

The Oneness of God and the mystical Name of God

New note added re the pre-existence of Jesus/Yeshua - a must read!

Many Christians believe that the depiction of "oneness" had its origin since New Testament (New Covenantal) times. This is, however, seemingly not the case as this wording, ascribed to God Most High, is something upheld by mainline Judaism. Oneness then indeed pertains to the one and only living God who is for the Jews who do not believe in Yeshua/Jesus - or any pre-existent Messiah - describing the "singleness"/singlehood of God. He alone is existing and He alone is God*. This is of course also exclusive monotheism.

There is none other aside Him. He is Ruler of the Universe and it is propagated by them that this is the reason for Deut. 6.4 and God's profound instruction, namely to wear this command on the arm and on the (fore)head, the tefillin on the forehead and especially the "reminder" worn on the arm, forming the "Shin" consonant, the one that almost looks like the W sign in English but which should not be confused with its English resemblance.

Now I have noticed that those Christians who are returning to their roots, are often taken with "marvellous" explications on the Shin, however, the Shin in relation to God's Name is regarded as very important by devout Jews and one would therefore find excellent illustrations and teachings on this particular matter in any Jewish observance book. The Halakhah is briefly the laws of Torah and the ordinances of the Rabbis, i.e. pertaining to the Jewish way of life (Halakhah is then more or less the collective body of Jewish religious laws, i.e. from the Written as well as the Oral Law including then all the 613 commandments (mitzvot) - it is the path or the way of walking, therefore literally walking the way of the Lord).

Now, I have dealt with the tefillin (tefillah = prayer) forming the Shin sign in the hand and representing the Name of God - It was tied to the lower part of the arm in a special way and the hand and it was made from the skin of a clean animal (= a kosher animal, i.e. as prescribed by God in Torah). It has the connotation of a wedding band, implicitly meaning that the bearer (or then the Israelites) wholly belongs to God (as in a betrothal/marriage = My People).

There is, however, a Kabbalistic link attached to the four-pronged Shin - the Kabbalah is the Jewish mystical tradition and those who can understand Afrikaans, and who are interested in probing this tradition may consult the following source on this website: Go to Christian Jewish Studies (Book No 8, Die Christelike Geloof, Sy Grondslag en Ontplooing, deur Ester Blomerus), Kruispaaie.

[One can never overlook the changes that took place during the stormy, restless intertestamental era affecting the old system and its Temple procedures in a very notable way, especially the High Priesthood office and the Sanhedrin composition (its rules and regulations, especially since 191 BCE).

It is accepted that the four-pronged Shin is the true Shin, as God would write it, however, it is not applied, as such, in Torah. It is said that knowledge, i.e. of this mystery, therefore its inner-meaning, is always faulty. It is therefore believed that God will, in His appointed time, reveal the meaning of the four-pronged Shin and so that it could be understood fully.

There is then in this life a striving for a faithful Jew to acquire the complete knowledge of the (Kabbalistic) four-pronged Shin. The three-pronged Shin (=as the Shin is written in Hebrew) is then the incomplete form while the four-pronged Shin links with the Name of God (YHWH often rather written YHVH by a certain type of Jew, i.e. taking the V as is, therefore not as it is usually pronounced as the w in "why" or "where") and which tetragrammaton (the YHWH consonantal, unvocalized Name) may of course never ever be pronounced. This is the reason why the Shin is used as a symbolic sign, representing the Name of God and this then, in my opinion, is a further reason to ascribe this type of reasoning on a four-pronged Shin to a mystical tradition, e.g. Essenism which seems to have impacted on Judaism stronger than is often acknowledged.

It is good to become acquainted with Jewish thought for this will help us understand the way the Hebrew Bible

(Old Testament) is interpreted. Signs and symbols linked to the Word of God then indeed carry a deep spiritual meaning for a faithful Jew, however, keeping in mind the interpretation of the four-pronged Shin, and having a link with Kabbalah and the Essenes. They were especially strict in their reverence of the sacred Name, fanatically upholding the non-vocalization thereof.

The three-pronged Shin, and in accordance with a specific knot made in the strap worn on the arm and extending to the hand (pertaining this way to Dalet = representing door in classical Hebrew) links with (Sh-D-Y) the Sh (Shin), the D (Daled) and the Y (yod) = Shaddai and which is accepted as one of the many Names of God (or naming of God).

