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[Easy English Version] To help readers with basic English knowledge only, we have added some expressions in [squared brackets].

Shemah Israel: YAHWEH Eloheinu, YAHWEH Echad. Deut. 6:4

Hear, O Israel: YAHWEH is our God, YAHWEH alone

These words are a pivotal part of the final admonitions that Moshe gave the Israelites in his declining days [latter days]. Even secular Jews, who usually do not bother with matters concerning faith, know at least this sentence about Judaism. Over the millennia, it has become the most important creed of the Jews. They sang it on their way to the stakes, which were erected in the name of the triune God, and also in the gas chambers. This declaration of belief served as a clear segregation against a form of Christianity that worshipped a relentless God in three persons. Thus, YAHWEH is the one God of Israel, but the triune God is the Christian God.

The Ecumenical Trinity Doctrine

When the trinity doctrine comes up in conversation, people often decline to discuss it, saying, "It's really not important; it only raises controversies. The focal point [main point] is that we believe in Jesus." After listening more carefully, however, it appears that the trinity doctrine carries more weight today in exactly those circles where such statements are made.

For a long time the trinity doctrine was not explicitly spoken about in independent churches, yet it had tacit approval [general approval]. Since ecumenical suction draws more and more free churches toward Rome, many believers become suspicious and begin to examine their foundational ecclesiology. During recent years, a growing number of these people have come to the conclusion that the trinity doctrine is not biblical and have parted from it. This has created unrest. Leaders suddenly realize that much is at stake, since traditional Christianity is based on this Catholic doctrine. Nowadays, therefore, one can find an increasing number of articles

justifying this philosophically inspired theology.

He Who Does Not Believe in the Triune God Is Considered Apostate

He who refuses such arch-Catholic doctrines bars [excludes, blocks] himself from the Christian community, for the trinity doctrine, as well as the pagan festivals of Christmas, Easter, and Sunday worship, adheres to commonly accepted Christian practice. One who separates himself from these pagan practices is not counted as an orthodox believer and is shunned [being not trustworthy]. Salvation seemingly does not depend on Yeshua's substitutionary sacrifice but on one's profession of faith in the trinity doctrine. Searching for a Bible-based reason for this aggravating [division generating] statement fails to produce an answer. Also, the "Ecumenical Charta," the document that all associated churches must sign in order to be part of ecumenical Christianity, has these words as its opening statement:

"Glory be to the Father, and to the Son, and to the Holy Spirit."

Next, it is affirmed that one upholds the creeds of the Councils of Nicaea and Constantinople, where the trinity doctrine was laid down. Even today the profession to a godhead of three persons is the common base and requirement for membership and cooperation in the Ecumene and its

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working groups. The faith into salvation by the blood of Yeshua is often not mentioned at all. This way of shifting emphasis is typically Catholic. The next statement of faith is as follows:

"We believe in the One Holy Catholic and Apostolic Church."

This is a clear acknowledgement of the Catholic Church and its claim to be the only true church [and thus], many free churches

have already signed this document, although their members do not know it or do not understand the significance thereof. The trinity dogma is THE common creed that unites them all. The same was the case at the very First Ecumenical Council at Nicæa (Nice) in the year 325, on which this creed is based. There, the dogma of the "godhead of Jesus" received the seal of being orthodox, based on the heathen Emperor Constantine's political considerations. In order to prevent potential resistance, the Messianic-Jewish bishops had been excluded (YAHWEH Echad). To cut the church off from its Jewish roots, the emperor replaced the Shabbat with Sun-Day (Constantine was a sun worshiper all his life), and he ordered that Christians should not celebrate Passover on the biblical date anymore. Those who did not sign at the council were persecuted as public enemies who endangered the unity of the empire, called the Ecumene. Defending the trinity doctrine later caused tremendous bloodshed, because it used to be, and apparently still is, of utmost [highest] importance for Christianity.

Philosophy and Vain Deceit

Scripture is not cognizant [aware] of the concept of "trinity," and it was completely unknown to the early believers. It is, rather, a Catholic dogma that was developed step-by-step with intense mental gymnastics assisted by Greek philosophy in the first four centuries of Christianity by the so-called church fathers. It did not bother them that the apostle Shaul (Paul) referred to this specific philosophy as being a pack of lies (deception), for by this doctrine the church fathers attempted to prove that Christian theology had no reason to eschew [avoid] Greek philosophy. This theology even claims to be science. The trinity doctrine is rated as its masterpiece.

