

Well, Shabbat shalom again. And I'll say Shabbat shalom again. Shabbat shalom to anyone who may hear this. We are blessed today to have a full house, which is nice, and I think it's really, really neat seeing all the banners around. It just shows the priesthood.

A couple of months ago I had the blessing of going up to Mount Carmel and meeting with one of the leaders of the Druze who's been a Knesset member in and out for the last 42 years, and this man actually worked with Anwar Sadat and also Menachem Begin and the peace deal in the 70s, and he was actually the liaison. And he showed us this room he had, and it had 50 king chairs around there where all the dignitaries would sit as they would come in, and he had pictures in the whole room of everybody from Ariel Sharon to Begin to every prime minister of Israel.

And it just reminds me of that when I see all the royal banners of the tribes. It's like sitting in a room of royalty and I think it does really, really nice to Yahweh. And again, we will say thank you to Denise and whoever else helped her with that. But, wow! If you look at these banners and don't think we're serious, I don't know what then.

Today I want to talk about a subject that I probably should have talked about many, many moons ago. I have on certain tapes here and there, but never really extensively. And I was going to call this *The Family of Elohim*, but I'm going to call it, *The Power of Elohim*. Because I'm going to do a separate message just showing the family of Elohim in Scripture. This one is going to be a little bit different. I'm going to touch on the family of Elohim, but I'm going to show ... I really want to talk about the power of Elohim, and the concept of the trinity doctrine is what I want to touch on more than anything.

And in Scripture, I read this many times and you've read it many times, *many are called, and few are chosen*, right? *Many are called, and few are chosen*. But chosen for what? What are we chosen for? Let's go to Romans 8. We'll start there and we'll see that **what we are chosen for is to be family members of the living Elohim of the universe**. Romans 8 and verse 14. It says:

**Romans 8:14-17** *For as many as are led by the Spirit of YAHWEH, these are the sons of YAHWEH. For you did not receive a spirit of slavery again to fear, but you received a Spirit of sonship by which we cry, Abba! Father! The Spirit itself witnesses with our spirit that we are children of YAHWEH. And if children, also heirs; truly heirs of YAHWEH, and joint heirs of Messiah, if indeed we suffer together, that we may also be glorified together.*

**Comment:** If you drop down to verse 29, it says:

**Romans 8:29-30** *And He knew them in advance; and He sealed them with the likeness of the image of His Son; that He might be the first-born of many brothers. By whom He marked in advance, these also He called; and whom He called, those also He justified; and whom He justified, these also He glorified.*

We know in 1<sup>st</sup> John 2 [should be **1<sup>st</sup> John 3:2**] also it says, *we don't know what we'll be like, but we know that when He appears, we'll be like Him, for we'll see Him as He is*. So clearly, ... And it's a mystery to me, the same way that when you tell people the name of Yahweh and for whatever reason people reject it. And I've never seen anyone ever in the history of man ever fight and reject when a human came up and said, "Hi, my name is Paul," "My name is Jim," "My name is Don," someone say, "No, no, no, that's not your name." Yet 7,000 times Yahweh tells us what His name is, and people fight it and they're against it, which shows me it has to be a mystery. There's a spiritual element that is closed the minds of man that they don't understand.

And I think the same thing here. That when you look at Scripture, how on earth can't you come out with the fact that Yahweh is a family? I mean, He calls Himself Abba, Father. That literally means like Daddy. And He calls us children. And Yahshua calls us brothers. What is a family? I mean, isn't that a family? So, but people will say, "Oh, I heard you talk about Yahweh being a family, but I just don't see it." I say, "I'll pray for you." I mean, what else can it be? What else is a family than that?

But clearly, we see here that **we are children of Yahweh when we're begotten with His Spirit at baptism** or immersion, and we are a living embryo. That's what we are. We're like right now an embryo in a mother's womb. And literally when

Messiah returns, we're going to be born again. Like what I just read here, Yahshua is the Firstborn of the dead. So, whether we're alive at His coming or we sleep in the dust, when He returns, we're going to be born again to spirit and literal family members of Yahweh. That's what it says to the first resurrection.

If you look at the second resurrection in **Revelation 20**, it never tells us what the potential of those people are. We just know the books of the Bible are opened and they're judged from their works. You see the same thing in **Romans 2**. And some people will get eternal life; some go to the Lake of Fire. But we don't know what their potential is. It never says they're children. It never says they're family members. It never even says that they're spirit. Will they be like Adam was at Creation, a glorified human? I don't know. We don't know enough evidence. I'll probably talk about that at Sukkot on the Last Great Day. I'm putting something together. But at least we know they're going to be in the Kingdom.

But we know one thing, as a firstfruit, it's called the better resurrection; that we have a better potential. We know for sure in the first resurrection that we're called family members. We're called children. Hebrews 2 and verse 10 ... Hebrews 2 and verse 10. And I'll read 10 through 13.

**Hebrews 2:10-12** *For it was fitting for Him, ... talking about Yahshua ... because of whom are all things, and through whom are all things, having brought many sons to glory, so that from the very beginning of their salvation they are made perfect through sufferings. For both the One sanctifying and the ones being sanctified are all of one nature; for which cause He is not ashamed to call them brethren, saying, "I will announce Your name to My brethren; I will praise You in the midst of the congregation." (From Psalm 22.)*

Again, we see the family aspect. Yahshua calling them brethren as firstfruits and family members. And what I've said before, I'll say it now, Yahweh is an open-ended family. Anyone can join. He has chosen the physical seed of Israel to bring salvation to the nations. But now that Israel is being regathered from the four corners of the earth, anyone in any nation on the earth that has a heart toward Elohim, who repent of their sins, accept the blood of Yahshua for the forgiveness of those sins, can join the family of Israel—anyone. It doesn't matter where you come from. He is an open-ended family, and salvation is open to anyone on the earth that wants it.

But when you look at the trinity, the trinity is a very closed-end thing. When you see Father, Son, Holy Spirit, they are all intertwined. They're this. They're that. We are going to talk about that in a few minutes. But it's closed in. We have no part in the trinity.

Yet with the family aspect, we all have a part. We just read it; that **all of us have the potential to actually be family members of the Yahweh family**. And that's why He's going to be our Father, and we're the embryo now. And **in the Kingdom, we're going to be co-heirs ... co-heirs of the universe!** I mean, those are big words. Hard to grasp sometimes, but they're there. They're right there in Scripture.

But with a trinity, you don't see anything like this. If you look at where the trinity came from, you'll see all the way going back from 4,000 years ago, whether it's Babylon, whether it's Egypt, whether it's Rome, you always see this idea of a triune elohim, or a triune god. Modern Trinitarians mostly come from Mithraism, which is sun worship; and it had Mithra, Rashnu, and Vohu Manah, who were the three gods of that trinity.

