

GATES TO ZION MINISTRIES **(SHA'ARIM L' TZIYON)**

Presents

The Foundation Series

The Fellowship Of The Mystery: Who Is Yeshua HaMashiach? **An In Depth Study Of YHWH's Manifestation In The Flesh**

Part One

This teaching is being offered to help bring a true Hebraic/biblical understanding to those who are a part of the end time restoration of the Whole House of Yisrael. Whether one finds themselves in the house of Yehudah/Judah or the house of Yoseph/Ephraim we are all Yisraelites of the Commonwealth of the redeemed/ReNewed Covenant nation of Yisrael.¹ As a result, we must allow the Ruach HaKodesh to bring us into a transformation of our minds whereby we become repatriated to the Hebraic mindset. This means we learn to view all things from a Hebraic perspective of unity. Unfortunately, both houses of Yisrael have been afflicted with the schismatic influence of the Greek mindset. The Greek mind must dissect, divide, breakdown and compartmentalize every thing. For those of us who have come out of the church of Christendom this mindset has been further compounded by trying to force the Scriptures to fit a Western worldview. This can only result in doctrinal distortions and much confusion about the true understanding of the Scriptural record. It is only when we allow the Scriptures to be put back in their proper Hebraic context that we will begin to see the unified revelation they (both Covenants) were intended to give. It is from this Hebraic mindset that we will seek to bring understanding to the *chief of all the manifestations of our blessed YHWH* as the Word made flesh, our Yeshua HaMashiach.

As it is with each restoration of YHWH's truth, the journey will bring us face to face with very dynamic challenges. There will be certain doctrines and practices we all may have brought with us that either must be retooled or in some cases completely discarded. The fact is, there is a cost to embracing YHWH's ways. I am going to try and help you with this process by giving you a little of my testimony leading up to how Abba YHWH brought me through my own process of seeking His mind on the Hebraic understanding of Yeshua HaMashiach as YHWH in the flesh. It was a very difficult process for me. Whether our journey has had its beginnings in either Jewish or Christian understanding, accepting the truth of our blessed Masters' true Being will not be easy. However, there is a place where the Ruach HaKodesh, the Holy Spirit, the Spirit of Truth will bring us. If we can endure the process, revelation will open our heart and mind to YHWH's true essence, and that of His Son too. There's no need to try and keep

reinventing the wheel. So I pray that this will help you circumvent some of the painful things I suffered. May Abba grant us multiplied grace as we continue.

Ground Zero

I was trained as a Christian pastor. I loved the study of systematic theology. I prided myself on being able to put doctrinal understandings into all of their proper little niches. There was a time I felt I knew quite a bit. I was confident with my ability to speak on almost any biblical subject with some degree of authority. However, as the Ruach HaKodesh was bringing me to the threshold of this restoration of the Whole House of Yisrael, I found YHWH tampering with all my well-ordered doctrinal perspectives. By the time I arrived at the beginning of this present journey my theological database was in quite a state of disarray. When once I crossed over into the Hebraic perspective, I literally took what was left of my theology and promptly threw it out the window! It was as if I was sitting before a blank computer screen that had just been purged of all its content. The Ruach HaKodesh had brought me to a place that could only be described as Ground Zero. Every thing had been leveled to its original foundation. Now we were about to begin the process of rebuilding a true Hebraic mindset. It was a paradigm shift of immense magnitude.

One of the foundational principles of Hebraic learning is the art of asking questions. The Greek mind doesn't like questions. It likes to expound its thoughts to its adherents, who in turn simply mimic those same thoughts to their listeners. The rabbi's encouraged their talmidim to ask questions. Sometimes the rabbis actually answered questions with a question. It forced the talmid to think, to search, to arrive at understanding the ways of YHWH by a distinct process moving from one level of understanding, or the lack thereof, to another. The Hebraic mind doesn't equate *mystery* with *contradiction*. It accepts the fact that YHWH is in essence so vast and unfathomable that we may simply be unable at certain points in our journey to understand Him.² It's not that we never will, but we just don't now. The important thing, Hebraically, is not that we fully understand Him but that we are reaching toward Him. He is our goal, not just a doctrinal view of Him. This is where the aspect of trusting faithfulness must come in.

