



Restoring The Hebrew Mind The Godhead

**Elder Teddy Wilson
Seekers of Yahweh Ministries
February 11, 2022**

Shabbat Shalom everyone. This is Teddy Wilson once again with Seekers of Yahweh Ministries in Craigmont, Idaho. Welcome to another Friday Night Live of Restoring the Hebrew Mind.

So this evening we're going to be going over the topic, the Godhead. This terminology, is it true? If so, what is its essence? What is it outside of the essence of the Father and the Son and the Holy Spirit? Or is it some type of egg that has enveloped these three entities over the years as such would teach? We're going to be putting that underneath the Hebrew microscope this evening. And we're going to put it to the test.

And the reason why we're going to do that is because it's very, very important to understand that if it's not proven in the Tanakh, in the Hebrew text, then we in the New Testament must discard that. This one's actually very simple. It gets complicated when you start looking at, wait, it gets complicated whenever your Western mind begins to look at the English scriptures in the Brit Hadashah or the New Testament.

But if a Hebrew mind looks at this mess of a translation, especially the King James, it's not a very good translation opposed to many other teachings from people in our faith and in Christianity and in the world abroad. It's not accurate, as we're going to see this evening. If you have a Hebrew mind, you can see the essence of YAH in all of the Brit.

And what I mean by that is when it speaks about Ruach, you see the Hebrew definition Ruach. Or when you see the word spirit, you see the Hebrew definition of the word you see in your English Bible, spirit. And when you begin to remember all of these definitions in Hebrew, when you read the New Testament, you're going to be reading it from a Hebrew mind.

And that's what we're trying to do is restore the Hebrew mind of YAH's people. This is very important that we understand exactly what is going on. This word, this English word, Godhead, has been the downfall of the Christian assemblies as well as people that are coming in to our faith, whether you want to we, I, my family and those around us, we are Yahwists.

We're not Messianic. We're not Hebrew roots. We are definitely Yahwists.

And but it does include those categories as well, as we're going to see this evening. So we want to thank you once again for joining us. Now, please, the moderators.

There may be some following from another group this evening. If they choose to chat or get into the chat section on the YouTube link and they begin to question some of the things I'm saying, don't immediately kick them off. If you guys are being very respectful with your questioning and not being erratic or pointing fingers or anything like that, feel free to place your questions respectfully in the chat section, and I'll do my best to address those at the end of this evening's teaching.

OK, so moderators don't just because somebody is asking you a question that is in support of dualism or Trinitarianism, don't kick them off right away. If they're being respectful, I'll come back in and address that. But then on the flip side of that, a bunch of you, please don't come on here and start kicking around a bunch of theology on dualism and Trinitarianism, or then we will probably kick you off.

Reason being is we want people that are watching this to focus on the teaching and not what's rumbling around in the chat section there on YouTube. OK, so let's go ahead and pray in and we'll get right to it this evening. Heavenly Father, Ab Melchizedek, we come before you this evening and we just open up our hearts, our very soul, our being to you, Father, and ask that you would give us eyes to see and ears to hear what you have breathed and what you are saying to the assemblies in Yahshua.

Help us to understand and help us not to be prideful in what we think we know, but give us open minds, open

hearts to receive whatever truth you have to impart onto us this evening. Impart your wisdom upon us. Give us the ability to stay steadfast in receiving those truths that you show us.

We ask that you would be with us and lead us and guide us as we study. And may it be for the purpose of the edification of the body of Yahshua and your kingdom that every word is spoken here tonight. In the mighty name of your redemption, Yahshua, HalleluYah, Amen.

OK, so we're going to pull up a little bit of history, get some facts down before we actually get into scripture. And I want to outline some things that I've learned before we get into the to the scripture and to some word studies. This is very important to understand.

Please follow along. The doctrine of the Godhead harbors most polytheistic teachings. What do I mean by that? Polytheistic, in my opinion, is more than one.

Doesn't have to be dual or triune. Any more than one, in my opinion, as a Hebrew studier and teacher, is that polytheism is more than one. OK.

And what I mean by the doctrine of the Godhead, the teachings that come along with it, they are that that that word or those two words, if you will, and what it means or what they say it means. Is the the source that harbors the belief system of more than one mighty one, but yet keep itself in line with the monotheistic views that are in the Tanakh. OK, we're going to be researching that very, very in depth this evening.

The teaching of two or three separate beings were actually. One in unity was not a common view until the English speakers came up with the term Godhead. Now we're going to go over that and I'll explain that to you here in a moment.

But beings in the Godhead were not shared by the Latin nor the Greek language or its theology. OK, we're going to see that we'll probably look at that first. But English scholars knew that this was a very problematic situation.

Hence, they fixed it with the theory of a Godhead. So what am I saying? The pagan world that converted to the belief in a savior, OK, they didn't have a eggshell that all three of them dwelt in. They were just three beings who were co-eternal.

Actually, Tertullian put the cap trace personas being in in in Latin. Three persons. So but they didn't put those as a in in in unity in some other form.

They didn't teach that. That didn't come until the English speaking guys went to put all of this into the English language with the King James Bible. They knew it was problematic.

They knew that it was polytheism. So they had to fix it somehow in their translation. And we'll just see the time period that that happened this evening as soon as I start screen sharing.

Yeah, again, I want to I want to emphasize that the Latin or the Greek theology of the Trinity or those who taught dualism didn't have these beings in one eggshell, if you will, reigning together as one one Elohim, one mighty one. That's where everything changed. Only the English doctrine or actually only that doctrine only stems from English theology.