An Occult Secret

Most believers have but [all except] a vague idea about the trinity. Even though most of them have been baptized in the name of the Father, the Son, and the Holy Spirit, just attempting to imagine something tangible [real, concrete] about trinity causes them great uneasiness. That is why they shy away [retreat, back away] from as-

king detailed questions. Thick books have been written on the trinity, yet they are being read almost exclusively by theologians. One often learns early on in the book's foreword that the trinity is a mystery which we cannot fathom [understand, get it]. The authors even admit that they themselves do not really understand the trinity, for that THREE should equal ONE cannot be classified by an ordinary human being. This puzzles him, as well as the claim that the Son is the same age as the Father. And to whom does one actually pray?

Scripture teaches us:

"The secret things belong to YAHWEH our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deuteronomy 29:29

This clarifies that something is being taught that has not been revealed. It is a secret, something hidden. But to deal with hidden things is occultism, because occult means nothing else but "hidden". Scripture specifically warns us about these things. We are not to go beyond what is plainly and straightforwardly written. The second part of the above verse also points to something else: the meaning of revealed things is that we do the words of the Torah and thus be in the will of YAHWEH. But what doing results from the trinity doctrine?

A Key to Idolatry

By the gradual weakening and erosion of Israel's strict faith in one single God, the way was paved for the return of the old heathen gods to the church. First, Mary was decreed at the council of Ephesus in 431 to be the "Mother of God" (greek: theodokos), since she was declared to have given birth to God. The crowds accepted this decision with cheers, because in pre-Christian times Ephesus had been a stronghold of reverence to the great goddess Diana. People from afar went on pilgrimages to her image, which had fallen from heaven.

"But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." Acts 19:34

Now the Ephesians had the ir Queen of Heaven back – shinier and more powerful than ever before. Also, the old gods had their renaissance and renewed honors in her entourage. The Queen of Heaven and the old gods triumphantly entered into the church and could now again be called upon confidently by the baptized heathens. Their idolatrous images still stand today. There is one for every distress:



- Achatius against mortal fear
- Barbara against thunderstorms and fires
- Blaise against throat disorders
- Erasmus against abdominal pain, etc.

“Thus, by a forced majority decree, the one true God YAHWEH and his anointed one became a godhead of two persons ”

Since this dreadful idolatry obviously does not go along with the Scriptures, the Catholic Church simply deleted the second commandment. It cannot be found in Catholic Bibles.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I YAHWEH thy God am a jealous God, vi-

siting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Exodus 20:4-5

YAHWEH describes these idolaters as those who hate him.

A Political Decision

At the time of the early church of the fourth century, there was no unity regarding Yeshua's position. While some ranked him as equal to "God" the Father, others saw in him only the son of man. They also argued on matters such as whether he pre-existed before his earthly appearance, as well as many other similar questions. The trinity had finally been established for political reasons during the large Ecumenical Councils in Nice in 325 (Jesus is God) and Constantinople in 381 (the Holy Spirit is also God).

The heathen emperor Constantine wanted to use the christian religion to strengthen the unity of the weakened Roman Empire (Ecumene). He deemed [considered, esteemed] the irresistibly expanding Christian faith as especially suitable for this task. In 325, he invited the bishops to the First Ecumenical Council in Nice in order to unify the new religion. Not being a Christian himself, Constantine thought that the differences on the being of Jesus would be an unimportant side issue that could be easily resolved to gain unity. The emperor was ranked as "Pontifex Maximus" – the top bridge builder (between gods and men). Until today, popes claim this title. This idolater and chief of all cults in the empire led the council as chairman and appeared as a god with great pageantry.

The emperor wanted no discussion on doctrine; he wanted an agreement. When he learned that not all bishops wanted to acknowledge Jesus as God, he put them under pressure to sign the agreement. He who refused was severely punished. The assembled bishops then damned all believers who would not accept this doctrine with a solemn [serious, grave] curse:

"But those who say, 'There was a time when he was not' and 'He was not before he was fathered' and 'He became from not

being,' or say, 'The Son of God would come from another hypostasis or being,' or 'had been created or mutable or changeable,' those are cursed by the Catholic Church.