Now, here's the point that I have said before that I want to make very important, because I believe that most people who say they're Trinitarians really are not Trinitarians. Because usually when I explain to someone what the trinity really is, and again, there was no ... You don't find the word trinity in the Bible. It started to come up in the Council of Nicaea. Remember Constantine? Where Sunday worship and Christmas ... That's the first time trinity is mentioned is at the Council of Nicaea.

And what the trinity doctrine is ... You could look in the Catholic Encyclopedia. You could read it for yourself. That's where it comes from, the universal or Catholic Church. It says that Elohim is one with three hypostases, is the word that's used, hypostases, which is like aspects of Him. So, there's one Elohim, and He has three aspects. And they'll use as examples the sun.

If you look at the sun, you have the sun, and then you have the rays of the sun, and the brightness of the sun. But let's be honest, how many suns are up in the sky? One. One sun. They use an egg as it. You have the egg, and then you have the shell of the egg, you have the yolk of the egg, you have the white of the egg. But again, go in your refrigerator and you pull out an egg. How many eggs is it? One egg.

And really, what the trinitarian doctrine does is it denies that there's a Father and a Son. It denies it. So, when I explain to people, "No, no, that's not what I believe." What most people believe is not the trinity. Most people believe that there's three Elohim. Elohim the Father, Elohim the Son, Elohim the Spirit. Now again, I do not believe that's correct, but I don't believe it's as dangerous as really what the trinity is. Because again, when you're believing in the trinity, you're denying there's a Son. If we look at 1<sup>st</sup> John 2 ... 1<sup>st</sup> John the 2<sup>nd</sup> chapter, and I'll read verse 22 and 23. It says:

**1 John 2:22-23** *Who is the liar, except the one denying that Yahshua is the Messiah? This is a anti-Messiah, the one denying the Father and the Son. Everyone denying the Son does not have the Father. The one confessing the Son also has the Father.*

And this started coming up in the third century. One of the reasons this came up at the Council of Nicaea is because of a man named Arius. Arius who was a heretic, who was denying Yahshua's deity, and saying that He wasn't part of Yahweh. But this is a teaching that's very alive today, and especially in South Africa, sorry to say. Many South Africans believe in the oneness doctrine, that Yahweh and Yahshua are the same being. I have many tapes on that, and it just is not true. There's more than 100 scriptures easily. I'll go over a few of them here, but it's not my purpose of this message. We have in many other messages.

But clearly, the Father and the Son are not the same being. Yahshua said the Father is greater than I. Yahshua clearly made the distinction. Yahshua had a free will; the Father has a free will. So, They are not the same being. So, when you're embracing really the fullness of the real trinitarian doctrine, that's what you're doing. You're taking the doctrine of anti-Messiah. And again, anti-Messiah is not against the Messiah. The word "anti" means in the place of. So, that's what you're doing. You're replacing the Messiah with this oneness doctrine or whatever it is, again, which is not scriptural.

Revelation 22. This is usually where I'll start with somebody who is into the oneness doctrine. Because the bottom line is, because when you show them all the scriptures in the Bible, then they come up with this other thing. "Well, this is the human Yahshua, and this is the divine." And it's like, where are you getting this from? It's a paper that some heretic had put together to try to explain away 100 different scriptures. So, I say, "Okay, let's just go to the bottom line. Let's look at Revelation 22, after everything is over, after the New Jerusalem is coming down, and let's look what it says here." Revelation 22 and verse 2 and 3.

**Revelation 22:2-3** *In the midst of its street ... talking about the New Jerusalem ... and the city, on this side and on the side of the river, was a tree of life producing twelve fruits: according to one month each yielding its fruit. And the leaves of the tree were for healing of the nations. And there was no blight any more: and **the throne of YAHWEH and the Lamb** will be in it; and His servants will minister to Him.*

So, when everything is over, there's the throne of Yahweh; there's the throne of the Lamb. I mean, I found when I was doing the Bible translation, at least 12 or 13 references ... I'm not going to read every one here, because I want to get into some other things ... that clearly show **in heaven right now, today, Yahweh is sitting on a throne; Yahshua is at His right hand**. And Yahweh isn't sitting there like this [Elder Don stretching out]. It's not what He's doing. It's not Him sitting there putting His hand like that.

Literally, the person of Yahshua Messiah who came to the earth as a physical human being for some odd 30 years, 32, 33 years, who suffered, who was crucified on our behalf, who was resurrected by the Father, ... which is another problem if Yahweh and Yahshua are the same person, did He die? And if He died, who raised Him up? But **Psalm 16** says that *Yahweh says to the Messiah, I (Yahweh) will not leave You (the Messiah), Your body in the grave to see corruption*. Peter mentions it in the first sermon on Shavuot in Acts the 1<sup>st</sup> chapter ... in Acts the 2<sup>nd</sup> chapter we see it. So clearly, the Father raised Yahshua up; They're not the same being. They're the same Spirit, and that's what we're going to talk about today, but They're not the same being.

Let's go to Hebrews 10 ... Hebrews 10. We'll see this again. And I'm telling you, some of these doctrines that may not seem so important at the time, what happens is where you see where they lead to, that's where the dangerous part comes into. Clearly, this is a very, very important subject. Hebrews 10:12 and 13.

**Hebrews 10:12-13** *But He, ... Yahshua ... offering but one sacrifice for sins, "sat down" in perpetuity at the right hand of YAHWEH, ... Yahweh is sitting on His throne; Yahshua is sitting at His right hand ... from then on expecting "until His enemies are placed as a footstool" under His feet.*

Where does that come from? Psalm 110. So, we'll go back there. Psalm 110. That's what this scripture is quoting. Psalm 110. I'll start in verse 1.

**Psalm 110:1** *A Psalm of David. A declaration of YAHWEH to my Adonai: ...*

**Comment: A declaration of YAHWEH to my Adonai.** Now what's very interesting is when you see the word "Adonai" it comes from the word "adon," which literally means master. So, whenever you see ... Many times, probably a thousand times in the Bible, you find this word. But most of the time, whenever it's adon, it's to a human being. **But whenever you see it in the plural, to Adonai, it's only to Yahweh.** It's only deity. You will never see the name Adonai to a human being. So here, it's saying, *A declaration of Yahweh (the Father) to my Adonai. David is calling this Messiah his Adonai.*

**Psalm 110:1-5** *... Sit at My right hand, until I place Your enemies as Your footstool ... This is what Yahweh is saying to David's Adonai, the Messiah. Clearly, two separate beings ... YAHWEH shall send the rod of Your strength out of Zion to rule in the midst of Your enemies. Your people shall have willingness in the day of Your might; in the majesties of holiness; from the womb of the dawn, to You is the dew of Your mouth [should be youth]. YAHWEH has sworn and will not repent: You are a priest forever according to the order of Melchizedek ... Yahweh again talking to the Messiah ... YAHWEH at Your right hand ... Now the Messiah is actually called Yahweh. So first He says to David's Adonai, Sit at My right hand, and in verse 5, He literally says ... YAHWEH (the Messiah) at Your right hand shatters kings in the day of His anger.*

And maybe the oneness will say, "Look, see, same person." No, because **Yahweh is a family. Yahweh is a family name.** Clearly, in Scripture we have at least 12 to 15 references that call the Father Yah Yahweh. And we know from the New Testament, and even the Old Testament, I have somewhat a hundred scriptures from the Tanakh that personify Yahshua and His name Yahshua. So, you have Yah Yahweh the Father, Yahshua Yahweh the Son. Pretty, pretty clear. Two beings that are one in thought, in mind, in purpose, in love. Hebrews 8:1. Back to Hebrews. I'll just read it quick. You don't have to turn there.