It did not exist prior to the European nations putting this together. The European speaking nations. OK.

And again, Tertullian. He got this idea, this ideology from a Greek speaking guy. I can't remember his name, but it's there in history somewhere.

And Tertullian picked it up and he turned this into this trace persona Latin doctrine. But as we're going to see right now, as I screen share, we don't get into a Godhead theory until the English language just a few centuries

ago. Here we go.

So this is the Latin description of this doctrine. As you can see here, it's called perichoresis, perichoresis. From the Greek perichoresis, meaning a rotation.

OK. It is a term referring to the relationship of the three persons of the triune, mighty one, father, son and Holy Spirit. To one another.

So you'll notice that it doesn't say that they were one in unity. It doesn't teach that. This is the Latin version of that doctrine that has evolved now to where they all kind of teach the same thing.

They worked out the bugs as they went. Circum in session is a Latin derived term for the same concept. It was first used as a term in Christian theology by the church fathers.

You see this? So there is the early church fathers, which we are not. That's not our fathers. Our fathers are Abraham, Isaac, Jacob, Noah, Shem, Ham, Gathath, all of these guys.

And all of the Nebaim, the prophets and the apostles. Those are our assembly fathers. This is the curtain that went down in about 180 of the common era.

And when it came back up again, these guys were in control of stuff. Not one Hebrew speaking man even in there as a church father. So here you see circum in session is a Latin derived term for the same concept.

And there you see that it was first used as a term in Christian theology by the church fathers, who also extended it to the interpretation of the three persons of the Trinity, and it became a technical term for the latter. So here we see that in this is speaking about Greek and Latin roots. There was no Godhead involved here.

They were just three beings that existed out there in the universe. Now let's go to the next one. So here is the definition of Godhead.

Now look here. It says divine nature, deity. This is important.

It does not stipulate deities. Okay. And this is how they done it.

They turned three separate persons who are three separate beings into one deity with the Godhead theology. Okay. This is how you make three one divine nature, deity, divinity from G.O.D. Middle English, that's head, but it was spelled H-E-D-E, along with maidenhead, the sole survival of this form of the suffix Old English had.

There you see God, that's how they spelled it back then, head, Godhead. And look at this, divine nature. Parallel from Godhood is from the early 13th, the early 13th century.

Nobody prior to the 13th century of the common era used the terminology Godhead. It's an English man-made doctrine in order to pacify and sustain a false doctrine that there were three mighty ones rolling around out there in the universe that would have never passed over to English readers of the King James version of the scriptures because a lot of these guys were at that time period, between 1300 and 1800 of the common era, were in deep study of the Hebrew language at that time. So they knew they weren't just going to get it to pass over.

But yet many of them had accepted what the Catholic church had put forth in 400, well between 350 and 400 of the common era as true. As a matter of fact, if you didn't believe in the Trinity, they were persecuting you to the point of death. So here you see the English church was smart.

They said, well, these people that are really studying over here in the West are not going to swallow that blue pill. And as a matter of fact, we've got to fix this to where we can make these three one. We've got to come up

with a doctrine.

And that's how they did it with the English word Godhead. Now it says, now chiefly restricted to state or condition of being. A mighty one.

Okay, now what I'm going to do is we're going to look at the roots. It's a combination word we've just seen of G-O-D and head. Okay, I'm going to be reading to you out of the Encyclopedia Britannica.

This is old school history on this terminology. What this is going to prove is that this English word Godhead was a European fix to the failures of the Latin and the Greek definitions that came into the Brit or the New Testament through the teachings of the Greek and Latin understanding. God, the common Teutonic word for a personal object of religious worship.

Okay, now the Teutonic people are now known as Germany. Okay, so it's a German word Teutonic in its ancient literature. It is thus like the Greek Theos and Latin Deuce.

Now we know where that goes. That's Zeus, okay, applied to all superhuman beings of heathen mythologies who exercise power over nature and man. And also to images of supernatural beings of trees, pillars, etc., used as symbols.

The word God on the conversion of the Teutonic races to Christianity, there we go, was applied to the one supreme being and to the persons of the Trinity. They're telling you this is how we made the three one. The European languages supported this theology and that's how they squeezed the Trinity into it.

We'll keep reading. Popular etymology has connected the word God with good. And this is exemplified by the corruption of God be with you.

Into goodbye. In Gothic, it is gut. Dutch has the same from the as English, Danish and Swedish have good German got.

So this is explaining how all of the European languages all referred to this Trinity as God. Okay, then it says, according to the Oxford English Dictionary, the original may be found in two Aryan roots, both of them from do one which means to invoke and the other to pour the last used of sacrificial offerings. To who? Good.

Gott. Zeus. The word would thus mean the object either of religious invocation or of religious worship by sacrifice.

Reading this, is there any reason whatsoever that we should be using the word God in our worship towards the Father, much less. Connecting it to another word and saying that's where the righteousness of Almighty God dwells is inside this mess that's connected to other deities. No, absolutely not.

So here we see that the root of that term alone. Is not something that we should be connecting to the to the mighty one of Abraham, Isaac and Jacob. The 13th century English speaking men took all of that stuff and they created this place to cram all these these deities.

It doesn't matter if it's two or if it's three. If you cram two or three into one, there's still two or three in one now. Now we'll get into the thick of it, if you will.

There are only three passages in the King James Bible. There is no such term for in the Latin and Greek. We just seen that.

There's only three passages in the King James version where that word is even used. Then we're going to go take a look at the Greek words where they translated from into the word Godhead. Everyone, all of you people out there that are saying there's three or two crammed into one.