Thus, by a forced majority decree, the one true God YAHWEH and his anointed one became a godhead of two persons. Yet, this was only the beginning. At the Council of Constantinople in 381 the breath of YAHWEH (Ruach haKodesh) was finally declared a person and solemnly absorbed as a third person into the godhead.

Moloch Trinitus

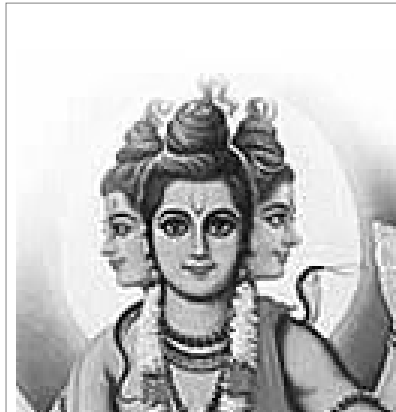
"A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." Matthew 7:18

From that time on, anyone who would not believe in the triune God was a public enemy who endangered the unity of the empire. In the legal understanding of that time, one would be guilty of treason [betrayal], a capital crime that was severely punished. Nevertheless, many believers did not accept the trinity doctrine, as it could not be proved biblically. However, in order to enforce it as a valid teaching, the church fathers cursed those who rejected it and denounced [denied, deprived of] their salvation. Consequently, many were persecuted and murdered. The reformers also held to the trinity doctrine and persecuted those who rejected it. The Geneva reformer Calvin used this pretext [handle, excuse] to have the Spanish sage Michael Servetus executed. The latter accused him of following the fabled three-headed dog Cerberus, the mythical guardian of the gates of Hades. In order to exacerbate [disgust, displeasure, vex] the cruelty of his execution, they roasted him on a small fire.

1 + 1 + 1 = 1?

"Trinity" comes from the latin word "tre", meaning "three". In English, the word "trinity" usually refers to the Christian concept of God as three persons. It is claimed that God is not one but three persons: Father, Son, and Holy Spirit. They would be responsible for different "tasks," but at the same time, all three would have the same divinity, being equally almighty, equally holy, and equally eternal. These three diffe-

rent persons would together constitute one godhead.



TRIMURTI, the Indian triple-god
Amazing likeness with christian
pictures of the Trinity,
even with "holy halo"

"Thou shalt have no other gods before me." Exodus 20:3 / First Commandment

As this smells suspiciously like polytheism, desperate attempts were undertaken to show that although there are three different persons, they have such a coherent, intimate unity that they are only one holistic God. When we compare these attributes with the Scriptures, massive contradictions emerge. Human reasoning cannot grasp this either; it just does not make sense. To further justify this teaching, the church fathers adopted the methodology and thought of the Greek philosophers, which is exactly what the apostle Shaul warned us against:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah." Colossians 2:8

Today, Christian theology is no longer possible without philosophy (more details in the newsletter 2007-01 "Philosophy and Vain Deceit". Therefore, he who does not have a knowledge of philosophy cannot follow its complicated reasoning. That is why the trinity is not usually dealt with in Sunday sermons, despite its apparent importance for the Christian faith. It is a known fact that the average churchgoer cannot follow the doctrine's highbrow philosophical logic.

Heathen Trinity

The number three has always been of strong symbolic meaning, as in the proverbs "The best things come in threes" or "All good things come in threes." Three is a prime number which has exactly two distinct natural number divisors: one and itself. Man, woman, and child are three parts or members which form a family. Sun, moon, and star (child) are their mystical counterparts. This is the reason why heathen nations gave them top priority in worship. The Babylonian trinity of Nimrod, Semiramis, and Tammuz was their role model. In Egypt, their names were Isis–Osiris–Horus; in India, Mitra–Varuna–Indra (or Trimurti). The entrance to the Greek underworld was guarded by the infernal three-headed hellhound Cerberus, and the fallen Israelites honored the heathen Baal-Shalisha, "the threefold LORD".

