



Who Is Yahweh?

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All right, so once again, during Sukkot 2022, we are going to be covering a very hot topic. I have a PowerPoint, the condensed version, actually 19 slides long. So we're going to go through this very thoroughly.

We're going to look at verses on both sides of the spectrum here. Who was or who is Yahweh? Was Yahweh Yahshua? Was Yahweh the son or was he in the son? Are you following me? So these are the things we battle with in our minds. But only the understanding of prophecy can set things in order for us.

And to see the way the Hebrew language has changed over the years is also a key factor in understanding this very important topic. Was Yahshua Yahweh? Was Yahweh indeed in Messiah reconciling the world into himself? We've kind of already been through and I'm not sure there's anybody here in the room that if anybody does still believe that Yahweh was a separate, excuse me, Yahshua as the son was a separate co-eternal being, please raise your hand. Okay, so we've got past that.

He wasn't a separate co-eternal being with the father. Right? Or is there still somebody in the room, anybody in the that holds to that? Eternally was the son with the father co-eternally. All right.

So this may come across a little better to everyone who's kind of left that trinitarian concept. Okay, because that's where that comes from. They just went from three to two in much of the belief system.

Now, so if at any time we have a doctrine, and that's any doctrine, that we get from the Brit or the New Testament that contradicts the prophecies, we're going to have to make up our mind. Are we going to follow theologians that only come from on this topic, on these topics, a New Testament perspective? Or are we going to take Yahweh's word over the men's ideology in the end? Because he spoke through the prophets, did he not? And he spoke about his redemption. And the majority of the time he said, I will, I will, it's Ani, Ani, Ani.

So all of this is really based around Isaiah's prophecies. Yahweh really revealed some deep, deep things about redemption through Yisayah. I don't know why he chose that certain individual, but boy, it sure came at the right time because Yisayah was one of those servants that was ready to raise his hand and say, here I am, send me.

This is a key note to understanding. He spoke through his servants, the prophets. The big thing is what? That Yahweh said through Amos that he would do nothing.

There would be no new doctrine. There would be no new philosophies, no ideology. Unless he revealed it to us through his servants, the prophets.

And I guarantee you, all of those prophets knew and understood and believed. They all trusted in that. That's not a statement of faith.

As we're going to see, it's a command. It's a command that all of Israel believed that Yahweh is one. And we can't manipulate that.

I mean, you can, but I would suggest that you don't try to. So again, the majority of this is fashioned around Isaiah 43:10 - 11, which we'll get to reading during the PowerPoint. So let's go ahead and pray in and ask that Yahweh would open up our understanding and bring us true revelation that stems forth through the language and the words that he spoke through the prophets.

And all of those definitions that are connected to the true ancient words that were penned by Moshe and the prophets and later on the apostles. That's the true revelation we need. We don't need theology coming from the church that we know is wrong.

We don't want that. His order revealed to us that doctrine and then showed us that it was wrong. Father, in the mighty name of your redemption, Yahshua, we come before you this evening and we ask forgiveness of

any sin we may have committed against your covenant.

And as we gather together for this Moed, we are so thankful that your Ruach has been on the move. There's been such a great time for the children, for the adults, for everyone here. And the things coming forth in the studies that we have prepared has been life changing.

And we thank you so very much for being with us. We thank you for this place that bears your name. And as we begin to embark on this study, we ask that you will continue to move, continue to reveal who and what you are and what the purpose of your kingdom is to us, for we are your servants.

And we want to worship you and only you in the Ruach Hakodesh. Be with us, lead us and guide us in the mighty name of your redemption, Yahshua. Hallelujah.

And amen, amen, amen. So who is Yahweh? So this is going to be the points in the study. We will cover verses that represent both views.

So this is not by any way, shape or form a biased study in the beginning of as we're going to cover both types of verses. One that will make it sound like there's two and some that make it sound like there's one. But will the real representation of Yahweh please stand up? Remember that old game show? Will the real so-and-so please stand up? That's all we want.

Yahweh, reveal yourself to us, show us, stand up. Help us stand in your presence. Help us stand in front of you and then beside you.

So we're going to be covering both sides of the story here. The views of either Yahweh and Yahshua being two separate co-eternal beings. Let me also iterate something here.

Some people have switched through further study of the Hebrew and said, well, he wasn't co-eternal. He was created and then he came to the earth and then he was manifested while he was on the earth. So the tail grows taller on down the line.

So we're going to be investigating those scriptures that make it sound that Yahweh and Yahshua are two separate co-eternal beings or just two separate beings or Yahshua was Yahweh in a body. We're going to look into the Hebrew understanding of Elohim and Echad. This is the root of this study.

When we get to that phase, all of these things that we've heard about the Hebrew meaning of Elohim and Echad, I've got pictures out of all the lexicons lined up and I mean, it speaks for itself. Are they really one in unity? Plural or just one? And what is the difference of deity versus entity? That's what I'm saying. This is going to show us the difference of a deity versus the entity.

Can Yahweh and Yahshua be or have different deities? Remember as we were talking about this morning in our Bible study, that the word deity comes from man-made mighty ones. And some religions believe that when their leaders go to the grave or they're cremated, whichever process they use, is that they are deified and they go up to be with the mighty ones in the Shemayim. That's deity.

That's not entity. And this study is going to point this out. It's going to show us that there is only an entity and that entity is Ruach.

It is spirit. And what does the word tell us? That Yahweh is a spirit and those who worship him must worship him in that Ruach because in that Ruach there is Emet. That's where the truth is.

That's one single place. Are you following me? That's one single entity, one single realm. And that realm, as all the scriptures say throughout the Tanakh, belongs to one being.

So we're going to see that Yahweh and Yahshua can or can they not have different deities or be different

deities. So in the past I've been asked to explain Matthew chapter 4 verses 1 through 11. We're going to start right there.

Remember we're going to look at both sides of the story here. And then the answers will come. Some of the passages actually explain if you continue to read the verses that they're quoting.

So let's look at Matthew 4:1 - 11. Then Yahshua was led up by the Ruach. Let's touch on something real quick.

See this is why we misunderstand many times what's being conveyed. When we see the English word that Yahshua was led up by the Ruach. So if the Ruach of Yahweh was in him, where was the guidance coming from? The guidance was coming from within the body.