That they are one co-eternal with each other. This is an impossibility as we're going to see. What we're going to reveal to you this evening is the divine nature of the mighty one of Abraham, Isaac and Jacob, and he's not crammed into.

He's not three, four, five, two crammed into some thing that doesn't even exist. Do you understand every Godhead teaching you have ever read, any teaching you have ever read or heard or watched a video on that claims that there are two or more in a Godhead and they've reigned co-eternally together as one is a lie straight from the pits of Gehenna. The word is a man-made word and it's man-made doctrine that stems from the 13th century of our era, the common era.

It's impossible. Every one of those teachings you've seen from Christianity about the deity and the essence and whatever it is else they've defined it is a lie. Just by looking at the roots of that word alone.

It didn't exist in the days of Messiah and it definitely didn't exist in the days of Adam, Hawa, Enoch, Noah, Methuselah, none of them. Abraham, Yitzhak, Yaakov, they knew nothing about the doctrine of a Godhead and they are the fathers of our belief. So let's get to the root of things.

If you have a King James version, you can read along with me. You're going to find that word used three times in the New Testament. It's in the book of Acts 17, Romans 1 and Colossians 2. Oh father.

So I'll be reading out of the King James verbiage, which is I'll use the word of Yahweh. We're going to be reading Acts 17:29 - 32. Get ready.

See, this is how we get to the truth. We put these things underneath the Hebrew microscope. We look up the definitions of all these English words.

The word Christos did not exist in the days of Yahshua. It didn't exist in the documents that were written concerning Yahshua. Let me rephrase that.

In the first century, if they were indeed written in Hebrew. These are very simple things when you know the language that was used. Again, in Acts 17:29 - 32.

For as much then as we are the offspring of Yahweh, we ought not to think that the Godhead is likened to gold or silver or stone, graven by art and man's device. At the times of this ignorance, Elohim winked. He winked at but now commands all men everywhere to repent.

We shouldn't think that the Godhead is like unto gold or silver or stone, graven by art and man's devices. Speaking about idols. And we've just seen the word G-O-D, the first word in Godhead, that is connected to Zeus and Gat, which were pagan deities worshipped in the European nations.

This is simple. He's telling everybody to repent of that. Acts 17:31, because he had appointed a day.

And here's the reason why. He's appointed a day in which he will judge the world in righteousness. And you see, it says by that man, take that and cross it out.

It's added. Listen to this. He will judge the world in righteousness by man.

This is trying to support the theory that Yahshua was a man. But the is added. But man is the one that's going to judge mankind.

What does that mean? Don't you know that we here in this body, mankind, when we are resurrected, that we're going to judge even messengers, even angels. But they're trying to force you to believe something that they've added into the text. When they translated from Greek to English by man whom he hath ordained.

There are people in our faith that Yah has ordained that will judge this world. Shaul said this, know ye not that

we shall judge even angels? How much more shall we not be able to judge the things on this earth? This is a man made doctrine that we're looking at here. It didn't exist even in Latin.

If it didn't exist in Latin and Greek, this is terrible for some of us to fall into. From a Hebrew, English perspective. Whom he hath ordained.

I don't know what you're seeing there, but this says whereof that's added. Cross it out. So let's read it straight through without the added words.

Because he hath appointed a day in the which he will judge the world in righteousness by man. Whom he hath ordained. He hath given assurance unto all in that he hath raised him from the dead.

The men that he has ordained on this earth to be risen from the dead are going to be the ones that are judging the world. You see how they put words in there to lean the reader to think it's talking about Yahshua. Like he pre-existed and was ordained to do these things.

Now watch. Verse 32. (Acts 17:32) And when they heard of the resurrection of the dead, some mocked and others said, we will hear thee again of this matter.

So take out the added words. Grab onto how I just described it. It's talking about men that will be resurrected that will judge the earth.

That's what it's talking about. And up here it said, for as much then as we are the offspring of Yahweh, we ought not to think that the Godhead, as we're going to see, this means the supreme being or the supreme deity. We'll get into it in a moment.

Now let's go on to the next one. Romans 1:20-25. We're going to be reading verses 20 through 25. Romans chapter 1, verses 20 through 25.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and Godhead, so that they are without excuse. Okay. Now remember that word Godhead means the divine nature.

Okay. We're going to go back and I'm going to show you how to peep these things out when you're reading these errors that have been put in there by added words. And we're going to look at the Greek definitions as well.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and divine nature. See that's singular. Godhead is not.

It's leading the reader to believe that there's more than one being spoken about in the divine nature of Yah. And it's a lie. It's not true.

Watch this. So that they are without excuse. He's saying, you know what? They're going to be without excuse.

They're denying my divine nature. My, it's him. It's his.

Belongs to him. Nobody else. Because that when they knew Elohim, now we get into the Elohim here and men are going to go, they're going to say, see, it's plural.

No, if you look up the word Elohim, God, it's going to take you back to like 430 or 433 in your Strong's, you'll notice that it says plural in attributes. It doesn't ever say that it's plural in deity, never, or the divine nature, not once. They make it, they misinterpret what's being said in the definitions of Strong's and other dictionaries like it.

It never means that there is a plurality in his divine nature. Matter of fact, it's his attributes as a father, creator, maker, sustainer, provider, healer. That's why it's plural.

Woo! And how about rescuer? How about savior? There is no other savior but him. The book of Isaiah. Again, 21, because that when they knew Elohim, they esteemed him not as Yahweh.