In order to ease the entrance into the Christian faith for heathens familiar with such god-triads, the trinity doctrine made Christian monotheism compatible to their way of thinking. As a compromise between strict monotheism and the polytheistic beliefs of the heathen, within Christianity's initial 400 years the triune God emerged, who was now both threefold and yet, at the same time, only one. The trinity doctrine allowed the christian leaders to please the gentiles, claiming to be at the same still in accordance with the scriptural teaching.

Yeshua teaches us that a good tree cannot produce bad fruit. However, when I look at who those "church fathers" were who "developed" this doctrine inspired by Greek philosophy that cannot be found anywhere in Scripture, I meet a bunch of anti-Semites who deliberately and systematically alienated and cut the Church off from its root – Israel. As a basic principle, such folks are not trustworthy. (See the newsletter 2003-04 "Anti-Semitism in Switzerland?!")

Typical Explanatory Statements

There are some Scriptures cited as the typical rationale for the trinity. We cannot examine all of them here. Some examples will point out the manipulations used when the Word [itself] does not supply the desired arguments.

“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Yeshua the Messiah. This is the true God, and eternal life.” 1 John 5:20

This is a verse trinitarians like to cite. Here, the grammatical references have been confounded to almost unrecognizable condition in order to give the impression that (even) the Son is the true God. He who reads carefully will determine that only the Father is referred to as “the true God.” Compare also:

“And this is life eternal, that they might know thee the only true God, and Yeshua the Messiah, whom thou hast sent.” Jochanan (John) 17:3

reports that they were always baptized in the name of Yeshua. The practice of trinitarian baptism is witnessed nowhere in Scripture. According to Romans 3:6, baptism in the name Yeshua means that we are baptized into his (Yeshua’s) death. Neither the Father nor the Holy Spirit died for us. Baptism in both of these names, in addition to Yeshua’s name, may sound very impressive to religious ears, but it makes no sense.

And in what names shall we baptize? In the meaningless Greek name “Jesus”? In the name of the Father, which is unknown to Christians? And what actually is the name of the Holy Spirit? How then can we baptize in these three names? Something is wrong here.

re is not contained in older texts, they do not eliminate it because it justifies the trinity doctrine so well.

Here as well, they deliberately build on lies. Catholic theologians have a slightly different view. They do not deny the fact that something was added later, as it is clear to them that the Catholic Church has the authority to alter Scripture. Catholic Bibles, for instance, omit the second commandment (no graven image). It was simply deleted.

Jewish-Messianic Proponents

Today, Messianic Jews who defend the trinity are gladly being cited, for if a Jesus-believing Jew says it, then it must have the quality seal of the Old Testament. As one apparently cannot be three, Messianic Jew Arnold Fruchtenbaum claims that the word echad in the Shema would not mean one, but rather a unity consisting of several single persons, the same way that many human beings make up a people. He argues that YAHWEH would have used the Word yachid if he had wanted to express that he **alone** is God. By doing so, Fruchtenbaum tries to make the Shema (Jewish Creed, see page 1) compatible with the trinity. The Swiss bible translator Eugen Schlachter contradicts this by translating echad just as highhandedly [randomly, arbitrary] with “**alone**,” the very word that Fruchtenbaum rejects, obviously in order to avoid the word “**one**.” This becomes also visible with this vers:

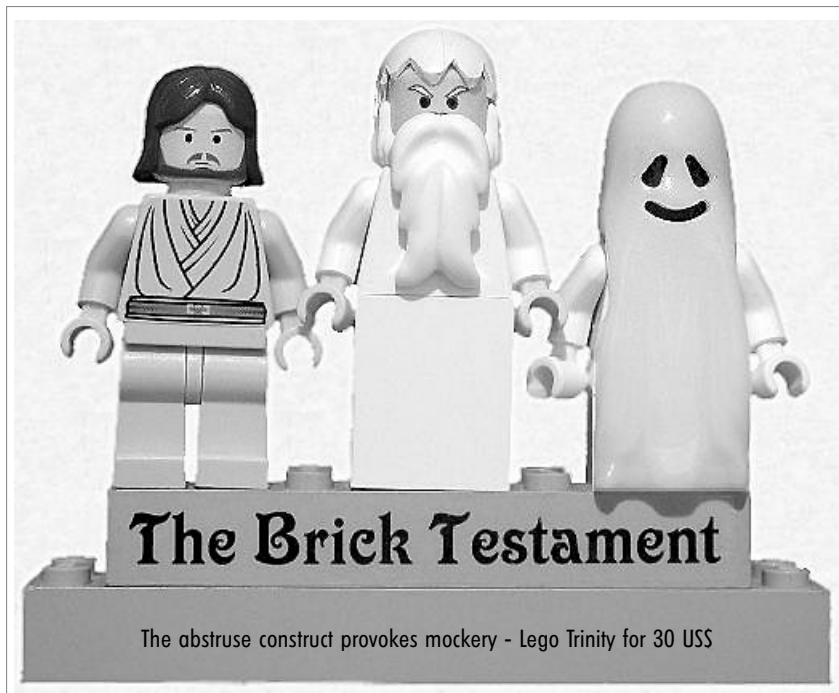
“Hear, O Israel: The LORD is our God, the LORD alone.” Deuteronomy 6:4.