So the Ruach within the body led that body, his redemption, into the wilderness to be tried by the evil one. And after having fasted 40 days and 40 nights, he was hungry. And the trier came and said to him, if you are the Ben Ha Elohim, if you are the son of Elohim, command these stones to become bread.

But he answering said, it has been written, man shall live. Okay, so what they're questioning me here is verse Matthew 4:3. This is the verse in question. It's the son of Elohim commanded the stones to become bread, asking the son to command the stone to become bread.

In verse Matthew 4:4, Yahshua answering said, it has been written, man shall not live by bread alone, but by every word that comes from the mouth of Yahweh. Verse 5, then the devil took him up to the set-apart city and set him on the edge. Many of you see that word pinnacle of the set-apart place.

And said to him, if you are the son of Elohim, throw yourself down, for it has been written, he shall command his messengers concerning you. And in their hands, they shall bear you up so that you do not dash your foot against a stone. So normally, these are the ones that are quoted by the proponents that Yahshua as the son of Elohim was a separate deity from the father.

But let's continue reading because Yahshua is about to answer the question for us. But let me explain what's going through the devil's mind. If you remember what happened in the garden, oh father, if you remember what happened in the garden in the third chapter of Bereshit, everybody's getting in trouble.

And he says, what is this that thou has done? So everybody's getting handed down their punishment. And when it came to Hawah or Eve, it was told to her that she would be given a seed, a Zerah. And the enemy knew that meant that there was going to be a son come into the world that came from the house of Elohim in the Shemayim.

But he used to be one of those sons. So it's not talking about an angel. It's not talking about he knew the Hebrew word is Zerah.

Yahweh spoke in the Hebrew language when he was handing them down their penalties for committing sin in the garden. And it said that Esher would be given Zerah, not Hawah, but Esher would be given a seed. And this being knew that the seed was the word of Elohim.

But he knew that when the seed was put into Yahweh's creation, that it started to produce sons and daughters. He knew that it was going to produce what we now call a son. Okay.

So he's questioning this, this person, if you will. And he's asking them in verse three, if you are the son of Elohim, he's saying, if you're the seed, what is the Hebrew word for son? Bane, noon bet. He's saying in Hebrew, are you the seed that came from the house of Elohim? And what is the seed? It's the word.

Are you the word spoken to Hawah that a woman would get that seed? Are you, are you that? Now listen. So right. Are you that word? He said he was going to give a woman a seed.

Are you that it's not a son and a daughter as in the physical seed of Abraham, Isaac, and Jacob. Those are separate entities, if you will, separate people. But we're not dealing with that here because that is what's iterated from a Hebrew perspective.

In verse four, Yahshua answered and said, it has been written. See, they're dealing with things that have been said in the Tanakh. We're dealing with words here.

Man should not live by bread alone, but by every, what does he say there? Dabar. And what is the Dabar a seed? Man's going to live by every word, every seed that came out of the mouth of Yahweh. And then, so the devil takes him up to the set apart city.

And again, says, if you are the son of Elohim, throw yourself down for it has been written. See, but he knows the word too. That's the problem.

And he knows the word better than many of us. So he's able to manipulate the understanding of Yahweh's word through translations. That's why Yahshua gives him the answer in verse Matthew 4:7.

Yahshua said to him, it has also been written. You shall not try the son of Elohim. You shall not try who? And the Ruach, the spirit that was in that body led that body up to be tried by Satan, that it could overcome the temptations that have over or succumbed, overtaken mankind on the earth, making sense.

But then he turns around and tells him, yeah, it's me. I told you I was going to put my seed in a woman to come. And that woman was Miriam.

The seed is the word of Elohim. And the word of Elohim was manifested in that body. And that body took on a title son.

Yahshua said, it has also been written, you shall not try Yahweh, your Elohim. And again, they're in verse Matthew 4:8, the devil took him up on a very high mountain and showed him all the reins of the world and their esteem. See the temptation.

He's like, well, I've got the spirit in this body. It's its weakest point. And he's trying to get Yahweh while he's in that body to cause that body to sin.

So what does he do? He tempts him by taking him up to a high mountain and having him look over all of the city. On the place that Yahweh loved. The place where Yahweh was temporarily intimate with his people.

He's testing him with this woman. There she is. You want her? And then he takes him up on the mountain and tempts him with all of the things that he had overtaken in his reign.

What we're seeing here, let me show you what the enemy is doing. He's a coward. He's going to hit you at weakest point at the lowest level.

Pun intended. He's going to hit you below the belt. He's going to try to hurt you.

It's just like if somebody had kidnapped your wife and you knew that she was being tortured and raped. And the one that did it is sending you pictures of it every week. Do you understand the type of temptation that was going on here? He's showing him, yeah, look at what I've done.

I'm in control of this. That city now belongs to me. All of this stuff, all of the people, it's mine.

But Yahweh's redemption fights off that temptation, giving us an example that you know what? If we stick to the word and the plan thereof, we can overcome you. And he said, you shall not tempt Yahweh, your Elohim. Okay? So he takes him up on a very high mountain and showed him all the reigns of the world in their esteem and said to him, all these I shall give you if you fall down and worship me.

Then Yahshua said to him, go Satan, go for it has been so it has been written, you shall worship Yahweh, your Elohim and him alone. Guess what Hebrew word that is everybody? And him alone, right? Him, you shall serve. The devil then left him and see messengers came and attended him.

I want you to understand what this is showing us. That if you can overcome the temptation of believing outside of the oneness or Echad makeup of Yahweh's entity, that he's going to give you the ability to overcome the temptations of this world. Then the messengers of Yahweh will come and do what? Attend to you.

So that one actually explains itself. It's you see exactly what I've been teaching there. You see in the body inside of that body was Yahweh.

He said, you cannot tempt Yahweh, your Elohim. And if I am indeed in the body of this person, then you can't tempt it. Hallelujah.

We have been given the ability to overcome temptation. John 10:25 - 30. Another passage they use.

And this one actually explains itself in verses John 10: 33-35. But this is the one that I've also been asked to explain in the past. John 10:25 - 30.

Yahshua answered them. I have told you and you do not believe me. They were saying, if you are the Messiah, then tell us plainly.

And Yahshua says, I have told you and you do not believe. The works that I do in my father's name, they bear witness concerning me. So the works that Yahshua did in what name were they being done in the father's name, in the name of Yahweh? There's a reason behind that.

Verse John 10:26 says, but you do not believe because you are not my sheep. As I said to you, my sheep hear my voice and I know them and they follow me. And I give them everlasting life and they shall by no means ever perish and no one shall snatch them out of my hand.