You get this? Because that when they knew Elohim, they esteemed him not as Yahweh. Neither were thankful, but became vain in their imaginations. And their foolish heart was darkened.

Professing themselves to be wise, they became fools and changed the magnificence of the incorruptible Elohim, the singular in English, into an image made like unto corruptible man, bat and zeus, by definition that we read in the encyclopedia. Into an image made like unto corruptible man, into birds, four-footed beasts, and creeping things. These are the idols.

Wherefore Elohim gave them up to uncleanness through the lust of their own hearts to dishonor their own bodies between themselves, who changed the truth of Elohim into a lie, and worshiped and served the creature more than the creator. Who was the creator here? Yahweh Elohim. Well, I thought Yahshua created the heavens and the earth and nothing was created without him that was created.

Follow along. Who is blessed forever? Yahmein. Now, one more place.

This is used in the King James. Colossians 2. Now remember, the teaching is either the Father and the Son or the Father and the Son and the Holy Spirit. Are one in unity in this Godhead conspiracy.

That's the teaching. That they, whether you believe in two or three, that that's how they exist together. And if you believe in dualism and you don't agree that they have reigned together for an eternity and you don't believe in that Godhead theory, you just became a pagan believer.

So easily proven in the Tanakh. This is so important for us to understand. Chapter 2 Colossians.

We're going to read verses 6 through 9. (Col 2:6-9) We are about to make some huge connections by definition. And through the truth of Yahweh's word. Again, Colossians chapter 2 verses 6 through 9. As ye have therefore received the Messiah, Yahshua, the Master.

So walk ye in him. Rooted and built up in him. And established in the faith as ye have been taught.

As ye have been taught. Now we're getting into the apostles doctrine concerning this thing. As ye have been taught abounding therein with thanksgiving.

Beware lest any man spoil you through philosophy and vain deceit after the tradition of men. We just saw that the English church chose to make this word Godhead. And it didn't exist in Latin or Greek.

Didn't we? We're going to go look at the Greek definitions here in just a moment. And we're going to see the oneness of Yah. We're going to see the divine nature of Yah.

We're going to see the divinity of Yah Almighty. Who is the creator, maker, sustainer, and redeemer of all things that he created. After the tradition of men, after the rudiments of the world, and not after the Messiah.

For in him, in the Messiah, dwells all the fullness of the Godhead bodily. Brother, explain that one to me. Honestly.

They made a huge mistake putting that English word, man-made word, in that text when they translated. It contradicts everywhere else that it's used. It also contradicts the definitions that we're going to look at in the Greek.

Let me read that to you with divine nature, what it really represents with that word in there. I submit to you that the divine nature of Yah is Ruach. For Yahweh is spirit.

Elohim is spirit. And those who worship him must worship him in spirit and in truth. That's the word Ruach used throughout.

That is the divine nature of Yah is Ruach. Now watch. We use the word divine nature, which we just seen in the screen share, that that is the definition of that, is divine nature.

Picking up at verse 8 again, chapter 2 of Colossians. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after the Messiah. For in him, Messiah, dwells all the fullness of the divine nature bodily.

What the divine nature of Yah is spirit. It's Ruach. We're going to go on to that, getting into Romans chapter 8 when we close.

But before we take off there, let's take a look at the Greek words that they translated from into the word Godhead. You guys get your pencils, get your highlighters, because you've got to be able to combat against these people who are following along in the tradition of men, because it's deceiving. If you don't know what the divine nature of Yah is, stop where you're at and don't even try to teach or share with anybody about dualism, monotheism, or tritheism, or polytheism, any of those things.

You don't even have, you're not even educated enough to do that. If you do not know what the divine nature of Yah is, we don't even have the business speaking on the subject, everyone. Who is this that darkens counsel without knowledge? That's what Yahweh asked them in the book of Job.

You're only darkening the counsel of Yah if you speak out of turn without knowledge that he has given you that reveals the truth so that you can speak on his behalf. That's why we're so messed up. You got all these people out there on social media just spouting off words, couldn't give you the definition of divine nature if they tried, if you put them on the spot and said, without going to the strong's, without going to any, find a definition, can you tell me and explain what the divine nature is? If they don't have an answer right when you ask them, forget about it.

They are not sent by Yah to reveal to you who, what he is. He hasn't revealed it to them. If they're going to go look for a definition, then that means the definition has not been instilled in them by Yah.

Now, so this totally contradicts the theory of two or three being in the Godhead, reigning co-eternal in unity as one, right? It totally contradicts that. It says that the fullness of the Godhead was in Messiah bodily. Like he had a triple personality.

The fullness of the divine nature of Yah was in the body that's known as the son, reconciling the world unto himself. Now in Acts chapter 17, when the word, English word Godhead is used there, this is a bad word. It's bad.

Okay. It is not a good word. And to associate the most kodesh one that exists with that is hypocrisy, blasphemy, and idolatrous.

It's hypocritical. So when Godhead is used in chapter 17 of Acts, it's Greek number 2304. It's Greek number 2304.

It is the Greek word, theos. And it comes from number 2316. As we're going to see all of these words, different forms of one word have the same root and it says like God, divinity.

Divinity has, then after the hash marks there, you see, then they, they translated that as in the King James,

Godhead. That's wrong. Anything past those hash marks is just words that translators chose to use over the literal definition in Hebrew and Greek.

Okay. In Romans chapter one, it's Greek number 2305. Number 2305 in the Strong's Greek section, it is theotēs and it means divinity.

Are you seeing the problem here? It's talking about the divinity of, the essence of, the divine nature of. In Colossians chapter two, this is the good one. This is where it really gets good.