**Hebrews 8:1** *Now the sum of the whole thing is this: We have a High Priest, who is seated on the right hand of the throne of the Majesty in heaven:*

We just read. Pretty simple, we have a High ... who is **seated at the right of the throne.** Yahweh is on the throne; He is seated at His right hand. This is going on in heaven, so they can't mishmash these analogies of the earthly one, the heavenly one, and play this little shell game like they like to do. Clearly, there is a Father in heaven; Yahshua is seated at His right hand. I'll read the last scripture I'll read on that is 1<sup>st</sup> Corinthians 15. Because it's not Yahshua and the Father that I really want to talk about today, but it's the Holy Spirit. 1<sup>st</sup> Corinthians 15. I'm going to start in verse 20 ... 1<sup>st</sup> Corinthians 15 and verse 20, and I'll read down to 28.

**1 Corinthians 15:20-24** *But now the Messiah has been raised from the dead; He became the first-fruit of those having fallen asleep. For since through man came death, also through a Man is a resurrection of the dead. For as in Adam all die, so also in Messiah all will be made alive. But each in his own order: Messiah, the first-fruit; afterward those of Messiah at His coming. Then is the end, when He delivers the kingdom to YAHWEH, even the Father, ... clear distinction ... when He makes to cease all rule and all authority and power.*

**1 Corinthians 15:25-28** *For it is right for Him ... the Son, Yahshua ... to reign until He puts all enemies under His feet; the last enemy that shall be destroyed is death. For "He subjected all things under His feet;" but when He says that "all things*

*have been subjected, it is plain it excepts Him" (The Father) who has subjected all things to Him ... Yahshua, the Son ... But when all things are subjected to Him, ... to the Father ... then the Son Himself also will be subjected to the One (The Father) who has subjected all things to Him, that YAHWEH may be all things in all.*

And Yahshua clearly said it, *the Father is greater than I*. But the Father is not now coming down and dwelling in sin. So, what does He do? He sends the Son down during the Millennium. And it says the Father does not come till the Millennium is over. So, it is Yahweh the Son who is coming here and reigning for the thousand years, until He puts every enemy under His feet, the last enemy being death. And then when all that is taken care of, we see in **Revelation 21**, *then the Father Yahweh Himself comes and dwells with the sons of men, the first 5 verses*. Clearly, clearly, clearly, two separate beings.

And again, I have full tapes on this. If anybody wants to have them, you can download them from the website; you can write to us if you want them sent. But again, whenever you're talking about the relationship of the Father and the Son and the Holy Spirit, I do have to set this foundation, at least in the beginning. Because again, there are many people who are claiming themselves to be Messianic and a lot of other things, that are claiming that either the Father is one, and the Father and the Son are the same being, or Yahshua never pre-existed. He was only born, came into the earth the first time from Mary, which is even more shocking.

There's so many scriptures in the New Testament that says that *no man has ascended to heaven except He who came down from heaven, even the Son of Man*. Yahshua clearly ... **John 8:56** ... what did He say to the Pharisees? You are not even 50 years old, and you know Abraham? What did He say? *Before Abraham was, I AM*. He clearly was showing that He was the one in **Genesis 18** that met Abraham by the road, who Abraham made curds of the milk, and the goat of the meats, and fed them together and Yahshua ate them, which is another fallacy of the meat and the milk theory, but that's all for another time.

So, what about the Holy Spirit? That's really the crux of what I want to talk about today. I've mentioned it in passing at other times, but I really want to mention it today and get into it because it's something that is very, very misunderstood in Christian circles and even Messianic circles of the role of the Holy Spirit in the New Testament. Ephesians 4 ... Ephesians 4. We'll start from there. I'll read 1 through 6. Ephesians 4.

**Ephesians 4:1-6** *Then I, the prisoner of our Master, exhort you to walk worthily of the calling in which you were called, with all humility and meekness, with long-suffering, bearing with one another in love, being eager to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as you were called in one hope of your calling; one YAHWEH (family), one faith, one baptism, one Elohim and Father of all, the One above all and through all and in you all.*

And I think I'll stop there. So, we see, he's saying, there's one body, there's one Spirit. So clearly, there is one Spirit ... **there is one Spirit**. What is the Holy Spirit? And we're going to read it here. **You never see the Holy Spirit, though, separated from Yahweh the Father or Yahshua the Son. The Holy Spirit is what makes Them one.** And I say it's like, **it's His power, it's His essence.**

My name is Don, I'm made of flesh, but my flesh isn't separated from me. My flesh doesn't do its own thing. I can't go out and murder somebody and my defense wouldn't be, "Well, I didn't know what he was doing. You can't put me in prison because I wasn't thinking about it. It was my flesh that did it." They'd probably put me in the loony bin if that was my defense. But it's very clear. We're human being; we're made of flesh. He's Yahweh; He's Elohim; He's made of Spirit. But His Spirit is not a separate entity from Him. His Spirit doesn't have free will.

You see Yahshua, what does He say in the Garden of Gethsemane? *Father, if there's any other way, but not My will be done, but Your will be done*. Two separate wills. And that's what makes them echad, because **Yahshua in His own free will has willingly submitted His will to the will of the Father**. But you'll never see once in all of the Scriptures, whether it's the Tanakh or the Brit Chadashah, you will never see the Holy Spirit acting independently of Yahweh on its own as a separate entity, which they try to make it out to be.

**It is the power of Yahweh. It's like His mind. It's what makes Him think, and literally is what He is made of. It's not separate from Him, and it does not have a free will. And that's why the Father can take a piece of His mind, literally who He is, a piece of Him, and put it in you, and you, and you, and you, and you. How do you do that with a person?**

I saw that one time in the Bible, do you remember? It was in the book of Judges, when there was an abominable act that happened, and they took this priest's wife and they abused her, and he cut her up into 12 pieces and sent it to the 12 tribes of Israel. You can't do that with a human. You can't take a piece of a human and put it in somebody. But Yahweh takes a piece of Him, a piece of His mind, a piece of His Spirit, and puts it in each one of us.