My father who has given them to me is greater than all. So the father is greater than the son. That's what they point out here.

And he's greater than everybody else. My father who has given them to me is greater than all and no one is able to snatch them out of my hand, out of my father's hand. And then in verse John 10:30, he says, I and my father are, guess what word used there? Echad.

Now we're going to be going over this Echad stuff. Remember, I'm just showing you both sides of the story here, correct? Now, this one in the same chapter actually explains itself. If we go down to verses John 10:33 - 35, it's explained from Yahshua himself.

The Yahudi answered him saying, we do not stone you for a good work, but for blasphemy. And because you being a man, make yourself Yahweh, you make yourself Elohim. John 10: 34, Yahshua answered them, is it not written in your own Torah? I said, you are Elohim.

John 10: 35, if he called them Elohim, mighty ones, to whom the word of Elohim came, see this, that's the seed. To all of the men in the Old Testament, when it says, and the word of Yahweh came unto me and said, what was the strength of it all? It was the word of Yahweh. But this time when it came, it came manifested in a body so that it could bring forth the deliverance that Yahweh said he was going to provide.

If he called them Elohim, to whom the word of Elohim came, and it is impossible for the scripture to be broken. So he's saying here that the son, right, that they were looking at, who was the Mashiach, the anointed one of Israel, was prophesied about through the prophets, the Nebaim in the Old Testament. And he said the scripture can't be broken, that's who I am.

Elohim breathed the word, the word was not a separate entity, and that word ended up getting manifested in a body, and therefore the scripture cannot be broken because he said that the seed was promised to a woman, and the seed is the word of Yahweh. So indeed, the spirit and the word are the father and the son. When he said, my father is greater than I, or greater than all, that's because the word came forth from the spirit.

So the spirit is the first over all things. The word came forth from the spirit. So when my son came forth from my loins, there's the difference.

I can't produce another me. Yahweh led two lives, and one life was given so that we could be redeemed. Yahshua laid down his life freely.

Do you understand? They killed him. That life that Yahweh led in that body ended. He had two lives, and one was sacrificed for the remission of our sin.

So this one actually explains itself. So the I and my father are one, that's going to be explained when we do the study of the word echad. And so also John 14 is another passage they use that makes it sound like there's two separate.

And at John 14: 28, you heard that I said to you, I am going away and I am coming to you. If you did love me, you would have rejoiced that I said, I am going to the father, for my father is greater than I. So see, there's another one of those passages in the English text that makes it sound like they're two separate people, if you will, two separate entities. Okay, now this one, if you go back and read up a little bit further, let's pick up at verse John 14:23.

Yahshua answered him, if anyone loves me, he shall guard my what word and my father, who is a spirit. He's telling you who the father and son is right here. The father is a spirit and the son is the word that came forth from the spirit and was then manifested in a body, the seed, the word that was manifested from the prophesied about from the garden through the prophets.

And the word of Yahweh came unto me and said, and he would tell them, I'm coming to deliver you. It's all in the first person particle, all the way through the prophets writings. It's never about another entity or being.

It's always in the first person particle. I am, I'm me, me. So Yahshua, who was the word that produces salvation, Yahshua, Yahweh's redemption said this.

So here's the word testifying of the father and son in the new Testament. Yahshua answered him, if anyone loves me, he shall guard my word and my father shall love him, and we shall come to him and make our stay with him. So here we have the word, and he's promising that the father and himself would stay in us if we guarded the command, the word, correct? So what was in the body of Messiah? The seed, the word, and the ruach was in him.

We just seen it. He was led by the ruach. And if we let the ruach lead us, does it not have to be in us? If we're led by the spirit, being led by the spirit means you're obedient to the word.

It's the same entity. We shall come to him and make our stay with him. And there's the other part of the we and our in verse John 14:26.

But the helper, the set apart spirit, whom the father shall send in my name, he shall teach you all and remind you of all that I have said, all of my words. So when he says my father is greater than I, that's because the word came forth from the so the spirit existed before or prior to the word being manifested on the earth. It wasn't a separate entity at all.

So here's verses on the subject that seem to say that Yahweh and Yahshua are one in the same. Let's go to

John 14:6 - 18. Yahshua said to him, I am the way, the truth and the life.

No one comes to the father. Remember, his father is a spirit except through me. And that's the word.

There's no way back to the spirit except through the word of Yah. If you had known me, you would have known my father too. What's that telling us? That if you know the word of Elohim, you know the father.

From now on, you know him and have seen. Many of you have seen him. Philip said to him, Master, show us the father and it is enough for us.

Yahshua said, have I been with you so long and you have not known me, Philip? He who has seen me has seen the father. And how do you say, show us the father? You see, you can't see the spirit while you're in this body. You must have the body that Yahweh originally gave man in order for you to be able to see Ruach.

We're not looking through the eyes of the world with spiritual eyes right now, people. Do you not believe, look at verse John 14:10, this is huge. Do you not believe that I am in the father and the father is in me? The words that I speak to you, I do not speak for myself, but the father who stays in me does his works.

So he prayed to the father who was in the heavens, didn't he? But now he's telling us that the same father that's in the heavens was in that body. If the mighty one that you serve, everybody, is not mighty enough to do one simple thing, to be on the throne in the Shemayim and inhabit the body of just one person, then we're all lost. If your mighty one can't do that, he's not a mighty one at all.

And he's definitely not the mighty one of Abraham, Isaac, and Jacob, because are you filled with Yahweh's spirit? You better be. Is the spirit of Yahweh still sitting on his throne? He better be. Why is it so hard to understand that the spirit of Yahweh is unlimited? It is not confined to where it can or cannot dwell.

It chooses where it may or may not dwell. If the spirit of Yahweh is not in every blood-brought and paid for child of Yahweh and on the throne at the same time, then we got a problem. So why is it so hard for people to understand that the spirit of Yahweh was in that body and on the throne? If that body was going to be a pure blood sacrifice and that life was going to be given and freely laid down, as Yahshua said, nobody takes it, I lay this life down.

Yahweh was in that body, right? Then it was not the life of Yahweh? Of course it was. There is no other life. Yahweh created all life.

He loves us so much, but my father who stays in me does his works. John 14:11, believe me that I am in the father and the father is in me. Otherwise believe because of the works themselves.

