

Trinity Doctrine, is it Scriptural?

The word Trinity describes the belief in Christian theology that the one Alahym (God) of the universe is comprised of three persons: the Father, the Son, and the Holy Spirit. It has been the conviction of Christians throughout the centuries that this is what the Bible teaches. The word "trinity" comes from the Latin word trinitas, meaning "three."

The word trinity doesn't appear in Hebrew Scripture or the English Bible; it is a theological label meant to summarize the teachings of certain passages of Scripture.

The doctrine of the Trinity distinguishes Christianity from other religions including, Judaism, Mormonism, Jehovah's Witnesses, and Unitarian Universalism. These religions reject the doctrine, in part, because the word trinity isn't used in Scripture or the English Bible, it doesn't make philosophical sense to them, and they don't believe that it's compatible with monotheism.

BABYLONIAN TRINITY DOCTRINE

All Pagan religions from the time of Babylon have adopted (in one form or another) a Trinity doctrine or a triad or trinity of gods. Long before the Christian era, numerous variations of the trinity existed, and they were found in a host of pagan religions and mythologies. As with so many other pre-Christian traditional customs and practices, the revival of this doctrine in the Christian era was predictable. It was essential that followers be able to see Christianity – their New' Religion – in familiar terms.

Triad deities (the worship of a three-in-one god) first appeared in ancient Egypt about three centuries after the Great Flood of Noah's time. These Egyptian deities came to be worshiped as Osiris, Isis and Horus.

After the destruction of the Tower of Babel, Nimrod and his mother-wife Semiramis, the first rulers of Babylon, fled to Egypt. There, Nimrod (known as Ninus or Athothis, among numerous other names) shared ruler-ship with his father Cush (Menes) in the first dynasty. After Nimrod's death, Semiramis claimed his son Horus to have been Nimrod reincarnated. These three – Osiris (Nimrod/Father), Isis (Semiramis/Mother) and Horus (the son) – came to be exalted as a triad of deities

EARLY CHRISTIANS EXPOSED TO TRINITARIAN BELIEFS

The historical lecturer, Jesse Benedict Carter, tells us of the Etruscans. As they slowly passed from Babylon through Greece and went on to Rome, brought with them their trinity of Tinia, Uni, and Menerva. This trinity was a 'new idea to the Romans,' and yet it became so 'typical of Rome' that it quickly spread throughout Italy. Even the names of the Roman trinity: Jupiter, Juno, and Minerva, reflect the ancestry that Christianity was not ashamed to borrow from the earlier pagan cultures. Christianity did not destroy paganism, it adopted it' (Caesar and Christ, 595) .

The belief that Alahym/Elohim (God) is one substance, yet three persons, is one of the central

doctrines of the Christian religion. The concept of the Trinity is believed by most professing Christians, whether Catholic or Protestant. This is a Church Doctrine which is taught to have such importance that your eternal Salvation depends upon it. If you do not believe this Doctrine then you are not saved. But Where does Scripture (the Bible) show that Alahym (God) is a mysterious Trinity?

THE CHRISTIAN TRINITY PROCESS BEGINS

Flavius Valerius Constantius (c. 285-337 AD), Constantine the Great, was the son of Emperor Constantius I. When his father died in 306 AD, Constantine became emperor of Britain, Gaul (now France), and Spain and gradually gained control of the entire Roman empire.

Theological differences regarding Jesus Christ began to manifest in Constantine's empire when two major opponents surfaced and debated whether Christ was a created being (Arius doctrine) or not created but rather coequal and co-eternal to God his father (Athanasius doctrine).

The theological warfare between the Arius and Athanasius doctrinal camps became intense. Constantine realized that the his empire was being threatened by the doctrinal rift. Constantine began to pressure the church to come to terms with its differences before the results became disastrous to his empire. Finally the emperor called a council at Nicea in 325 AD to resolve the dispute.

Only a fraction of existing bishops, 318, attended. Of the 318, approximately 10 were from the Western part of Constantine's empire, making the voting lopsided at best. The emperor manipulated, coerced and threatened the council to be sure it voted for what he believed rather than an actual consensus of the bishops.

The present day Christian church declares Constantine as the first Christian emperor, however, his 'Christianity' was politically motivated. Whether he personally accepted Christian doctrine is highly doubtful. He continued to retain his title of high priest in a pagan religion until his death.

THE FIRST TWO THIRDS OF THE TRINITY - THE NICAEAN CREED

The majority of bishops voted under pressure from Constantine for the Athanasius doctrine. A creed was adopted which favored Athanasius's theology. Arius was condemned and exiled and several of the Bishops left before the voting to avoid the controversy. Thus, Jesus Christ was approved to be "one substance" with God the Father.

Two of the bishops who voted pro-Arius were also exiled and Arius's writings were destroyed. Constantine decreed that anyone caught with Arius documents would be subject to the death penalty.

The Nicæan Creed read as follows:

I believe in one God: the Father Almighty, maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ, the only begotten Son of God: begotten of
his Father before all worlds, God of God, Light of Light, very God of
very God, begotten, not made, being of one substance with the Father,

through whom all things were made.

Even with the adoption of the Nicæan Creed, problems continued over the next few years, and the Arian faction began to regain control. They became so powerful that Constantine restored them and denounced the Athanasius group.

Arius's exile was ended along with the bishops who sided with him. It was now Athanasius who would be banished.

When Constantine died (after being baptized by an Arian Bishop), his son reinstated the Arian philosophy and bishops and condemned the Athanasius group.

In the following years the political foes continue to struggle and finally the Arians misused their power and were overthrown. The religious/political controversy caused widespread bloodshed and killing.

In 381 AD, Emperor Theodosius (a Trinitarian) convened a council in Constantinople. Only Trinitarian bishops were invited to attend. 150 bishops attended and voted to alter the Nicene creed to include the Holy Spirit as a part of the Godhead. The Trinity doctrine was now official for both the church and the state.

THE ATHANASIUS CREED COMPLETES THE TRIUNE GODHEAD

The Athanasius (Trinitarian) Creed was finally established in the 5th century. It was not written by Athanasius but adopted his name. It stated in part:

"We worship one God in Trinity . . . The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three gods, but one God."

By the 9th century the creed was established in Spain, France and Germany. It had taken centuries from the time of Christ for the trinity doctrine to catch on. Government and church politics were the reasons the trinity came into existence and became church Doctrine.

אֱלֹהִים/Yahuah THE FATHER IS ECHAD (ONE)!

1 Timothy 2:5 - For there is one Eloah (Echad God) and one mediator between Eloah (God) and mankind, the man Messiah Yahusha.

Isaiah 44:6 - "This is what אֱלֹהִים/Yahuah says—Israel's King and Redeemer, אֱלֹהִים/Yahuah Almighty: I am the first and I am the last; apart from me there is no Alahym/Elohim (God).

Isaiah 43:11 - I, even I, am אֱלֹהִים/Yahuah, and apart from me there is no savior.

Isaiah 43:10 - You are my witnesses," declares אֱלֹהִים/Yahuah, "and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no EL (God) was formed, nor will there be one after me.

Malachi 2:10 - Do we not all have one Father? Did not one EL (God) create us?