And I was saying, can you imagine how you think? Do you ever think against yourself? Do you ever fight with your own mind? Not if you're sane. Not if you're not bouncing off of coated walls. Nobody sits there and says, "Hey, you know what? I like that color ... No, you don't ... Yes, you do." No, your mind is your mind. You have one mind.

**And that's the miracle of the New Covenant; that Yahweh can actually take the mind, how He thinks, what He does, His love, His character, and put it in each one of us.** But you know what we have to do? We have to do what Yahshua did. We have to submit. [A machine is making noise in the background] Whoa, Nelly. **We have to submit our will, our human will, our fleshly will, the will that Adam inherited from Satan of rebellion, we have to submit that will in order for Him to work with us.**

And I've seen it happen, and I have tapes I did from a couple of Passovers ago called, *The Promise [Fulfilled] 1*, *[The Promise Fulfilled] 2*, *[The Promise Fulfilled] 3*, and *[The Promise Fulfilled] 4*, where I talk about this. But this is where it really gets neat. Because this is where I've seen it, where I can think something without even saying it, and somebody gets up and does what I'm thinking. This is where we come together, and we all, as we speak, we all saying the same thing. Not necessarily the same exact words, but the same character, the same action. That's where there'll be no offense. We don't get offended at ourselves.

And there will be a lot of messages coming on this. How do we submit our will so that the Spirit of Yahweh can work in us? But again, that Spirit, it's not a separate entity. It's not apart from Yahweh. It's not a triune Elohim, the way that paganism has made us see for thousands of years. The trinity was never believed by the early believers. We have a course on the early congregation. You'll never see ever in the early congregation a idea of a triune Elohim.

Again, where it came in, I said, was Constantine 325, when Arius was bringing in this heresy that Yahshua never pre-existed. And then they started talking, all these philosophers. And if you look at the Catholic historians, look at Irenaeus, look at Justin Martyr, look at Tertullian, look at Jerome, they're all philosophers. They're premise, the person that they were following after, was Plato. And they say that right in their writings.

So again, I don't know their heart. I'm not judging their heart. But I'm telling you, their doctrine was not scriptural. And that's where most of Christianity today gets their doctrine from is from these church fathers. Because they don't know of the writings of the Paulicians and the Waldenses and the other true believers in the wilderness. But you will never see the trinity as a belief of the early believers. It came in in that Council of Nicaea, and then it went all the way until the Council of Chalcedon in 451 AD. So, from like 325 to 451 it was being materialized into what you have today.

Basically, the early believers knew Yahweh as the Supreme being; Yahweh as supreme over everything, and Yahshua as the Messenger of Yahweh at His right hand, like we just read, who accomplished His will, and **the Holy Spirit is the power of Yahweh and His very breath.** And we'll read some of the scriptures here. It's the very breath. **It's the very life. That's what it is. His Spirit is what makes life. His Spirit is Him. He is life and literally what He is.**

Yahshua never even remotely referred to the Holy Spirit as a third person of the Elohim head. Not even remotely. When you look, you will never, ever, ever once in all of the Brit Chadashah ever see Yahshua praying to anybody but the Father in heaven. You'll never see Him even talking ... Can you ever even once see Yahshua speaking, verbally speaking to the Holy Spirit? No. Praying to the Holy Spirit, talking to Him? He prayed only to the Father, never to the Spirit. Always spoke of the

Father being greater than Him. Never mentioned the Holy Spirit in these contexts. *The Father is greater than I*. Why? If the Holy Spirit is a third part of this trinity, why is he completely left out?

But what I want to do now is I want to show you quite a few scriptures here just to prove my point that, logically thinking to yourself, if the trinity really was a doctrine of Yahweh, how can it be left out of so many different things? How could it never be addressed in so many different ways? So, let's start reading here. I want to go to, I'll start in John 5 ... John 5, verse 19 through 23. It says:

**John 5:19-23** *Then Yahshua answered and said to them, Truly, truly I say to you that the Son is not able to do anything by His desire, but what He sees that the Father does. For these things that the Father does, the Son also likewise does. For the Father loves the Son and shows to Him all things which He does. And He will show Him greater works than these in order that you may marvel. For even as the Father raises the dead, and gives life, so also the Son gives life to whomever He wills. For the Father judges no one, but has given all judgment to the Son, so that all may honor the Son, even as they honor the Father. The one not honoring the Son does not honor the Father who has sent Him.*

**Comment:** Now again, if the trinity is equal with Them, if it's triune, why don't you see any reference to the Holy Spirit in this context? If they're saying like the egg, how many times have you ever opened an egg and there wasn't a yolk? It doesn't happen that way unless you got one deformed egg maybe. Sometimes you can get a double yolk. But it's not like that. You would not see all these references to the unity of the Elohim-head and only mentioning the Father and the Son if there was a third entity as part of that Elohim-head as the Holy Spirit. Drop down to verse 26.

**John 5:26, 30** *For even as the Father has life in Himself, so He gave also the Son to have life in Himself ... Verse 30 ... I am not able to do anything of My desire, but as I hear I judge and My judgment is just, and I don't seek My will, rather the will of Him who sent Me.*

*The will of Him who sent Me.* John 8:28 and 29.

**John 8:28-29** *Then Yahshua said to them, When you lift up the Son of Man, then you will know that I AM; and from Myself I do nothing; but as My Father taught Me, these things I speak. And He who sent Me is with Me and does not leave Me alone, because My Father is pleased at all times with the things that I do.*

Again, no mention of a third entity there. John 8:17 through 19.

**John 8:17-19** *And in your law it has been written that the witness of two men is true ... Deuteronomy 19 ... I am the One witnessing concerning Myself, and He who sent Me, the Father, witnesses concerning Me. Then they said to Him, Where is Your Father? Yahshua answered, You neither know Me, nor My Father. If you had known Me, then you would have known My Father.*

Literally it says *in the mouth of two or three witnesses*. Perfect way for Yahshua to come in saying, in the mouth of three witnesses, I am one witness, My Father is another, the Spirit is the third. Doesn't say it ... doesn't say it. And I would think if the Holy Spirit was equal and on par with Yahshua and the Son [should be **and the Father**], then this would be fairly offensive. I mean, **He's showing judicial order, He's showing the authority that's coming from heaven, and never ever once mentioning the Holy Spirit. Never praying to the Holy Spirit. Never talking to the Holy Spirit. Never personifying the Holy Spirit as a person.**

So, I know to Christians, it's like taking a piece of their heart away because they're brought up with this trinity doctrine, but the bottom line is, if it's not scriptural, why hold onto something that was formed out of paganism that doesn't have scriptural proof to it? And this is what we're showing here. John 10 and verse 29 and 30.