It's number 2320 in the Greek. Number 2320 in the Greek is theotēs, theotēs. And it says from 2316, also abstractly divinity.

So all of these come from the same place. And that same place is Greek number 2316. And there we see it, theos or theos.

Some of you might pronounce it. 2316 is theos, a deity. What? How many deities? A deity.

It's a divine nature, even in the Greek. Do you see what happened? The King James translators supporting two or three or whatever it was, they were Trinitarians. So they were trying to cram all three of these persons into one deity by saying, even though they're three separate deities, they've reigned together in this eggshell called the Godhead as one, echad.

I challenge anybody out there that's saying echad means unity. We'll take it to the Hebrew and you'll see. I've already got it compiled.

How it's used and how many times it was used as one. Versus how many times it was used in a uniformal. Which one of them, there's three.

There's only three out of 300 and something that it was used in a uniformal presentation in the Hebrew scripture. And one of them is skeptical. It's crazy how people will fall for these modern doctrines and not do your research.

A deity, the supreme deity. The what, brother? The supreme deity. Do you understand? But now, that's the one that was used in Colossians chapter two.

Let's go back and put the supreme deity. That's the proper definition. The supreme deity.

Look at this. Oh, I put up the book. Get it back up.

Colossians chapter two and at verse eight and nine. Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Messiah. For in him dwelleth all the fullness of the supreme deity bodily.

Mic drop. It's over. What was in the body of Messiah? Was the supreme deity of almighty Yah.

Even according to the Greek definitions. Telling us that that thing that took on the title son, that body. HalleluYah.

Follow along with me. We'll make an unscheduled pit stop in Isaiah. Isaiah chapter nine.

I want to make this connection. Yeseah chapter nine. Look at this.

I had the Hebrew pulled up earlier today, but I don't. But just bear with me. Now in the English, it's not worded exactly like the Hebrew, but it is very, very close.

And I want to point out something here. And at verse six. For a, it doesn't say son.

Wait until watch. For a child shall be born to us. A son shall be what? Given unto us.

Wait a minute. A son was going to be given unto mankind. Okay.

A son was going to be given unto mankind. But in that thing that took on the title son was Yahweh's divine nature. All of it in the extent that a body could be withhold the presence of Yah.

The fullness of the divine nature was in Messiah bodily. And that thing that took on the title son would be given. The son was given to mankind.

The son did not rise from the dead. It was the Ruach. It was the spirit that quickened him to rise.

That dead body rose by the same spirit that was in it prior to him giving up that son. Was given to mankind. The son what you saw that looked like a man or that looked like the flesh.

They stabbed it in the side and water and blood. Water like blood came out of that body. When a physical being a son, man, daughter, female doesn't matter.

Beast every creature of the earth loses its blood. It is dead, dead, dead. The son was given to mankind.

What does that mean, Teddy? Why is that important? Because that's why we see and what do they who do they say? I the son of man am he was not the son of Adam. He's it's by prophecy. He was a son that was given to mankind.

Do you see it by prophecy? Mankind was going to be given a son by the father who is a spirit. His name is Yahweh. And that spirit is holy.

It's Kodesh. It's set apart. It's sanctified.

Nothing man made can contain the divine nature of Yahweh. Do you understand? There's only a certain measure. In this belief about him and from him that we can withhold within us.

If we was to look upon him, it'd kill us dead. That's why it says son of man. You guys, many of you know I've been on this for so long because I hated saying son of Adam when I seen it in the scriptures.

And just over the past week is revealed to me through studying the Hebrew text. What exactly was said there? A son would be given to mankind. But the son did not come out of heaven.

And overshadow Mary point in case the divine nature of Yah is the highest. It's the highest power of all the world in all the universe in all creation. The power of the highest is the Ruach.

It is the divine nature of Yah. Luke chapter one. Picking up at verse 30 (Luke 1:30-32).

Luke chapter one and verse 30. And the messenger said to her, speaking of Miriam, Do not be afraid, Miriam, for you have found favor with Elohim. And see, you shall conceive in your womb and shall give birth to a son.

That's the son that was going to be given prophesied about to mankind. He shall be called in verse 32. That means he's going to take on that title.

He shall be called the son of the most high, the son of the most high. And Yahweh Elohim shall give him the throne of his father, Dawid. And he shall reign over the house of Yaakov forever.

And there shall be no end to his reign. And Miriam said to the messenger, How should this be, since I do not know a man? And the messenger answering said to her, The set-apart spirit, the divine nature shall come

upon you. And the power of the most high shall overshadow you.

And for that reason, the set-apart one born to you shall be called. The son of Elohim. Notice that the son did not come down from heaven and overshadow Mary.

It was the power of the highest, which is the Ruach HaKodesh, the spirit of Yah. Yahweh is a spirit and those who worship him must worship him in spirit and in truth, correct? The divine nature of Yah is Ruach. His Ruach is the power of the highest.

And that spirit has a name and it's Yahweh. And when it redeemed and gave us that prophesied son, it took on the name Yahweshua, Yahshua. Now, one other thing here in that definition.

Again, back in the Greek, in the Strong's number 2316, it said the supreme being or the supreme divinity. It says a magistrate. Oh, a magistrate.

Look at this. Who is a magistrate? And what is that magistrate's job? There it is, everyone. Magistrate, a civil officer.

The divine nature was said to come and be a civil officer in a dispute. When Yahweh judges in his judgment from the Shemayim, there's normally something very, very hot involved with it. It's fire.

