TRINITY, DUALITY, OR ONENESS?

An enlightening scripturally based article explaining the much misunderstood relationship that exists between the Father, the Son, and the Holy Spirit.

by

Jacob O. Meyer
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To comprehend the message of the Bible more thoroughly, one must initially obtain a good understanding of the existing relationship between the persons in the spiritual family of the Majesty on High.

One of the basic tenets taught by nominal Christianity is the trinity. The Christian religion is based predominantly upon a firm belief in this doctrine. Many groups make this one doctrine a TEST of fellowship. If you believe the teaching of the trinity, you are accepted. If you disavow this doctrine you are rejected and labeled as a cultist. It is a subject highly charged with emotion, but can the trinity be proven from the Word? It is imperative that we examine the subject thoroughly, so that we can stand on the solid foundation of sound doctrine.

Trinity Proven Unscriptural

The doctrine of the trinity has been defined as follows: The holy trinity is one supreme being, existing in three persons, all equal in rank and in eternity, having the same substance and yet being three separate persons, but united in one G-head.

The better Bible encyclopedias admit that no Old Testament passage can be found that will justify the doctrine of the trinity. In fact, they also freely admit to a dearth of material in the New Testament that would confirm this doctrine. They acknowledge that there is no Scripture that plainly describes or defines the trinity. Yet, they cling tenaciously to the doctrine and insist upon its necessity.

A Dubious Proof Text

The only Scripture in the entire Authorized Version of the Bible that superficially appears to support the trinitarian doctrine is 1 John 5:7-8. In the King James text this passage reads, “For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.”

The translation from the Aramaic Peshitta Version renders 1 John 5:7-8 this way: “And the Spirit testifies that the Spirit is truth. And there are these that bear witness, the Spirit and the water and blood; and these three are one.” Obviously, there is a great difference between the translation appearing in the King James text and that of the Peshitta Aramaic version. How can this be explained?

Greek Text Follows Peshitta

Let us go further and examine the Greek text of 1 John 5:7-8. It reads: “For there are three which testify: the Spirit, and the water, and the blood: and the three are of one.” (Benjamin Wilson translation.) See also the Scholarly Greek New Testament.
The last clause in the Greek text literally reads, "And the three for the one are.”

The basic thought that emerges from a careful perusal of the Greek text reveals that the Spirit and the water and the blood unite in their witness to the plan of salvation revealed in Yahshua the Messiah our Redeemer.

If you are interested in a further confirmation of the veracity of what was stated heretofore, see any of the more recent translations of the New Testament, such as the Revised Standard Version, The New International Version and The New English Bible.

**Origin of Trinity**

The average student of the Bible has undoubtedly never studied deeply enough to know that ancient pagan mythologies are replete with trinities. In ancient Egyptian worship there were three trinitarian deity groups. The most prominent triad was Osiris, Isis, and Horus. (Some authorities say that it was Isis, Horus and Seb.) Generally these took the form of a father, mother, and child (son) combination in the traditional, mythological mighty ones family.

The plethora of mythological family triads in pagan religions can ultimately be traced to an origin in Babylon. Genesis 10:8-12. Nimrod, his wife-mother Semiramis and their son Tammuz—this corrupt worship marked the beginning of false messiah worship abounding today in churchianity. The true Messiah of Israel is very unlike the one which churchianity teaches and worships.

**The Father is Supreme**

Thorough study of the Bible shows that the Almighty Father stands at the head of everything. We see this concept quite clearly in 1 Corinthians 8:6. “Yet to us there is one Elohim, the Father, of whom are all things, and we to him…” Practically the same thing is found in another one of Paul’s letters, Romans 11:34-36. “For who has known the mind of Yahweh? Or who has been his counselor? Or who has first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things. To him be the glory of the ages. Amen.” Let us also remember Ephesians 3:14-15: “For this cause I bow my knees to the Father, from whom every family in heaven and on earth is named.”

**The Son Is Subordinate**

Yahshua the Messiah is the only begotten son of the Heavenly Father Yahweh. Notice carefully what we read in John 1:14, “And the Word became flesh, and tabernacled among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.” The Word, the dabar, the me’mra, who became the Messiah of Israel revealed in human form was the only begotten son of the Father.

The term “only begotten Son” is found also in John 1:4. "In this was the love of Yahweh manifested in us, that Yahweh has sent his only begotten Son into the world that we might live through him.”