There is also a hidden factor linked to the "Name of God" meaning then that its true meaning is not to be known by us human beings. Shaddai from which "shod" (=breast) is derived, carries in itself a deep spiritual meaning. All the tefillin were always worn (also to this day of course) on a clean body. Why? Because the body is then wearing the Name of God.

Note : Cleanliness signifying our clean living before God (morally and spiritually), and corresponding then with Paul's Jewish thinking, i.e. that we are the Temple of the Holy Spirit (the Temple vessels were thoroughly cleansed, carrying the meaning that those who have the Name of Yeshua (being baptized into Him via His Name. Rom. 6.4; Eph 4.5) must be spiritually cleansed in order to be able to live to the glory of God the Father (Col. 3.17). (See Paul's First Letter to the Corinthians). Keep in mind that the Jew, Paul, states that God gave His Son the Name that carries, since New Testament times, all authority in heaven and in earth (Phil. 2.7-11).

The Jewish worship is rich in symbolism and therefore the practical execution of their faith coming to expression in the wearing of tefillin on the hand and on the forehead:

"Bind them (the words of God) as a sign on your hand, let them serve as frontlets between your eyes." (Deut. 6.8; 11.28).

All the Old Testament prescriptions culminating in the New Testament (the blessed New Covenantal) faith in One Redeemer who came, in the fullness of times, to save sinners - those who constantly trespassed the Law and who were then living in the bondage of fear (shame, guilt) and especially fear of death (1 Tim. 1.15).

It is therefore good to "bind" to our hearts the instructions of God - Paul's proverbial "tables of our hearts" (Heb. 4) - i.e. to believe in God and doing His will by clothing ourselves with the New Covenantal Name in baptism, Ga. 3.17; 1 Cor. 6.11).

It is then the New Covenantal Name of that very One who also radiates the Spirit of God - In accordance with the words of the Apostle Paul to the Corinthians: "The Lord (Jesus) is that Spirit and where the Spirit of the Lord is, there is freedom" = there is then in Christ, i.e. if we serve Him the right and proper way, no more bondage, only precious one hundred per cent redemption (= this is what is meant with, "to have been freed by Christ Jesus/Yeshua HaMaschiach", i.e. through His sacrificial death on the Cross (Gal. 5).

On the shoulders (=the government of Jesus/Yeshua, Isa 9.5) rests the Holy Spirit Power of God the Father (Isa. 11) and therefore the two essentials in our lives, i.e. the Name and the Spirit of God, the latter being proof of God Most High's existence and intimate bond with His Son, whereas the Name of Jesus/Yeshua spells deliverance = redemption wrought by (1) the sacrificial blood of Jesus/Yeshua (Heb. 9.14) and (2) the Word of God, the Father's faithful Servant, Jesus the Christ/Yeshua HaMaschiach).

The prophetic word of old then indeed testifies of Jesus/Yeshua (Rev. 19.10) and therefore we can indeed apply the promises contained in the Old Testament concerning the coming Messiah and Servant of God to Jesus/Yeshua for "the Spirit of Jesus is the Spirit of prophecy" (Rev. 19.10). And who prophesied? Weren't they the prophets of God who, in their prophetic word, driven by the anointing of the Spirit of God, testified of the coming Messiah?

Paul, the Jew, then for a definite reason stated to the Phillipians (2.7-11), i.e. after his Damascus encounter with the risen Son of God, "God gave Him the Name that is above ALL other Names so that in the Name of Jesus/Yeshua every knee shall bow in heaven and in earth." (=His New Covenantal Name intrinsically linked to His blood sacrifice).

That very same One who revealed His Name to Moses in the bramble bush was then indeed the pre-existent Son of God! Think of this : Solomon, endowed with God's Spirit of wisdom, therefore for a very good reason, asks the crucial question (Pro. 30.4) : "What is His Name and what is the Name of His Son?"

Do we still want to deny the pre-existent Son of God His rightful place in worship?

Commentary on the aforementioned statements:

*Should we, however, be honest, objectifying the Scriptures properly, we will have to admit that there was a Go-between (one specific El Sar - Captain of the angelic Hosts of God/Army of God) acting in the Old Testament times as "Saviour" (Deliverer) of the People of God, also carrying the ineffable Name of God (Ex. 23.20+).

We must therefore differentiate between the heavenly hosts of God - led by the El Sar who appeared to Joshua working in a divine way victory for the Old Testament People of God, and the military army of the Kingdom of Judah and Israel, giving account to their respective Kings.