**John 10:29-30** *My Father who has given them to Me is greater than all, and no one is able to snatch out of My Father's hand. I and the Father are One ... echad.*

*I and the Father are echad.* Now you're talking about the unity of the Spirit. If the Holy Spirit was a person, certainly when He's talking about the unity of it, you're going to see it there. And it's even going to be expanded more in John 17 here in a second. Zechariah 4 and verse 6. Actually, let's go, before I go to Zechariah, let's go to John 17. Let's go to John 17, and let's see that. Because you know, sometimes people say, "If there was only ... if there was only a chapter, not just one verse here and there, but if there was only a chapter in the Bible that can show us the unity of the Father, then it would be clear." Right? I say, "Yeah, it's there, John 17." The whole chapter is only on the unity of the Elohim-head. So, I'm going to read here. I'll start in John 17:1 through 5.

**John 17:1-5** *Yahshua spoke these things and lifted up His eyes to Heaven, and said, Father, the hour has come. Glorify Your Son, that your Son may also glorify You, as You have gave to Him authority over all flesh, so that to all which You gave to Him, He may give to them everlasting life. And this is everlasting life, that they may know You, the Elohim of truth, and Yahshua Messiah, whom You have sent ...* Wow, why isn't He saying "and also that they'll know the Holy Spirit"? Not there ... *I have glorified You on the earth. I finished the work You gave Me to do. And now Father, glorify Me with Yourself, with the glory which I had with You before the existence of the world.*

**Comment: No mention of a Holy Spirit as a third person.** Let's drop down to verse 20.

**John 17:20-23** *And I do not pray concerning these only, but also concerning those who will believe in Me through their word; that all may be echad (united), as You are in Me Father and I in You, that they also may be echad in Us, that the world may believe that You sent Me. And I have given them the glory which You have given Me, that they may be echad, as We are echad (united): I in them, and You in Me, that they may be perfected in one; and that the world may know that You sent Me and loved them, even as You loved Me.*

So here it is. *I in You, and you in Me, and Us in them.* I mean, man, this is the whole unity of it. Not a mention ... not a mention of the Holy Spirit as a person. I mean, come on. Man, if the Holy Spirit is really this above everything, Father, Son, Holy Spirit, there's no way that it would be a personified being and not be mentioned here. Impossible ... impossible. Why isn't it mentioned? Because it is Yahweh.

I am not downplaying the Holy Spirit. I believe in the Holy Spirit, but **the Holy Spirit is Yahweh. It is His mind. It is His character. It is what He has made out of. So, there are two beings here with the same mind, the same Spirit. They are one in love. They are one in purpose. They are echad. One in unity.**

Romans 8 ... Romans 8. We'll see the same thing here. We'll actually see what the Spirit of Yahweh is. What is the Holy Spirit? Can you separate the Holy Spirit from Yahweh and Yahshua? No. And I will show you the scripture right here that proves that. Romans 8 and verse 8.

**Romans 8:8-11** *And those being in the flesh are not able to please YAHWEH. But you are not in the flesh, but in the Spirit, since the Spirit of YAHWEH dwells in you. But if anyone has not the Spirit of Messiah, this one does not belong to Him. But if Messiah is in you, the body indeed is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of the One having raised Yahshua from the dead dwells in you, the One having raised the Messiah from the dead will also make your mortal bodies live through the indwelling of His Spirit in you.*

Very clearly, is it separated? Is it a separate entity? Of course not. He's saying, **unless the Holy Spirit is in you, you're none of His.** And then He says, **if the Spirit of the Messiah is in you, it's the same Spirit.** And then clearly, He ends it here. *The One having raised the Messiah from the dead will also make your mortal bodies live through the indwelling of His Spirit.* The Spirit of the Father, the Spirit of the Son is the same Spirit—the Holy Spirit. It's not a separate entity. **You cannot separate the Holy Spirit from the Father or the Son, very, very clearly.**

Let's go to Zechariah 4. Let's start talking now what is the Holy Spirit. If it's not a person, if it's not a being, then what is it? How can we see it then? What does it do? How does it act? Zechariah 4 and verse 6.



**Zechariah 4:6** *Then he answered and spoke to them, saying, This is the Word of YAHWEH to Zerubbabel, saying, Not by might, nor by power, but by My Spirit, says YAHWEH of Hosts.*

*Not by might, not by power, but by My Spirit.* So, we see that **the Spirit works on behalf of Yahweh to fulfill His will.** Isaiah 11:2 ... Isaiah 11:2, talking about the Spirit of Yahweh.

**Isaiah 11:2** *And the Spirit of YAHWEH shall rest on Him; ... on the Messiah ... He will have the spirit of wisdom and understanding, the spirit of counsel and power, the spirit of knowledge and the fear of YAHWEH.*

So again, now if it's totally separate, what are we saying? Yahweh doesn't have these things? Yahweh doesn't have wisdom and understanding or counsel and power or knowledge? Of course not, it's the same Spirit. But we see that **the Spirit of Yahweh rests on Him** ... rests on Him. If it was a being, I don't think anyone would want me resting on top of them all day. You'd get tired very quickly. So, the Spirit of Yahweh rests on Him. Acts 2:38.

**Acts 2:38** *And Peter said to them, Repent and be baptized, each of you in the name of Yahshua YAHWEH for the forgiveness of sins, that you may receive the gift of the Spirit of Holiness.*

It's a gift. **The Spirit is a gift.** And like I said, it's imparted. If it was a being, how can you take a being? But it's imparted, His Spirit, through that. Very interesting, in the Aramaic, it says *"in the name of Yahshua Yahweh."* Clearly, several times in the Aramaic scriptures, they clearly personify it. That's not my translation. That's the exact word for word that it has it in the Aramaic, calling Him several times, Yahshua Yahweh. 2<sup>nd</sup> Timothy 1:6.

**2 Timothy 1:6** *For this reason I remind you to stir up the gift of YAHWEH which is in you through the laying on of my hands.*

Do you stir up a person? Do you stir up a being? No, of course not. John 20 and 21 and 22.

**John 20:21-22** *Then Yahshua said to them again, Peace be to you. As the Father has sent Me, I also send you. And saying this, He **breathed** on them and said to them, Receive the Holy Spirit.*

And what is the word for Spirit in Hebrew? Ruach. Ruach ha' Kodesh, the set-apart Spirit. So literally, and **Ruach doesn't just mean Spirit. Ruach literally means breath.** Another way you can see that this is Aramaic here. He's playing that play on words, breath and Spirit. That's what it is. **It's the breath of Yahweh.**

Why? Because what happens when someone dies? How do you know if someone is really sick? How do you know when they die? Their breath stops. You know, sometimes they know no other way. They almost seem dead, but they can even hold a mirror up and they see a little bit of breath still and life. But then once that leaves, once there's no ruach, once there's no breath that's in them ... But of course, a breath certainly is not a being. *And saying this, He breathed on them and said, Receive the Holy Spirit.* 1<sup>st</sup> Thessalonians 5:19.

**1 Thessalonians 5:19** *Do not quench the Spirit.*

And now we see the Spirit can be breathed; it can be poured out; it can be put upon; it can be quenched. How do you quench a person? How do you quench a being? Doesn't make sense. Book of Job ... Job 33:4 ... Job 33:4.

