that nature.

And then in Revelation, it was talking about he died and he's dead. And I know that with death, there's no life until God the Father goes ahead and actually resurrects basically that. So, I'm just trying to think in my mind, and again, just slight confusion on my part a little bit. It's not that I don't believe in Yeshua. I do believe in Yeshua with all my heart, mind, soul, and strength, and everything else that goes into that. It's just this slight little confusion because if God was dead, then how would the universe be working, per se, for basically the three days?

And I'm I'm just slightly a little bit confused with that because I'm like thinking like well if you disinval that then it's almost like well how is that going to work? the you the planets would clash together and chaos would ensue and I'm just like thinking okay Yeshua is God and God and Yeshua are one.

So, it's the same thing, but it's just that little small little indentation that I'm just like thinking to myself like like that's a big thing, but then also I'm like thinking I was looking at it was a 1 Corinthians I had this up real quick and it was talking about 1 Corinthians chapter 15 24- 28 and it was talking about how that in the end, Yeshua gives all of the authority back to God. He's put all things under his control.

And then when all things are under the authority, the son will put himself under God's authority so that God who gave his son authority of all things utterly supreme over everything everywhere. And it's it's just like I'm like thinking to myself like Yeshua gives it back to God. So, but he is God. So, sorry for the confusion. If anybody wants to interject, please do so. I just want to learn and grow stronger. Thank you. Thank you, Gordon. No, as I said in this in the lesson, the image is always subordinate to the source and that helps you understand the verses like you just mentioned.

I use that verse in my Trinity lesson to explain the fact that the image is always subordinate to the source. but anyways, thank you very much, Cordon, as always. Okay, Jared, looks like you're up, brother. Hey, Ed. the burning question and because I maybe I missed it whether this was addressed directly but can you just give us your thoughts on are you saying that Yeshua is the Father? Can you just expound on that and tell us what your thoughts about the two of them are or if you think they are the same? Gosh, I thought I just did that for an hour and 15 minutes.

Maybe maybe what we should do is instead of me answering that question again, open that up to somebody else. who might want to toss in if you got if you want to raise your hand so I'm not the only one talking. Looks like Scott took his turned his mic on so he's got something to say. Scott, what how would you answer that question again? And I' I've put it in the comments. I'm seeing a lot of people that there I'm not a trinitarian, but there's a biblical option. And so I'm seeing a lot of people that have put Yah the Father, the most high, and they want to contain him to his creation.

They want to put him in the creation box. And again, before creation, Yahovah was in eternity. And so this is just how Yahovah has chosen. And I don't call it modalism. I don't say the Father. I don't say that was Yeshua you know appearing to Abraham. The text says Yah appeared to Abraham. But we know that no one has ever seen the Father. But we're limiting him as the creator, upholder, sustainer of the universe. And I'm talking about Yah, not the Father, not the son. I think that's a lot of the problem is we try to almost divide them into two different entities. And again, go back and look at the Tanakh.

There's only four times the metaphor of Father and Yah are used together and one of those applies to the son. But Yeshua within this creation was limited. Even when Yah is appearing to Abraham, that is not all of Yah. You gave the imi, you gave the analogy of the mirror and that's your image. Well, Ed, I'm sitting here looking at you right now. It's it's more than a mirrored image. It's it's a video. But even if we were sitting in the same room, I can't I cannot get inside your head, Ed. I cannot fully know everything within your soul and your spirit. I can see your image.

You have a spirit from Yah that is invisible. you even have a soul, a consciousness. We're made in that image. And so again, I think too many people still have a concept of an old man with a beard sitting on a throne and Yeshua, a lesser, youngerlooking son God sitting at his right hand. Those are idioms. You know, Yah is invisible. He doesn't have a weak arm. You know, it talks about the strong arm. Those are metaphors and idioms.