Do you grasp the importance of harmonizing all of these Scriptures? They reveal that the Father is supreme in the universe, the great first cause of ALL. The Almighty Heavenly Father has existed eternally. He had no origin the human mind can understand, but He has always existed. Eternity cannot be comprehended by the mind of man.

The true definition of His revealed, personal Name is seen as being derived from the Hebrew verb of existence—hayah. The Name Yahweh represents the imperfect form of that verb. But, it is employed by the Almighty as a proper noun: Yahweh. Therefore, the Name Yahweh means "to exist forever" or "one who has self-existence and eternal life.”

To digress briefly, consider that the Bible teaches the vital importance that we know, use, and call upon the Name—YAHWEH—which was revealed as the exclusive appellative of our Heavenly Father in His inspired Word to man. The reason why such vital importance is attached to a name is that we may receive everlasting life only through calling upon (asking for it from) the Being whose Name means everlasting existence. Without this distinct characteristic manifest in the Name of the Mighty One we worship, we would never receive the blessing of everlasting life in the Kingdom of Yahweh nor would we be adopted into the family of the Most High. How can any other than the true Mighty One give eternal life to a human being? “For all the elohim of the peoples are idols; But Yahweh made the heavens.” (Psalm 96:5) Please confirm this for yourself immediately in Joel 2:32, Acts 2:21, and Romans 10:13.

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The true Name of the Messiah incorporates the poetic, abbreviated form of the Heavenly Father’s Name with a word that defines the mission He came to perform. This combination word that He uses as His Name reflects what He will do for those who want salvation. Therefore, we read in Acts 4:12, “And in none other is there salvation: for neither is there any other name under heaven, that is given among men, in which we must be saved.” It is only through the Name of the Messiah, Yahshua, meaning Yahweh is salvation, that we may receive this great blessing of everlasting life. This Name is exclusive where salvation is concerned.

Please see an explanation of the meaning of Messiah’s Name in Matthew 1:21 (He [Yahweh], shall save His people [Israel] from their sins).
Yahshua, the First Creation of Yahweh

In Revelation 3:14 Yahshua makes a striking declaration to the Laodicean assembly. We read there, "These things says the Amen, the faithful and true witness, the beginning of the creation of El."

Consider carefully the last phrase of this sentence: "the beginning of the creation of El." The word beginning translates the Greek word archē. This identical word also appears in John 1:1. The same word is employed in the Septuagint of Genesis 1:1. The Greek word archē means the beginning or the first, the prime—as in the word with which most of us are familiar, archangel. The word archangel means the first, or the prime, the first or the leading angel.

Therefore, Yahshua the Messiah wants us to understand that He was the first, primary or the beginning of the creation of Yahweh. This is in total harmony with what the remainder of the Bible says. Yahweh created His Son first, before doing anything else. Yahshua formed the beginning of Yahweh's plan of salvation.

Let us ponder the implications of this statement. If Yahshua the Messiah was Yahweh's first or original creation, then He was created somewhere in eternity, before time came into existence. As we have already learned, He was the first and only begotten Son of Yahweh, begotten through a creation. (How does a spirit being reproduce himself? Not through a carnal sexual act. He creates, or as He is doing now in the case of humans, He recreates a saint from a sinner through experience.)

Before time began or any concept of measuring time as we know it was brought into existence—such as through the rotation of the earth around the sun or the movement of the heavenly bodies in their assigned courses—Yahshua the Messiah was created.

Notice again the important description of the relationship between the Father and Son found in Paul's epistle, Colossians 1. Verse 15 shows that Yahshua is the firstborn of all creation. Verse 16 continues with the thought: "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominations or principalities or powers; all things have been created through him, and to him." This verse could not be more lucid, could it? It tells us that Yahshua is the creator and that He was brought into existence before anything else, as the only begotten Son of Yahweh.

As we compare Genesis 1:1 with Colossians 1, we observe amazing harmony. Elohim (a masculine plural word), a family composed of several spirit beings working in unity, did the creating. We can see from John 1:1-2 that the Word was the creator and that the Word (formerly Spirit) became flesh. Yahshua the Messiah is known as the Word (logos, memra, dabar) of Yahweh. Please note carefully Revelation 19:13, "And he is arrayed in a garment dipped in blood: and His name is called the Word (logos) of Yahweh." Yahshua was the Being acknowledged as the Word of Yahweh.

