

Manifestation of Elohim

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Mishle (Proverbs) 30:4

***4 Who has ascended into heaven, or descended?
Who has gathered the wind in His fists?
Who has bound the waters in a garment?
Who has established all the ends of the earth?
What is His Name; and what is His Son's Name?
Surely you know.***

The most common reason for rejecting Yeshua as a manifestation of Elohim is that the Torah tells us quite plainly that YHWH our Elohim is One (and not two, or three, or any other number):

Devarim (Deuteronomy) 6:4

4 "Hear, O Israel: YHWH our Elohim, YHWH is One!

The reasoning is that if YHWH tells us that He is just One, then we ought not to try and make Him out to be more than One: Or so the reasoning goes.

The problem with this argument is that the Torah ALSO indicates YHWH is Two:

Breisheet (Genesis) 19:24-25

24 Then YHWH rained brimstone and fire on Sodom and Gomorrah, from YHWH out of the heavens.

In this passage, YHWH on earth calls to another YHWH in the heavens, for a total of Two YHWH's. The reader may wish to count for himself.

But if YHWH our Elohim tells us that He is One, then how can YHWH be two? The answer is quite simply that the word 'One' (as used in Deuteronomy 6:4) is the word 'Echad.' The word does not mean 'Solitary' or 'Singular,' but 'Unity.'

Strong's H#259 'echad (ekh-awd)'; a numeral from H#258; properly, "United," i.e. 'one.'

The root of this word (Strong's H#258) also indicates a Unity. It means 'to unify':

Strong's H#258 'achad (aw-khad)'; perhaps a primitive root; to unify.

The Term Elohim: A Unity of Plurality

The word Elohim (as used in Deuteronomy 6:4) also indicates a unity of plurality. In Hebrew, words ending in –im and –ot are plurals (masculine and feminine, respectively.) Therefore, while the term ‘Eloah’ refers to one single ‘mighty one’ (‘g-d’), the term Elohim refers to ‘Mighty Ones’ (plural); and yet YHWH our Elohim tells us that these are all United (One, Echad, meaning a Family.)

If we understand that the word Elohim indicates plurality, then we can understand that Elohim is not telling us that He is a single solitary individual all alone in the heavens: Rather, He is telling us that He and His Son are United (One, Echad.)

That interpretation may not sit well with some students of the Word: However, that is what the Scripture actually reads, if you are willing to accept it.

No ‘Trinity’

The age-old Church conception of a Trinity is most certainly wrong. The Trinity concept is that there are three equal persons in the ‘G-dhead,’ Father, Son and Spirit; and therefore the Church instructs us that there are three Elohim (Mighty Ones), kind of a ‘Three-in-One G-d.’ This is most certainly wrong, as Yeshua Himself tells us that His Father is greater than He is:

Yochanan (John) 14:28
My Father is greater than I.

Contrary to Trinitarian theology, Scripture instructs us that there are two YHWH’s: YHWH the Father, and YHWH the Son (Yeshua.) The thing that is not taught (but must be understood) is that YHWH the Son (the ‘Lesser YHWH,’ Yeshua) is essentially a manifestation of the Greater. This concept may be unfamiliar to many, but if one understands it, then a lot of previously ‘mysterious’ passages start to snap sharply into focus.

In a nutshell, the concept is that YHWH the Father (YHWH in heaven) is much too important to deal with events on earth directly. Further, He is so pure that He does not wish to be defiled (by venturing forth into the physical material realm.) For this reason, whenever He wants something done, YHWH ‘sends’ (manifests) His Son (or some other messenger) rather than doing things in the material world Himself. This is in much the same way as any other king would not bother to leave his throne room (and dirty his hands) when he wants something done; but would send out a messenger (Hebrew: melach) to handle things for him.

While both messengers and manifestations are sent by YHWH, there is a sharp difference in importance between the two. Also, while both messengers and manifestations can be described as messengers (or as men) in Scripture, YHWH the Father continues to be greater than any of them. That is the key point.