Ironically, both these trinitarians disagree concerning the above Scripture.

From one God to a Pantheon?

Yeshua informs us unequivocally [clearly, obviously] how he understands “unity” with his Father; being a unity specifically in spirit and disposition, not an absolute oneness.

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:



The “Three-Whatnot-God”

A principal witness [an important basis] of the trinity doctrine is the so-called trinitarian baptism commandment:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” MattiYahu (Matthew) 28:19

Upon reflection, [Giving it more thought] one is perplexed. In what name shall disciples be baptized? The New Testament

It is no wonder, because the trinitarian baptism formula in MattiJahu (Mat.) 28:19 was verifiably falsified and subsequently [then, thus] added to. The same is true for the “Comma Joanneum,” which was also verifiably revised later. It first appeared in the year 380:

“For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one.” 1 Jochanan 5:7-8

Even though several Bible translations point out in the footnotes that this Scriptu-

Who is the True God?

A comparison of Father and Son clearly shows the differences

| THE FATHER: | <i>The Son:</i> |
|-----------------------------------|---|
| Almighty | <i>Authorized</i> "And Yeshua came and spake unto them, saying, All power is given unto me in heaven and in earth." MattiJahu 28:18 |
| Eternal | <i>This day begotten</i> "...as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Acts 13:33 |
| All-knowing | <i>Knows not the day and hour</i> "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." MattiJahu 24:36 |
| Immortal | <i>Mortal</i> "And when Yeshua had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Luke 23:46 "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Jochanan 5:26 |
| Absolutely Independent | <i>Completely dependent on the Father</i> "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." Jochanan 5:19 |
| Good | <i>Does not call himself good</i> "And Yeshua said unto him, Why callest thou me good? None is good, save one, that is, God." Luke 18:19 |
| Destination | The door; the way to the Father "Yeshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jochanan 14:6 |
| God Himself the Originator | The image of God; the firstborn of all creatures "Who is the image of the invisible God, the firstborn of every creature." Colossians 1:15 |
| The Most High | <i>Uplifted</i> "Wherefore God also hath highly exalted him." Philippians 2:9 |
| Only True God | <i>The Anointed One of YAHWEH</i> "And this is life eternal, that they might know thee the only true God, and Yeshua the Messiah, whom thou hast sent." Jochanan 17:3 "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Yeshua the Messiah, by whom are all things, and we by him." 1 Corinthians 8:5-6 "For there is one God, and one mediator between God and men, the man Messiah Yeshua." 1 Timothy 2:5 |

that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Jochanan 17:20-23



Indian Pantheon of gods

However, if we read this text by following the trinitarian (absolute) understanding of unity, then Yeshua rather is asking here that all who believe in him should become part of the godhead ("*equally, as we are all one*"). The trinity would now be extended to a pantheon with millions of gods who form one godhead in absolute unity. This clearly shows how absurd such an interpretation of unity is.