Yahshua the Messiah, Yahweh's Spokesman

The Greek word logos has the connotation of spokesman. The words that are used in Aramaic (memra) and in Hebrew (dabar) also mean the word, or more specifically in some instances the one who speaks the word of another. It is of vital importance to remember that no human being has ever had direct contact in any way with the Almighty Heavenly Father. The only begotten Son has declared the Father, John 1:18. He served as the Father's representative to bring heaven's plan of salvation to man. The Son spoke the Father's words to mankind.

Yahshua the Messiah stated this concept quite plainly when He said in John 5:37, "You have neither heard his [the Father Yahweh's] voice at any time, nor seen his form." The voice that spoke to human beings in Old Testament times obviously must then have been the voice of the logos, the Word. The appearance to Israel of a being called Yahweh Elohim on Mt. Sinai was this Word, Yahweh's Spokesman and intermediary who is described in various places in the Scriptures. (Have you read our series of in-depth articles published in booklet form, entitled The
Spokesman? If not, write in and request the booklet. It is free for the asking.

Please note Deuteronomy 4:12 in this context. “And Yahweh spoke to you out of the fire: you heard the voice of words, but you saw no form; only you heard a voice. And he declared to you his covenant, which he commanded you to perform, even the ten commandments: and he wrote them upon two tables of stone.” (Emphasis ours)

It is quite plain that the Israelites heard the voice of Yahweh and yet Yahshua the Messiah Himself tells us that the people of the Most High have never heard the Father’s voice at any time, nor seen His shape.

The Son as Intermediary

Notice again John 1:18, “No man has seen Yahweh at any time; the only begotten Son, who is in the bosom of the Father, he has declared him.” Do you see it plainly right there before your own eyes? The Only Begotten Son, who is in the bosom of the Father, has declared the Father. He is the one who came in the Name of (by the authority of, as well as using His Name) Yahweh to reveal the Father to His people. He was the logos, the Word, the spokesman. He was the intermediary and now has become our Melchisedec, His Priest, Psalm 110.

When Moses was the intermediary between Yahweh and Israel he had regular, close personal contact with Elohim. Turn to Exodus chapter 33 and read verse 11: “And Yahweh spoke to Moses face to face, as a man speaks to his friend . . .”. How perfectly plain is this statement. Yahweh spoke unto Moses face to face (the Hebrew says panim el panim, literally faces to faces). Just as a man speaks to his friend face to face, so Moses spoke to Yahweh and Yahweh spoke to Moses. Notice also verse 14 where Moses is told, “My presence shall go with you.” The word presence in the Hebrew is panay meaning faces. The form of the one who served as the intermediary would direct the ways of Israel.

This entire concept is quite significant because when we achieve a correct understanding of the relationship of the Father to the Son, greater understanding of the Scriptures and the plan of salvation more clearly emerges. We must bear these candid Scriptures in mind and harmonize them into the doctrines we believe. We cannot reject any Scripture in the Bible that bears upon a doctrine. Neither can we explain away any Scripture that opposes what we believe. We must humbly submit ourselves to the plain, dogmatic teaching of the infallible Word.

Israel’s Elders saw Elohim

Let us turn now to Exodus 24:9-11.

“Then Moses, and Aaron, Nadab, and Abihu went up, and seventy of the elders of Israel: and they saw the Elohim of Israel: and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. And upon the nobles of the children of Israel he laid not his hands: and they beheld Elohim, and ate and drank.”

Do you observe how this passage clearly confirms that Moses, along with the family of Aaron and the seventy elders, actually and quite literally saw Elohim? Remember what we have previously read in the book of John. “No man has seen Yahweh (the Father) at any time.” Now harmonize this thought with John chapter 1:8-11. “Philip says to him, Rabbi, show us the Father, and it suffices us. Yahshua says to him, Have I been so long time with you, and do you not know me, Philip? He that has seen me has seen the Father; how say you, Show us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I say to you I speak not from myself: but the Father remaining in me does his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.”

It was Yahshua the Messiah who revealed the Father to the human family. No man has seen the Father at any time, but it is the Son (the Word, the logos, dabar, memra) who revealed the Father to His people. Yahshua’s mission was to represent the Father to His spirit-begotten people.

Two Yahwehs Appear in the Old Testament

Shockingly as the above subheading might appear to those who have been educated in the traditional interpretation of the Bible, it is absolutely true. For proof, turn to Genesis 19:24. “Then Yahweh rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh out of heaven.”

Clearly described here are two Yahwehs. One Yahweh was in heaven, the Heavenly Father Yahweh that has never been seen by any human eyes and who has never had contact with the human race.