Truly, truly, I say to you, he who believes in me, the works that I do, he shall do also, and greater than these shall he do because I go to my father, meaning I'm returning to Ruach. I'm returning to Ruach. I'm not going to be confined to this body anymore.

As a matter of fact, all life forms in every body are going to be subject to me. How do we know that? Because Yahweh's redemption alone holds immortality. That's what the word says.

Do you see that? Everybody that has not accepted Yahweh's redemption, Yahweh, the body that Yahweh dwelt in, the blood that Yahweh shed. This is deep, but it's like really basic one-on-one stuff from a Hebrew perspective. Again, we can't have the words in the New Testament contradicting one another, making it seem like there's two, then three, then one, then, you know, come on, he doesn't work that way.

So if we line up the language and the prophet's writings, well, we're on the right track. John 14: 15 - 18 there in closing, if you love me, you should guard my commands. And he just got through telling us that his words were the words of the father.

So what commands is it talking about here? The commands that Yahshua told the enemy not too long ago, we just read it, that we shall live by. Every word that comes out of the mouth of the father. If you love me, you shall guard my commands.

John 14: 16, and I shall ask the father and he shall give you another helper to stay with you forever. The Ruach Ha'imet in Hebrew there, the Ruach Ha'imet, and they translated that the spirit of the truth. Oh, no, no, no, no, no, no, no, no, no, no.

No, that makes it sound like it's a separate spirit from the Ruach HaKodesh. That's not what it's saying. It's saying the Ruach Ha'imet, whom the world is unable to receive.

Why? They didn't have the mind to be able to receive it. Look at this, because it does not see him or know him, singular, he and him. You see, along with the revelation of Yahweh being Yahshua comes a whole new understanding of the Old Testament and a very clear picture of the Tanakh.

That's when you gain leaps and bounds in your understanding about the words that Yahweh spoke through Moshe and the prophets. Here's an example. In what we call the Ten Commandments or the Marriage Covenant, when Yahweh said, you shall have no other mighty ones before my face.

You can't worship another either, correct? It's idolatry, right? I want to ask you a question. Are you going to worship at the feet of Yahshua? I am. So if it was a separate entity from the Ruach of Yahweh, then wouldn't we be committing idolatry if it was a separate entity? Well, yes.

But you know him, for he stays with you and shall be in you. And then he turns around and he uses the Hebrew word, I'm me. It's he and him.

And he's talking about sending them another comforter. And it is the Ruach. And he just got through saying, from a Hebrew perspective, I'm leaving this body and returning to Ruach.

And the Ruach will come and comfort you. And then he says in John 14: 18, I'm me, I, my, me, shall not leave you orphans. I am coming to you.

Hebrews 1 : 8 - 10. Ibrim chapter 1 verses 8 through 10. It says, but to the son, your throne, O Elohim.

What? I dare somebody to tell me there's two separate thrones and two separate mighty ones in the Shemayim. Or on the rain on the earth when he comes back. Nowhere does it ever say anything like that.

Nowhere. But to the seed that comes from the house, there's that Hebrew verbiage in it. Your throne, O Elohim, is le'olam v'ed, is forever and ever.

A scepter of straightness is the scepter of your reign. You have loved righteousness and hated lawlessness. Because of this, Elohim, your Elohim, has anointed you with the oil of gladness more than your companions.

More than your what? The people who would be his companions. That's you and I. Verse 10, and you master. What? It just got through telling us that the son is both Elohim who sits on the throne and our master.

And master is the one who purchases you. You've been bought out of slavery. So he holds all of those titles.

He's Elohim. He's father. He was in the son and he is the master.

Notice we're not picking out just one or two verses from different books and bringing them together to try to form a doctrine. Right? Revelation 1:1 - 8, we briefly touched on this last night. I want to briefly touch on it again.

Or was it yesterday morning? Again, Revelation chapter 1 and at verse 1, it says the revelation of Yahshua Mashiach, which Elohim gave him to show his servants that has to take place with speed. And he signified it by

sending his messenger to his servant. Now, so first of all, we have to understand this is the HaSedot.

Sedot meaning the secret or mystery, the deepest level of study in the Hebrew concept. It's the Sedot of Yahweh's redemption, the anointed one. That's the Hebrew way of bringing that over.

And so it says the revelation of Yahshua Messiah. Then in verse Revelation 1: 7 - 8, what does it say? See, he is coming with the clouds and every eye shall see him, even they who pierced him. So there's the master, the one who was pierced, the one who gave the blood sacrifice right here.

Correct? And this is the revelation of it. And the tribes and all the tribes of the earth shall mourn because of him. Yea, amen.

I am, we see the Aleph and the Taw there, but actually in the Hebrew text, it just says I am the beginning and the end. And it says who? Yahweh. So the revelation that was given to Yohanan that Yahshua is Yahweh.

And those assemblies actually belong to those who are being redeemed in the body that he had given us for our redemption. The life that was given, the life he led in that body was a sacrifice and it was given, freely given to us. Yahshua said, no one takes it from me.

I lay this life down freely. He's laying it down. And then it was the life that existed prior to being in that body that raised it from the dead.

Hallelujah. It's by the Ruach. That life, the eternal life, the life he led in that body was not eternal, but in that body, we have eternal redemption.

Now, I wanted to really go through all of those passages to set the stage for this study. Now, again, like I said, I'm going to be explaining I Am My Father 1 with the deep study of the word Echad. And we're going to go through Elohim and we're going to touch on a few things.

But from here on out, this is going to get scholarly. We got charts set up, we've got it color coded. And the numbers here do not fit the theology that the church is telling us Echad and Elohim mean.

Here's what the Tanakh teaches. First of all, we must understand what the Tanakh teaches about this redemption. Okay.

Why I want to do this is to point out that the Old Testament or the Tanakh cannot be contradicted about how and who was going to do this in the New Testament. If the New Testament, all of a sudden we have a different person saving us, right? Or if we have a, the redemption coming from a separate body of people, we know we've got a problem. If the doctrine changes about our redemption, and it's a type of redemption was not prophesied about by from the prophets, then we're going to have to go, you have to make your decision.

Are you going to go with New Testament theology? Are you going to go with what Yahweh said through his prophets? Because he said he would do nothing unless he revealed it to his servants, the prophets, period. Exodus 20:2-3 verses two and three. I am Yahweh, your Elohim who brought you out of the land of Mitsrayim and out of the house of slavery.