Fruchtenbaum points out further that the Hebrew word "Elohim" – translated as "God" in the English – is a plural form, because Elohim is the plural of Eloha, literally meaning "mighty one." Fruchtenbaum thus reckons that Elohim would consist of several mighty ones (Father, Son, and Holy Spirit), who together make up the Almighty. However, Elohim can be understood as an augmentation [increase, cumulation] of Eloha; therefore, Elohim could also be translated analogously as "great mighty one." This form of augmentation can be found in other places in Scripture. In the Book of Job there is an animal described as so enormous and huge that believing sages take it for a dinosaur – the behemoth, for behemoth is the plural of behema. Here we clearly have a plural that is used to indicate the enormous size of one single animal. The same is true for the word Eloha (mighty one), which is insufficient for the Almighty. Therefore, he is referred to in the plural form, Elohim ("mighty ones" or "great mighty one").

Fruchtenbaum then argues that God speaks of himself in Genesis 1:26 in the plural form: “*And God said, Let us make man in our image, after our likeness.*” The question of who is meant by the pronoun “we” remains unanswered. Perhaps the angels, who are also called Sons of God, may have been included. That God speaks in the plural form in this verse is a notational assumption [supposition, surmise], as it says, “*God said*” in the singular form, not in the plural form. Besides, this is one of the rare verses in the Bible where Elohim (plural) also acts in the plural form (us). In thousands of Bible verses Elohim rather acts in the singular form (I). Such referrals based on a few occurrences in Scriptures that stand contrary to the overwhelming majority in God’s word are typical of sectarian special teachings.

“ *If Yeshua were God himself, he could not have been tempted, nor could he have died.* ”

However, Fruchtenbaum does not stand alone in his teachings. Virtually all notable Jewish Messianic organizations are committed - at least officially - to the trinity doctrine. One cannot quell [overcome] the suspicion that they do this in order to avoid losing support from Christianity.

Trinitarian Evolution

Once one has fought one’s way through the whole thicket of falsified or wrongly accentuated Bible verses, there remains just a handful of Scriptures that might be only somewhat useful for arguments that support the trinity doctrine. But All this is not really helpful for most believers. One cannot expect them to read special publications on scientific biblical text research. Doctrine in Scripture should be accessible and verifiable, particularly concerning pivotal [central, key] questions of faith.

It is obvious to everyone that a “trinity” must consist of three persons. For a long period of time there was only one viewpoint: the belief that Yeshua was equal to God – like the Father – a kind of “two-foldness.” But church leaders had already

fought vehemently about this issue. A settlement was finally reached in the year 325 at the First Council of Nicaea, and it was later enforced with brutal sovereignty.

Only in 381 at the Council of Constantinople was the Holy Spirit declared to be a god as the third person of the divine triumvirate. The trinity doctrine only became possible by this declaration. Consequently, works toward a theological justification of this abominable idol were conducted.

Instead of digging into their overly subtle (evtl. sophisticated?) interpretations of Scriptures that are difficult to understand, we had better turn to the straightforward and clear verses that are indisputable and do not require elaborate interpretations.

Like a three-legged stool tips over when one leg breaks, so will the trinitarian house of cards fall as soon as one of the three persons cannot be ranked as a god. That is why we need to answer the first question: “Is Yeshua truly God, or is he not?”

Gospel Beyond Belief

If Yeshua were God himself, he could not have been tempted, nor could he have died. Scripture states this clearly:

- God cannot be tempted by things evil (James 1:13). *Contrary to the latter, Yeshua is described as “one tested in all respects” (Hebrews 4:15).*
- God cannot die (1 Tim. 6:16), *but Yeshua died on behalf of us (Rev 1:18; 1 P 3:18).*

If I take for granted that Yeshua is God, his suffering and his death become a farce. All this becomes a tawdry [kitschy, cheap] spectacle.

What Is a “Elohim”?

If one tries to get to the bottom of the teaching that claims the godhead of Jesus, one ascertains that the term “God” is imprecise in Scripture:

In the bible the word “God” represents the original hebrew word “Elohim”, which is the plural form of Eloha (mighty). “Elohim” is used as a title for a very powerful person. Translators defined the difference between “god” and “GOD” wilfully. There

is no such distinction in the original Hebrew text.

- 2 Corinthians 4:4 describes Satan as the “god of this age.” In Exodus 7:1, Moses becomes a “god”.
- “And YAHWEH said unto Moses, See, I have made thee a god to Pharaoh.” Exodus 7:1
- “I have said, Ye are gods; and all of you are children of the most High.” Psalms 82:6

If, then, certain Scripture verses can be understood to say that Yeshua is “God,” it does not mean that he is the Almighty. The angels are also called the “sons of God.”