It's brimstone. It's stuff that will take down cities. Nothing on this planet can withstand it.

So in order to bring redemption, he had to become a little lower than the messengers. All right. He had to get into civilization and bring forth this administration, if you will.

Look at this. Magistrate, a civil officer or lay judge who administers the law, especially one who conducts a court that deals with minor offenses and holds preliminary hearings. What? Preliminary.

Yahshua's first return was a preliminary hearing. I see Albert there. That's a great question.

I'll get to you after the program. That's a great question because that's something that we've really lost contact with the real world, according to Yah, through this thing that we have right here. We get the just of it, but we just don't get it.

So that's the magistrate. This is the divine nature of Yahweh when it was in that body, was bringing forth a preliminary hearing unto the civilization of man. And in the prophecy in Isaiah, what was it? What was it said? It was prophesied that a son would be given to us.

Yahshua, it's the divine nature. Well, that divine nature was here in that body. He said, I didn't come to judge any man.

I'm here to hear the case. And he's got witnesses. He was surrounded by such a great cloud of witnesses that they bore witness that he was that preliminary precursor to the final judgment.

Our only way out is that preliminary hearing. What do you have to say for yourselves? If not, this is going to trial. Come on, you guys.

The divine nature, as we just seen in its fullness, was in the body of our Redeemer. So let's take the difference between the son and the divine nature that was within him. How can we prove that? It's everywhere.

It is literally everywhere in the works of the Mashiach. He said, the works that I do. It's the father who doeth the works.

That's what he said. So let's look at some instances where you had him speaking as the son that was given.

And sometimes he was speaking from the divine nature that was within him.

Let's go to John chapter two. And there we're going to be looking at when he turned the water into wine. Something very, very particular is said in this passage.

(John 2:1) Yehonatan chapter two, beginning at verse one. And on the third day, there was a wedding in Cana of Galilee. And the mother of Yehshua was there.

Something very, very distinctive is pointed out here that many of us just overlook. At this time period, Miriam already knew that he could perform miracles. There was something about this child that she had raised.

And she knew the mother of Yehshua, Miriam, was there. And both Yehshua and his taught ones were invited to the wedding. And they were short of wine.

The mother of Yehshua said to him, hey, they have no wine. Now listen here. The son says to the mother.

And when they were short of the wine, verse three, mother of Yehshua said to them, they have no wine. Yehshua said to her, woman, Isha, what is that to me and to you? My hour has not yet come. His mother said to him, now she's speaking to him as a mother.

What is the commandment in the marriage covenant or the Ten Commandments? Many refer to them as you must honor your father and your mother, right? Watch this. So in the flesh, he honors his mother because she said son. But she already knew that the deity, the divine nature within him was Yah Almighty by the prophecy of the messenger himself to her before he was born.

Oh, father. HalleluYah. She already knew.

That when she looked into his eyes, she was looking into the realms of the divine nature of the one that she had served all of her days. She also remembers the time she looked in those eyes and it was wanting to grow in that body. She must feed it, nurture it, change it.

It's diaper swaddle. Verse five says his mother said to the servants, do whatever he says. And there were six stone water jugs standing there, according to the mode of cleansing of the Yahudim, Yahudi, each holding two or three measures.

Yehshua said to them, fill the water jugs with water. And they filled them up to the brim. And he said to them, now draw out and take to the master of the feast.

So they took it. And when the master of the feast had tasted the water that had become wine and did not know where it came from, though the servants who had drawn the water knew the master of the feast called the bridegroom and said to him, see, he didn't even take credit for it. He just did what mom said.

I want to point something out. Every man at the beginning sets out the good wine. And when they had drunk, then that which is poorer, you have kept the good wine until now.

This was the beginning of the signs to other people of Yehshua. As the son, he followed the commandment of the marriage covenant to honor your father and your mother. As the supreme deity, the supreme being, the divine nature that was inside the body, he turned that water into wine.

I know there's other ways of looking at that, and I know how they teach it. But either way, it was by the divine nature that all of that took place. Then also, I would like to point out another instance where you can see the two distinct realms, if you will, whenever they went into the boat.

I believe it's in the book of Matthew when Yehshua, they questioned him and said, don't you care that we're going to perish? Do you know where it's at right off the top of your head, brother? I don't know. Okay, right

here. It's in Matthew chapter eight, beginning at verse twenty three.

This is after the top ones followed him into the boat. And when he entered into the boat, his top ones followed him in verse twenty four and see a great gale rose on the sea so that the boat was covered by the waves. But he was sleeping.

And his top ones came to him and woke him up saying, Master, save us. We are perishing. And he said to them, why are you afraid? Oh, you have little belief.

Then having risen, he rebuked the winds and the sea. And there was a great calm and the men marveled, saying, listen to this. There's two different renditions of this.

One version says, who can this be that the wind? And I'm asking you the same question. Who can this be that even the wind and the waves obey him? In another version, it says, what manner of man is this? Which is exactly what I'm trying to say. He wasn't a man.

Never. No man could sacrifice himself for us. It is against the Torah.

No. And the men marveled, saying, what is this that even the winds and the sea obey him as the sun that was given to mankind? He got tired and he slept, but the divine nature stood in that body on the bow of the boat and commanded what he had created to stop to rest. Who commanded us to rest on the seventh day? Come on, you guys.

Oh, Father. Now, to take this one home and prove that it's the Ruach HaKodesh that is the highest. It is a Ruach.

It is the spirit that is the highest. It is the divine nature of Yah. We've already had scriptural testimony and proven by history and definition that the the fullness of the divine nature was in the body of Yahshua.