And again, I believe this is a spiritual issue. that it is spiritually discerned because I understand I can read the texts that say like certain I'm going to inverted quotes like I won't even say the names of the ministry, but one of them has Yah there he has Yeshua as only the high priest killing goats and sacrificing them and feeding them to the Father to cover our sins. You know, you have unitarians. You have all this and I'm seeing it run rampant. It's it's the same doctrine as Jehovah witnesses. This is not new. This is not something that is new to the faith. So, you know, I don't divide with people on this.

I wouldn't let it be, you know, like in our local fellowship, I'll talk with somebody for hours on this issue, but don't bring it up in front of the little ones and call them to stumble because it is a if Yeshua is not Yah, you're engaged in idolatry because you're going to worship him. He expects your worship. And so, I'm a little strong on this and I do understand why. Okay. So, thank you, Scott.

I think what Jared is trying to figure out and I think what a lot of people are trying to figure out is the mechanics of this, especially as a man, you know, when we hear of a complex situation, our brains want to try to break it down and try to figure out the mechanics of what that is. That is that's probably what Jared is trying to a ask. And the answer is I don't want to say simple because it's obviously not a simple answer to all of this. is Yeshua God the Father? Yes, he is. He is the image of the Father. Why is he an image? Someone's got a mic on.

Make sure you're muted so that we can we don't interrupt each other. why is he the image? so that the invisible God can be seen. But as I noted, the image is always subordinate to the source. And as Scott noted, he lowered himself to become one of us in order to interact with us and show us and teach us.

Does that make him not God? No. It's he's still God, but he became lesser to not just interact with us and teach us and show us the way, but to die for us as only the image can do. Does that mean he's not he's he's somehow different from the F? No. It's he's he it's it's I hate to use the word extension.

It's not an extension because he that would make him separate. He is God. And the authors of Scripture throughout the New Testament have all identified that. That's why I kept saying in the course of my lesson, he who has eyes to see, let him see. It's something as Scott said is it's a spiritual issue and that we have to I don't I don't want to use the word accept but it there is something about this that we have to see that is really difficult to see mechanically logistically from a from a logical state of mind something again that only he can do.

He is doing something and has done something through Yeshua that our mortal minds simply cannot understand fully and we will not fully understand it until we're with him. But I don't want to be the only person talking here. I think Paul and Lori raised their hands assuming that you had something to say in response to Jared. if I'm wrong then just go ahead and share. What are you guys thinking? Okay. Well, it's probably a little bit I hope I can articulate this properly, but we've just celebrated Pesach Passover and the commemoration of Yeshua's crucifixion, resurrection, and ascension.

So, well, anyway, I'm going back to John 97 19:17 where Yeshua tells Mary Magdalene after he's just risen from the dead. He says, "Don't hang on to me. I have not yet ascended to my Father." So, but he gives her instructions to go back to the disciples and tell them that, you know, he's not dead. He's risen from the dead. So, she does that. They probably think she's nuts. So, they do. Anyway, they what they do is later on they're all gathered in the room except for Thomas.

And he Yeshua shows up and within the period of space of a few hours he has obviously ascended to the Father because now he's ready to be manhandled. So there's been some mechan something occurring between his resurrection and his reappearance to the disciples. So I think that this is like a an illustration of the image be going to the re the source of the image and becoming tangible and how that works I don't know but and if that helps to illustrate it I don't know just thought I'd pop in there with Okay. Amen. Thank you, Lori. Okay. Angela. Okay.

In Psalm 110:1, it says, "The Lord said to my Lord, sit at my right hand until I make your enemies a footstool." how would I explain that to somebody? Would I Is that the image sitting at the right hand? I that one's a tough one. Okay. Well, that's just another I almost put that verse in my lesson.

That's just another verse throughout Scriptures like the ones that we saw in the lesson that are equating the two. just like the one we looked at in Zechariah, there's another one in Isaiah that we looked at in my Trinity lesson that combined the two. in Zechariah, we looked at this the differences between me and him, right? Well, they are the same. In Psalms, we're trying to figure out the difference between Lord and Lord. Well, they are the same.