The second Yahweh was on earth. This second Yahweh appeared to Abraham as he sat under the oak of Mamre, Genesis 18:1. In Genesis 18:22-23, we find the account of Abraham pleading with Yahweh to exempt his nephew Lot from judgment and destruction. It was this Yahweh (the one on earth), who rained down destruction, fire, and brimstone as judgment for sin upon Sodom and Gomorrah—from the Yahweh who remained in heaven. This Yahweh formed the second part
of the Elohim family. (Elohim is a masculine plural word.) The Yahweh who contacted people was not the Father because no one has ever seen Him or heard His voice.

**The Key Word—Elohim**

Confusion has entered into Old Testament interpretation simply because the people assumed that there was only one Yahweh. Elohim is one in purpose, but not one in person. Proverbs 30, verse 4, reveals that in the Old Testament both the Father and the Son bore the same name. This name was Yahweh.

Whenever the Angel of Yahweh in the Old Testament was asked to reveal His Name, He never obliged. He usually answered questions relating to His Name with another question. This is demonstrated quite clearly in Judges 13:17-18.

When Jacob asked the same question in Genesis 32:29, he received a question in reply from the Angel of Yahweh. These people knew that they were in contact with Elohim. Jacob called the name of the place Peniel, meaning the face of Elohim. He realized that he was not in contact with the Almighty Father, but with the emissary from heaven, Yahshua.

Isaiah 63:9, from the Hebrew text, clearly reveals that the Angel of Yahweh was the face of Elohim. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and carried them all the days of old." The one who appeared to Israel was not the Almighty Father Yahweh, but the second member of the Elohim family. It was the pre-existent Yahshua known in the Old Testament as Yahweh because He spoke the Father's words who was the face of El, the angel who had visible communication with the people.

**The Word Elohim Provides Answers**

Deuteronomy 6:4 has confused some people, including the Jews. This is the renowned passage of Scripture known as the Shema' because of the initial word in the passage. The King James text reads: "Hear, O Israel: Yahweh our G-d is one (Yahweh)." The King James translators rendered the word Elohim as G-d, singular. That is a glaring error. The word Elohim is a masculine plural word, not singular. Those Bible students who have never progressed beyond the English translation have allowed such erroneous translations to corrupt the doctrines they believe. The Jews do not wish to acknowledge the Messiah, and therefore they explain away the duality of the Majesty on High although it continually confronts them in the Hebrew text. Now translate Deuteronomy 6:4 as follows: "Hear, O Israel: Yahweh our Elohim (plural) is one (a unity) Yahweh."

Deuteronomy 6:4 provides another illustration of how a return to the original text (as closely as possible) provides very real answers, so that a harmony of all of the Scriptures bearing upon doctrinal problems will present a solution.

The word G-d (singular) in this passage has been translated from the word Elohim (plural). Standing here in the text is the construct plural of the word, hence it proves the plurality (two persons) of the Majesty on High.

The astounding fact is that all of these Scriptures harmonize the truth of this doctrine. Yahweh is indeed one, a unity, although this Name was used by more than one being. Elohim is a collective noun, like the English words family, herd, flock, class, school. The word Elohim is plural, similar to the English word family, and requires a singular verb, just like family does.

Several members of the family compose one unit working under one family name. Such is the true doctrine of the Majesty on High in the Bible. There are two members of the heavenly spiritual family—the Father and the Son. They are Elohim (plural), yet they work together as one, in unity and purpose, to accomplish their goals. The one Name, family Name, is Yahweh. See Ephesians 3:14-15.

The true people of the Most High today are called by that unique Name. We are members of a functioning body called the Assemblies of Yahweh. We are gathered or called out of the nations (and churches) of the world. We have come out of the confusion of this Babylonish system. We have made our exodus from churchianity in turmoil and confusion through clinging to false doctrine. We are the Assemblies of Yahweh, called by His Name as we do His will, unified through the Name which He has bestowed upon us.

**The Holy Spirit**

The term translated Holy Spirit, found in the Old Testament Hebrew text, is ha ruach ha kodesh. In the New Testament Greek text it is pneuma hagion.

Because of erroneous translations in the New Testament, which were done by translators who wanted to retain the false, pagan doctrine of the trinity, the truth of the Majesty on High has been obscured. Today that truth is again revealed by returning to the original texts which hold the secrets of sound doctrine.
In the Old Testament, the word *ruach* cannot be construed as a person. It is a force. It is invisible. It is like wind, because it can be felt or experienced, but not seen. It is intelligence, mentality, life. It never portrays a *person*, however. It is Yahweh's *personality*, but not His actual person dwelling in the hearts and lives of His True Worshippers.

