

# THE DOCTRINE OF YHWH<sup>1</sup> (The Absolute Oneness of the Almighty)

No teaching of Scripture is more important than the doctrine of the Almighty<sup>2</sup> for upon it, all other doctrines are built.

Unless we know who the Almighty is, we will not know how to worship Him. In Acts 17, Paul the apostle told the Athenians at Mars Hill that they worshipped many deities and they were so careful that they even had an altar to the Unknown Deity. He declared to them that he had come to reveal to them that Unknown Deity, whom they IGNORANTLY worshipped. One cannot truly worship what one does not know.

What do the Scriptures teach us about the Almighty? The first real teaching about the Almighty is found in Devarim (Deuteronomy) 6:4, the declaration of faith of the Jews from the time of their inception as a nation until today, and recited by practicing Jews every morning and evening. It is called the Sh'ma:

**Sh'ma Yisrael, YHWH Eloheenu, YHWH Echad.**

**Hear, listen and obey Israel, YHWH is our Eternal, YHWH is One.**

The passage here clearly and unequivocally confirms that Elohim is One.

This is confirmed by further passages of Scripture and I shall just list a few as examples:

**O YHWH of hosts, Elohim of Israel, who dwells between the cherubim, You are Elohim, You ALONE, of all the kingdoms of the earth. You have made heaven and earth.**

*Yeshayahu (Isaiah) 37:16*

**I am YHWH, and there is no other; There is NO Elohim besides Me. I will gird you, though you have not known Me,**

*Yeshayahu (Isaiah) 45:5*

**"You are My witnesses," says YHWH, "And My servant whom I have chosen, That you may know and believe Me, And understand that I am He. BEFORE Me there was NO El formed, Nor shall there be AFTER Me.**

**I, even I, am YHWH, And besides Me there is NO saviour.**

*Yeshayahu (Isaiah) 43:10, 11*

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<sup>1</sup> YHWH (usually translated as LORD in the King James Version or as Jehovah in some other versions) is the personal Name of Elohim. I had until 2005, read this as "Yahweh" but over a period of serious study, I have come to believe that the word is more correctly pronounced "Yehowah" for reasons that will be set out in another article. Please note that I do not condemn anyone for using "Lord" or "Yahweh".

<sup>2</sup> In this article, I shall use the Hebrew words "Elohim", "El" or "Eloah" or the English words "Deity", "Almighty" or "Eternal" to refer to the Eternal Creator, usually referred to as "God". Although I do not have problems using the term "God", I shall not use that in this article.

**Do not fear, nor be afraid; Have I not told you from that time, and declared it? You are My witnesses. Is there an Eloah besides Me? Indeed there is NO other Rock; I know NOT one."**

***Yeshayahu (Isaiah) 44:8***

The emphatic declaration by Elohim is so clear that no one can misunderstand what He means.

When we come to the Apostolic Writings, we see that there is no change in this truth. In fact, there CANNOT be a change unless the Almighty suddenly changed sometime in time and space. But the Scriptures declare that He is the same yesterday, today and forever.

Yeshua declared this truth when He stated in Mark 12:29:

**Yeshua said to him, The foremost of all commandments is:  
Hear oh Yisrael, YHWH our Eloah, YHWH is one.**

Yeshua was asked what He considered the greatest of the commandments of Scripture. He could have taken the opportunity to explain or clarify that absolute oneness of Elohim. Notice that He immediately steps into the Tanakh and makes no change to the Scripture. He re-affirms the truth of Scripture.

For most people, the idea that there is only one Elohim is self-evident in the face of such Scripture. However, their real issue is the identity of Yeshua. Who is this man? Is He a mere human being? Is He some kind of angel? Is He the first of Elohim's creation and the greatest of the agents of Elohim? Is He the second person of the Trinity? Is He Elohim Himself?

Here, I want to address the question, is He the second person of the Trinity? Or is He Elohim Himself? From this, it will be clear that I do not accept the other formulations of who He is.

Before, we can continue, we need to define what the Trinity is. A very simplistic definition is the belief in three co-equal, co-eternal persons / personalities in Elohim referred to as God the Father (the first person), God the Son (the second person) and God the Holy Spirit (the third person). In reality, there are as many definitions or understandings of the "Trinity" as there are denominations!

What does the Scripture have to say on this question?

From the above quotations of Scripture, it is evident that there is ONLY one Elohim. There is NO mention anywhere in Scripture of Him having two or three personalities or persons in that one Elohim. In fact, the word "Trinity" is NOT found anywhere in the Holy Writ! That in itself puts the doctrine of the Trinity in doubt and explains why every group has its own definition or understanding of this doctrine.