And it's just another another one of those verses that is trying to explain something that we as human beings have a difficult time understanding. let's see if Samuel can clear it up for us. Samuel Shabbat shalom. A gentle rebuke. the master Yeshua HaMashiach is not the Father Yahovah. They're not the same being. They are a one. The first thing you have to begin with is what is Elohim? What is the meaning of Elohim? And yes, I agree. You cannot contain the Father. The Father is the source.

When we talk about the right hand, the mighty arm, you're talking about the representation or the authority that Acts with the power from the source. If you go into Neareastern thought and her bread thinking and you think about the relationship between a couserian king and a vassel, you look at the

source or the Father or the master and the one that he sends. The one that is sent is subordinate to the one who sends. But the one that is sent operates with the full authority.

In the past, in ancient times, whenever a messenger was sent, representing the word of someone who was a master, they would have to do everything and say everything in accordance with what the master instructed. There could be no division, none whatsoever between the master and the servant. And the relationship between us and Messiah is supposed to reflect the relationship of Messiah and the Father. No, we don't understand the fullness of the Father. No one can. At best, we're grasping at straws. We do not have that vision. I'm going to read something to you and you tell me what you make of it.

Chapter 7 of Shimote of Exodus. And Yahovah said unto Moshe, "See, I have made you an Elohim to Pharaoh, and Aharon, your brother, shall be your prophet." Did he make Moshe the Almighty? The answer is no. When Moshe stood at the sea and it parted, it was through faith that was done on his behalf. But it was the power of the Father working through him that did it. It wasn't in a staff. It wasn't in the arm or the hand of Moshe. But it was through his faith in this act of obedience. When you read the epistles of the apostles, there's always a designation of the Father preceding the son.

And you even have the apostle Rav Shaul saying that man Yeshua HaMashiach. Now, why would he say that if Yesua is the Father? That's not true. It is not true. You're looking at me now and I'm speaking and my words are aligned with my thoughts. My breath is issued out from me, but my breath is not me. It's a part of me. The word is an aspect or part of the Father, but the word is separate from the Father and subservient to the Father in his will.

So when we see what goes down and what happens within all of the Old Testament, we are seeing the pre-incarnate Yeshua HaMashiach operating in full authority of the Father here on earth because he has always been the betro. The covenant was made with Yeshua which is why Yeshua had to die in the flesh. that body receiving the fullness of the Ruach HaKodesh within him which in turn gave him the ability to do all those things that only can be done if authorized and given the power through Yahovah. How do we explain Elijah raising the dead?

How do you explain Elisha raising the dead? once living and then once as a dead man when someone touches his bones because it's the power of Yahovah and his manifestations. The problem comes when we try and compartmentalize things within the logical framework that we're given with our modern understanding. So everything has to fit nicely in a category that's all wrapped up and tied into a bow and readily accessible. I can tell you what my faith is. I can tell you why I believe what I believe. But I don't have to give you an answer that's satisfactory to you.

All I have to do is give you the reason why I believe what I believe and why I obey. That is all that is required. Not for me to be convincing, but for me to stand firm within the truth and the understanding that is given by the Father through the son to me because of my submission and obedience to the son. So we can juggle all this stuff if we want to. We can talk about arianism. We can talk about monotheism, polytheism, dualism, whatever term you want to use. All of it is nonsense because it's theological dung. It is mortal men trying to wrestle with the mystery of the Father.

And the only thing I will say to that is Deuteronomy 29. The mysteries belong to the Father. What belong to us is what is given to us to hear and to do. Amen. Thank you, Samuel. So, I'll let some of you jump in here in a second. The only the only thing I would say in response to Samuel's comments are I think we get into trouble when we try to apply human constructs. Samuel opened up his thoughts about talking about

these kings and their people who speak for them. The word he used I can't remember. It's it's a challenge. It becomes difficult when we try to apply those human concepts to him.