The Many Manifestations of YHWH in the Tanach:

YHWH has manifested Himself in many ways to the descendants of Adam. In the following passage, please note that the melach (the 'angel' or messenger) of this passage is referred to BOTH as a 'melach of YHWH,' and as YHWH proper. Both references are correct, because a melach is really only a manifestation to start with:

Shophetim (Judges) 6:11-24

11 Now the Melach of YHWH came and sat under the terebinth tree which was in Ophrah, which belonged to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide it from the Midianites. 12 And the Melach of YHWH appeared to him, and said to him, "YHWH is with you, you mighty man of valor!"

13 Gideon said to Him, "O Adonai (my lord), if YHWH is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, 'Did not YHWH bring us up from Egypt?' But now YHWH has forsaken us, and delivered us into the hands of the Midianites."

14 Then YHWH turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?"

15 So he said to Him, "O Adonai, how can I save Israel? Indeed my clan is the weakest in Manasseh, and I am the least in my father's house."

16 And YHWH said to him, "Surely I will be with you, and you shall defeat the Midianites as one man."

17 Then he said to Him, "If now I have found favor in Your sight, then show me a sign that it is You who talk with me. 18 Do not depart from here, I pray, until I come to You and bring out my offering and set it before You." And He said, "I will wait until you come back."

19 So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought them out to Him under the terebinth tree and presented them. 20 The Melach of Elohim said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so.

21 Then the Melach of YHWH put out the end of the staff that was in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Melach of YHWH departed out of his sight.

22 Now Gideon perceived that He was the Melach of YHWH. So Gideon said, "Alas, O Adonai Elohim! For I have seen the Melach of YHWH face to face!"

23 Then YHWH said to him, "Peace be with you! Do not fear, you shall not die!"

Gideon was afraid he would die, for in simpler times it was understood that no man may look on the face of YHWH the Father, and live. However, although no one may look on the Father, one can yet look on a manifestation of YHWH and live, just as Moshe HaNavi (Moses the prophet) did:

Shemoth (Exodus) 3:1-6

Now Moshe was tending the flock of Yithro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of Elohim. 2 And the Melach of YHWH appeared to him in a flame of fire from the midst of a bush.

So he looked, and behold, the bush was burning with fire, but the bush was not consumed. 3 Then Moshe said, "I will now turn aside and see this great sight, why the bush does not burn."

4 So when YHWH saw that he turned aside to look, Elohim called to him from the midst of the bush and said, "Moshe, Moshe!"

And he said, "Here I am."

5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is set apart ground." 6 Moreover He said, "I am the Elohim of your father — the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob." And Moshe hid his face, for he was afraid to look upon Elohim.

It is not YHWH the Father who appeared in the flame of fire, for YHWH the Father remains pure and untainted, in the heavens. Rather, it was a Melach of YHWH (verse 2); and yet this manifestation is also called YHWH (as some have called Him, the 'Lesser YHWH.'). This may seem confusing to the newcomer, but understanding that the messengers of YHWH can also be YHWH also unlocks mysteries found in the Renewed Covenant writings:

Yochanan (John) 1:18

18 No one has seen Elohim (the Father) at any time. The only begotten Son, who is in the bosom of the Father: He (Yeshua) has declared Him (the Father.)

Shaliach Shaul (the apostle Paul) whose writings can be difficult to understand (2nd Peter 3:15-17) tells us essentially the same thing (if we interpret properly):

TimaTheus Aleph (1st Timothy) 6:13-16

13 I urge you in the sight of Elohim who gives life to all things, and before Messiah Yeshua who witnessed the good confession before Pontius Pilate, 14 that you keep this commandment without spot, blameless until our Adon Yeshua HaMashiach's (second) appearing, 15 which He (the Father) will manifest in His (the Father's) own time: He (the Father) who is the blessed and only Potentate, the King of kings and Master of masters, 16 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.