You have no other mighty ones against my face. What did we just read in the book of Revelation? What did we just read in the book of Yohanan? That's the reason why they wanted to stone him is because he made himself Elohim. What is Elohim's name? Yahweh.

You see, if especially anti-missionaries, they've got certain believers, they've got them. When they show them the Hebrew in these verses in the Tanakh, and it quite clearly shows that if you worship another mighty one, right, that it is idolatry, they read you the text. And if you believe that Yahshua was a separate entity, they got you.

You are an idolater. But if you believe the prophets, if you believe what the prophets said about our redemption, we know that Yahweh was Yahshua. Yahweh was in Messiah.

Then guess what? That doesn't pertain to us. See, I worship one and only one. And I'm going to be married to one and only one.

And there's going to be one that sits on the throne. I get to sit up there with him. And as many of us see the terminology in the most English versions, that in my father's house are many mansions.

If it were not so, I would tell you. But no, no, in the father's house, he's surrounded by priests. And they have staying places in that place.

There are many staying places. That's why we call our dorm the staying place. We're functioning as a priesthood.

Here, we teach people that Yahweh was in Yahshua, reconciling the world unto himself to guard ourselves from any type of idolatrous acts against the game. That's why I teach it the way I teach it. Because it's the way that the prophets wrote it.

You have no other mighty ones against my face. I dare anybody tell me that Yahshua was not mighty and he was not one. He said, I am my father, a one, Echad.

Genesis 1:11, same chapter. For six days Yahweh made the Shemayim in the earth, the sea and all that is in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and set it apart.

So who created the heavens and the earth? Well, doesn't the New Testament tell us that nothing was created without Yahshua that was created? Well, that's because Yahweh's redemption is his word. And his word coming forth from the spirit is what created everything on the earth. Once the word hit the ground, then there was life.

Then there was fish in the sea. And then there was man. And then men came to be.

And that's the problem, right? Deuteronomy 6:4, this will also be explained extensively throughout the study of the word Echad. Deuteronomy 6:4. Hear, O Israel, Yahweh our Elohim, Yahweh is one. Now, so that's where the problem lies, that Tanakh teaches that Yahweh was one.

By the time we get to the New Testament and the way it's been translated from the Greek, we see more than one, don't we? So what do we have to do? We have to go back and challenge those Jews and this Hebrew stuff that they defined as one, as being more than one, right? They can't be right. Well, the reason is because they didn't have the knowledge of Messiah. Oh, that's not true.

No, they're waiting on the Messiah. So that has no bearing on the true meaning of Echad, because they believe that Yahweh was one and they were waiting on the Mashiach. Deuteronomy 30: 3 - 5. Then Yahweh your Elohim shall turn back your captivity and shall have compassion on you and he shall turn back and gather you from all the peoples where Yahweh your Elohim has scattered you.

You want to read that again? Then Yahweh your Elohim shall turn back your captivity and shall have compassion on you. Let me give you a picture of that in motion. Yahshua sat up on the hill behind Yerushalayim and he wept.

He said, Oh, Yerushalayim, Yerushalayim, how many times have I tried to gather you like a hen does her chicks, but you wouldn't let me. That's his love in motion. That's what the body was that he dwelt in.

It was his love in motion. It was his word that gives us life manifested in a body in motion. And Yahshua wept, cried over Jerusalem and he cried over the death of his friends, followers.

Verse 4, if any of you are driven out to the farthest parts under the heavens, under the Shemayim, from there Yahweh your Elohim does gather you and from there he does take you. So what are the prophecies saying? Who's going to gather us? Yahweh. Verse 5, and Yahweh your Elohim shall bring you into the land which your fathers possessed and you shall possess it and you shall do to you.

We went over that word this morning and increase you more than your fathers. Isaiah chapter 43. Remember I said in the beginning here, I had that down at the bottom of the power point.

This is the pivotal quote by Yahweh himself. Okay, this is huge. Isaiah 43: 10 - 11.

You are my witnesses declares Yahweh and my servant whom I have chosen so that you know and believe me and understand that I am he. Before me there was no L formed nor after me there is none. Let's read that again.

Does this sound like there was ever a co-eternal being with him? Listen what he says. You are my witnesses declares Yahweh and my servant whom I chosen so that you know and believe me and understand that I am he. Before me there was no L formed nor after me there is none.

I, I am Yahweh and besides me there is no savior. Look at verse Isaiah 43:12. I have declared it and I have saved.

He said I declared it so you're already redeemed. Do you understand? I'm speaking it into word by my word. I'm telling you that you will be saved and that's why the word was manifested in the flesh or in that body.

We were saved. The word has always been what saved Israel from its doom. Besides me Yahweh says there is no savior.

So is, I mean honestly just ask each other this. By the time we get to the New Testament how did that change? Can we change the words of the prophets or the process of our deliverance through theology? Well apparently it can be done but it's by deception. Yahweh is the only savior.

That's what he said. Isaiah 45: 5 - 9. I am Yahweh and there is none else. There is no Elohim besides me.

I gird you though you have not known me so that they know from the rising of the sun to its setting that there is none but me. I am Yahweh and there is none else. Forming light uh-oh forming light.

What did Yahshua say he was? He formed it. He formed it and that bodily form was in the image of sinful man. Read Romans 8: 1 - 4. That is powerful.

That is prophecy. Forming light and creating darkness, making shalom, making peace and creating evil. I Yahweh do all of these.

Rain down oh Shemayim from above and let clouds pour down righteousness. Let the earth open and let them bring forth deliverance. What? In this prophecy he's saying this is how it's going to happen.

The Torah is going to rain down again. Was Yahshua the word? He was the Torah. The living Torah.

Let them bring forth deliverance and let righteousness spring up together. I Yahweh have created it. See he was speaking it into creation right then and it was manifested in that body through the womb of Miriam.

Verse 9. Woe to him who strives with his maker. Huh? If you want to strive with that he said there's no other savior. There's no mighty one besides me.

I'm him. I'm coming to get you out of the nations. If you want to strive for that you're going to meet the woes in the book of Revelation.

Woe from the prophets because Hasatan has been cast down amongst you. He's coming to deceive you. He doesn't want you to know who Yahweh is.

He wants you to be an idolater like he is. He wants you to be like him and keep you from going into the kingdom behind Yahweh's redemption in the first resurrection of the dead. Why? Because the people in the first resurrection of the dead the second death has no power from there on out over those people.