For me, I answer the question the way I did because if he is not God, then who died to set the house of Israel free from the law of the husband? They were married to Yahovah. Can somebody else die in his place to set them free? No. The image died, which is him. So I know it's a challenge for some to include them as one, but as I said in my in the course of my lesson, when you don't, then so much of what we hold dear to as truth doesn't make sense. that's that's my perspective. Michael, I think you're up and we have few if you are those who want to share. Go ahead, Michael. Make sure your mic is turned on.

Yes. this is wonderful. It can go for another week or two, I would think. This is very deep and just have to remember when I'm sorry I'm not showing my face. I'm I'm just indisposed right now. for having to just share that when I came to faith in 93 as a saved Jewish guy wandering out of paganism, I said the Shema out of fear when I went under the water, you know, when I was water baptized. And I've come to entrust myself comfortably with Elohim, you know, not in the sense that you know, the Vatican likes to put it forth, but to let it remain as we just heard from brother Samuel that it's a mystery.

I don't understand how the trinity can be explained but in my witnessing to people I don't want to bring this type of grappling you know high high intense grappling of things into the conversation of course and I am well content to present Jesus as Yahweh or Yave or you know like according to the Romans 9:10 verse that says, "If you believe in your heart unto righteousness and confess with your lips that Yeshua or Jesus is Lord, well, that's a title.

So that Jesus is God, that's also a title, that Jesus is Yahweh, maybe more for Jewish ears, then you will be saved." And so I also am content as thus far despite all the different grapplings I've been having in the Torah community about the Holy Spirit you know and with praying in the spirit you know praying in tongues as unintelligible languages and letting that be a mystery. you know that I can't explain and you know in my passion to win souls.

I am you know wanting to present as least amount of controversy as possible but just it's so it's so much about doing the exchange bearing our cross so to say doing the exchange meaning the word is to become flesh I'm exchanging my I'm I'm I'm dying to self Romans 6 I am I reckon myself dead daily like Paul And the word is becoming flesh in my life. and that's how I that's how I'm operating and I can understand all these things that's being said this morning, you know, and I appreciate it about image and all that you know the image and I don't have a problem with so to say God dying.

What is death in that just that you know he left his body, he descended, he got keys, gifts and consolations and then he rose. And I love I love the instances where you can prove a three-fold, if I could call it this, a three-fold essence in the Scriptures. I love that, you know, there was a voice booming from heaven and a dove appeared and the voice said, "This is my beloved son in whom I'm well pleased. I have no problem believing that Jesus is God." But I like that the three-fold essence there. So, I don't I don't let myself get disturbed, you know, by trying to define this too much because it's a mystery.

So, I think I said everything I meant to say. Thank you, brother. Well, the truth of the matter is we looked at a slide where I had 10 examples of the expressions of the Father. One could say he's he's not three-fold. He is multifold. He is he has expressed himself through fire, through water, through smoke, through cloud, through a donkey. He has he has manifested himself in all of those ways throughout Scripture. So he's he's so much more than three-fold. He is all of them. And in my heart, we have to submit ourselves to all the ways right now at this very minute in my living room.

If a fire erupted on my chair that I'm looking at across the room, but it wasn't being consumed. And then also a voice came from it identifying himself as Yahovah. Would I submit myself to that expression? You better believe I would. He is. That is his expression at the moment. That is his manifestation at the moment. Yeshua is the ultimate manifestation of his of his presence. Sasha Christina, you're up next. Thank you for a great teaching and also very important discussion. I have two Bible verses that I would like to get some reflection on.

The first is in Genesis 26 when it says that let us make God let let us make man in our image. and the other one is in Revelation 21:3. the dwelling place of God is with man. He will dwell with them and then and they will be his people and God himself will be with them as their God.

I lean on leaned to Samuel's reflections that I think also lack of knowledge is in this area but also I believe it's very much a mystery but one one I play with a thought that it could be like this when it says it let's make man in our image maybe there are several entities God led Father and son and God says you can have earth and Jesus gets to dwell here and act and I really think that it is it was Jesus who gave the ten commandments and divorced Israel and then died as a as the same man so to say and after the millennium and when sin is done away David and Satan is cast in the lake of fire.