And the divine nature is definitely Ruach. The highest. So let's look at this instance when the divine nature was in that body.

And what we're going to see is it is one in functionality. It is one in its works. It's one in its redemption.

It's one in its creation. And it all has to do with the same exact spirit or divine nature. There is no other nature of Yah.

The divine nature of Yah is his Ruach. It's one spirit. One divine nature, everyone.

Let's go to Romans chapter eight. Pick up at verse three. We read verse three or four quite often.

But there's a lot more in that chapter to be discussed. Tonight is a good time to do that. Romans chapter eight.

Whoops. Wrong book. That wouldn't have been good.

Romans chapter eight beginning at verse three through eleven. Get your highlighters ready. For the Torah being powerless in that it was weak through the flesh.

Elohim having his own son. Here we go. The son that was given to mankind in the likeness of flesh of sin.

And concerning sin, condemned sin in the flesh. Now you go look up that word. They translated as flesh in the Greek.

And you'll see both in Hebrew as well. Is that word Greek and Hebrew word is not always flesh. It can mean

body or bodily.

Okay. So he came in the likeness of sinful flesh and condemned sin. In the flesh.

Now, where did that take place? In the womb of Miriam. Why? Because that's where it first entered. And that woman was blameless according to the law.

So he got in that woman. Because in Ishah is where all of this began. And Ishah was promised a seed.

God will put enmity between her seed and his seed. Here we go. The seed is the word of Elohim.

This is where it all happened. By the power of the highest. Verse four.

So that the righteousness of the Torah should be completed in us. Who do not walk according to the flesh. But according to the what? Divine nature.

We don't walk according to the nature of mankind. We don't choose to follow whoredom, fornication, drunkenness. All of these things.

We don't do that. We walk according to the ruach. What has been breathed.

What is written. Verse five. For those who live according to the flesh.

Set their minds on the matters of the flesh. But those who live according to the spirit. The matters of the spirit.

For the mind of the flesh is death. But the mind of the spirit is life. The mind of the divine nature of Yah.

That should be in us is what? Chai. Life in Hebrew. And not only that.

Shalom. Peace. Because the mind of the flesh is enmity towards Elohim.

For it does not subject itself to the law of Elohim. Neither indeed is it able. Pay close attention.

And those who are in the flesh are unable to please Elohim. But you are not in the flesh. But in the ruach.

If indeed. Look at this. The spirit.

Of Elohim. Dwells in you. This is talking about the Ruach HaKodesh.

Yahweh is a spirit. That spirit is holy. And that spirit has a name.

Which is Yahweh. Again. But you are not of the flesh.

But in the spirit. If indeed the spirit. So it's killing.

The sin in your flesh. My flesh. Everybody's flesh at the same time.

He's condemning sin in the flesh. When the power of the highest. The Ruach comes upon you.

Then we're going to see that same self spirit. Referred to as Yahweh's redemption. Again in verse nine.

But you are not in the flesh. But in the spirit. If indeed the Ruach HaKodesh.

The Ruach of Elohim. Dwells in you. And if anyone does not have the spirit of Messiah.

Then you are not his. How many spirits are we dealing with here? The Ruach HaKodesh was in Messiah.

Reconciling the world unto himself.

Yahweh was in Messiah. Look at this. And if anyone does not have the spirit of Messiah.

This one is not his. And if Messiah is in you. The body is truly dead.

On account of sin. But the Ruach is life. On account of righteousness.

See the Holy Spirit. The spirit of Elohim. And the spirit of Yahshua.

Are then turned around. And referred to as the spirit. And if the spirit of him.

Who raised Yahshua from the dead. Dwells in you. He who raised Messiah from the dead.

Shall also give life to your mortal bodies. Through his spirit dwelling in you. We have testimony.

That the highest. The power of the highest. Which is the spirit.

Not the son. Came down and overshadowed Mary. That's the son that was prophesied to be given to us.

We also see that the spirit. The Holy Spirit of Elohim. Was the spirit that was in Messiah.

And also it's declaring in the next verse. That that is the self same spirit. Ruach.

The belief in two in the Godhead. Three in the Godhead. I don't care how many.

The word Godhead is a lie. It's a tradition of men. As is the teaching of multiple deities.

That's the thing about. The doctrine of monotheism. And Yisrael.

Yisrael came out saying. We got one. It was totally different.

Than every other nation. On the planet. When.

Shaul and the others. Were telling everybody. When they ministered.

Out into the nations. That Yahweh was one. It was it was foreign.

To the people who were living. By the doctrines in the nations. And it's still foreign.

To you people today. That have been living. In the same doctrine of the nations.

Whether it be two. Three. Forty.

Fifty. Or you've got. The Nicolaitans.

That worshipped all deities. On the face of the planet. They welcomed them all.

There is no. Such. Thing.

As a Godhead. And if there was. There were no persons in it.

The fullness of it. Was in Messiah. Period.

That's it. Yes. And Goth.

Lord. Deuce. Zeus.

Got. God. It should not even be used.

Toward the mighty one of Israel. It's connected to all these. I mean we could have went on.

The definitions of the word God. Are. Insanely.

Connected. To multiple deities. That this world.

Worships. The mighty one I serve. Will not dwell in the Godhead.

There's no way. You think I'm going to crawl up in that mess? You think that I'm going to be. Enveloped.

By Gott. By Guut. And Zeus.

And be on the same level as them? Come on people. Exalt the name of Yah. Proclaim.

His entity. His divine nature. As creating.