So could it be that there was two Yahweh's Teddy? Absolutely not. So here's where that comes from. Let's all go to Genesis 19.

I want to show you the claim here and at verse 24. Genesis 19:24. Now this is talking about the time period when Yahweh and the two messengers were with him and they were in the presence of Abraham.

So and he called the one that was there Yahweh. He said oh Yahweh. Well then we get to the raining down of the fire and brimstone and look what it what the English says anyway.

And Yahweh rained down sulfur and fire on Sodom and Gomorrah from Yahweh out of the heavens. Do you see their claim? That there was a Yahweh in the heavens but Yahweh was clearly on the earth at the same time. But when you read this in the Hebrew it's all first person.

It's all first person particle. Every last bit of it. I even got on to not talk with the anti-missionaries and ask them the question.

And they answered it for me on to not talk live. And I told them that there's a doctor going around that there's two Yod-Heh-Waw-Hehs. And they went what? And I said this is one of the verses that they use and those two rabbis went to work.

And they were like we're in the reading the Hebrew there. And before it was all over they went they looked up and went this is all speaking about Yod-Heh-Waw-Heh. It's the works of Yod-Heh-Waw-Heh.

And if there was a lesser Yahweh on the earth who was a lesser than the greater Yahweh. This creates a huge problem doctrinally. There's many times where it talks about Yahweh on the earth in the first person that says that he alone is the redeemer.

That he alone is the life and that he created light. So which one did the creating of the heaven and the earth? Right? It couldn't have been the one that was on the earth or remained on the earth. That doctrine is so problematic.

However, there is a scriptural answer to this. Does this show that there is one Yahweh on the earth and one Yahweh in the heavens as some say? Let's take it to scripture. Deuteronomy 4: 35 - 39.

So listen what Yahweh says about this subject about the raining down of fire and all of these different things. Verse Deuteronomy 4: 35. You have been shown it to know that Yahweh himself, there's that singular person again, is Elohim.

There is no one beside him. From the heavens he let out, he let you hear his voice to instruct you. And on the earth he showed you his great fire.

What? There it is. Got him. The same one that showed you the fire from the heavens is the same one that was on the earth.

Whenever the manifestation of Yahweh on the earth with the two messengers happened, he was still on the throne. Just as he's still on the throne right now and he's in the body of every blood bought and paid for individual in this room. And on the earth he showed you his great fire and you heard his words out of the

midst of the fire.

And because he loved your fathers, therefore he chose their seed after them and brought you out of Mitsrayim with his presence, with his great power to drive out from before you nations greater and stronger than you to bring you in to give you their land as an inheritance as it is today. And you shall know today and shall recall to your heart that Yahweh himself is Elohim in the heavens above and on the earth beneath. Oh father, down goes the two Yahweh theory.

You shall know today. Do you understand the revelation that's being given us today? And you shall know today and shall recall to your heart, to your lab, that Yahweh himself is Elohim in the heavens above and on the earth beneath. There is none else.

Period. End of quote. There is not a Yahweh on the earth and a Yahweh in the Shemayim.

It was a manifestation before our father Abraham and he remained on the throne. I am Yahweh in the Shemayim and on the Eretz and there is none else. It's singular folks.

Now let's get into this Hebrew stuff. We've seen some very concrete study thus far. Now let's wipe away any doubt and any unbelief.

We must understand who our Redeemer is. Hallelujah. So Elohim in the beginning.

Now this might ruffle some feathers but nevertheless I'm going to tell you the truth. Does the scripture actually say when it was penned by Moshe, in the beginning Elohim created the heavens and the earth? No. No it didn't.

The oldest texts say that it said Yod-Heh-Wah-Heh. Why is that important? Because Elohim is plural. Elohim is plural.

So that opens up the Christian mind to be able to debate trinity or dualism. There was more than one. It's Elohim is plural.

In the beginning plurality created the heavens and the earth but that contradicts this. What we just read. Now if Yahweh is the one speaking all the way from Bereshit to the end of the book in Hasidot or Revelation, then the older manuscripts validate something that's very very important.

That it was one that created the heavens and the earth. Now this is just a copy of off of an article I read but I have the books. I have Rashi's writings, Rambam, Hirsch.

I've got all of these guys commentaries that you can read this out of and see it for yourself. I've got the books but here's a picture of it that I'm sharing with you. It's easier to, it was easier for me to put it on on here.

So as you can see the interpreter's dictionary of the Targum on Kellos in the same way the Babylonian Targum on the Pentateuch systematically renders the Tetragrammaton into Aramaic by the abbreviation used. Uh-oh, you know the problem with that? Is that the Targum, the Aramaic commentary on the Torah started being penned in the first century of the common era. Guess who walked the earth in the first century of the common era? The other copies of Torah and Tanakh that are in the form of the Masoretic text did not start being compiled until around the sixth century of the common era and never was completed until the 10th.

400 years it took them. Come on now. So this shows you the difference.

Here's the Masoretic text Elohim is circled. There it is Rashi Barah Elohim. But the Targum says Barit Chara Yod-Heh-Wah-Heh.

There's the abbreviation for the Tetragrammaton in Aramaic right there. Now remember I've got the book

where they took this from so if you want to see it just let me know. If you guys are going to watch this in the recorded version if you want to see it right out of the book I'll take a picture of it send me an email.

Our contact information is going to be given throughout this throughout the recorded version. I'll take a picture right out of the book and I'll send it to you. So this eliminates any plurality in the creation and lines up perfectly with what Yahweh said to the prophets.

I alone created the heavens the earth and made the foundation thereof by myself. So many versions are starting to go back and correct this. This is the book of Yahweh and they fixed it.

It says in the beginning Yahweh created the heavens and the earth. Here's the one that we distribute the ancient Hebrew text version and it too says in the beginning Yahweh created the Shemayim and the Eretz. Oh yeah it's true.

When you correct that it eliminates any type of dualistic or tritheistic ideology from the picture completely. Now further on the word Elohim is a picture highlighted picture right out of the Strong's Concordance. Elohim plural concerning Yahweh's entity.

It doesn't say that. Here's the definition number 430 in the Strong's Hebrew Concordance Elohim plural of number 433 which is Eloah and it says gods in the ordinary sense. No as in mighty ones right but specifically used in the plural thus especially with the articles of the supreme mighty one.