Zechariah 14:9 - אֱלֹהִים/Yahuah will be king over the whole earth. On that day there will be

one Master, and his name the only name.

Hosea 13:4 - “But I have been אֱלֹהִים/Yahuah Eloheka (your God) ever since you came out of Egypt. You shall acknowledge no Alahym (God) but me, no Savior except me.

Isaiah 44:24 - “This is what אֱלֹהִים/Yahuah says—your Redeemer, who formed you in the womb: I am אֱלֹהִים/Yahuah, the Maker of all things, who stretches out the heavens, who spreads out the earth by myself,

Isaiah 42:8 - “I am אֱלֹהִים/Yahuah; that is my name! I will not yield my glory to another or my praise to idols.

Deuteronomy 6:4 - Hear, O Israel: אֱלֹהִים/Yahuah Elohenu (our God) , אֱלֹהִים/Yahuah is echad (one)!

Isaiah 45:18 - For this is what אֱלֹהִים/Yahuah says—he who created the heavens, he is Ha Elohim (the God); he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited—he says: “I am אֱלֹהִים/Yahuah, and there is no other.

Isaiah 44:8 - Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any Eloah (God) besides me? No, there is no other Rock; I know not echad (one).”

1 Kings 18:39 - When all the people saw this, they fell prostrate and cried, “ אֱלֹהִים/Yahuah he is Ha Elohim (the God)! אֱלֹהִים/Yahuah he is Ha Elohim (the God)!”

THE THIRTEEN ARTICLES OF HEBREW BELIEF

1. Belief in the existence of the Creator, be He Blessed, who is perfect in every manner of existence and is the Primary Cause of all that exists.
2. The belief in Alahym 's absolute and unparalleled unity.
3. The belief in Alahym 's non-corporeality, nor that He will be affected by any physical occurrences, such as movement, or rest, or dwelling.
4. The belief in Alahym 's eternity.
5. The imperative to worship Him exclusively and no foreign false gods.
6. The belief that Alahym communicates with man through prophecy.
7. The belief that the prophecy of Moses our teacher has priority.
8. The belief in the divine origin of the Torah.
9. The belief in the immutability of the Torah.
10. The belief in divine omniscience and providence.
11. The belief in divine reward and retribution.
12. The belief in the arrival of the Messiah and the messianic era.
13. The belief in the resurrection of the dead.

The conundrum faced by Trinity believers is that they believe that the Messiah is Alahym the

Father אֵלֹהִים (The yod hey uau/vav hey, Leh-Oh-Lahm) the Eternal One, yet the third article of the Hebrew faith states that אֵלֹהִים/Yahuah the Father is non-corporeal. Yahusha the Messiah was corporeal, He was “The Word made flesh”.

Yochanan (John) 1:18 No man hath seen אֵלֹהִים/Yahuah Alahym (God) at any time; but the only begotten Son, which is in the bosom of the Father, he has made him known.

We need to keep in mind that the Tanakh never shows אֵלֹהִים/Yahuah the Father in a corporeal state.

Note: El and Eloha (God) is אֵלֹהִים Yahuah alone, Elohim/Alahym (God) can be אֵלֹהִים/Yahuah when describing him as a creator or Judge, it can also refer to Yahusha when he is acting as a Judge/Ruler/King, it can refer to Angel's or a Man that judge according to אֵלֹהִים/Yahuah's Commandments/Law.

Alahym (Elohim) Translated as ‘God’

The English word for God here comes from the Hebrew word Alahym (Elohim) {el-o-heem'}. This is not a singular noun, it is a plural noun. Strong's Concordance notes that Elohim is the plural of Eloah [GOD]. This is why אֵלֹהִים/Yahuah says let "us" later in Genesis. אֵלֹהִים/Yahuah refers to Alahym (God) in the plural.

Gen. 1:26 And Alahym (God) said, Let us make man in our image, after our likeness:

The Hebrew word Alahym (Elohim) is a uni-plural noun. Examples of English uni-plural nouns would be group, family. In one family, there is more than one member.

Keep in mind that the English word “God” is ambiguous and is used to translate both Alahym (Elohim) and אֵלֹהִים/Yahuah. We have to use contextual clues to distinguish which word is meant. The Hebrews during Temple times had no difficulty with men being Alahym (Elohim), and they knew that men could NOT be אֵלֹהִים/Yahuah. The Rambam spells this out for us:

The term Alahym (Elohim) signifies “judges”: comp. “The cause of both parties shall come before the ‘judges’” (ha-elohim; Exod. xxii. 8). It has been figuratively applied to angels, and to the Creator as being judge over the angels.

Now the problem we have is: How do we prove that Yahusha the Messiah is NOT אֵלֹהִים/Yahuah?

Yochanan (John) 10:30 I and my Father are one - The word translated "one" is not in the masculine, but in the neuter gender. It expresses union, but not the precise nature of the union. It may express any union, and the particular kind intended is to be inferred from the connection.

In the previous verse he had said that he and his Father were united in the same objective that is, in redeeming and preserving his people **By stating** I and my Father are one. He is not

intending it to mean One in person, for the Father is a distinct entity from the Son, and the Son a distinct entity from the Father; and which is further manifest, from the use of the verb plural, "I and my Father", "we are one"; meaning that is, in agreement, will, nature, essence, and perfection; since Yahusha is speaking of the impossibility of plucking any of the sheep, out of his hands, because his Father's has given them to him and no one can pluck them out of his hands.

If the sense of this expression is that the Father and the Son are one, it will be found that Yahusha himself clarifies this, as it is written in **Mark 13:32**, where Yahusha said, concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father.

Yahusha is both the Son of Alahym (God), and the son of Man; as the Son of Alahym (God), he lay in the bosom of his Father, and was privy to all his secrets, to all his thoughts, purposes, and designs; Yahusha speaks of himself in his divine sonship, and almighty power; wherefore considered in the relation of the Son of Alahym (God), and possesses the same perfections with אֱלֹהִים/ Yahuah, he and his Father are one, meaning the Father and the Son are of the same essence.

John 17:22 Yahusha said: I have given them the glory that you gave me, that they may be one as we are one. It may be said of two men, that they are one, and yet are not the same man, but one is one man, and the other is another; for we do not say they are one and the same person. אֱלֹהִים/ Yahuah and Yahusha are of the same nature, but are two distinct persons.

Yochanan (John) 10:31-36 Again his Jewish opponents picked up stones to stone him,**32** but Yahusha said to them, "I have shown you many good works from the Father. For which of these do you stone me?" **33** "We are not stoning you for any good work," they replied, "but for blasphemy, because you, a mere man, claim to be Alahym (God)." **34 Yahusha** answered them, "Is it not written in your Torah, 'I have said you are "gods"?' **35** If he called them 'gods,' to whom the word of אֱלֹהִים/ Yahuah came—and Scripture cannot be set aside **36** what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am Alahym (God)'s Son'?"

How could Yahusha possibly tell these Hebrews that they are all Gods? If Yahusha said it, then it must be true! Thus it is that all the Children of Israel are called by אֱלֹהִים/ Yahuah to be Alahym (God)'s, i.e. Torah Judges.