**Job 33:4** *The Spirit of El made me, and the **breath** of the Almighty gives me life.*

Just like in **Genesis 4.** *The Spirit of El made me and the breath of the Almighty.* The Ruach; His Spirit; His breath. Job 34:14, one page over.

**Job 34:14** *If He sets His heart on him, if He gathers his Spirit and his breath to Himself,*

Like I said, *to dust we came, to dust we shall return*. All we are is basically water and dirt until Yahweh breathes His Ruach on us, His breath. And then we become what? We become a nephesh. We become a living soul, a nephesh.

Psalm 45 and verse 7. No, I'm going to wait on that one. Let's go to Matthew 1, another scripture that will clearly prove that the Holy Spirit could not be a being, or we have a big contradiction here. Matthew 1. I'm going to start in verse 18. Matthew 1 and verse 18. It says:

**Matthew 1:18-20** *And the birth of Yahshua Messiah was this way (for His mother Mariam had been betrothed to Joseph) before the coming together of them, she was found having babe in womb by the Holy Spirit ... babe in womb by the Holy Spirit ... But her husband, Joseph, being just, and not willing to make her a public example, he purposed to divorce her secretly. And as he was thinking about these things, behold, a cherub of YAHWEH was seen by him in a dream, saying, Joseph, son of David, do not be afraid to make Mariam as your wife. For that in her is **generated by the Holy Spirit**.*

Now again, if you're going in the Christian tradition of three beings, Father, Son, Holy Spirit as three separate entities, who is the father of Yahshua? Holy Spirit, that's what it says here. So, what would that mean? That would mean that Yahweh the Father is not His father. So clearly, the Holy Spirit is not a being. But what this scripture clearly says is, the birth, her pregnancy was generated by the Holy Spirit. Which shows us, you cannot separate Yahweh from His Spirit. You can't. You don't see it anywhere in Scripture. You can't separate them. It's not in there.

The Holy Spirit is the very begetting power of Yahweh. And again, if it was a person, then the Spirit would be the father, and not the Father. Another thing that's very interesting, grammatically speaking, in Hebrew, and sometimes the grammar, like we saw with the tzitzit, tells us a lot of things. The grammar in the tzitzit is in the masculine. And it's not just in the, like I said, the word tzitzit, but it's in the garment, the noun, the verb, the adjective, which shows the tzitzit is for the man and not the woman. The woman is under the covering of the man.

But in this case, when you look, it's really interesting because in the Greek, the word Holy Spirit is in the masculine. But when you look at the form, it's more of an "it" than a "him." But in the Aramaic and in the Hebrew, it's actually in the feminine. And somebody did a paper one time, really blasphemous to me as I read it, but it was saying, "We have a Father, and we have a Son. Where is Mommy?" And trying to show that the Holy Spirit was a woman. So clearly, if you just look from the gender of the language, though, if the Holy Spirit was an entity, it would not be in the feminine. That's for certain.

And like I said, in the Greek, and you can even see in a lot of study notes where they put, because again, they're bringing their theology and they'll put "he". Any good study note will tell you, in the grammatic form, it said it really should be better rendered "it." Because it's an atom and it's not a being. It's the ... It's Yahweh. When I see His Spirit, I see Yahweh. I don't see them separated.

So, I'm not trying to downplay the power of the Holy Spirit or what the Holy Spirit does. All I'm trying to say is that there's one Spirit. There's a Father, and there's a Son, and there's one Spirit that unites them, almost like a menorah. And it's that Spirit that is part of Them. You can't separate the Spirit from the Father or the Son.

Let's also, let's look at also in Scripture some symbolism of the Holy Spirit that you would not see if it was a person. And we already showed in Job that it symbolized His breath. Psalm 45, we see it symbolized as oil. We also see that in the New Testament.

**Psalm 45:7** *You love righteousness and hate wickedness; therefore, Elohim, Your Elohim, has anointed You with the oil of gladness more than your fellows.*

So, we also see the Holy Spirit being designated as oil. Matthew 3:11 says:

**Matthew 3:11** *I indeed baptize you in water to repentance; but He who is coming after me is stronger than me, of whom I am not worthy to remove the sandals. He will baptize you in the Holy Spirit and fire.*

So, we see the Holy Spirit compared to fire. Same chapter. Matthew 3. If you go down to verse 16 ...

**Matthew 3:16** *And having been immersed, Yahshua went up immediately from the water. And, behold! The heavens were opened to Him, and He saw the Spirit of YAHWEH coming down as a dove, and coming upon Him.*

Personified as a dove. If it was a being, would Yahshua ever appear to somebody as an animal? I doubt it ... I doubt it. Yahweh made man in the image of Him, and that's why He's given us dominion over the animals and whatnot. And that's why I say when you go in these churches and they're barking like dogs and vomiting and doing every other weird thing they're doing, it can't be of Yahweh. Yahweh's Spirit would never degrade you to perform like an animal and bock around like a chicken.

It elevates us to be the person we're supposed to be. Like I said, through His Spirit, it's making us one. And it's showing us how to love our neighbor. It's showing us when somebody hurts you, you don't revile back anger. It's showing us how to have the fruits of the Spirit, but it is certainly not to act like an animal. So again, the fact that the Holy Spirit came down as a dove, to me it would be another thing showing it's not personified. John 3:8 ... John 3:8.

**John 3:8** *The wind will blow where it desires, and you hear its voice. But you do not know from where it comes or where it goes. Likewise is everyone who is born from spirit.*

So, we see the Holy Spirit being referred to as wind again. Same book. John 4 and verse 14 ... John 4 and verse 14.

**John 4:14** *But everyone who drinks from the waters that I give to him will not thirst forever. But those waters that I give to him will become in him a spring of water that will spring up into life that is eternal.*

We see the Spirit of Yahweh being shown to be water. We know that even with immersion, living waters is Spirit being life from waters. Ephesians 1 and verse 13 ... Ephesians 1 and verse 13.

**Ephesians 1:13** *in whom, you also have heard the Word of Truth, which is the good news of your salvation, in Him you will have believed, so you were sealed with the Holy Spirit that was promised,*

So, we see it's a sealing also. **The Holy Spirit is a sealing.** Nothing, none of these things that you see as symbols would ever really refer to a human. Same book. Ephesians 6 and verse 17.

**Ephesians 6:17** *Also, put on "the helmet of salvation," and take the sword of the Spirit which is the Word of YAHWEH;*

*Put on the helmet of salvation, and take the sword of the Spirit.* So, we see again, it symbolizes the Spirit as a sword. Breath, oil, fire, and dove, wind, water, seal, sword. All things that are really good and they're really good analogies and help us understand it, but certainly nothing in there that would make us think that it's personified, that it would be a being.