Maybe the God will because he can't dwell in sin. He can't he will come on the scene more present forever and ever. And yeah, that's what I was thinking about. Well, thank you, sister. I appreciate your thoughts all the way from Finland. I think that's where you're at. I appreciate it. sun's still up there, so it looks like. Yes. yeah. I mean, another verse I almost used, Genesis, let it let us make man in our image. Why is Yeshua the supreme expression, the supreme manifestation, the of all the ones that we looked at, the fire, the smoke, the cloud. Why is he the supreme image?

Well, because it's our image who is our the invisible God and his image is the our you and I share. We are recipients of our image and that's why it's the supreme preeminent expression of the invisible God. Hope I'm not going in circles here. Okay, we got Scott and then we got Luke. We'll have Luke finish us up. Go ahead, Scott. Just briefly. And again, it's I called you when I saw you were doing this. I said, "Oh, Nelly." But I would have titled this is Yeshua Yah as opposed to Elohim because there are lesser Elohim. The question is really is Yeshua Yode Vave? Is he Ya Yahweh? Is he Yahovah?

However we want to pronounce it, I just say yah. And in Samuel's comments, and what I see this a lot, Ed, is people insert the Father into the text. The text does not say the Father. The text says y vave yote vave yode vave. For instance, in Zechariah 12, it is Yah speaking. And he Yah will save the tents of Judah. Well, who is returning? It's Yeshua and Judah will look to me Yode V whom they pierced. Hosea, it's Yah speaking to the prophet. I Yah will go away and return to my place. Who came? Yeshua who returned to his place? Yeshua.

Again, I think the issue here is people are inserting Father where the text does not say Father. It says yode vave. So really the question is Yeshua Yah because there are lesser Elohim and you hit you Ed you only hit on about maybe 20% of the verses you could have gone to Yah is speaking he's the rock in Deuteronomy and the Torah you know Yah is the one making the covenant walking through the pieces speaking of ancient covenant it is Yah making the covenant with Abraham he did not say if if when Israel, your descendants break this covenant. I'm going to send a lesser created entity to stand in mystead.

And then, you know, again, it's I think the confusion comes from not from not really believing Yeshua meant what he said. And again, I believe it's spiritually concerned. I can hear his exasperation with the disciples when they say, "Yhua, show us the Father." And I can almost hear him going, "Have I been with

you so long? How can you even ask this? When you see me, you see the Father?" Again, it's it I this is so clear to me. And I'm not a trinitarian.

I you know, I believe, you know, the spirit of Yah is the spirit of Yah. and so I'm not a trinity person, but there's a biblical option other than turning this into polytheism and having to ignore the fact that only Yah is to be worshiped and every knee and every tongue will confess, every everyone is going to worship Yeshua. We're not even going to see the Father in the next age. He's invisible still. I don't know what happens after this after after the time domain. Ed, we don't know. We're just guessing then. That's a different topic. So anyway, brother, great job. Thank you, Scott.

So, just just so you guys all know in my lessons, I will use words like God and Jesus like you know in today's lesson is Yeshua, God. And last year I did Paul taught nothing. what I no what I teach Jesus taught nothing but Torah in the Old Testament I use that intentionally because the 50 or 60 of us or how many of us are here today I'm not just talking to you I'm trying to reach the broader community I'm trying to reach the Jesus people and the God people that's all they know and so I want them to be know to be able to click on these videos and learn so That's that's why I do that. But okay, so who we got?

We got we got all kinds of hands popping up again. Okay, so Luke, brother, be brief and then we'll have Samuel and James and then we'll we'll call it. James can go before me because he hasn't spoken yet. I'll wait until James is done. Well, let's see. Luke is up first. Let's have Luke go first. I already went, Ed. So, you know, my my question was to my statement was to brother Samuel. so we could take that up in WhatsApp. So, okay. Awesome. Okay, brother. Go ahead, James. Okay, that leaves the next comment with me. Can you hear me, please? Sorry. Trying to We can hear you. Okay, good. Good.