Yahusha (in **Yochanan [John] 10:30-36**) is quoting **Psalm 82:6**

Tehillim (Psalm) 82:1 אֱלֹהִים/ Yahuah presides in the great assembly; he renders judgment among the Alahyms (gods)": 2 "How long will you defend the unjust and show partiality to the wicked? 3 Defend the weak and the fatherless; uphold the cause of the poor and the oppressed. 4 Rescue the weak and the needy; deliver them from the hand of the wicked. 5 "The Alahyms (gods) know nothing, they understand nothing. They walk about in darkness; all the foundations of the earth are shaken. 6 "I said, 'You are "gods"; you are

all sons of the Most High.’ 7 But you will die like mere mortals; you will fall like every other ruler.’ 8 Rise up, O Alahym (God), judge the earth, for all the nations are your inheritance.

In the above passage, as well as in other places in the Tanakh, אֱלֹהִים/Yahuah calls Hebrews to become Torah Judges and their name as Torah Judges, is Elohim (God).

The Greek word for god is Theos. Thus in John 1:1 “The Word is God (Theos)”:

Yochanan (John) 1:1 In the beginning was the Word, and the Word was with God, and the Word was God (Theos).

Elohim is translated as God in Bereshit 1:1.

Bereshit (Genesis) 1:1 In the beginning Alahym (God) created the heaven and the earth.

This suggests that in **Yochanan (John) 1:1**, God = Theos = Elohim. With this in mind, lets re-translate Yochanan (John) 1:1:

Yochanan (John) 1:1 In the beginning was the Word and the Word was with Alahym (Elohim) and the Word was Alahym (Elohim).

Now, in Yochanan 1:1, The Word (Yahusha) is Alahym (Elohim). Yahusha is Alahym (God). Additionally, we can see that אֱלֹהִים/Yahuah is also Alahym (God) in this passage because there are two separate entities, that created the world, mentioned.

Who is Elohim?

So, who is this Alahym (Elohim)? Alahym (Elohim) is a plural word that is used in connection with אֱלֹהִים/Yahuah, with Moshe (Moses), with Mashiach, and indeed with all Hebrew Judges. Lets verify this:

Of אֱלֹהִים/Yahuah :

Bereshit (Genesis) 2:4 These are the generations of the heavens and of the earth when they were created, in the day that אֱלֹהִים/Yahuah Alahym (Elohim) made the earth and the heavens,

Of Moshe:

Shemot (Exodus) 4:16 And he shall be your spokesman unto the people; and it shall come to pass, that he shall be to you a mouth, and you shall be to him as Alahym (Elohim) or God.

Of Mashiach and of Judges:

Tehillim (Psalm) 82:1 HWHY/Yahuah presides in the great assembly; he renders judgment among the Alahyms (gods)": 2 "How long will you defend the unjust and show partiality to the wicked? 3 Defend the weak and the fatherless; uphold the cause of the poor and the oppressed. 4 Rescue the weak and the needy; deliver them from the hand of the wicked. 5 "The Alahyms (gods) know nothing, they understand nothing. They walk about in darkness; all the foundations of the earth are shaken. 6 "I said, 'You are "gods"; you are all sons of the Most High.' 7 But you will die like mere mortals; you will fall like every other ruler." 8 Rise up, O Alahym (God), judge the earth, for all the nations are your inheritance.

Yochanan (John) 10:33-36 The Jews answered him, saying, For a good work we stone you not; but for blasphemy; and because that you, being a man, makes yourself Elohim. 34 Yahusha answered them, Is it not written in your Torah/law, I said, You are Elohim (God)? 35 If he called them Alahyms (gods), unto whom the word of Elohim (God) came, and the scripture cannot be broken; 36 Say you of him, whom the Father hath sanctified, and sent into the world, you blaspheme;

Hebrews 1:8-9 But to the Son (Yahusha), He (אֱלֹהִים/Yahuah) says: "Your throne, O God (Alahym), is forever and ever; A scepter of righteousness is the scepter of Your kingdom. 9 You have loved righteousness (Torah/Commandments) and hated lawlessness (Breaking the Torah/Commandments); Therefore Yahuah (God), Your Alahym (God), has anointed You With the oil of gladness more than Your companions (other Son's of God including Ha Satan).

אֱלֹהִים/Yahuah is Eloah (God/Elohim), certain Hebrews are god (Elohim), and Yahusha is god (Elohim). How can this be? Once this is resolved we will clearly understand the answer to our conundrum.

Tehillim (Psalm) 82, quoted in **Yochanan (John) 10:34**, shows us that the Hebrew word for God is Alahym (Elohim). Additionally, from the construction of **John 1:1**, we can clearly see a connection with Bereshit (Genesis) chapter 1. This gives us an enormous clue as to the Hebrew word underlying the word God in John chapter one. Thus we see that Yahusha, in John chapter 10, is calling these Hebrew Judges, Elohim.

אֱלֹהִים/Yahuah also called Moses, Alahym (God):

Shemot (Exodus) 7:1 And אֱלֹהִים/Yahuah said unto Moses, See, I have made you a God (Alahym) to Pharaoh: and Aaron thy brother shall be thy prophet.

"For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many Masters, nevertheless for US there is ONE God, the father, out of Whom all is, and we for Him, and ONE Master, Yahusha Ha Mashiach, through Whom all is, and we through Him" **I Cor. 8:5-6**.

For there is one Eloah/EL (God), and one Mediator of Eloah/EL (God) and mankind, a man

Yahusha Ha Mashiach... **I Tim. 2:5.**

“Now I want you to be aware that the Head of every man is Messiah, yet the head of the woman is the man, yet the Head of Messiah is **אֱלֹהִים/Yahuah**“ **I Cor. 11:3.**

“Now, whenever all may be subjected to Him, the son himself also shall be subjected to Him who subjects all to Him, that **אֱלֹהִים/Yahuah** may be All in all” **I Cor. 15:28**

“...that the Alahym (God) of our Master Yahusha Ha Mashiach, the father **אֱלֹהִים/Yahuah** ...”**Ephesians 1:17**

אֱלֹהִים/Yahuah is also Elohim

Alahym (Elohim) is a title used by **אֱלֹהִים/Yahuah** when He acts with justice, it is a title given to His Mashiach when He judges, and it is also a title given to men when they are judges.

Lets examine the comments of a few of our Sages.

Bereshit (Genesis)s 6:2, says that B’ne Alahym (Elohim) are the sons of the rulers, i.e. the sons of the princes and judges, for Alahym (Elohim) always implies ruler-ship, as in

Shemot (Exodus) 4:16 ‘and you shall be his master’

Rabbi Abraham_Ibn Ezra wrote that the judges (Hakhamim or Rabbis) are called Alahym (Elohim) because they uphold the Torah/laws of Alahym (The Eternal One) on earth.

Human judges are referred to as Alahym (Elohim) because they judge in the image of **אֱלֹהִים/Yahuah**.

Understanding the Meaning of Elohim

So, what is it that connects **אֱלֹהִים/Yahuah**, Yahusha Ha Mashiach, and certain men, that they should all be called Alahym (Elohim) or god? A careful study of Torah will show that Alahym (Elohim) is the title given to those who provide justice in the kingdom of Heaven. The men who judge in a Bet Din (court) are called Hakhamim or Rabbis. Obviously, Yahusha will be the chief justice.