Another thing that's very interesting, if we go into the letters of Paul, I mean, if you look at most of Christianity's doctrines, whether it's the law's nailed to the cross or whatever other things that they're believing, many of it comes from Paul's epistles and wrongly so. They misinterpret the epistles of Paul. One of the exciting things for me was doing this new translation in the Aramaic was how easy to read Paul's letters are in the original language and how clear they are compared to the archaic language of the old King James or one of them. But let's look at Paul. Let's go to 1<sup>st</sup> Corinthians 1. Because Paul has basically 13 epistles in the New Testament, and every epistle starts the same way: His salutation, his greeting. It says:

**1 Corinthians 1:1-2** *Paul, a called ... 1<sup>st</sup> Corinthians 1:1 ... Paul, a called apostle of Yahshua Messiah, by the will of YAHWEH, and Sosthenes the brother, to the Congregation of YAHWEH which is in Corinth, ...*

**Comment:** And that's what we said. Congregation of Yahweh is not something that's owned by me. It's not incorporated. It's not anything. It's just what the congregation was called in Scripture.

**1 Corinthians 1:2-3** *to the Congregation of YAHWEH which is in Corinth, those having been sanctified in Messiah Yahshua, called out saints, with all those calling on the name of our Master Yahshua Messiah in every place, both theirs and ours: Grace to you, and peace, from YAHWEH our Father and the Master Yahshua Messiah.*

Wow! Let's go to another one. I'm not going to go to every salutation, but you'll see every one starts the same way. Go to Galatians. Go to the book of Galatians. Galatians 1 ... Galatians 1:1.

**Galatians 1:1-3** *Paul, an apostle, not from men nor through man, but through Yahshua Messiah and YAHWEH the Father, the One raising Him from the dead, and all the brothers with me, to the assemblies of Galatia. Grace to you and peace from YAHWEH the Father and our Master Yahshua Messiah,*

Now, can you imagine, if Paul believed in the trinity and the trinity was equal, the Holy Spirit was equal with the Father and the Son and literally a being, can you imagine the disrespect to write 13 epistles, and every single epistle greet the people in the name of the Father and the name of the Son and never mention the name of the Holy Spirit? To me, that's pretty dogmatic evidence that in Paul's mind, he's not thinking the Holy Spirit is a third part of some triune Elohim. And it's not like some of ... every one, every single epistle he writes he starts the same way. So, **the absence of any salutation to the Holy Spirit clearly is showing Paul did not believe the Holy Spirit was a separate being from the Father and the Son.** Acts 4. Let's go to Acts 4. I'll read verse 8 and then verse 31.

**Acts 4:8, 31** *Then being filled of the Holy Spirit, Peter said to them, Rulers of the people and elders of Israel listen, ... And then he goes on to tell them things. And then verse 31 ... And they having prayed, ... Acts 4:31 ... the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and spoke the Word of YAHWEH with boldness.*

So, you see here that the Holy Spirit, far from being excluded, **we're filled with it. It's the very thing, like Yahshua said, He'll send us the Comforter; that literally the Spirit of Yahweh enters us, and it's that Spirit that's bringing us, like we said, to be like Him.** But by far in the Brit Chadashah (the New Testament), you never see scriptures where the Holy Spirit is being addressed or being saluted as if it was a separate being. It's just not there if people are honest with themselves.

What I want to do is ... I don't have too much more to go, another few minutes ... but I do want to go over two mistranslations that people will come up with. Then we'll turn off when we're done the video, and we can midrash if there's any questions or comments or anything else. First one I want to go to is 1<sup>st</sup> John 5. That's usually the first place that people come up with. And does anybody here have a King James Bible or New King James? Okay. Because I want you to read it in there, and then I'm going to read it from the original. 1<sup>st</sup> John ... 1<sup>st</sup> John 5:7 and 8. Can you read that Kevin?

**1 John 5:7-8** *For there are three that bear witness in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness on earth, the Spirit, the water, and the blood: and these three agree as one.*

Thank you. So, from that scripture, that's usually the first scripture someone will come up with. Now again, even that scripture alone doesn't dogmatically say there's a trinity, but you could misinterpret it from that scripture. **The problem with that scripture is it's not in any manuscript or any ancient manuscript.** It was added in the fourth or fifth century. It was put in there.

And even after it was added in the fourth and fifth century, it was not in any manuscript of the Bible that was printed. The first time it came in was after the 15<sup>th</sup> century that it started coming into the Latin Vulgate, which is probably the worst manuscript that you can get. But you do not see that. And actually, if anybody ... or anybody that will hear this. This will go all over the world ... if you have a study Bible and you read your study notes, mostly every good Bible study, Bible translation, or Bible study Bible will tell you right off the bat that that scripture was not in there to begin with.

I'm going to read it now the way it was ... And not only, I'm not just saying the Aramaic, I'm talking about the Greek translation. It is neither in the Aramaic or the Greek. It is in no manuscript. And there's over 14,000 Aramaic ... not Aramaic,

Greek manuscripts ... over 14,000 Greek manuscripts, and that scripture is not in any of them, at least the way that it's read in the King James. But I'll read it the way it is, and I'll tell you how it was doctored. 1<sup>st</sup> John 5:7 and 8.

**1 John 5:7-8** *And the Spirit is the One witnessing, because the Spirit is the truth. And there are three who bear witness: The Spirit, the water, and the blood; and these three are one ... They're echad.*

So that's the way it should be, that the Spirit is bearing witness. And what is it saying? **It's talking about our baptism.** That's what this is talking about. **It's talking about that through accepting the blood of Yahshua and being immersed in water, you're going to get the Holy Spirit. And the Holy Spirit is going to be the witness.** That's the way you know if someone's a believer or not. How much fruit are they bearing? Twenty years down the line, we can all say, "You know what? I received the Holy Spirit when I was five." "I received it when I was two." But **the Holy Spirit will witness against itself that we are the sons of Yahweh**, like it says in the book of **Romans**. So, this is the point that John is trying to make, that by accepting the blood of Yahshua and being immersed in water and receiving the Holy Spirit, the Holy Spirit is the witness that He's living in us. Because there's going to be a change in the person.

And to me, when I look at the fact that they actually had to doctor the Bible and add that Scripture in, what does it tell you in your mind? Be Sherlock Holmes. Think functional. It tells you there can't be a lot of good scriptures for the trinity. If you have to actually **add** something that's not even in Scripture to try to prove your point, then there can't be a lot of good things in there.

What we have to ... If you're going out and you're trying to talk to a Sunday keeper on why Saturday is the Sabbath, do you need to add a Scripture in? Of course not. We have so much ammunition there. All you have to do is read Scripture, and it's pretty evident. But the fact that this was added in in the fourth, fifth century and, like I said, even when it was added, it was not accepted all the way then until the Latin Vulgate, only one that actually accepts it. And any good study Bible ... So that Scripture really doesn't hold water. It was put in there. It's not in any original manuscripts. It shouldn't be in there.