So, I started asking questions. Let me tell you, it got me into a lot of trouble. It was actually the subject matter that I was questioning that proved to be the real issue. I had, as most all-good Christian believers, always held the view of God as being expressed according to the doctrine of the Trinity. Unfortunately it's when we go on to define Him as three distinct Personages³ that we start having issues. The Christians I began discussing the subject of who Yeshua is really got upset. How dare I even do such a thing! It was dangerous at best and most surely heretical at worst. So they ended up not talking to me any more. Then as I continued the questioning process, I began to run across the rabbinical⁴ idea that the Mashiach was just a man. He was not and could not be YHWH. At a certain point in this journey I was probably 80% convinced that this was the

truth. Needless to say, the Messianic⁵ contingent really got on edge with this. Why? Because I was asking some very hard questions that they had no answers for and weren't in reality prepared to face. While Messianic Judaism still retains its distinctive flavor as Jewish, many of the biblical concepts which make up its theology have been borrowed from the church of Christendom. Unfortunately, as a result, they find it equally difficult to explain how YHWH and Yeshua can be One within a true Hebraic understanding.

So now, the Messianics weren't talking with me. I was left with a small group of people on-line on the internet with whom I had been communicating. Most of them held the rabbinical idea of the Mashiach being simply a man. However, I questioned them too, and they got mad at me. They didn't have answers for some of their views that I too was seeing as problematic. At this point I was seemingly alone. I had, as it were, become my own worst nightmare. Now, add into all of this that hasatan was right there to accuse me to myself. One moment I was encouraged. The next I was discouraged. In the process I learned some very valuable lessons about how the enemy will actually try and mimic the moving of the Ruach HaKodesh in a believer's life. However, there was one constant in this whole process that brought me through. It is a spiritual law, a constant touchstone of surety in the kingdom of YHWH. Our blessed Master Yeshua gave it to us.

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." (Matthew 5:6 NASB)

Beloved, Abba YHWH answered my cry to understand Him from a truly Hebraic viewpoint. It came one evening while I was searching on-line, trying to see if there was any thing out there I hadn't run across that would help me answer the questions I had. While men were not willing to talk much with me any more, thank YHWH that He was still willing to communicate with me through His precious Ruach HaKodesh. It was then I found an article by a rabbi who was Jewish, a believer in Yeshua as Redeemer and Mashiach of Yisrael, and had the revelation of the restoration of the Whole House of Yisrael. I literally wept as I read each word. The Ruach HaKodesh sent waves of Abba's presence over me. Suddenly everything seemed so clear. I understood for the first time from a Hebraic perspective how Master Yeshua could be YHWH in the flesh. The Ruach HaKodesh opened the eyes of my heart to understand the process by which Yeshua, as the eternal Word of YHWH, was *brought forth* in order to be *begotten* as our Redeemer. It wasn't the idea of the Trinity doctrine which I had been taught in my systematic theology classes in Bible College. Neither was it the concept put forth by rabbinical Judaism that the Mashiach was to be just a very righteous human being. Yet, it was in its very essence 100% Hebraic and it did not violate the true Torah understanding of YHWH's Oneness. I ask you to prayerfully read what is to come and don't give into the urge to make a knee jerk reaction to what you read. Read...and re-read...and be like the Bereans who heard Rav Sha'ul's words and then searched the Scriptures to see if they were true. May Abba YHWH give you multiplied grace as you continue to read.

The Hebraic Understanding Of YHWH

The church of Christendom's error concerning the Trinity is that they took a doctrinal view based solely upon certain Newer Testament Scriptures and made it a law to its own self. Another way to say it is, *the doctrine of the Trinity is one devised by private interpretation.* (11 Peter 1:20) What the Newer Testament Scriptures declares must first be established by the Older Covenant Scriptures. [TaNaKh] The Constantinian error (the 4th century emperor of Rome who embraced the Christian faith and made Christianity a religion separate from its Hebraic roots) separates the Renewed Covenant from the Older. The Catholic (Constantine's church system) idea of the Trinity was then imposed over the true Hebraic understanding of the nature of YHWH Elohim.

On the other hand, the error of rabbinical Judaism is that it fails to understand the *manifestations* of YHWH. *Plurality of manifestations does not equal plurality of persons.* While Christianity goes too far, Judaism does not go far enough. Let's look at the Hebraic understanding of the nature of YHWH.