The Word of Alahym (God) and the Speaker of the Word

The question: Is Yahusha, **אֱלֹהִים/Yahuah**. The name **אֱלֹהִים** is called HaShem by many pious Jews. To begin my answer lets look at a very familiar passage and analyze it. As you read, remember that the English word “God” is ambiguous and is used to translate both **אֱלֹהִים/Yahuah** and Alahym/god

Yochanan (John)1:1 In the beginning was the Word, and the Word was with Eloah (God),

and the Word was Alahym (God).

In this passage, Yahusha is referred to as The Word. A word is a collection of sounds uttered by a speaker. The words of a speaker are distinct from the speaker. Who is the speaker in this passage? We can gain understanding from noting the similarity between the words and the content of our passage, with the words and the content of Bereshit.

Bereshit (Genesis) 1:3 And Alahym (God) said, Let there be light: and there was light.

Thus we see the speaker in **Yochanan (John) 1:1** is Alahym (God). This seems simple till we note what was spoken through Yeshayahu (Isaiah):

Yeshayahu (Isaiah) 45:5-8: I [am] אֲנִי־יְהוָה/Yahuah, and [there is] none else, [there is] no Alahym (God) beside me: I girded thee, though you have not known_me: That they may know_from the rising of the sun, and from the west, that [there is] none beside me. I [am] אֲנִי־יְהוָה/Yahuah, and [there is] none else. I form the light, and create darkness: I make peace, and create evil: I אֲנִי־יְהוָה/Yahuah do all these [things]. Drop down, you heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I אֲנִי־יְהוָה/Yahuah have created it.

In this passage we learn that אֲנִי־יְהוָה/Yahuah created everything. So who created_the world, Alahym or אֲנִי־יְהוָה/Yahuah? Are these two different names for the same entity?

Yochanan (John) 1:1-3 In the beginning was the Word, and the Word was with Eloah (God), and the Word was Alahym (God). He was with Aloah (God) in the beginning. All things were made by him; and without him was not any thing made that was made.

In this passage it says that The Word created everything. So, what is the answer? אֲנִי־יְהוָה/Yahuah (Eloah) spoke and the Word came out of His mouth and created that which אֲנִי־יְהוָה/Yahuah commanded. In this way we see that אֲנִי־יְהוָה/Yahuah created everything by His Word. The Word created that which אֲנִי־יְהוָה/Yahuah commanded. This shows that אֲנִי־יְהוָה/Yahuah and The Word are related, but The Word is **not** the Speaker, אֲנִי־יְהוָה/Yahuah is the speaker and The Word is Yahusha, which אֲנִי־יְהוָה/Yahuah spoke.

Note: Eventually the spoken word became flesh and dwelt with us and became the fulfillment of אֲנִי־יְהוָה/Yahuah's Torah/Law and Prophets, which were spoken about him. The Word is also called the son, the only begotten Son, which came in his Father's Name and the Name Yahusha means/declares אֲנִי־יְהוָה/Yahuah saves you. Yahusha is the door to אֲנִי־יְהוָה/Yahuah, no one comes to the Father but through the Son. Yahusha is the Way to אֲנִי־יְהוָה/Yahuah, he is the Truth and the life of אֲנִי־יְהוָה/Yahuah. He is the physical Image or likeness of אֲנִי־יְהוָה/Yahuah, he said when you see me you you have seen the Father. Yahusha does nothing on his own, he only does what he hears the Father Speak/Command, he only fulfills the Fathers will. He became the Sacrificial Lamb of אֲנִי־יְהוָה/Yahuah, sacrificed for the remission of our sins, died and was raised by אֲנִי־יְהוָה/Yahuah and now sits at the Right hand of the Father אֲנִי־יְהוָה/Yahuah, waiting to take

ruler-ship of the kingdom his Father anointed him to be Alahym/Elohim (God) and King over.

Isaiah 9:6-7 was mis-translated by English translators to support the Trinity Doctrine

For a Child has been begotten (**Hebrew: Yalad**) for us, a Son shall be given to us; and the government shall be upon his shoulder; and; (The) Wonderful (**Hebrew: Pele**), Counselor (**Hebrew: Yowes**), The God (**Hebrew: El**), Mighty **Hebrew: Gibbowr**). Everlasting Father (**Hebrew: Abi-ad**); He called his Name 'Prince of Peace' (**Hebrew: Sar-shalom**).

for the increase of the authority and for peace without end, on David's throne and on his kingdom, to establish it and to support it with justice and with righteousness; from now and to eternity, the zeal of אַיָּהוָה/Yahuah of Hosts shall accomplish this. **Isaiah 9:6-7**

As we see in the English translation they have used all these descriptive titles as if they were describing the son, when in fact these titles were never used to describe the son throughout Scripture. But were only used to describe the Father. We can see this clearly when it is translated as it was originally written.

Revelation 1:4-8 is yet another Scripture used by Trinitarians

Rev 1:4-6 Grace and peace to you from the one who is and was and is coming (HaYAH asher YAH) "אַיָּהוָה/Yahuah", AND from the seven spirits that are before Alahym's (God's) (Yahuah's) throne, 5 AND from Yahusha Ha Mashiach—the faithful witness, the firstborn from among the dead, and the ruler of the kings of the earth.

To the one who loves us and freed us from our sins by his blood, (Yahusha) 6 who made us a kingdom, priests to "HIS" Alahym (God) and Father (Yahuah)—to him be glory and power forever and always. Aman. You will then notice in **Rev 1:7** it starts off by saying "SEE", אַיָּהוָה/Yahuah is talking to us and telling us Yahusha is coming with the clouds, and every eye shall see Him, even they who pierced Him. and all peoples on earth “will mourn because of him. So shall it be! Aman. and then in **Rev 1:8** he declares “I am the ‘Aleph’ and the ‘Taw’, Beginning and End,” says אַיָּהוָה/Yahuah “who is and who was and who is to come, the Almighty.”

Conclusion: אַיָּהוָה/Yahuah is different from The Word. אַיָּהוָה/Yahuah is The Speaker who spoke The Word.

Using Scripture alone proves conclusively that Yahusha is NOT אַיָּהוָה/Yahuah, Additionally we can clearly see that Yahusha is Alahym (Elohim).