The other one is Matthew 28 ... Matthew 28. Kevin, if you would be kind enough, I'll ask you to read that for us. Matthew 28, and you could read verse 18 through 20.

**Matthew 28:18-20** *And Yahshua came and spoke to them, saying, All authority has been given to Me in heaven and earth. Go therefore, and make disciples of all the nations, baptizing them in the name of the Father, and the Son, and of the Holy Spirit: ... You can continue ... Teaching them to observe all things that I have commanded you: and, lo, I am with you always, even to the end of the age.*

So again, this is another Scripture that people will bring up in defense of the trinity. And even if it was the way that Kevin said, if that was the correct translation, to me it's not a proof of a trinity to begin with. If someone is being immersed in the name of the Father and the Son and by Yahweh's power of His Holy Spirit, I don't see a problem in it to begin with. But you have to remember in the original languages, whether it is the Greek or the Aramaic, they do not have punctuation of commas and these different things. And I believe in my translation I put it a little bit different, which I think was the intent in what it should be from the original, and it's like this. Matthew 28:18.

**Matthew 28:18-20** *And coming up Yahshua talked with them, saying, All authority in Heaven and earth was given to Me ... Then having gone, disciple all nations, baptizing them into the name of the Father and the Son, and the Holy Spirit teaching them to observe all things, whatever I command you. And, behold, I am with you all the days until the completion of the age.*

And I think that fits with the other scriptures in John where Yahshua is saying what? *Unless I go, the Comforter can't come to you*, and it's *the Comforter (the Holy Spirit) that will lead you into all truth*. So, it's not that we're baptizing in the personage of the Holy Spirit. No, it's that **we're being immersed in the family name of Yahweh, Yahweh Yahshua, the Father and the Son. And then once His Spirit comes in you, it's the Holy Spirit that's teaching you all truth**. And that's why some of these things, you can talk to people till you're blue in the face, unless the Holy Spirit is opening up someone's

mind ... All of us. We're not smart people. I'm not smart. Anything we know is because Yahweh's Spirit has opened our mind to it.

But by far, whatever way they read this, whether it's the way I just read it or the other way, I don't see that as any kind of dogmatic proof of a trinity. And particularly with all the other scriptures that we've been going over, that it seems ... That I feel what happens is, and this is ... We say the worst type of archaeologist you can be is when you're looking for something. That's not a good archeologist. If you're going and you're going to do a dig somewhere and you're looking, you're thinking, "Well, I'm going to dig this because the table of showbread might be there." Those are treasure hunters. Those are Indiana Jones. That's not archaeology.

Archaeology is you go to a spot that you know is a biblical spot, like we talked about Tel Shalem. We know from that place that John the Baptist was baptizing there, and we know it was water. It's never been done. So you go there with anticipation that you know this is a biblical place, but you don't know what you're going to find. And then you let the finds be the facts. The time it's dated, you can tell from the pottery and the coins, the things you're finding, the inscriptions. Just like the Temple Mount. Like I said, nothing they've ever found in the Temple Mount ever proving that where they're calling the Temple Mount is the Temple Mount.

So, it's the same kind of thing. You can't go into it if you're doing a translation ... which many of them have, King James and these others ... They have a theology before they do their translation. So, what they're going to do, they're going to translate according to their theology, and a lot of case, it's not literal. And when it's a translation as important as the Holy Scriptures, you have to be literal. You can't paraphrase. You can't change it into your own words because it's actually sin. It's actually against Scripture. No Scripture is of any private interpretation.

And that's what I tried to do in the Tanakh. I took every single word in Scripture and looked it up not only in the Hebrew, but looked it up in lexicons and concordances. It doesn't mean there can't be mistakes there. But it means that I took serious doing every single word to try to be as literal as possible in the application that Yahweh gave us, not taking my own liberty to say, "Well, you know something? I believe this would better be fit this way." No, you're trying to keep it in the original context of what it says.

So those are the only two that I really know that would come at believers if you were talking. I mean, there's going to be other things where they're going to say, like He says, *I will send the Comforter*. "Well, is that a person?" Well, none of those things show that a Comforter, the Holy Spirit is being sent literally means it has to be a person or not to be a person. You have to put all these scriptures together.

But it's the same way when somebody is against the Torah. I say, "Let's start first with a premise. I'll show you a hundred scriptures that say the Torah is there forever. So, whatever we talk about after those hundred scriptures, don't tell me the Torah isn't there in the New Covenant. We've already proved, we've already established that it's there forever." So, once you establish a fact by a hundred scriptures, you can't keep going back and saying, "Well, it's something else." So, if you think it says that it's not there forever, you either misinterpreted it or it's mistranslated because we've already established the fact it's there forever. And it's not by one or two scriptures.

So, the same way here. I think today, I think I've established ... and there's even a lot more that I could go into, but I don't want to belabor the point ... but I think I established the fact of showing clear-cut, dogmatic scriptures that we've without a shadow of a doubt proved the Holy Spirit is not a separate entity apart from Yahweh and Yahshua. But it is literally what They are, who They are. It's Their Spirit. It's what makes Them one. It's what goes out and enables Them to come into us to be part of us. But it doesn't have its own mind as far as thinking separate from Yahweh. Whatever Yahweh says, the Spirit goes out and completes. It's not a separate entity from the Father and the Son. I'll go over one more scripture and we'll end, and it's in Ephesians 5:5 ... Ephesians 5 and verse 5.

**Ephesians 5:5** *For you should know this, that no one guilty of fornication, nor unclean person, nor a covetous one, nor an idolater, has any inheritance in the kingdom of Messiah and YAHWEH.*

So, very clearly, everything comes down to what? The end result: the Kingdom, the Kingdom coming. And what does he say? He doesn't say the Kingdom of Messiah and Yahweh and the Spirit. He says the Kingdom of Yahweh and Messiah. We read already ... I could have read at least another eight or nine scriptures. You could look them up yourself. There's a throne in heaven right now. The Father is sitting on His throne; the Son is sitting on the right of Him. You will never see anywhere in Scripture at all, ever talking about a third entity of a Holy Spirit sitting somewhere next to Yahshua or somewhere in the throne.

So again, I think if we're honest with ourselves and we look at the scriptures and what they say, the Holy Spirit is the very mind of Yahweh and Yahshua that He imparts to us to think like He thinks and become like Him. If somebody still wants to believe the Holy Spirit is a third person, that there's Yahweh, Yahshua, and the Holy Spirit, although I believe it's biblically inaccurate, I don't think it's the **worst** thing in the world.

But if somebody believes in the trinity, the real trinity, if they believe there's only one being—Yahweh—and that the Son is just an aspect of the Father's personality, the way the Spirit is another aspect, then really, they're denying that there's a Son. And again, like we read in John to begin with, unless you have the Father **and** the Son, it is the spirit of anti-Messiah. It's replacing the Spirit of Messiah. So, Andi, we could shut off the video and we will have some midrash.