Occasionally applied by way of difference to magistrates and sometimes as a superlative. Everybody does anywhere in that definition does it say that it has anything to do with the deity of Yahweh or entities at all being plural. See this is the smoke screen that they throw up.

Well it's plural so there's got to be more than one deity right? Wrong. They're adding to the Hebrew definition. That's what they had to do is they had to add to the Hebrew definitions of Elohim and Echad to support their theology that there's more than one.

There's proof right there. Look at this. You can find this stuff all over the internet by Hebrew speaking men.

Here's some excerpts from that. Elohim grammar and etymology. The word Elohim is a grammatically plural noun for god's or what deities.

This is why I was telling you Yahweh's not a deity. And he's definitely not a god either. Watch this.

There are various other words in biblical Hebrew. In Hebrew the ending im normally indicates a masculine plural. However when referring to the mighty one of the Jewish people it says Elohim is usually understood to be grammatically singular.

It is generally thought that Elohim is derived from Eloah. The latter being an expanded form of the northwest semitic noun El. Not El.

You know what that just told us? That Elohim is a word that has evolved in the modern Hebrew language and that the original form of that word is Eloah. Elohim is only a modern Hebrew thing. It later being an expanded form of the northwest semitic noun Il which is El or Eloah.

Singular. The related nouns Eloah and El, there it is, are used as proper names or as generics. In which case they are interchangeable with Elohim.

You see what happened? They begin to use all of these things interchangeably throughout time. But in the beginning it was not so. So what happens when you start to define Yahweh's word to mean something that it didn't? Doctrines.

False doctrines evolve. Welcome to dualism. Welcome to tritheism and polytheism.

That's how it happened. Here's the information. So here are some answers from Jewish people in a forum.

There were Jewish people and Hebrew speakers who were asked, does Echad mean compound unity? Now I may or may not have had anything to do with this forum receiving this question. It doesn't matter. It's neither here nor there who asked the question.

But here's the answers that we got. Does Echad mean a compound unity when used toward Yahweh? Diana D. said, Jews worship the unitary, indivisible, incorporeal, there's that incorporate thing, incorporated, corporately, incorporeal, numinous, creator. There is no compound unity, but thanks for playing, she said.

No, these are exact. These are cut and paste. I didn't change anything.

Some of them I couldn't put in here because they used a couple of words that were not. I didn't want to. Yeah.

And I mean, basically anybody who believed this were. Yeah. So I didn't want to put anything that was inappropriate in here.

And then Levi W. gave us this answer. Yahweh manifests himself in many ways to his creation, loving, merciful and kind, and at times angry and unkind. Just in case you would, just in case you would think that there are different mighty ones.

Yahweh tells us in his Torah that you should understand that he is only one. What did we just read all throughout the Tanakh? The same mighty one that gives life and sustains us every day didn't prevent the Holocaust. He even guided it.

See, this is real. This is a real servant right here. Or this person has the heart of a true servant.

It is what it is. We got what we had coming, but we will get what we have coming as well. It's just the way it is.

Yahweh tells us in his Torah that you should understand that he is the only one, the same mighty one that gives life and sustains us every day didn't prevent the Holocaust. He even guided it. He has, so to speak, many faces, but there is no plurality in his essence whatsoever.

Pamela Z, she said, compound unity. What on earth is that supposed to mean? Echad means one, like, you know, one. One, single, individual, unique, one.

That kind of one. There is nothing there to be compound. The unity of Yahweh is something which both Judaism and Islam hold to an absolute truth that Yah is uniquely, singularly one.

A single whole. We do understand that Christianity has diluted the oneness of attributing persona to Yah, expressed as three non-individual yet distinct persons, while still claiming this composite threesome remains one. We view that as wrong.

Continuing in her answer, it is considered a somewhat minor wrong for a pagan or idolater with multiple mighty ones to become a Christian and believe in a triune deity. The teaching is that Yahweh is one in three, which is, of course, incorrect from the point of Judaism and of Islam, but it is a monotheistic claim nonetheless. For a Jew or a Muslim to hold such a belief is a radical heresy called Shatuf.

This is not good. Okay, it's a slang word for that person. In Hebrew, it means sharing.

Shatuf, it means you're a whore. You're whoring. Shatuf, it's not good.

It refers to the unacceptable idea that Yahweh contains parts or partners. Our core belief is that Yahweh is one and that this does not mean there are parts or divisions in Yahweh. Very well said.

Hallelujah. Thank you for Pamela. Please reveal Yahshua to her.

Now let's get to Echad. This is the game changer of all game changes. Take out that quarterback.

We're not making any points. Pastors, church, polytheists, tritheists, dualists, you teachers, have a seat. You're misleading Yah's people into idolatry.

Now we're going to cover Echad in scripture. So this comes from an article on the Shema. It's called Echad in the Shema and it was written by Paul Sumner.

You guys can pull it up and read the whole article if you would like. It says a case is often argued by some Bible expositors that the Hebrew adjective Echad means a compound unity. From this, many say the Shema Deuteronomy 6.4 literally means hear O Israel, Yahweh Elohim, Yahweh is a compound unity.

That's what they're saying. Not a compound unity, right? He goes on to say, in my view, this interpretation of Echad in the Shema is not correct because it is based on the premises of systematic or dogmatic theology, not on biblical theology. He knows that because they changed or forced a change in the definition to fit their doctrine of the B'rit Hadashah.

But if you don't do that, the B'rit Hadashah lines right up with Echad and Yahweh being the only mighty one. The following study focuses on three reasons why the historic Christian interpretation of Echad in the Shema cannot be validated from scripture. He says the Hebrew adjective Echad, listen to the numbers here.

The Hebrew adjective Echad occurs 970 times. Now this is way beyond the chart I'm going to provide because I just looked at it in the Torah and just went with Echad. But in this article, he says the adjective Echad occurs 970 times in the Tanakh.

Its feminine form, Achat, could be Achot, is included in his total here. 970 times. He says by far the most common meaning of Echad, 600 plus times is the simple cardinal number one.

600 plus times Echad takes on the definition of simply the cardinal number one. That is the majority already. But until we see the color code that I have set up on Echad in the Torah.

Shema Yisrael, Yahweh Eloheinu, Yahweh Echad, listen Israel, Yahweh your Elohim, Yahweh is one. He says this verse Deuteronomy 6.4 is the central creed of our belief and the most important commandment according to our Messiah Yahshua. And he says read Mark 12:28 - 29.