"Hear, O Israel! The LORD is our God, the LORD is one!" (D'varim/Deuteronomy 6:4 NASB)

The above Scripture from the Torah is the pledge of allegiance, the declaration of dependence upon YHWH for all believing Jews and returning Ephraimites. It is also the Hebraic revelation of the nature of YHWH the Elohim of Yisrael. We are told here that YHWH is our Elohim. First, let us understand the fact that the Hebrew word "*elohim*" is a noun that is used *to identify both beings divine, human, as well as false gods.* Moshe and David are both referred to by this noun. It denotes their greatness. The noun "*elohim*" is also plural. Does this mean that Moshe and David were three persons in one? No! Because there are no punctuation marks used in Hebrew, the principle of using plural nouns/verbs is implemented to denote *intense meaning.* While there are plural nouns in Hebrew meant to denote more than one, the context determines the intent. Please note the following example.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." (Yeshayahu/Isaiah 53:9 NASB)

The word *death* used in this verse, in reference to the death of Mashiach, is in the plural...deaths. Does this mean that Mashiach died more than one death? No! The use of a plural verb to describe the death by which Mashiach died is the way Hebrew expresses the concept of the *intensity of tragedy.* It is a physical fact that Mashiach Yeshua suffered so excruciatingly that His heart literally burst. This is why when the centurion pierced his side both blood and water came out. (Yochanon/John 19:34) So we see how this principle works.

Further, we must understand that when we find a plural noun in Hebrew the way we determine if it is meant to be understood and used as plural is determined by the number of the verb. If the verb pointing to the action of a plural noun is plural, then the noun is meant to be understood as plural. If the verb is singular, then the noun in turn should be understood as singular. All of the verbs in Genesis chapter one concerned with YHWH our Elohim in creation are singular. Thus, this points to the fact that the plural noun *elohim* is meant to be understood as singular. The plurality of the noun is meant to show the *intensity of majesty*, not plurality of persons. So the Hebraic understanding of Elohim is that He is ONE!

Now before we rush any further, we still must understand the meaning of YHWH's Oneness in its Hebraic setting. While YHWH is ONE, again, we must yield to the Hebraic mindset in order to attain a clear understanding of what that means. It is the failure to do just this that has caused both Judaism and Christianity to distort the true meaning of YHWH's ONENESS from a Hebraic perspective. This failure on both of these systems of religion is what has led to so much confusion about the nature of YHWH in their theology. Let's look a little closer at D'varim/Deuteronomy 6:4.

Here we are told by Torah to hear this. YHWH is 1) our Elohim and 2) He is ONE. The noun *Elohim* is plural. The question becomes, *is this to be taken to mean that YHWH is more than one person?* The principle discussed above concerning determining the number of the noun in Hebrew by the verb isn't as clear in this instance. In this case, there is no verb. The verb "*is*" as it is used in most translations is in italics. It is to denote that it is not in the original text. It was inserted to make the sentence flow smoothly for transliteration purposes. Literally, it reads, "*Hear O Israel, YHWH our Elohim, YHWH One...*" In other words, the verb "*is*", in English, is to be *understood* to be there. What are we to do? The issue is resolved by looking at the word *one*. The word *one* is used as an adjective. It helps describe the noun *Elohim*. As such, according to the Merriam Webster Dictionary, *one is a number denoting unity*. The Hebrew word "*one*" defined by the Strong's Concordance of Hebrew Words is "*echad*". It has multiple meanings. It can mean *one as a number, one and only one*. However, it can also mean, *one after another*. In other words, *while echad can mean one and only one, it can also be one with plural parts, as in a compound unity*. This is further to be understood because of two important reasons. 1) There is another Hebrew word that *DOES* mean *one* as in only one...*yachid*. It is not often used in the TaNaKh⁶, but it is used when *one* and *only one* is the intended meaning. 2) The word *echad* comes from a root word *achad* (*a verb*), which means *to unify or collect together*. The intention is clear. By purposefully using the word *echad*, Scripture intends to reveal the *plurality of divinity* as the essential make up of YHWH as our Elohim. This oneness, expressed by *plurality of parts*, is understood when these parts are given in the context of its usage as the latter meaning implies.