If the Father must remain in the heavens so as to remain unsullied by the material world (wholly set apart), this would explain why Yeshua was used to bring the material world into being (to manifest the material world):

Qulasausi (Colossians) 1:15-18

15 He is the image of the invisible Elohim, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist.

At Manifestation (Revelation) 1:8, Yeshua tells us that He is the Aleph and the Tav (the 'Alpha and the Omega,' the Beginning and the End.) This is interesting indeed, as in Hebrew the verb particle 'et' (Aleph-Tav, as used in Genesis 1:1) is used to indicate relationship, and agency:

Perhaps we can understand this relationship better by taking a look at the original Hebrew. In the Hebrew, Breisheet (Genesis) 1:1 reads:

בראשית ברא אלהים את השמים ואת הארץ

Breisheet (Genesis) 1:1

In the beginning created Elohim 'et' (Aleph-Tav) the heavens and the earth.

Given the fact that the sequence of presentation is critically important in Hebrew, we can see that in the beginning, Elohim first created the 'et' (the Aleph-Tav); and THEN Elohim created (or manifested) the rest (the heavens and the earth.) This was done THROUGH the Aleph-Tav (through Yeshua.)

In order to understand this somewhat better, let us consider what happens with a prism. Since Elohim is light (1st John 1:5), if this light were first to create a prism, all the many colors of light would then be created by refracting this light through the prism. To extend this very rough analogy, we would substitute:

In the beginning Light created a Prism, through which the colors were created.
(Elohim) (Yeshua) (heaven and earth)

If we can follow this analogy, we can see how Yeshua was the Principal Agent (Prince) by which and through which the heavens and the earth were manifested (created): But since the Prism is still (of) Elohim, Elohim is still all One (United.)

Yochanan (John) 10:29-30

29 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. 30 I and My Father are one (echad/united.)"

YHWH is certainly more than just a great light, and Yeshua is certainly more than a Prism. However, this illustration serves to demonstrate how the Aleph-Tav is the Principal Agent (Prince) by which heavens and earth became manifest. Even though YHWH the Father is much too set-apart (pure) to have anything to do with the material realm, He still needs to have control of the material realm: And His means of doing this was to create the material realm through His manifest Son:

Tehillim (Psalms) 8:4-6

4 What is man that You are mindful of him,

And the Son of Man that You visit him?

5 For You have made Him a little lower than Elohim,*

And You have crowned him with glory and honor.

6 You have made him to have dominion over the works of Your hands;

You have put all things under His feet.

The Sopherim (the Middle Age scribes who altered the Text to fit better with their understanding) emended verse 5 to read 'melachim' (angels) (as it reads in the King James, and most other common versions); but with the emendation taken out and corrected back to its original form, we can see this passage tells us that Yeshua was made a little bit lower than YHWH Elohim; but that all of creation was given to Him; and that everything is meant to be under His feet.

Shaliach Shaul tells us the same thing:

QurintaYah Aleph (1st Corinthians) 15:27-28

27 For "He (the Father) has put all things under His (Yeshua's) feet." But when He (the Father) says "all things are put under Him," it is evident that He (the Father) who put all things under Him (Yeshua) is excepted.

28 Now when all things are made subject to Him (Yeshua), then the Son Himself will also be subject to Him (the Father) who put all things under Him, that Elohim may be all in all.

The whole point of YHWH the Father originally making Yeshua as the Aleph-Tav, then, was so that the Father (who is light) could create a material world (which is originally dark), and then transform that material world to worship Him without ever having to be sullied by contact with the physical world. This was done through agency relationship, with Yeshua (אֵלֶּף) acting as the Principal Agent.

Yeshua/YHWH at Mount Sinai:

If no has seen YHWH the Father at any time because He must remain unsullied by association with the physical material world, then who gave the Torah at Mount Sinai? If it could not have been YHWH the Father, then it could only have been YHWH the Son. It was a manifestation of YHWH, refracted through the prism of the Aleph-Tav (Yeshua): And yet this Yeshua was still YHWH:

Shemoth (Exodus) 19:16-22

18 Now Mount Sinai was completely in smoke, because YHWH descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. 19 And when the blast of the trumpet sounded long and became louder and louder, Moshe spoke, and Elohim answered him by voice. 20 Then YHWH came down upon Mount Sinai, on the top of the mountain. And YHWH called Moshe to the top of the mountain, and Moshe went up.

