



ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.
Exodus 12:49

Zerubbabel ben Emunah
www.onetorahforall.com

Manifestations of Elohim

A beginning look at the trinity – part 1

Devarim (Deuteronomy) 6:4

Hear Israel, YHWH our Elohim, YHWH is one.

We will begin and end this study with this reminder, the Elohim who created all that exists is one (echad). In a study of this nature, one must constantly remind oneself of this truth, lest he forget the basic nature of Elohim.

Tehillim (Psalm) 147:5

***Great is Adonenu, and mighty in power;
His understanding is infinite.***

Also, while one could put together an exhaustive list of the names and titles of Elohim as found in Scripture, such a list while it would be impressive consisting of nearly a thousand names and titles, it would not even begin to describe Elohim as He is infinite in nature. Thus, He could manifest Himself in an infinite number of ways to mankind if He so desired. The word “infinite” in the verse above consists of two Hebrew words which literally mean “without number.”

We will examine only a few of Elohim’s manifestations in order to illustrate that each one is indeed a different manifestation, all the while being of the same Elohim. If you, the reader, have not yet read the study on [Elohim](#), please do that now before proceeding with this study. It is important to have what is shared in that study as a basis for this one. In that study we discuss the following passage.

B’reshit (Genesis) 1:27

And Elohim created man in his own image, in the image of Elohim He created him; male and female He created them.

For a more detailed treatment of this passage please see the afore mentioned study.

As discussed in the former study, Elohim is neither male nor female, yet He is both as both man and woman were created in the image of Elohim. As we examine different manifestations of Elohim, we will examine both masculine as well as feminine manifestations. It seems difficult for many to grasp the idea that Elohim the Divine Essence is of such a nature that in order for mankind to even begin to understand Him and come to know Him, that Divine Essence must manifest Himself in ways that finite man can grasp and have a frame of reference for inside of this created realm. The created realm exists inside of that Divine Essence, yet apart from it.

In this first part of this study we will begin by looking at the trinity to see why it is insufficient and incomplete to understand the Divine Essence. We use the term Divine Essence to mean that being which is above all the manifestations of Himself to mankind. Every manifestation highlights in some way a particular attribute of the Divine Essence without excluding any of the other attributes. However, in order to more fully reveal Himself to mankind, Elohim gives us small peeks into His nature by allowing us to look at a small portion of Himself. Each manifestation is like looking at Him under a microscope. We are looking at only a small portion of His nature, but we must not forget that His entire nature is still involved in all He does through any given manifestation. He is still Echad (one).

Romans 1:19

because that which is known of Elohim is manifest in them; for Elohim manifested it unto them.

This is the love that Elohim has for us, to manifest to us in many ways Himself that He might have a relationship with us. The story of Scripture from the beginning to the end is focused upon that reality. It is the story of Elohim manifesting Himself to the love of His life. Thus, it is the story of the Bridegroom, Mashiach, revealing Himself and wooing His bride, Israel. The person of Mashiach, as revealed in Scripture is the most often revealed and the most consistently manifested aspect of Elohim. Scripture is His book. The very first look at Mashiach we get is in Genesis 1:1.

B'reshit (Genesis) 1:1a

In beginning Elohim created . . .

Here are the first four words of that verse. Remember, Hebrew reads right to left.

אֶת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
et	Elohim	Bara	b'reshit
aleph/tau	Elohim	created	in beginning

The first manifestation of Elohim is the Aleph and the Tau. This is a picture of Mashiach. He will later even be called the Aleph and the Tau, the First and the Last, the aleph א being the first

character of the Hebrew aleph-bet and the tau ך being the last character. For a fuller treatment of this idea, please see the study: [Manifestation of Mashiach](#).

This manifestation is more than just a manifestation of Mashiach. This is the manifestation of the Aleph/Tau, the First and the Last. This manifestation tells us something about Elohim that no other manifestation tells us. It is more than apropos that it is the first manifestation recorded. One of the things this manifestation teaches us is that He was before all that existed. He not only is the foundation stone (aleph - א), but also the capstone (tau - ך).

The whole of Elohim was involved in Creation. However, it was the Aleph/Tau which took the lead in the creation process.

Yochanan (John) 1:3

All things were made through Him; and without Him was not anything made that has been made.

Yochanan (John) 1:10

He was in the world, and the world was made through Him, and the world knew Him not.

One sees that from the beginning of this creation process, the Word, the Aleph/Tau - אכ was not only present, but actively creating all that we know.

Yochanan (John) 10:30

"I and the Father are one."

The Aramaic Peshitta reveals that the English word "one" in the above verse comes from the Hebrew "echad." Yeshua tells us that the manifestation of the Father and His own manifestation are one.

One of the problems with the doctrine of the trinity is the use of the word "person" to describe the different manifestations of Elohim. While there are many different manifestations of Elohim, more than just three, each and every manifestation is in fact Elohim. Not a single one is less Elohim than another manifestation. How a particular manifestation interacts with a human or mankind in general does not make that manifestation a different "person."

Please consider this illustration. As a person I first was a son, then later I became a brother and still later I become a husband and then a father. How I related to those around me in these different relationships did not change who I was as a person. Yet, each person experienced a different manifestation of myself. Each saw me as a different person, but I was not. I was only one person. The most intimate of these relationships was/is my relationship as a husband. I will tell my wife things I would never tell anyone else. Yet, this does not make me a different person to her or to others, but I do manifest myself differently to each person.

Likewise, Elohim has manifested Himself, that is, He relates to humanity in different ways depending on how intimate he is with a particular individual or group. Many of these different manifestations even have different names. The most intimate relationship one can experience is like the husband/wife relationship; this is with Mashiach Yeshua. Yet, when Mashiach Yeshua sits as the Judge, those who experience this will see a different Person than those who know Him as Savior. Yet, He is not two different people. This is also true of the manifestation of the Father and the manifestation of the Son, different manifestations, yet the same Elohim. Likewise, this is also true with the manifestation of the Ruach Qodesh (Holy Spirit) as well as any other manifestation one wishes to consider.

Thus, using the word “person” to describe Elohim in His different manifestations gives one a false impression of Elohim and may lead one into idolatry. A. W. Tozer wrote that to say something which is untrue about “God” and then act as if it is true is idolatry. It may seem like there is more than one divine Person in Scripture, but it only seems like it. He has told us in both the Tanak as well as the Brit Chadasha, He is one. It is time we begin reflecting this in our words and actions.

Devarim (Deuteronomy) 6:4
Hear Israel, YHWH our Elohim, YHWH is one.

Yochanan (John) 10:30
“I and the Father are one.”

As we continue in this study in the next part, we will examine the Father and the Son more closely, together.

Zerubbabel ben Emunah
www.onetorahforall.com
zerubbabel@onetorahforall.com

© All material is copyrighted and no part may be changed, added to, shortened or edited; however, the entirety of the article may be reproduced as long as the author’s name remains attached to the article. It is encouraged and a blessing for others to forward these teachings to others, and permission is hereby granted for this as long as the teaching is kept wholly intact, which includes the author’s name and contact information, the “One Torah For All” header, and this copyright paragraph. Furthermore, it must be passed on without any cost whatsoever to those who receive it. The act of forwarding or sharing this teaching in any way constitutes agreement by the party forwarding it that he agrees to the terms and conditions of this paragraph.