Now, let's further establish Who Yahusha is:

1. אַיָּהוָה/Yahuah has spoken to us through the Prophets and now his Son. **Hebrews 1:1-6**
2. The Son is the exact brightness of אַיָּהוָה/Yahuah's esteem. **Hebrews 1:1-6**
3. Yahusha is the image of the invisible Alahym (Elohim). **Colossians 1:12-16**
4. Yahusha is the radiance of Alahym (Elohim)'s glory and the exact representation of His being. **Hebrews 1:1-3**
5. Yahusha is the very nature of אַיָּהוָה/Yahuah. **Philippians 2:5**

6. **אֱלֹהִים**/Yahuah considers Yahusha Alahym (Elohim) (God). **Hebrews 1:8,9**
7. Alahym (Elohim) sustains all things by his Word (Yahusha is the Word of Alahym (Elohim)). Hebrews 1:3, John 1:1
8. Yahusha is before all things and in Him all things hold together. **Colossians 1:15**
9. Yahusha is seated at the right hand of Alahym (Elohim). **Colossians 3:1-3**
10. Yahusha inherited a name more superior to the other Son's of Alahym (Elohim) or Angels. **Hebrews 1:1-6**
11. Yahusha is worthy to be worshiped by Kodesh Messengers. **Hebrews 1:1-6**
12. Yahusha is worshiped by humans. **Matthew 2:10-12, Matthew 8:2, Matthew 14:32-33, John 9:35-38, Matthew 28:8-10, Matthew 28:16-17**
13. **אֱלֹהִים**/Yahuah became a Father when he begot his Son: "You are my Son, today I have become Your Father." **Hebrews 1:1-6**
14. Yahusha is the Firstborn from the Dead. **Revelation 1:4-6**
15. Yahusha has first place in everything. Yahusha is head over the Ekklesia. **Ephesians 1:22**
16. Yahusha is Savior of the world (of believers). **John 4:42, Titus 2:13, Isaiah 45:22, 43:11**
17. Yahusha is **אֱלֹהִים**/Yahuah's firstborn. **Hebrews 1:1-6**
18. Yahusha is Ruler and Beginning of the Creation of Alahym (Elohim). **Revelation 3:14**
19. Yahusha is begotten, not created. **John 1:3**
20. Yahusha is "Wisdom" spoken of in **Proverbs 8:22-31**.
21. The "Word" created the Messengers of Alahym (Elohim). **Colossians 1:16, Psalms 148:5**
22. All judgment is given to Yahusha. **John 5:22**
23. The Son is in the bosom of the Father. **John 1:18**
24. Yahusha had esteem with **אֱלֹהִים**/Yahuah before the world existed. **John 17:5**
25. Yahusha was the "Word" of Alahym (Elohim) in the beginning. **John 1:1**
26. All things were made by and through the "Word" of Alahym (Elohim). **John 1:3**
27. The "Word" of Alahym (Elohim) became flesh. **John 1:14**
28. In Messiah all the fullness of the El lives in bodily form. **Colossians 2:9**
29. Messiah is the head over every power and authority. **Colossians 2:10**
30. The "wind and waves obey" **Messiah. Luke 8:25**
31. Yahusha turned water into wine. **John 2:1-11**
32. Yahusha gave sight to a man blind from birth. **John 9:1-41**
33. Yahusha forgave sins on earth. **Mark 2:7,10**
34. Yahusha rose from the dead a man four days in the grave. **John 11:1-46**
35. Yahusha claimed He would rise His own body from the dead. **John 2:18, 19, John 10:18**
36. Yahusha will reign on Earth for 1,000 years. **Revelation 20:4-6**
37. Yahusha is given all authority in Heaven and Earth. **Matthew 28:28**
38. All things are delivered to Yahusha from **אֱלֹהִים**/Yahuah. **John 11:27**
39. Every knee will bow of those in Heaven, on earth and under the earth at the Name of Yahusha, confessing He is Sovereign. **Philippians 2:5-11**
40. **אֱלֹהִים**/Yahuah the Father is greater than Yahusha the Son. **John 14:28**

41. When all things are finally subject to Yahusha, the Son will be subject to the Father. **1 Corinthians 15:28**

THE RUACH HA KODESH

רוּחַ – ruach

Understanding the Hebrew word **Ruach** (and its Greek counterpart **pneuma**) is central to understanding why Yahusha is called "Messiah" (Mashiach).

It's also important to know what Scripture teaches about Ruach (spirit), in order to discern and avoid deceptions done in the Name of and by a Holy Spirit or Holy Ghost.

There is a counterfeit or "different Spirit," "who is now working in the children of disobedience" **2 Corinthians 11:4; Ephesians 2:2**.

In the Hebrew Scriptures the word **Ruach** occurs nearly 400 times. Its base meaning is "moving air" — whether in the form of breath, a breeze, or violent storm winds.

Ruach is pronounced **roo-ach** (-ach like the ending of **Pesach** or **Bach**).

In about 100 places in modern English Bibles, the word is rendered "wind." Notice Yahusha's play on the word **pneuma** (Greek, wind/spirit) in **John 3** and the parallel in **John 20**:

That which is begotten of the flesh is flesh; and that which is begotten of **pneuma** is **pneuma**.... The **pneuma** blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going. So is every one who is begotten of the **pneuma** **Jn 3:6,8**.

When he had said this, he **breathed** on them and said to them, "Receive holy **pneuma**." **Jn 20:22**

Most often in English Bibles **Ruach** is translated either as "spirit" or "Spirit" (the difference is explained below). This is the immaterial dimension of a human being or of אֱלֹהִים/Yahuah. Immaterial human ghosts and angelic beings are called "spirits" (**ruchot**). A few times, Ruach is translated "mind" in the sense of someone's thoughts, convictions, disposition, drive, even courage. אֱלֹהִים/Yahuah's Ruach is his soul-etched characteristics.

Ruach denotes divine power over the spirit world. Note the two versions of Yahusha's statement. Matthew's version seems to be an interpretation of the original metaphor recorded by Luke.

If I cast out demons by the **Spirit of אֱלֹהִים/Yahuah** (God), then the Kingdom of אֱלֹהִים/Yahuah (God) has come upon you. **Matt 12:28**

If I cast out demons by the **Finger of אֱלֹהִים/Yahuah** (God), then the Kingdom of אֱלֹהִים/Yahuah (God) has come upon you. **Luke 11:20**

The "Finger of אֱלֹהִים/Yahuah" humbled the supernatural powers behind Pharaoh's magicians **Exod 7:5**.

Because at its root **Ruach** denotes moving air it's important to not always translate it "SPIRIT," which is only one possible meaning. For example, a survey of the many ways Isaiah uses **Ruach** adds breadth to his references to the Ruach of אֱלֹהִים/Yahuah — especially about his prophecies of the Mashiach, the one anointed with אֱלֹהִים/Yahuah's Ruach.

As this is common in Hebrew thought, many passages with parallel lines of thought reveal interconnected dimensions of **Ruach**:

Ruach is often translated **breath**, and breath comes from the mouth. אֱלֹהִים/Yahuah's creative power is shown when his mouth speaks words: " אֱלֹהִים/Yahuah said, 'Let there be light'; and there was light" **Gen 1:3**.

By the **Word** of אֱלֹהִים/Yahuah the heavens were made, And by the **Ruach** of his mouth all their host. **Psalms 33:6**

Notice that the future Anointed One "will slay the wicked ... with the Ruach of his lips" (**Isa 11:4**) and Yahusha "will slay ... the Lawless One ...with the Pneuma of his mouth" **2 Thess 2:8**.

Since words express one's mind, אֱלֹהִים/Yahuah's Ruach/Breath can denote his inner thoughts or **mind**. The usual Hebrew word for "mind" is **lev** or **levav** (literally "heart"), and it's often parallel to Ruach.