Sustaining. And delivering you. Be a true Hebrew.

Be a true Israelite. HalleluYah. Oh before I go to the chat section in YouTube.

Please don't forget. Tuesday. The.

Channel where we have a platform. It's going to be. The video platform will be me and another brother.

And. We have two other brothers that's. An investigation team along with us.

But they will not be online. But there are four of us. That are undergoing.

Investigating. All of these doctrines. On social media.

That cannot be proved. By the Hebrew language. So.

It's going to debut. Tuesday. Next Tuesday.

At 5 p.m. If you have not joined that channel. On YouTube. You can contact me and I'll send you the link.

Here's our contact information. Here at Seekers. Those of you who watch later.

There's our email address. If you have any comments or questions. That's how you can get a hold of us.

All right. So let's see. Well, they're not it.

I don't think I can see them all. I have to go back to this other platform and look in. But Shabbat Shalom to each and every one of you.

Please don't forget. We'll be live for our live Sabbath service tomorrow. At noon Pacific.

Scott Robbins. Good to see you. HalleluYah.

Brother Brad. Much love to you and your family. You sisters out there.

In Canada. We love you. All of those viewing from Canada.

We love you. Miss you. Shabbat Shalom.

Annalie. Good to see you back. The Dukeminiers.

Good to see you guys out there in Colorado as well. Brother Stuart out there in Kansas. Getting hot out there yet.

Annalie in Arizona. Hope to see you guys soon out there as well. Um, no, we don't believe in the Trinity.

As uh, you've probably just seen Albert. I see many people answered your question there, Albert. Welcome aboard.

Brother James. Good to see you tuning in. Brother Steve Bernanke.

Good to see you, brother. I miss you and your wife. Your whole family.

Blessings to you. Be out in Missouri during the spring. Maybe it'd be nice to hook up and break out the banjo.

Would love to see you guys. Thank you, Alicia, for taking care of those, uh, little questions and helping along. Appreciate that.

Yeah, the reason why I read out of the word of Yahweh is because it's worded like the King James. And so you're, you're getting the same verbiage, but I didn't really have to stoop so low as to actually read out of the King James. I was trying to bring it across as written, uh, by the King James translators.

Thanks for adding the passage area. That's in second Corinthians chapter five. Now, okay.

Albert, you asked a great question. You asked, what does it mean to worship him in spirit? Now, I've been teaching this for a long time. This word English, in English, Hebrew, and, uh, excuse me.

In Greek, it's pneuma or pneuma. In Hebrew, it's normally ruach. And if you look at the definitions in Greek and Hebrew, it literally means wind or breath, something breathe.

So for us to put the English word spirit in there all the time, is actually a great injustice. It has created a, uh, uh, a spiritual doctrine where everybody spiritualizes everything. But if you go to the original definition, breath, breathe, words connected to words, words are breathed, put your hand in front of your mouth and speak.

You'll see what I mean. The breath or the ruach of Yah is where the word came from. This proves it.

Words are breathed. So what does it mean to worship him in spirit? Okay. The word worship in Hebrew actually means to be flat on your face, down on your knees, uh, prostrate before him.

And doing that in what was breathed. In other words, when it says to worship him in spirit and in spirit, in truth, that when you prostrate yourself before him, I don't want to get those two words mixed up. When you prostrate yourself before him in what was breathed, that's truth.

He wants us to bow down before him in what was breathed, what he breathed. His word is what I'm saying. And that word that he breathed is the truth.

So how's the only way after what we've seen tonight, what's the only way that we can actually worship him in spirit and in truth is to go back and research these doctrines and look at the Hebrew perspective and define these things as was in the manuscripts from where our translators translated from. It's the only way. So that's what I submit to you there, Albert.

Brother James, that is a great additive to what we were talking about. He said he's the same one that turned

water into blood in Egypt. Yep.

You got that right. Good point. Yeah.

And manifested. Look at that. And manifested forth his majesty.

There's the magistrate right there. And that's in John 2:11 two, verse 11. Thanks for posting that.

Brother Stephen, good to see you tuned in out there in Michigan. I'm trying to make an appointment out there. HalleluYah.

Good to see the malls tuned in. Brother Mike. HalleluYah.

And then we see, let me make sure I'm not missing anything here. Okay. All right.

Yeah. So Sister Mary, seeing you chime in there. Shabbat shalom to everybody again.

Tune in with us tomorrow for our live Sabbath service. And I'll give you a pull up this channel link where the panel is going to be teaching. The channel is called Truth Seekers TV.

I'm going to put the link over here in the chat section. So you guys can grab ahold of it real quick before I tune off. Please go there, like, and subscribe.

Hit the notification button at Truth Seekers TV. There's the link in the chat section. I'll give you guys just a couple of seconds to get that copied and pasted.

And again, those of you that are going to be watching this in the recorded version, if you have any questions or comments, there's our email address. You can contact me. And there is the ministry phone number here in Craigmont, Idaho.

Well, that was fast. And blessed be the name of Yah. May Yahweh bless and keep all of you.

Look forward to seeing you tune in tomorrow. If you have the time, we'd appreciate seeing you. And again, please, if you're watching on YouTube, hit the like button.

It's going to help us get these videos out there more frequently. Whenever people are searching and subscribe and hit the notification bell, we would deeply appreciate it. So until tomorrow, may Yahweh bless and keep each and every one of you.

And Shalom, Shalom.

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Seekers of Yahweh Ministries
P.O. Box 7
Craigmont Idaho, 83523
seekersofyahweh@outlook.com
208-553-8393.

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