Shabbat shalom, brother Ed, and everyone. This is such a good topic and I mean, I know the comments are raging, but I can tell he's not from a spirit of contention, right? We cannot know all of God, obviously, right? We can't know all of him. So, this we're just having fun basically. So, not to waste our time, I asked a question in the chat and the question was about the exaltation of Messiah, right? This is something that has always, rocked my boat.

Like, okay, if he was sovereign all along, okay, he became humble, took the place of a servant, died the death of the cross, and then God exalted him and gave him a name that is greater or higher than every other name. And I'm wondering, was that an exaltation or a restoration? You see what I'm saying? Was that an exaltation or was it a restoration? Was he did he go back to where he has always been or was he given a higher position than what he has always had with the Father? Okay, so that's the question. Thank you. Okay. Thank you, brother. Appreciate that.

I think what I'm going to do is let Samuel jump in here and maybe Samuel you can answer that question or or share a followup to what you've been heard. But the answer let me let me just take a moment to answer your question, brother. The answer is yes. Yes. And yes, as far as I can tell, as far as I believe, all those things that you shared are true. Again, let me make this very clear. I believe Yeshua is God. He is the expression of his presence. If an invisible God could show himself, it would be in Yeshua.

However, in expressing himself in the person of Yeshua, he lowered himself. at least when he came here lowered himself made himself lesser in order to accomplish the ultimate plan of salvation. So we read earlier in the lesson that Yeshua prayed that the Father glorify him with himself. In other words, he was saying, "Restore to me, if you will, the glory that we shared before the worlds, the ages were created." So, was he glorified? Yes. Was he lowered? Yes. Did he return to that glory? Yes. So, that's why I say the answers to your questions are all yes, yes, and yes.

So Samuel, you got four minutes, brother, and then we're going to we're going to cut it. I'm going to I'm probably just going to use two because I see that Jeff and Brie want to share. So real quickly, this is to Brother Scott. Yes, in the Old Testament, you're only going to see Yode V or Yahovah, but that doesn't mean that it's not referring to the Father. It means that it's referring to the Father but is being expressed through the full representation of the son.

And you see that within the entire story of the Old Testament which is why it is said in the Psalms which was a prophecy and which was reiterated by the fleshly manifestation of the word Yeshua HaMashiach. Behold, I come in the volume of the book. That was it. Because when we read the stories and we probably understand them, we know that the main actor, the person who was using the authority and the power rendered to him by the invisible was the son. It was the son who appeared and spoke with Adam and Hava. It was the son who was speaking to Abel and to Cain because the Father is silent. The Father is silent.

He's in the background. I have a son. If I send my son to do something and I give him instructions on what to do, he represents me and I give him the authority to represent me in my interest. My expectation is that everything he says and that he does is going to fit in align with what my will and my purpose is for the business that I send them on. When the word became flesh, that part of the Father yod vave, because the Father Yahovah is too vast to truly understand and cannot be encompassed. And we use words like create or or birth or begotten. Well, we really don't know what we're talking about.

But I think it's safe to say that when you read in the brick kadesha that Yeshua himself is saying it is not me but it is the Father. When he says when you see me you see the Father is not because of his fleshly image. It's because of his character what he do what he says. That is why when you saw Yeshua HaMashiach in the flesh, you saw the Father because they're one in terms of alignment, not in terms of personhood or entity. To me, that creates a problem. It creates a serious problem. for brother James, you had the pre-incarnate word and that was what was used in order to create all that we see.

Cuz all was created from the word. Everything that was created was created through what was spoken. That is how you get the understanding that things were created through the pre-incarnate Yeshua HaMashiach. It was created through him and for him. It was authorized by the Father. We don't have the full story on anything with respect to the true nature of their relationship. We don't know that right now. But we do know at a future point during the millennial reign that you're going to have the son sitting in authority and reigning.