This is the failure of rabbinical Judaism. It does not allow for the latter meaning to be employed. It sees YHWH as ONE and only ONE. In fact, RaMBaM (Maimonides) in

his work taken as the foundational precepts of rabbinical Judaism, *The Thirteen Principles*, purposefully exchanges *echad* for *yachid* in reference to the Sh'mah! Why? We must remember that *rabbinical Judaism* is not the same as *biblical Judaism*. It is reactionary. It is an effort to keep Judaism free from Christian missionary efforts to convert Jews to the Christian faith and the forced assimilation by different facets of the historical church of Christendom to coerce Jews into accepting the tenets of Christian belief or be put to death. (We at *Gates To Zion Ministries* do not condone such practices against our brother Yehudah both now as well as in the history of the church of Christendom.) While we understand the rabbinical reasoning for such reactionary efforts, we cannot agree with them in regards to clear Scriptural Truth. Scripture does testify, YHWH is a *plurality of divinity*. Again, not in the trinitarian sense of three distinct Persons. The Hebraic understanding of YHWH is that He is *echad*, as a plural (compound) unity of divinity. Father, Word, and Spirit together make up YHWH. These three *parts*, not Persons, are ONE...*echad*. The plural noun *Elohim* is to be understood to denote the *intensity of majesty*. While the adjective form of *one* or *echad* in Hebrew is meant to show that YHWH is to be understood as a *plurality of unity or divinity*. The following gives a perfect example of this.

"God called the light day, and the darkness He called night. And there was evening and there was morning, ONE day." (B'resheet/Genesis 1:5 NASB- emphasis mine)

Here we see that YHWH's day is singular but made up of plural parts. The word *one* used here is again the Hebrew word *echad*. The Hebraic day is made up of two parts: evening and morning. The two parts make an *echad*...ONE DAY. It is not two days in one. It is two parts that make up the ONE day.

"For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become ONE flesh." (B'resheet/Genesis 2:24 NASB- emphasis mine)

Now many people do not understand that YHWH created ONE man, but two types: male and female. (see Genesis 1:27) When the man and woman are married, they become a manifestation of the one flesh/man as at the beginning. They form an *echad*. The two become as the ONE man they were before YHWH brought forth the female from within the man. (Pay attention here because the mystery concerning YHWH and Yeshua's relationship bears great similarity) Man in the marital relationship is made up of a plurality of parts...male and female. Plurality of parts becomes expressed in ONENESS of flesh.

Now in relation to the nature of YHWH we may begin to understand things a little clearer. YHWH is ONE. Yet, He is made up of a plurality of *parts*, not *persons*, that form ONE whole Being. YHWH is I Am. He is The Word. He is also Ruach. Christianity unwittingly divides each of these parts and makes them distinct Personalities. This can

never be. If you do this, then there are three gods. Christianity may claim all day that these Three are One, but this still makes YHWH three distinct Persons not ONE. It violates Torah. However, when we understand YHWH as a *unity of divinity*, then He remains *echad*. **He is a plurality of parts that are to be understood as ONE unity of divinity.** This is the true Hebraic understanding of YHWH's essence.

Joe Snipes
Gates To Zion Ministries
Sha'arim L/Tzion

End Notes

¹ **Ephesians 2:12-22**- Rav Sha'ul here calls all of those non-Jewish believers who have become believers upon the Yeshua HaMashiach...Yisrael. While Yisrael has been through many transformations along the way, YHWH has never intended to create another prophetic instrument besides this nation. While many point to Yisrael's many failures, the ultimate being their supposed rejection of His Son Yeshua HaMashiach as their Redeemer (those guilty of this were mainly among the leadership of Yisrael in that day, and included only a small segment of the people of Yisrael within its society as a whole), YHWH promised in His Torah that He would NEVER ultimately reject Yisrael. (Vayikra/Leviticus 26:44) Yisrael has and always will be His chosen prophetic instrument by which He will accomplish His plan of redemption and ultimately His eternal purpose. If you are a believer today, having entered through the Door to YHWH's sheepfold, Yeshua HaMashaich, then YOU ARE YISRAEL!