Calling upon the Name of Yeshua

“For thy Maker is thy husband, YAHWEH of hosts is his Name, and thy Redeemer the Holy One of Israel, the God of all the earth shall he be called.” Isaiah 54:5

He who calls upon the name of Yeshua confesses that he trusts in YAHWEH’s salvation. That is the exact meaning of the name Yeshua, “YAHWEH saves,” whereas the Greek name “Jesus” has no meaning at all. That is why the apostle Kephah (Peter) cites in his first public preaching in Yerushalayim (Acts 2:21):

“And it shall come to pass, that whosoever shall call on the name of YAHWEH shall be delivered.” JoEl 2:32

Man on Time?

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Daniel 7:13-14

In discussions on the topic of whether Yeshua is God or not, people often claim his clear statements that he is man and not God need to be understood only for the time when he actually lived among us. These statements would no longer apply

to the resurrected Yeshua. The Book of Revelation, which describes the resurrected and exalted son of God, contradicts this indisputably. So that we may know by whose order John speaks and of whom the orator [discourser, speaker] is speaking, it begins with the description of the power and glory of YAHWEH and his anointed one:

- 1st about the Eternal God YAHWEH;
- 2nd about the seven spirits;
- 3rd about the anointed Yeshua.

“John, to the seven churches which are in Asia: Grace be unto you, and peace,

- 1st from him which is, and which was, and which is to come;
- 2nd and from the seven Spirits which are before his throne;
- 3rd and from Yeshua the Messiah, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.” Rev 1:4-5

In the verses that follow, Yeshua states clearly that his Father is not only his God during his time on earth. The resurrected and glorified Yeshua also calls YAHWEH his God. Would he do this, if he were God himself? He does this four times in one single verse:

“Him that overcometh will I make a pillar in the temple of **my** God, and he shall go no more out: and I will write upon him the name of **my** God, and the name of the city of **my** God, which is new Jerusalem, which cometh down out of heaven from **my** God.” Revelation 3:12

Only the Father is Worshipped

In quite a number of verses of the NT it is seemingly written that Yeshua is being worshipped. But the literal meaning of the Greek word *proskyneo* is “prostrating” [falling down]; it does not explicitly mean “to worship.” As Christian translators are convinced that Yeshua is God, they almost always translate it automatically as “worship.”

“And immediately I was in the spirit: and, behold, a throne was set in heaven, and **one sat on the throne**...9And when those beasts give glory and ho-

nour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and *worship him that liveth for ever and ever*, and cast their crowns before the throne, saying, *Thou art worthy, O YAHWEH*, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” Revelation 4:2, 9-11

Here it is clear that YAHWEH only is worshipped (“and *one* sat on the throne”).

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And *he came and took the book out of the right hand of him that sat upon the throne*. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.” Revelation 5:6-8

Here one might easily have the impression that the elders would worship the lamb. With the same “logic,” one could deduce [reason, conclude] that the elders would have been worshipped by the holy ones. In fact, regarding Yeshua, there is only word of great adoration, like it appears in 1 Chronicles where YAHWEH and King David are worshipped adored in a similar way. Yet, no one would conclude from this that David is God.

“And David said to all the congregation, Now bless YAHWEH your God. And all the congregation blessed YAHWEH God of their fathers, and bowed down their heads, and worshipped (literally: fell down before) YAHWEH, and the king.” 1 Chronicles 29:20

Sacrifices were made only unto YAHWEH; thus, it was YAHWEH alone who was really worshipped.

And they sacrificed sacrifices unto YAHWEH, and offered burnt offerings unto YAHWEH, on the morrow [morning] after that day.” 1 Chronicles 29:21

In Joseph’s dreams, his brothers and even his parents bowed down to him.

In the Book of Revelation, the difference is recognized only upon careful examination. Both the Father and the Son receive praise and honor, glory and might; however, only one is worshipped – he who sits on the throne and lives from eternity to eternity – namely, the Father.

“*Yeshua calls YAHWEH his God. Would he do this, if he were God himself?*”

“And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever.” Revelation 4:9-10

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and *worshipped him that liveth for ever and ever*.” Revelation 5:13-14

Who Is Yeshua?