Even though this was 'only' a manifestation of YHWH Elohim, this manifestation was still very much set apart from the material world, and deserved to be feared, just as Yeshua was set apart (and deserves to be feared.)

This manifestation then rightly said not to have other elohim ('g-ds') before Him:

Shemoth (Exodus) 20:2-3

2 "I am YHWH your Elohim, who brought you out of the land of Egypt, (and) out of the house of bondage. 3 "You shall have no other elohim before Me!"

Understanding, however, that Genesis 19:24 speaks of a YHWH on earth calling down fire from a YHWH in heaven (two YHWH's), we can understand that even though a manifestation of YHWH appears here on earth, He is still YHWH, and deserves to be feared, and worshipped (although not prayed to.).

Once more, the reader who doubts that there can be more than one YHWH may wish to go to Genesis 19:24, and count the number of YHWH's in that passage.

Still More Manifestations:

There are many other passages in Scripture where YHWH manifested Himself to the children of Adam. We will not attempt to list them all here, but in Shophetim (Judges) 13, a malech (a messenger / manifestation) appears to Shimshon's (Samson's) parents, as a man. Then He is described interchangeably as a man, a melach (in this case a manifestation of YHWH), and as Elohim proper:

Shophetim (Judges) 13:2-23

2 Now there was a certain man from Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren and had no children. 3 And the Melach of YHWH appeared to the woman and said to her, "Indeed now, you are barren and have borne no children, but you shall conceive and bear a son. 4 Now therefore, please be careful not to drink wine or similar drink, and not to eat anything unclean. 5 For behold, you shall conceive and bear a son. And no razor shall come upon his head, for the child shall be a Nazirite to Elohim from the womb; and he shall begin to deliver Israel out of the hand of the Philistines."

6 So the woman came and told her husband, saying, "A Man of Elohim came to me, and His countenance was like the countenance of the Melach of Elohim, very awesome; but I did not ask Him where He was from, and He did not tell me His Name. 7 And He said to me, 'Behold, you shall conceive and bear a son. Now drink no wine or similar drink, nor eat anything unclean, for the child shall be a Nazirite to Elohim from the womb to the day of his death.'"

8 Then Manoah prayed to YHWH, and said, "O Adonai, please let the Man of Elohim whom You sent come to us again and teach us what we shall do for the child who will be born."

9 And Elohim listened to the voice of Manoah, and the Melach of Elohim came to the woman again as she was sitting in the field; but Manoah her husband was not with her. 10 Then the woman ran in haste and told her husband, and said to him, "Look, the Man who came to me the other day has just now appeared to me!"

11 So Manoah arose and followed his wife. When he came to the Man, he said to Him, "Are You the Man who spoke to this woman?" And He said, "I am."

12 Manoah said, "Now let Your words come to pass! What will be the boy's rule of life, and his work?"

13 So the Melach of YHWH said to Manoah, "Of all that I said to the woman let her be careful. 14 She may not eat anything that comes from the vine, nor may she drink wine or similar drink, nor eat anything unclean. All that I commanded her let her observe."

15 Then Manoah said to the Melach of YHWH, "Please let us detain You, and we will prepare a young goat for You."

16 And the Melach of YHWH said to Manoah, "Though you detain Me, I will not eat your food. But if you offer a burnt offering, you must offer it to YHWH." (For Manoah did not know He was the Melach of YHWH.)

17 Then Manoah said to the Melach of YHWH, "What is Your Name, that when Your words come to pass we may honor You?"

18 And the Melach of YHWH said to him, "Why do you ask My name, seeing it is Wonderful?"

19 So Manoah took the young goat with the grain offering, and offered it upon the rock to YHWH. And He did a wondrous thing while Manoah and his wife looked on — 20 it happened as the flame went up toward heaven from the altar — the Melach of YHWH ascended in the flame of the altar! When Manoah and his wife saw this, they fell on their faces to the ground.