² **Yeshayahu/Isaiah 55:8-9**

³ The basic understanding of God in the systematic theology of the church of Christendom is that He is three distinct Personages, but still One God. The term used is that of Trinity, an extra biblical definition. However, this attempt to define God ignores the connectivity of the so-called New Testament with its Older Counterpart. The Torah, which is erroneously called Law in Christian theology, as well as the prophets and other writings, known by the acrostic as TaNaKh in Hebraic/Judaic understanding, is the root of the so-called New Covenant. As such, the New Covenant *must* bear witness in spirit and truth to its root. There is in fact a thread of unity that runs throughout the Bible in both the TaNaKh and the Newer Testament Scriptures. The error of the Trinity doctrine is it ignores the fact that YHWH has already been defined from a Hebraic standpoint. It is through the efforts of Constantine when the church divorced itself historically in the 4th century from its Hebraic/Jewish roots, that the trouble began. The so-called New Covenant has been forced to stand on its own, and as a result much of the theological system of definitions and doctrines have been forced to fit its own preconceived ideals. The Trinity is one such doctrine. The Older Covenant definition of YHWH is that He is One. He is a complete unity of divinity which is made up of three parts of the One Elohim. To step outside of this and declare that He is three distinct Personages is in complete opposition to YHWH's true essence. This biblical definition is found in Devarim/Deuteronomy 6:4 and forms what is known as The Shema, the formal declaration of all Jewish and returning Ephraimite believers in the Oneness of YHWH. The Trinity, however unwittingly it may be, makes the God of Christendom into three gods, and therefore must be rejected by the true Hebraic mindset.

⁴ **Rabbinical Judaism** is that formal compendium of both Oral and Written Torah which had its beginnings shortly after the destruction of the 2nd Temple in 70 A.D. by the Romans. The Levitical priesthood could no longer continue their service since the Temple was destroyed. As a result, the rabbis basically made a power play and took over the reins of Judaism. The Oral Torah was eventually codified into written works known as the Mishna and Talmud. The rabbi's held this extra biblical text on the same level with the written Torah given through Moshe. The Oral Torah did precede the written Torah, and even after the written Torah was given, continued being passed down through many generations of the sages of Judaism. While it maintained a great degree of integrity and purity, it can no longer be said to have the same authority as the written Torah. By the time that Master Yeshua had come on the scene, the Oral Torah had become known as the *Tradition of the Elders*. It was already full of religious traditions that had been added

to the written Torah that made being Torah obedient a weight most Jewish people could not keep. Master Yeshua came to call Yisrael of His day back to the simplicity of the Torah's original essence. Today rabbinical Judaism has become a reactionary attempt to thwart the inordinate influence of the Church of Christendom from imposing its Torahless ideals upon the Jewish people. In that quest it has unwittingly added to the Torah laws and traditions of men that end up denying the coming of Yisrael's Mashiach, Yeshua of Natzalet, and the redemption He has brought to Yisrael and the world. There is a great difference between *rabbinical Judaism* and *biblical Judaism*. The latter reveals the Whole Counsel of YHWH to all Yisrael. It removes the Torahless ideals of the church of Christendom and returns Yeshua of Natzalet to His proper Hebraic and historical essence.

⁵ **Messianic Judaism**- Is an element within Judaism that has embraced the coming of Yeshua of Natzalet as the promised Mashiach of Yisrael. Unfortunately, the organized system of Messianic Judaism has become much less than it was originally intended to be. It has built its own set of theology and practice, which while incorporating its Jewish heritage, has simply become a kind of another entity of its own. Just as within the church of Christendom there are precious people and ministries to be found, the spirit of the system has also brought its fruit of division, separatism [both doctrinal and practical], and antagonism against any thing that does not promote its ideal. The restoration of the Whole House of Yisrael is a call to all of the body of Mashiach to come out of the confines and spirit of all religious systems and return to the ways of YHWH which brings life and unity to all Yisrael. May Abba YHWH open the eyes of all His people as the Tabernacle of David is being completely restored.

⁶ **TaNaKh**- This is an acrostic used in Judaism to describe the body of the Older Covenant. **TorAh** [This is the first five books of the Older Covenant. It is known in Christian Theology as the *Pentateuch*] **NevA'im** [The prophetic writings] **KetaH'vim** [These are the other writings of the Older Covenant which consist of Historical, Poetical, and Proverbial]