I shall give them one **Lev** and put a new **Ruach** within them. **Ezek 11:19**

Note how the Jewish translators of the Bible into Greek rendered a line from Isaiah 40, and how the apostle Paul later validated their translation:

Who has directed [measured] the **Ruach** of אֱלֹהִים/Yahuah? **Isa 40:13** Hebrew)

Who has known the **Mind** [nous] of אֱלֹהִים/Yahuah? (**Isa 40:13** LXX; **Rom 11:34**)

After quoting this verse in Greek (**1 Cor 2:16a**), Paul reminds his listeners that "we have the **Mind** of Messiah [nous Christos]" (v. 16b). Later, to the same group he affirms the wisdom of his counsel to them: "I think that I also have the **pneuma** of אֱלֹהִים/Yahuah" [on this issue] (**1 Cor 7:40**). Paul's interchangeable usage of Mind (nous) and Spirit (pneuma) has a bearing on his exposition on the Spirit in **Romans 8**.

אֱלֹהִים/Yahuah's Ruach/Heart/Mind could be called his resident disposition, character, or **nature**. This nature he wants implanted in Israel (and all human beings) to remold them, rebirth them, recreate them with his "new" character, in his image. In his "image" was the

original intent **Gen 1:26**.

I will give you a new **Lev (Mind/Heart)** and put a new **Ruach** within you. ... And I will put my **Ruach** within you. **Ezekiel 36:26-27**

After David's great sin involving Bathsheba, he expressed his fear that **אֱלֹהִים/Yahuah** would "hide His face" from him. He was afraid **אֱלֹהִים/Yahuah** would no longer look at him, hear his cries, or speak a word of forgiveness to him. (The Hebrew word for "face" is **panim**.) David thought **אֱלֹהִים/Yahuah** might totally withdraw his Panim and thus abandon him, or like a king, dismiss him from His court. So he begged **אֱלֹהִים/Yahuah** not to remove his Ruach, but even "restore" it to him **Ps 51:10-12**.

David used a rare Hebrew expression, **Ruach Ha Kodesh (Set Apart Spirit)**, to form a parallel: **אֱלֹהִים/Yahuah's Nature/Presence-Panim**.

Renew a steadfast **Ruach** within me. Do not cast me away from your **Panim** [presence], And do not take your **Ruach Ha Kodesh (Set Apart Spirit)** from me. **Ps 51:10b-11**

Ruach is another way of describing **אֱלֹהִים/Yahuah's** presence because when he comes invisibly near human beings and speaks to them, his Breath and spoken words convey his Presence. If you can hear someone breathing or talking to you, they are present with you. We've all experienced how someone's character or spirit fills the room and draws everyone's attention.

Where can I go from your **Ruach**? Or where can I flee from your **Panim**? **Psalm 139:7**

אֱלֹהִים/Yahuah's Ruach or Presence is himself. Just as a person's spirit is themselves (**1 Cor 2:11**), **אֱלֹהִים/Yahuah's** Ruach is **אֱלֹהִים/Yahuah**. His Spirit is not another personality or being.

The Egyptians are men, and not **אֱלֹהִים/Yahuah**, And their horses are flesh and not **Ruach**. **Isaiah 31:3**

אֱלֹהִים/Yahuah . . . (is) . . . **Ruach**. **Isaiah 31:3**
אֱלֹהִים/Yahuah is Pneuma. (**John 4:24**, Greek)

Other Synonyms of Ruach

Hand:

אֱלֹהִים/Yahuah spoke to me with a mighty **Hand**. **Isa 8:11**
The **Hand** of our **אֱלֹהִים/Yahuah** is favorably disposed to all those who seek him. **Ezra 8:22**

The **Hand** of **אֱלֹהִים/Yahuah** fell on me there...

He stretched out the form of a **Hand**...and the **Ruach** lifted me up. **Ezek 8:1, 3**

David gave to his son Solomon ... the plan of all that he had by the **Ruach** with him.... [David said] "All this, אַיָּהוָה/Yahuah made me understand in writing by his **Hand** upon me." **1 Chron 28:12, 19**

Where can I go from your **Ruach**? Or where can I flee from your **Presence**?...
Even there your **Hand** will lead me. **Ps 139:7, 9**

Glory:

Messiah was raised from the dead by the **Glory** of the Father. **Rom 6:4**
The **Pneuma** of [אַיָּהוָה/Yahuah] ... raised Yahusha from the dead. **Rom 8:11**

The word cluster Ruach/Lev/Panim [all = SPIRIT] is key to understanding the concept of "Messiah" (the Anointed One), in both the Hebrew Scripture and the New Testament. For אַיָּהוָה/Yahuah's **Ruach** underlies the deeper meaning of Scriptural anointing:

[אַיָּהוָה/Yahuah says], Behold, my Servant, whom I uphold; My Chosen One in whom my soul delights, I have put my **Ruach** upon him; He will bring forth justice to the Nations (Goyim). **Isa 42:1; cited in Matt 12:18**

The **Ruach** of אַיָּהוָה/Yahuah Alahym (God) is upon me, Because he has anointed me. (**Isa 61:1a**; cited by Yahusha in **Luke 4:18**)

It's important to raise the question of why Yahusha of Nazareth is called "Messiah" **529** times (*Mashiach* in Hebrew). Because to decide whether Yahusha was **a** messiah or **the** Messiah depends on how we understand his anointing with אַיָּהוָה/Yahuah's Ruach HaKodesh/Pneuma.

As the Ruach-Anointed, Yahusha often associates himself with the Ruach (Spirit). Not only does he breathe forth the Ruach before his death ("Receive Ruach HaKodesh"; **John 20:22**)

The **Spirit** of Truth...will be with you forever. **You know him** because **he abides with you**. **John 14:16-17**

They...were forbidden by the **Ruach HaKodesh** to speak the word in Asia...
The Ruach (**Spirit**) of **Yahusha** did not permit them [to go into Asia]. **Acts 16:6-7**

It is not you who speak, but it is the **Ruach HaKodesh**. **Mark 13:11**
I myself will give you utterance and wisdom... **Luke 21:14-14**

A major, artificial barrier to understanding the messiah ship was created by Christian Bible translators who did their work with doctrinal beliefs that don't exist in Scripture.

Medieval English theologians believed the Holy Spirit (the Third Person of the Holy Trinity) was unknown to the Hebrews and Jews of the Old Testament era. They believed he first

appeared at the festival of Pentecost recorded in Acts chapter 2. This belief created a dilemma for them.

For if the Third Person was unknown prior to his appearance, who or what was the **Ruach** mentioned in the OT? And if the Ruach HaKodesh did not "come" until Pentecost, what Spirit came upon and anointed Yahusha before that event?

To solve the problem and prevent conflicting interpretations, these theologians and their printers created **two distinctions**.

First

They coined the phrase "**Holy Ghost**" to designate the Third Person of the Trinity. John **Wycliffe's** version of **1380** was the first major translation to use the phrase. Later Bible editors followed his example and used "Holy Ghost" only in their NT portions, never in the OT.

The **King James Version** of **1611** followed the tradition and has the phrase 90x in its NT. It also never uses the phrases "the Ghost," "Ghost of God," "Ghost of Jesus," or "the Ghost of your Father." Instead, we find "the Spirit of...," even though the same Greek word **pneuma** lies behind "ghost" and "spirit."

