



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

The manifestations of the Father and the Son – part 2

Yeshayah (Isaiah) 44:6

“Thus says YHWH, the King of Israel, and His Redeemer, YHWH Tzava’ot, “I am the first, and I am the last; and besides me there is no Elohim.”

In this study we are going to examine several passages in which both the Father and the Son are mentioned in the Tanak. There are actually not that many passages to choose from. However, we have only selected a few of the clearer ones for your consideration. Remember, above all things Elohim is echad (one).

This is perhaps one of the clearest passages in Scripture where two YHWHs are mentioned. The first one mentioned is the King of Israel and the second one mentioned is the Redeemer of Israel. In this passage they two speak with one Voice and declare “I am the first and I am the last.” This takes us back to B’reshit 1:1 in which we see that the first thing manifested or created in this physical realm was the Aleph א and the Tau ט, which we have written about in other studies.

Please note that both the Father as well as the Son state that He is the א Aleph and the ט Tau, the First and the Last. The relationship between a father and a son is quite interesting, particularly the order in which they happen in the physical realm. A male must be a son before he can become a father. However, in order to have a son, one must be a man. Thus, the Father and the Son came to be manifested in this realm together. Each is the first and each is the last. They are both the א Aleph and they are both the ט Tau.

Whether a person believes that life begins at birth or at conception is rather a moot point here in this discussion. The point is that at some point a man was not a father, then he became a father. It is at that point that both the father and the son come into existence simultaneously. It is at the same instant that the son comes into existence that the man becomes a father.

While one could argue, and rightly so, that the man existed before he became a father, he was not a father before he had a son (speaking of a firstborn son in this context and throughout). The relationship between the Father and the Son is like the relationship between the א and the ה. The Father is the א and the Son is the ה. But it is also true that the Son is the א and the Father is the ה. Both are true and both are true at the same time.

Yeshayah (Isaiah) 9:6

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty El, Everlasting Father, Prince of Peace.

Please note in this passage that the son being spoken of has the title of Everlasting Father. In Hebrew it is אב־יָעִד -- avi-ad (*ah-vee odd* pronounced as one word). So we see that this Son is also the Father. This takes us back to the relationship between the א and the ה. Each is a different manifestation, but they are also echad – אחד (one).

Yochanan (John) 14:11

“Believe Me that I am in the Father, and the Father is in Me; or else believe Me for the sake of the works.”

The Father has always been in the Son and the Son has always been in the Father. This is an eternal truth. This has been manifested from the beginning in the א and the ה, the First and the Last. Within the first is some of the last and within the last is some of the first. They are not separate, but together. Without the ה the א is incomplete and does not make sense.

In this next passage, once again we see two YHWHs acting in one accord.

B’reshit (Genesis) 19:24

Then YHWH rained upon Sodom and upon Gomorrah brimstone and fire from YHWH out of heaven;

When YHWH went and visited Avraham with two of His malakim (angels), He told Avraham what He was about to do. Avraham bargained for the lives of the righteous. Then YHWH left the presence of Avraham and went to Sodom and Gomorrah and found that the reports of their wickedness were true and thus destroyed the cities of the plains. However, it is instructive to note that the YHWH which visited Avraham called down the fire and brimstone as He stood upon the earth from another YHWH which was in heaven. Thus, we have the Father in heaven and the Son on earth acting together in one accord to bring judgment upon these cities.

This passage reminds us of another passage.

Yochanan (John) 3:13

“And no one has ascended into heaven, but He that descended out of heaven, even the Son of man, who is in heaven.”

Please note that even as Yeshua was speaking to Naqdimon (Nicodemus), He tells Naqdimon that He was also in heaven. Now contemporary theology likes to tell us that Yeshua while He was in His earthly body was not omnipresent. However, this passage indicates otherwise; that Yeshua was then who He has always been and shall always be, the א and the נ along with His Father.

What can we know about the Creator? He is high and lifted up and far above His creation. What we can know about Him is only what He has told us. While that is a lot, when one puts his own ideas into what He has said about Himself, it becomes untrue. We must be ever diligent to make sure that what YHWH has said about Himself remains pure and undefiled by the doctrines of man.

It is difficult with some of the things that Elohim has said to understand. In those cases it is best to simply accept them as true and contemplate their meaning. He may give understanding or He may not. But not to accept something as true which He has said about Himself simply because it does not fit into one’s doctrine, is foolhardy at best. If push comes to shove, it is best to stand on the side of the words of the Creator rather than on the side of the words of man.

We will close part two of this study with a few words about the Ruach Qodesh, the Holy Spirit.

Philippians 1:19

For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Yeshua the Mashiach,

As we have mentioned in Part One of this study, one of the problems with the doctrine of the trinity is the use of the word “person” to describe the different manifestations of Elohim. This also holds true of the Ruach Qodesh (Holy Spirit). In the above passage we find that the Ruach Qodesh is also known as and referred to as the Spirit of Yeshua the Mashiach. In other words, when a person receives the Ruach Qodesh, then Mashiach Yeshua dwells within said person. The Ruach Qodesh or the Spirit of Yeshua is not a different “person,” rather the Holy Spirit is the exact same “person” only in the form of a spirit. The Ruach Qodesh is simply another manifestation of Elohim.

Romans 8:9

But you are not in the flesh but in the Spirit, if so be that the Spirit of Elohim dwells in you. But if any man does not have the Spirit of Mashiach, he is none of His.

In this passage the Holy Spirit is referred to both as the Spirit of Elohim as well as the Spirit of Mashiach. This is simply a manifestation of Elohim, which is echad with all the other manifestations, but it is not a separate “person” from Mashiach Yeshua.

There are many such passages which indicate that when one receives the Holy Spirit he is receiving the Spirit of Mashiach Yeshua or the Spirit of Elohim. This should indicate to us that the Holy Spirit is not a separate “person,” rather that the Holy Spirit is the same only in Spirit form, indicating to us that it is simply a manifestation of the same Elohim. We have selected these two passages, but there are many more to indicate the Holy Spirit is called by these two titles or names as well.

Elohim has told us that He is echad (one). We should believe Him. Yes, He has manifested Himself in many ways, in more ways than just the Father and the Son, which we examined above. Each and every manifestation of Elohim is just as valid and just as important as any other manifestation. Each manifestation has its own purpose in His plan for humanity. Let us not dismiss them or diminish any one of them, rather understand each one in its own proper context with the words given to us by Elohim.

May Elohim continue to increase our understanding of Him and His ways!

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.