The New Testament usage is similar because the term *pneuma* means *power from on high*. It has been translated correctly in Luke 24:49, "And behold, *I* send forth the promise of my Father upon you: but stay you in the city, until you be clothed with power from on high."

Where the masculine pronoun appears in the King James version relative to the Holy Spirit (for example John 14:26), the one who translated the book of John from the original Semitic tongue into Greek merely continued the form of the standard Semitic verb. In Hebrew the basic verbal system incorporates the gender and number of the subject along with the tense into the same word.

Since the Holy Spirit is a dynamic Spirit of Power, it would have required a masculine verb. In the Hebrew Lexicon by William Holladay where he defines the word *ruach*, the author states that it is sometimes used with either the masculine or feminine gender verb or suffix. The Hebrew does not have a neuter pronoun: therefore, neither does a neuter gender appear in any verb. All nouns are either masculine or feminine, but they are never neuter. Therefore, the decision must be made in translation into English whether to use a personal or a neuter pronoun.

When we understand this, so many of the controversial passages in the Scriptures are easily explained. It is very clear that the Holy Spirit is not a person, but a force. The Holy Spirit is not the Son, as we find in the pagan mythological families, nor does the family of Yahweh have a father and mother (except as the Holy City above represents a maternal aspect, Galatians 4:26).

Rather, sound doctrine reveals there is a Father who brought all things into existence through the act of creation by His only begotten Son. The Holy Spirit is the active, dynamic force of both Father and Son emanating from the heavens and coming to live within the hearts of the human family. This force causes the True Worshippers to take on the personality of the Heavenly family. Notice also John 6:63, "It is the Spirit that gives life: the flesh profits nothing: the words that I have spoken to you are spirit, and are life."

Alarming Statements from Research Material

From the Kittel Theological Dictionary of the New Testament, Volume III, p. 108, comes this revealing statement: "Perhaps the recollection of the many triads [trinities] of the surrounding polytheistic world contributed to the formation of these triformulae."

A note (number 288) at the bottom of the page for further explanation reads, "Triadic formulae in the New Testament cover faith, love, and hope as well as the Father, Son, and Spirit. Triads were also favored in Judaism, and they were basically independent of the notion of divine triads."

Apparently, the only place in the Bible where a trinity appears named is related to the worship of Baal. 2 Kings 4:42 provides the citation: "And a man came from Baal-shalishah, and brought the man of Elohim bread of the first-fruits, twenty leaves of barley, and fresh ears of grain in his sack. And he said, give to the people, that they may eat." The term shalishah means three. Consequently, we find a trinitarian Baal.

Baal was depicted with symbols of the Trinity. Since he was a mighty one [idol] who was influential in agriculture, the trinity of earth, sun, and water were worshiped by his adherents. Such is one of the bases for the Trinity belief.

The Truth of the Matter

In summary, there is a Father who existed in eternity. His Name is Yahweh. When He created His Son in eternity (before time existed), the Son used the Father's Name. He came in His Father's Name to represent the Most High by performing an earthly ministry. When He spoke to Israel as the Word, they assumed it was the Father speaking. When Yahshua the Messiah Himself declared that no one had ever seen or heard the Father. He meant that the only begotten Son in the bosom of the Father had declared the Almighty Father to His people.

These two beings have a spirit, a mind, intelligence, or force which is not person, but personality. This personality or attitude is bestowed upon obedient people and dwells within their hearts. Since the day of Pentecost the Holy Spirit has been freely given to those who obey Him, Acts 1:8.

It is clear there is no trinity taught by the Bible, but there is a duality of persons in the Majesty on High—the Father and the Son—who have a powerful Spirit. This Holy Spirit has been given to the people of the Most High and leads them into paths of righteousness, until they are changed into Messiah's likeness at His Second Coming.
THE DEATH OF THE MESSIAH

Was it on a Cross or on a Tree?

by
Jacob O. Meyer

(1977 Publications of Assemblies of Yahweh
Bethel, PA 19507)

The symbol of Christianity is the cross. Christian ministers dogmatically teach that the cross was the instrument on which the Messiah was put to death. But, what does the Bible really teach concerning this ancient pagan symbol? Was the Messiah put to death on a cross or on an upright stake?

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