The traditional coined phrase "Holy Ghost" denotes an independent, coequal member of the Godhead.

The "Holy Ghost/Holy Spirit" distinction was abandoned in most English Bibles in the late 1800s, in favor of "Holy Spirit" throughout both portions (OT, NT).

Second

In the 1500s, Bible printers introduced the convention of **capitalizing** the word "Spirit" when they believed the word stood for the Third Person. If it didn't, they lower-cased "spirit." In early English versions, "Spirit" was used only in the NT.

Even today, "spirit of God/of the Lord" and "holy spirit" are found in Jewish, Catholic, and liberal Protestant translations of the Hebrew Bible/Old Testament.

Distinguishing the biblical data from later interpretations helps to clarify what the Bible means for us to understand about the Spirit of אֱלֹהִים/Yahuah and of Yahusha.

As mentioned above, **we want to know why** the NT emphasizes over and over that **Yahusha is the Anointed**— anointed with אֱלֹהִים/Yahuah's Ruach/Pneuma. Does this mean he was anointed with the Third Person of the Godhead or with אֱלֹהִים/Yahuah's own Spirit, as defined as his power, mind, heart, nature?

Another question is why אֱלֹהִים/Yahuah the Father is called "father," if the Holy Ghost/Holy Spirit (the Third Person) is the actual father of Yahusha, according to the NT writers **Matt 1:20; Luke 1:35**.

Another question arising from the Text is why the Ruach HaKodesh (Holy Spirit) is never prayed to or worshiped by Yahusha himself or his Hebrew followers, or by the angels and martyrs in the heavenly court. On this point, the creeds of the 4th and 5th centuries are in conflict with Scripture.

Related to אֱלֹהִים/Yahuah, we find: **Ruach אֱלֹהִים** (spirit/Spirit of אֱלֹהִים/Yahuah); **Ruach Alahym (Elohim)** (spirit or Spirit of אֱלֹהִים/Yahuah); **Ruach Ha Kodesh** (Set Apart spirit/Spirit); **Ruach tovah** (good spirit/Spirit). The phrase "(the) Spirit" with no modifiers occurs some 76x.

רוּחַ אֱלֹהִים – ruach elohim

Ruach Alahym (Elohim) [13x]: Gen 1:2; 41:38; Exod 31:3; Num 24:2; 1Sam 10:10; 11:6; 19:20, 23; Ezek 11:24; Ps 106:33; Job 33:4; 2Chron 15:1; 24:20

רוּחַ יְהוָה – ruach YHVH

Ruach אֱלֹהִים [26x]: Jud 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1Sam 10:6; 16:13, 14; 19:20; 2Sam 23:2; 1Kgs 18:12; 22:24; 2Kgs 2:16; Isa 11:2; 40:7, 13; 59:19; [61:1 Adonai אֱלֹהִים]; 63:14; Ezek 11:5; 37:1; Micah 2:7; 3:8; 2Chron 18:23; 20:14

רוּחַ קֹדֶשׁ – ruach qodesh

Ruach HaKodesh [3x]: Isa 63:10, 11; Ps 51:13 (Eng. v. 11)

רוּחַ טוֹבָה – ruach tovah

Ruach tovah [2x]: Ps 143:10; Neh 9:20

THE Ruach HaKodesh (Set Apart Spirit) In Hebrew, the original inspired language of the Tanach (Old Testament), the word 'Ruach' cannot be construed as a person. It is a force. It is invisible and like wind, because it can be felt or experienced, but not seen. It is the breath of אֱלֹהִים/Yahuah which disperses His life-force, His energy and His intentions/mind. It is אֱלֹהִים/Yahuah's Spirit which is omnipresent, but also can be directed in specific ways for specific purposes. It is not His actual Person (which remains incorporeal and outside of the physical dimension) that manifests itself in the world, or which comes to dwell in the hearts and lives of His people.

His spirit can be said to be the emanation of His life-force - i.e. breath

Definition of Spirit/Ruach: “The basic meaning of Ruach is both ‘wind’ or ‘breath,’ but neither is understood as essence; rather it is the power encountered in the breath and the wind, whose whence and whither remains mysterious... 2. Ruach as a designation for the wind is necessarily something found in motion with the power to set other things in motion... The divine

designation also apparently has an intensifying function in a few passages: Ruach Alahym (Elohim) (Gen 1:2) and Ruach אַיָּהּ (Isa 59:19)” (Theological Lexicon of the Old Testament, “Ruach”).

This lexicon also states that Ruach (Strongs 7307) implies a power that is within the breath and wind, which is connected to the Name אַיָּהּ/Yahuah. The Ruach HaKodesh (Set Apart Spirit) is the power emanating from אַיָּהּ/Yahuah, the Heavenly Father. It is אַיָּהּ/Yahuah’s power that puts all things into motion. It is אַיָּהּ/Yahuah’s power through His Ruach that breathes life into His creation and makes things live.

The Greek word for Spirit is pneuma (Strongs 4151), which has a similar meaning to the word Ruach. “Pneuma; to breathe, blow, primarily denotes the wind. Breath; the spirit which, like the wind, is invisible, immaterial, and powerful” (The Complete Word Study New Testament, “Pneuma”).

The word for “spirit” (Ruach) in Aramaic and Hebrew, is feminine whereas in Greek (pneuma), it is neuter in gender. In some occasions in the Greek text, masculine verb endings and pronouns are used with the neuter gender word “Spirit” when speaking about the holy Spirit, and sometimes it is without the definite article - i.e. just “Ruach HaKodesh (Set Apart Spirit)”.

Although in the Aramaic text ruacha is feminine, it also uses masculine grammatical forms with the word. This conveys the male/female attributes of אַיָּהּ/Yahuah carried in His ‘breath’ which of itself is neuter in gender. Being often addressed as “it” and “the”, also confirms that it is not another “Person” in a trinity of ‘gods’. The term, “Ruach HaKodesh (Set Apart Spirit)” is a descriptive title and not a name. It is a description given for a specific manifestation of the Father’s Spirit Being. The absence of a personal name indicates that the Ruach HaKodesh (holy Spirit) is not a Person in and of itself, nor is it ever addressed as a third “Person”.

Very significant also that the Ruach HaKodesh (Set Apart Spirit) is never worshiped. “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 honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever.” **Revelation 5:13**

Neither is there any evidence in the scriptures that the Father or the Son communicate with the Ruach HaKodesh (Set Apart Spirit). Paul never addressed the Ruach HaKodesh (holy Spirit) in any of his greetings in his letters, as he does to the Father and the Son. There is no instance either of anyone praying to or fellow shipping with the Ruach HaKodesh (Set Apart Spirit).

“That which we have seen and heard declare we unto you also, that you also may have fellowship with us: yes, and our fellowship is with the Father, and with his Son Yahusha Ha Mashiach.” **1 John 1:3**

THE ORIGIN OF THE HOLY SPIRIT

The term in the Hebrew that is translated as 'Holy Spirit' is 'Ruach Ha Kodesh.' There is a

specific intention in the terminology “Ruach HaKodesh (holy Spirit)” as compared to the reference to His Spirit without the definition of “holy”. The Spirit or ‘Ruach’ by itself, is the breath of אַיָּאֵל/Yahuah which carries His life-force, but not necessarily the Presence of His Person.