21 When the Melach of YHWH appeared no more to Manoah and his wife, then Manoah knew that He was the Melach of YHWH.

22 And Manoah said to his wife, "We shall surely die, because we have seen Elohim!"

23 But his wife said to him, "If YHWH had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these things, nor would He have told us such things as these at this time."

In verse 18, the melach tells us that His Name is Wonderful. This is clearly a reference to Yeshayahu (Isaiah) 9:6:

Yeshayahu (Isaiah) 9:6

6 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, Counselor, Mighty El,
Everlasting Father, Prince of Peace.***

This can be none other than Yeshua, the manifestation of Elohim, for which purely human child was ever called 'Mighty El,' or 'Everlasting Father'?

Still More Manifestations:

Perhaps the most obvious manifestation in Scripture is when YHWH-Yeshua appears to Avraham just before the destruction of Sodom and Gomorrah. Notice that the earthly manifestation of YHWH (Yeshua) is alternately described as YHWH, and as a man, and as a melach. In contrast, the other melachim are described interchangeably as melachim, and as men (but not as YHWH.)

Breisheet (Genesis) 18:1-19:25

Then YHWH appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. 2 So he (Avraham) lifted his eyes and looked, and behold! Three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, 3 and said, "Adonai, if I have now found favor in Your sight, do not pass on by Your servant. 4 Please let a little water be brought, and wash your feet, and rest yourselves under the tree. 5 And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant."

They said, "Do as you have said."

6 So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes!" 7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. 8 So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate.

Notice that YHWH is described as YHWH in verse 1, but in verse 2 He is described as a man. This trend of interchangeability continues:

13 And YHWH said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?' 14 Is anything too hard for YHWH? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

15 But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

16 Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way.

17 And YHWH said, "Shall I hide from Abraham what I am doing, 18 since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

19 For I have known him, in order that he may command his children and his household after him, that they keep the way of YHWH, to do righteousness and justice, that YHWH may bring to Abraham what He has spoken to him."

20 And YHWH said, "Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave, 21 I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

22 Then (two of) the men turned away from there and went toward Sodom, but Abraham still stood before YHWH. 23 And Abraham came near and said, "Would You also destroy the righteous with the wicked?"

Then after Avraham pleads with this manifestation of YHWH (to save the city, and his relation Lot) we come to chapter 19, where the two 'men' of verse 22 show back up in the narrative as melachim ('angels.')

19:1 Now the two melachim came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground.

Then the melachim are described as 'men' once again in verse 12:

Breisheet (Genesis) 19:12-13

Then the men said to Lot, "Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city — take them out of this place!"

Then the 'men' are again described as melachim in verse 15, but revert to being described as 'men' once more, in verse 16:

15 When the morning dawned, the melachim urged Lot to hurry, saying, "Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city." 16 And while he lingered, the men took hold of his hand, his wife's hand, and the hands of his two daughters, YHWH being merciful to him, and they brought him out and set him outside the city.

It is YHWH who is merciful to Lot; and note once more that it is YHWH on earth who calls down fire from YHWH out of the heavens (two YHWH's):

23 The sun had risen upon the earth when Lot entered Zoar. 24 Then YHWH rained brimstone and fire on Sodom and Gomorrah, from YHWH out of the heavens.

Given the foundational importance of the Book of Genesis to understanding Scripture, those who challenge the concept of more than one YHWH may wish to read and then re-read this passage, until they understand what it actually says.

Whom to Worship: Whom to Pray To

In Yehoshua (Joshua) 5, a Man who describes himself as Captain of the Army of YHWH appears before Joshua, son of Nun; and Joshua worships Him, but does not pray to Him. That is because a Manifestations of YHWH is to be worshipped, but one only prays to YHWH the Father (as YHWH the Father is greater than all):

Yehoshua (Joshua) 5:13-15

And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?"

14 So He said, "No, but as Commander of the army of YHWH I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does Adonai say to His servant?"

15 Then the Commander of YHWH's army said to Joshua, "Take your sandal off your foot, for the place where you stand is set-apart."

This Commander of YHWH's Army can only be Yeshua. Notice that this manifestation gives Joshua the very same command that He gave to Moshe HaNavi (Moses the Prophet) at the time of the burning bush: To take off his shoes, because the presence of a manifestation of YHWH sets the ground apart.