Everybody please understand something right here. This is critical. He's combining the doctrine of the Old Testament to the words of the Messiah that he spoke and given an answer to a question that was asked to him in the book of Mark.

Teacher, what is the greatest of the commands? Not teacher, what's the greatest statement of faith? It's a mitzvot. It's a command that Israelites believe in one and only one was Yahweh Yahshua. Here's Yahweh in the body of Yahshua telling us the greatest command that he has given us in his word.

It's the greatest. It's the greatest command that we believe that Yahweh is one. It's a command.

It's not an option. Everyone please please get this. Mark 12: 28 - 29.

Actually yeah let's let's read 28 and 29. And one of the scribes coming near hearing him reasoning hearing them reasoning together knowing that he had answered them well asked him which is the first? This is Gadol. Which is the highest? The biggest? What's what's the greatest? And many versions translate it that way.

What is the greatest command of all? Verse 29. And Yahshua answered him the first of all the commands is Shema Yisrael Yahweh Eloheinu Yahweh Echad. It's a command.

Could Yahweh be reminding his people in the first century not to make the same mistake they made in the fifth and seventh century BCE? And I suggest the same thing in 2022 AD. It's a command. It's not a command that we believe in a compound unity.

That's the doctrine of the nations. It's deities. Look at what he goes on to say here.

There has been a great deal of controversy surrounding this verse ever since the remember I was telling you about Benetarianism and Bitheism. Look at what he says here. There's been a great deal of controversy surrounding this verse ever since divinity and later became trinity.

He's talking about Benetarianism and Tritheism. We have Benetarians, Benetarianism, and Bitheism as well. Bentheanism, Bitheism became the accepted Christology and Christendom in the third century of the common era.

You see they begin to change the definitions or try to force another meaning into the true definition of Echad. So here I'm going to show you Echad in the Torah. It's color-coded.

The green, the blue, the red, and the orange are going to be our indicators. And we're going to find listed in this chart every verse in the Torah that contains the word Echad. Each verse is color-coded to match its function and usage in the Hebrew text.

Since the numerical usages of Echad are vast and self-explanatory, we're going to be focusing on the views of interpretation by Benetarians and Trinitarians. So Echad as an ordinal number is coded in green, the verses are. Echad as a numeral, we're looking for blue.

Echad as a unity will be in red. And then Echad when it's used ambiguously, and I mean this is what I mean by that, there was a really ambiguous choice. It was a choice in some Hebrew thought the way that you would interpret that.

So therefore it leans really neither way, okay. So it was ambiguous in that fashion. It was, there was a choice between alternatives and alternatives that had not really been made throughout some of the scholars.

Not that it wasn't, that it was different, it's just that it was ambiguous in their findings. There was many, many different alternative views concerning the verses that we will see in orange. Now, so what is this color-coded chart going to do for us? What are we looking for here? Echad as an ordinal number in green and Echad as a numeral in blue.

So according to what we've read in the Tanakh, we are hoping and praying that once we look at the verses and the color code connected to them, that we see a bunch of green and blue here, right? Because that's what the prophet's writing said that we just read about. And so if the color code is wrong, then our prophets are wrong. What the prophets said have been mistranslated.

If we don't see a bunch of green and blue here, we got a problem. If we see a bunch of orange and red, then they have an argument. Each one of the verses listed in blue uses Echad as the numeral one or eleven, or one plus ten as the numeral one.

And similarly, the green verses use Echad as an ordinal one, like first and number one, which cannot possibly denote a unity. See my point here? Here we go. Look at all the blue.

Look at all of the green. As a matter of fact, look at the red. There's only two.

And look at the orange, where there were so many different opinions, whether it was, and let me tell you what I mean by that. They weren't sure whether it was a cardinal number or whether it should have been green or blue. They're not saying that it should have been red.

They just had many different views of whether it should have been blue or green. Look at that. Almost the whole thing's blue.

Back up. Echad as a unity is red, a compound unity. We're going to see where it's used, or could even possibly be used as a compound unity in red.

One, two, three. And so the orange ones lean in the direction of being either blue or green. Do you see what we're seeing here? In Hebrew thought, 99% of the time, 99.9% of the time, it's a cardinal number.

It's never used as a compound unity. It's only a possibility. Echad as an ordinal number is the green, and Echad as a numeral is blue.

Look at that. And there's the Shema. It's orange.

They didn't know whether it was an ordinal number or a numeral, whether it was a cardinal number or the number one. There's no compound unity even suggested according to the Hebrew language. Here's my closing statement.

So as we see, there is no other mighty one aside from Yahweh. He is the only true Eloah. And aside from Him, there is no other.

We must take note of the constant usage of singular pronouns, I, He, Him, and Me in the scriptures. Look at this. This took a lot of counting.

About 20,000 times the one who said, Hear O Yisrael, Yahweh Elohim, Yahweh Echad. And when he was in the body of Yahshua, he said, I and my father are Echad. The spirit and the word are one.

About 20,000 times he refers to himself in singular pronouns. This includes when he is speaking of our redemption, like we read in the book of Isaiah. So even in our redemption, he claims it was him 20,000 times, including when he's speaking about our redemption.

And the reason for it is that he is the one and there because that he is one and only one. That is the plain and simple reading of the Hebrew text. Other explanations have to bypass the text and ignore the Hebrew grammar altogether.

And that's what they've done. But yet they want to claim the inheritance of the Hebrew people. Like that one lady said, thanks for playing, but no, no.

The true Hebrew study of the Echad and Elohim proves the oneness of Yahweh. Yahweh is one. No, really one, like the number one.

Cardinally, or if you're just counting one to ten, we have this decision to make. Are we going to follow what the English leads our mind and the translators of the English have led our minds to believe? Or are we going to believe the evidence that we just pulled up from both the Tanakh and the Hebrew definitions? Because the Hebrew people wrote the Bible, but an English person translated it, or people who thought they knew English. It's up to us.

We have to make that decision. But clearly we've seen that for Israel must believe that Yahweh is one. Not two, not three, not ten, but one.

It is a command. It is a mitzvot. It's an instruction.

It's a sin not to believe. What did Yahshua say? If you believe not that I am He, you shall all likewise perish in your sin. And what did He say? What's the greatest command? That you believe that Yahweh is one.

So, before we end, I do want to open up the floor for questions and comments. Does anybody have anything to say after everything that we've been through here this evening? Is there any questions? Does anybody have a comment?

Shalom

HalleluYah!

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