And then when all is said and done, the Father comes down and teach us himself and dwells with us. His kingdom is established. There's not one kingdom and is not just the kingdom of heaven. It's the reigns of the heavens. So you're going to have the reign of the son representing the Father and then the Father will come himself. And at that point, the new Jerusalem comes down and then we will see him with our eyes and we will see everything for what it truly is. That's all I have to share. Jeffrey Bri, I hope I left you enough time. It's funny how four minutes goes by so fast. You said you're going to take two.

Four minutes has gone by. I'm I'm on the Father's clock, not mine. All right, Jeff and Brie, I didn't see your hand up in your image for some reason, but yeah, go ahead and share real quickly. Oh, no, it's it's okay. I'm going to try and make this brief. I just wanted to first of all say that this has been a great Zoom teaching and I also am sensitive to the fact that this is a really touchy subject for a lot of people. So, I'm just going to share very briefly speaking from my own testimony and I could be wrong.

I always assume the stance of humility that I could be wrong about everything and I accept correction, rebuke all of that. Now, with that being said, my testimony is I church hopped so much in my 20s and early 30s. I never stayed at any one church for longer than about a month and a half. I always thought something was wrong with me when I would go into these places and I'm seeking. I'm looking for the Father. And this is before I decided to even open the Bible. I was just seeking for him. And I felt like something was wrong with me. And then a sister in 2021 brought Torah to me.

And once I discovered that this Jesus guy of Christianity is in fact the lawless one, I had this Revelation like all this time I'm searching for the Father and I felt like, oh my gosh, the Father's been hidden from me because I'm calling this lawless Jesus guy God. So now I feel like I've been given a Revelation of who the Father is and the son.

So I for me personally and this could change I feel as though if I call the Father the son then I'm then I the Father's be then who's the Father and if I call the son the Father then I'm denying the son as the son and so that's where I stand currently and it's only because of my own testimony but that doesn't mean that it won't change. So, as it stands, I personally think it's idolatry to call the son the Father. And we're we're told in the Lord's prayer who to worship. So, it's pretty simple for me at this time, but that doesn't mean it won't change.

And that doesn't mean I don't respect other people's beliefs on this either. And that's all I wanted to say. Thank you. Oh, well, thank you, Bri. Appreciate your thoughts. we're gonna call it, guys, because we're way long as we said we would be. and I'm sure this is going to be one of those lessons that you go back and review over and over and over again. As Scott alluded to, there's a lot more to it than just the content I put out here this morning. I think I can clear this up. Sorry. I think I can clear this.

I said I think I can clear this up for everybody. if I divorce my wife and my son dies, does that allow me to remarry my wife? The answer is no. Not according to the law. Now, who is going to be the bride in the coming kingdom? It's going to be Israel. And in order to the for the Father to remarry Israel as his bride, he has to die. So what did Yeshua accomplish on the cross? the forgiveness of sin by shedding his precious holy blood, the offer of eternal life for all who believe on his name, and to remarry his bride, Israel, free from the divorce contract. That's it. Okay. Thank you, bro. Appreciate that.

Well, guys, listen. I knew this was going to be a fun topic. I knew that there were going to have people with opinions all over the map. that's okay. You're we're free to do that here in this group. As I've said many many times, I always want to hear your thoughts and your opinions and your rebuttals and your rebukes. All that stuff is good. there there must be as Paul said, factions among us so that the truth can rise to the top somehow.

And I hope that in all of our studying and all the things that we look at and all the things that we discuss that's what's happening that the truth is rising to the top and those of us who are seeking it will hear it and know it. so I'm just grateful. I'm grateful for all of you being here and for sticking it out as long as we have. Two hours today, two hours and five minutes. I hope you have a wonderful Shabbat and a wonderful week. Lord knows what I'm going to talk about next week. they'll something will something will come up and we'll we'll we'll we'll have fun discussing something new.

But guys have a great week. Shabbat shalom. Love you all. Shabbat shalom everyone. Shalom. Thank you. Thank you. Thank you guys. Shalom. Shalom. Shalom. Shalom. Shalom. Shalom. Shalom.