When the term “Ruach HaKodesh (holy Spirit)” is used, it denotes the special emanation of the Spirit of אַיָּאֵל/Yahuah which originates from His throne into our physical world to convey His personal Presence and power. It is dispensed from Him so that He might achieve His purposes in fellow shipping with man, making His will known and performing His mighty acts in miracles, healings and various other interventions in the normal occurrence of events in the world. The Ruach HaKodesh (holy Spirit) is not a separate being, but an emanation, a power that proceeds from (goes out from, or exits) the Father, and is poured out upon His people (**Isaiah 32:15, 44:3; Acts 2:17**).

“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. **John 15:26**

“But the Helper, the Ruach HaKodesh (holy Spirit), whom the Father will send in My Name, he will teach you all things, and bring to your remembrance all things that I said to you.” **John 14:26**

The Ruach HaKodesh (holy Spirit) originates from the Father and is sent by both the Father and the Son. “Therefore being exalted to the right hand of אַיָּאֵל/Yahuah, and having received from the Father the promise of the Ruach HaKodesh (holy Spirit), He (Yahusha) poured out this which you now see and hear ..” **Acts 2:33**

The Ruach HaKodesh (holy Spirit) was with the believers before the resurrection, but not in them. He was able to send the Ruach HaKodesh (holy Spirit) after His ascension. which would take His place with and in them. “And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it sees him not, neither knows him: but you know him; for he dwells with you, and shall be in you. I will not leave you comfortless: I will come to you.” **John 14:16-18**.

Note that the disciples already knew the Ruach HaKodesh (holy Spirit) and that He dwelt with them, but they were to receive the Spirit within them after Yahusha’s resurrection (**John 20:20-22**) and later, on the day of Pentecost, they were immersed/baptized in the Ruach HaKodesh (holy Spirit) as **Acts 2**.

Previously, the Ruach HaKodesh (holy Spirit) had only moved upon men from without. (**2 Timothy 3:16; 2 Peter 1:21**) The difference was in the Ruach (Spirit) being with them in what they did beforehand, and afterward being in them, empowering them from within. All of this indicating that there are differences of operation by the Ruach HaKodesh (holy Spirit) “differences of ministries, but the same Master and diversities of activities but the same

אֵלֹהִים/Yahuah” 1 Corinthians 12:5-6

The Ruach HaKodesh (holy Spirit) takes the Son’s place in ministry on earth when Messiah ascends in glory to heaven “If I do not go away the Helper will not come to you, but if I depart, I will send him to you.” **John 16:7**

“I will not leave you orphans, I will come to you.” **John 14:18**

”But the Helper, the Ruach HaKodesh (holy Spirit), whom the Father will send in My Name, He will teach you all things ..” **John 14:26**

“ for He will take of mine and declare it unto you. All things that the Father has are mine. Therefore I said that he will take of mine and declare it to you” **John16:15**

“the Spirit Himself makes intercession for us” **Romans 8:26, 27**

“For it is not you that speak, but the Spirit of your Father which speaks in you.” **Matthew 10:20.**

“as a many as are led by the Spirit of אֵלֹהִים/Yahuah, they are the sons of אֵלֹהִים/Yahuah.” **Romans 8:14**

Note: Just as the Ruach Ha Kodesh descended upon Yahusha and declared this is my Son, the same is with us, when we receive Yahusha Ha Mashiach and we receive his Ruach Ha Kodesh we become one with the Father and the Son, through the Ruach HaKodesh and we also begin to walk in the Father Power and Authority.

THE RUACH HAKODESH (HOLY SPIRIT) FROM THE FATHER - IN YAHUSHA - GIVEN TO THE BELIEVERS

Yahusha was conceived of the Ruach HaKodesh (Holy Spirit). **Matthew 1:20**

As the Eternal Son, before the foundation of the world, He was brought forth from the Father. As the Son of Man, he was conceived by the Ruach HaKodesh (Holy Spirit) which emanated from the Father into this physical realm to impregnate Mirium with His seed. His ‘seed’ was the genetic identity of His Son. He was anointed by the Ruach HaKodesh (Holy Spirit) for His ministry at His baptism, and perfected the prototype in Himself for those who would follow Him of a new race, a second “man”.

“This is He (Yahusha) who baptised with the Ruach HaKodesh (Holy Spirit).” **John 1:33**

Baptism is immersion - i.e. a complete immersion in the Spirit. “But you are not in the flesh, but in the Spirit, if so be that the Spirit of אֵלֹהִים/Yahuah dwell in you. Now if any man have not the Spirit of Messiah, he is not his.” **Romans 8:9.**

It is the Spirit of the Father which was in Yahusha that is now in the believers. “And because

you are sons, אֱלֹהִים/Yahuah has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” **Galatians 4:6.**

“the Spirit of אֱלֹהִים/Yahuah dwells in you” **1 Corinthians 3:16; Romans 8:9**

The Ruach HaKodesh (Holy Spirit) is the presence of the Father which was also in the Son; **(John 14:19-23; John 17:21,23; 1 John 1:3).**

“Now there are diversities of gifts, but the same Ruach (Spirit).” **1 Corinthians 12:4.**

“For by one Ruach (Spirit) are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Ruach (Spirit).” **1 Corinthians 12:13.**

Conclusion: As we have seen through this study of Scripture and the Hebrew Language, אֱלֹהִים/Yahuah is El/Eloah alone and both translate as God. He is also called Elohim/Alahym which has a plural meaning and is used when describing אֱלֹהִים/Yahuah, Yahusha, Angels, or Man in a position or action such as Creation, Ruler-ship, Judging according to אֱלֹהִים/Yahuah Torah/Law and this title also translates as God. So we can see the English language can confuse who the Scripture is referring to when only God is used.

We have seen that אֱלֹהִים/Yahuah is One with Yahusha and the Ruach HaKodesh, but they serve different aspects of אֱלֹהִים/Yahuah's will. Yahusha is the Son that came in his Father's Name, he was given a higher Name than the other Son's of God, he is the Word of אֱלֹהִים/Yahuah that became Flesh and was the Messiah, he was created to be the Sacrificial Lamb of אֱלֹהִים/Yahuah. He is the Way to אֱלֹהִים/Yahuah, the truth of אֱלֹהִים/Yahuah and the Life of אֱלֹהִים/Yahuah, he is the image or likeness of אֱלֹהִים/Yahuah, as we were created in their image/likeness. Salvation comes through Yahusha from אֱלֹהִים/Yahuah. He was anointed to be the Judge and Alahym/Elohim (God) over אֱלֹהִים/Yahuah's Kingdom.

The Ruach is the very Spirit of אֱלֹהִים/Yahuah, the Power, the Character, the Mind, the Nature, the Presence, the Teacher, the Comforter that does the Will of the Father, just as the Son only does the Will of the Father, אֱלֹהִים/Yahuah.

So both Yahusha and the Ruach HaKodesh serve different aspects of אֱלֹהִים/Yahuah will, but Yahusha is not Yahuah, for the Father is Greater than the Son.