Notice that Joshua worshipped (worth-shipped) the manifestation (Yeshua), but never prayed to it, just as Moshe never prayed to the burning bush, and just as we should not pray to Yeshua. We only pray to the Father in Yeshua's Name, indicating that we honor the principal agency relationship that YHWH the Father set up, much as any soldier places his request through the appropriate channels.

There are melachim that are not YHWH, and these are neither to be worshipped, nor prayed to, just as we should never pray to any human being, or any being that is not YHWH. For example, we should never do as the Roman Catholic Church teaches, and pray to any of the saints, or to Miriam, mother of Yeshua.

None of these are the Father in heaven; and so none of them are worthy of our worship, or our prayers:

Manifestation (Revelation) 22:8-9

8 Now I, Yochanan, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the melach who showed me these things.

9 Then he said to me, "See that you do not do that! For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book! Worship Elohim (instead)!"

A Kabalistic Perspective

I am not an expert on the Kabala; nor do I feel the need to be. However, I have been told that the Kabalistic model indicates that there are actually five heavenly persons in the Divine Family. There is the Grandfather (who is referred to as Ayin Sof, the limitless), the Father (YHWH), the Mother, the Son (Yeshua), and Daughter-in-Law (the Spirit). It is also said that those who enter the heavenly throne room by means of Kabalistic meditation are able to see the Son literally sitting on the right hand side of the Father (in the throne room in heaven.) Perhaps surprisingly, this resonates with what Scripture also teaches:

Tehillim (Psalms) 110:1-5

YHWH said to my Master (Yeshua),

"Sit at My right hand, until I make Your enemies Your footstool."

And depending upon your take on the emendations of the Sopherim (where the scribes allegedly altered the Text, to make it fit better with their own understanding) verse 5 reads either:

Tehillim (Psalms) 110:5 (Masoretic, post-emendation)

5 My Master at Your right hand shall execute kings in the day of His wrath.

or

Tehillim (Psalms) 110:5 (alleged original)

5 YHWH at Your right hand shall execute kings in the day of His wrath.

In the first case, David's Master (Yeshua) sits at the right hand of YHWH. In the second case, YHWH (Yeshua) sits at the right hand of YHWH (YHWH the Son sits at the right hand of YHWH the Father.)

Both versions would be correct, according to the Kabala, and both versions are correct, according to the true original meaning of the Text. Either way it is read, Yeshua the Son (who sits at the right hand of the Father in the Throne Room in heaven) will be sent into battle at the behest of YHWH the Father, much like a King sends out His Son the Prince to do battle, having full confidence in Him.

Surely You Know?

One might wonder how YHWH the Father and YHWH the Son (Yeshua, the 'Salvation of YHWH') can both be called YHWH. Rabbinic tradition maintains that YHWH the Father actually has other names; and that might even be true. However, could it also be true that while YHWH the Father might have a first name that is different than YHWH the Son, both He and His Son (Yeshua) both share the same Family Name of YHWH, since they are both One (Echad)?

And for those who still refuse to believe that YHWH has a Son, there is Proverbs 30:4. It quite plainly indicates that the Creator of heaven and earth most certainly does have a Son: But in order to understand the passage for what it says, you have to be willing to read what it has to tell you. You must open your heart to it:

Mishle (Proverbs) 30:4

4 Who has ascended into heaven, or descended?

Who has gathered the wind in His fists?

Who has bound the waters in a garment?

Who has established all the ends of the earth?

What is His Name; and what is His Son's Name?

Surely you know.

Again, this is not intended to be an exhaustive study of the many manifestations of YHWH in Scripture: It is merely a primer for those who are unfamiliar with the concept, touching on a few of the more obvious examples.

Shalom in the Name of the Manifest Son.

Yosef ben Ruach

A servant of our Master

The Israelite sect of the Nazarenes

Re-establishing the original faith of the apostles

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I will leave in your midst a meek and humble people
And they shall trust in the Name YHWH.