But that still leaves us with a problem. Who is Yeshua? Let us look at what Yeshayahu the prophet, who proclaimed the absolute oneness of Elohim have to say. In Yeshayahu 9:6, in a clear Messianic prophecy, he says:

**For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.**

The prophecy clearly speaks of the coming Messiah Yeshua who is the Child/Son who will be born. However, notice what one of His titles are – EVERLASTING FATHER / FATHER OF ETERNITY. The title Father is a reference associated in most minds as that the first person in the Trinity while the Son is the second person of the Trinity. Who can one be called the other if they are distinct persons?

What does Yeshua say about Himself? Just two examples:

Yochanan (John) 10:30

**I and my Father are One.**

Yochanan (John) 14:8 – 10

**Philip said to Him, "Master, show us the Father, and it is sufficient for us."**

**Yeshua said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"**

**"Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.**

In both passages, Yeshua makes clear His identity: that He is Elohim come in flesh. He does not show Himself as a second person of the Trinity come in flesh, but the Eternal Father Himself come in human flesh.

However, many are quick to retort that there are other passages that show clearly a distinction between the Father and the Son. The favourite passages are usually the immersion of Yeshua at Yarden by Yochanan, the prayer by Yeshua to the Father, and the fact that Yeshua refers to His Father. How are these passages to be explained?

A very important rule of Scripture interpretation is that any passage of Scripture must be understood in its context and in the light of the rest of Scripture. A verse taken out of context becomes a pretext for anything you want to teach.

For example, the whole counsel of Scripture stands against homosexuality. However, taking certain isolated verses out of context can seem to endorse homosexuality. I have heard a proof text for homosexuality being that David when lamenting for Yonathan cried out "How great was your love for me, O Yonathan, far surpassing the love of women."

Another important rule is that an obscure or confusing passage of Scripture must be interpreted using other clear passages and the overall teaching of Scripture. One cannot take a passage which is unclear or which contradicts the overall teaching of Scripture and make it a doctrinal statement. Usually, if one looks at those unclear passages and understand the issues, language or idioms of the particular time in which the passage was written, one will realise that there is no contradiction of Scripture.

With this in mind, let us look at 1 Timothy 2:5:

**For there is ONE Elohim and ONE Mediator between Elohim and men, the MAN Messiah Yeshua**

Notice that the Apostolic Writings clearly reiterate that there is ONE Elohim. Who then is Yeshua? He is called here, the MAN. Yeshua is the mediator and when He was mediator, he was a human being. When Elohim wanted to save mankind, He took the body of human flesh and lived on earth as a man. That man lived and experienced the fullness of what it meant to be human. That means He understood what it meant to be hungry, thirsty, to weep, to laugh, to pray and so on. But at the same time, the Scripture also informs us that He was the Eternal Creator. How can this be? We do not fully understand the mechanics of it, but Scripture affirms that it happened.

Can Elohim be limited to time and space? No! Whenever He appeared to someone, it did not mean He suddenly was stuck in that manifestation and did not at the same time fill time and space. The Eternal Spirit cannot be contained. If He could be contained at anytime, He would no more be Elohim. But He could chose to manifest Himself in any place where He wanted to be, and even in more than one place, without any problems.

Thus, when Elohim manifest Himself in human flesh as Yeshua of Nazareth, He still filled all time and space. But as a human being, He experienced the fullness of humanity and had to pray, worship and do what a human had to do to stay in communion with the Eternal Spirit.

Thus, the difference between the Father and the Son as seen in the light of Scripture is not of two persons of the Trinity but of Elohim (Father/Spirit) and Elohim in flesh (Son). When we understand this and use this to interpret Scripture, it becomes clear.

Thus, the Scripture clearly teaches that:

- (a) There is one Elohim. He created the heavens and the earth by Himself.
- (b) That one Elohim took human flesh and was born of the virgin Miriam, and in His humanity, He is the mediator between Elohim and man, Yeshua of Nazareth.
- (c) Yeshua being human at the same time in His incarnation, experienced the fullness of human experience yet was sinless. In His humanity, He was lower than Elohim. In His divinity, He was Elohim Himself (for there is no other divinity taught in Scripture) and knew all things.

Time will not permit me at this time to go into further details, but I pray that the above will explain sufficiently the truth of the absolute oneness of Elohim. I am presently writing a book on this topic which will discuss the many “confusing” verses of Scripture related to this topic. However, in the meantime, please feel free to ask questions.

Shalom v'Brakhot

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