The relationship of Yeshua to his Father is illustrated most clearly in the story of Joseph. Joseph received all power over all the land of Egypt, yet he always remained second after Pharaoh.

“39And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and on thy mouth shall all my people kiss; only *in the throne will I be greater than thou*...42And Pharaoh took off his ring (absolute power) from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his

neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, *I am Pharaoh*, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnathpaaneah (Savior of the world)." Genesis 41:39-40, 42-45

Yeshua Is the New Man

The first Adam became a living soul.
The second became a life-giving spirit.

The first Adam was created.
The second is begotten from God.

The first Adam brought death.
The second brought eternal life.

The first Adam was lord over the earth.
The second became Lord over heaven and earth.

The first Adam was the created image of God. The second is the begotten image of God and the reflection of his glory.

Yeshua is "YAHWEH Saves"

"Our Father, which art in heaven, hallowed be thy name." MattJahu 6:9

Yeshua taught us to hallow the name of the Father first. Is it not significant that this name cannot be found in our Bibles anywhere, while the name of the adversary is always stated correctly as Satan? The self-revealed name of God is rendered randomly with "Kyrios" in the Greek NT and in the English with "LORD." Thus, it has been erased from the text, even though it is quoted almost seven thousand times in the Tanach (OT). With the substitution of the title "LORD," our heavenly Father is equated with the heathen BA'AL. BA'AL means "LORD" in English (see the Newsletter 2005-03 YAHWEH is his name).

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."
Jochanan 5:43

Yeshua did not come in his own name, but

in the name of his Father (John 5:43), for he never sought his own honor, only that of his Father. All Hebrew names in Scripture have an important meaning. How much more the name above all names?

Yeshua means "YAHWEH saves." But the Greeks did not want a Jewish Messiah; therefore, they called him "Jesus," and consequently, the meaning of his name was lost. The heathen Christian name "Jesus" means nothing; therefore, he does not point to YAHWEH. Finally, the heathen Christian "Jesus" is another, one who comes in his own name. Thereby, the son of God becomes an idol who bars [blocks, inhibits] the view to YAHWEH. For reflection: what kind of believers will most likely worship the false Messiah (Antichrist) that will claim to be god, if not those who believe already that Messiah is God?

The Deification of Yeshua Obstructs the View unto the Father

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Yeshua the Messiah, by whom are all things, and we by him."
1 Corinthians 8:5-6

Because the Greek copies of the NT make no difference between the Father and the Son, calling both simply "Lord," they blur [blot out, smudge] the differences. Mark, for instance, cites:

"For David himself said by the Holy Spirit, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Mark 12:36

The original Hebrew text of Psalms 110:1 really says:

"YAHWEH said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

There is a clear difference here that simply disappears in the Greek text.

Avinu Malkenu

Avinu Malkenu – our Father, our King. Jews express their relationship to YAHWEH with this salutation. He is their Father and their King. They also expect their salvation from him.

“ There is but one God, the Father, of whom are all things, and we in him; and one Lord Yeshua the Messiah ”

Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O YAHWEH, art our father, our redeemer; thy name is from everlasting. JeschaJahu 63:16

In the "Our Father" Yeshua does not introduce something new; rather, he ties it in with the Jewish understanding of the day. He makes no difference between his disciples and himself. He calls his Father their Father also, and his God he calls their God.

"Yeshua saith unto her...I ascend unto my Father, and your Father; and to my God, and your God." John 20:17

Time for Changing One's Ways

The end of the "time of the Gentiles" draws near. Soon YAHWEH will erect his throne in Jerusalem again. In order that the way might become free for the return of his glory, the alienation process of our faith from its Israelite roots must be reversed. YAHWEH will surely establish his order himself, but we too are challenged to search for the truth that has become darkened by erroneous teachings during the course of church history. We do well not to be inspired by the so-called "church fathers," who deliberately separated the ecclesia from the Jewish people; and also not by the reformers, who did not restore the full truth but whored with the spirit of their generation, built churches of might, shed a great deal of blood, and fought against the truth. We cannot avoid digging deeper, even if it means having to revise our apparently secure foundations anew. ■

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