We must, however, also know that the Messenger I am referring to here is not a second God - "God" (=Elohim in Hebrew, the depiction of the Almighty Most High God) but He is the very special representative and projection of the Unseen God - He is the revealed (!) Son of God in other words and He is therefore the sole Heir to the Throne of God (=in the heavens, Ps 2) - in other words God the One and only God, always revealed/made known in and through one specific heavenly being, the Messenger of God (=Angel of the Lord) often carrying the sword of authority for "nobody can see God and live" - God's words to Moses, i.e. meaning the Most High who had wedged in His Son acting between Himself and man (as Go-between) since ancient times.

Consult video's and articles on this vlog. Paul, the Jew, then for a definite reason stated that there is but one Mediator between God and man, meaning that Jesus/Yeshua is the bridge between God and man, via the Cross of Calvary, for sin separates man from God (1 Tim. 2.5; Heb. 12.29; Deut. 4.24).

Jesus/Yeshua then once again proved that He indeed was bound to the Law and the Prophets, therefore not only the Law (Torah) but also the Prophets' words testifying of the coming of Messiah and being clothed with the authority of the Name of God (Isa. 9.5), nullifying then indeed the accusation of the Jews that Jesus/Yeshua did not conform to the Law.

Note that the Apostle Paul (Shaul) stated in his letters that the whole of the Scriptures was given in by God, therefore not only Torah but also the Prophets and both testify of the Messiah (Isa. 9.5; Isa 7.14; Deut. 18.15). There was also none ever born in Israel, i.e. with the history and background of Jesus/Yeshua, and who had then indeed fulfilled Isa. 53, as Jesus/Yeshua rightly had on Calvary. (Ha Almah in Hebrew also meaning a young girl/woman, i.e. a virgin).

Jesus/Yeshua is then honestly speaking, i.e. from among all mankind, worthy to be named the Son of the living God carrying a special Name having the connotation of divine deliverer (Jesus the Christ/Yeshua HaMaschiach = Deliverer = that One who sets the captives free!), therefore the only authentic "image" or "likeness" of God Most High.

The "Messiah" then has to fulfil his role two-fold: (1) as spiritual redeemer/saviour, and (2) as physical Warrior/Deliverer who is able to bring about socio-political change. Isa. 9.5 is therefore intrinsically linked to the Name of God, in the Old Testament as well as in the New Testament - this very important Messianic text indeed pertaining to both roles for Jesus/Yeshua is also our heavenly father, therefore the Name of God bestowed upon Him as Son and as Heir to His Throne : Heb. 2.13; Isa. 8.17-18) : "Here am I with the children God has given me..."

In the Old Testament the Angel of the Covenant received the sacrificial blood brought in by the High Priest into the Holy of Holies at Yom Kippur, also acting as "Mighty God" delivering His people from their enemies (Ex. 23.20+) and in the New Testament, that One who put on flesh (the Son, 1 Jn 4; Jn 1; Luke 1.31) came firstly to fulfil His role as spiritual deliverer (Acts 10; Isa. 53) reconciling fallen man to God, His Maker, and, secondly, i.e. after the righteousness of God has run its full course concerning the gathering in of the Gentiles, God will, in and through Jesus/Yeshua His great Captain of the Armies of Heaven, bring about victory to His People of old, and thereafter everlasting peace will fall in place (Isa. 9.5; Isa. 2).

This is also why Jesus/Yeshua said to Thomas (Jn 14): "If you have seen me, you have seen the Father" (=If you have seen me it is as though you have seen the Father - Jesus/Yeshua being the image or likeness of God as nobody can see God and live, Col. 1.15). Now, in stead of rejecting Jesus/Yeshua, labelling Him outright as "false", search the Scriptures, Old and New Testaments, and so that you can assemble all the pieces of the puzzle properly.

We are not to worship angels though (Col. 2.18 in comparison with Col. 2.23). However, this angelic, heavenly Messenger stands in a very special relation to God Most High (Ex. 3.2 - appearing to Moses as "the Angel of the Lord", actually "LORD" = YHWH, God Most High), in other words He is that very One carrying the divine Name and who appeared to Moses in the bramble bush (!) delivering God's message to him.

He was then sent by God the forever Unseen One (!) to visibly make contact with Moses, i.e. all the time (!), i.e. as God's appointed prophet over Israel) and revealing His Name and authority to him this way (Read Ps 2 prayerfully, asking God to give you His Spirit of wisdom and knowledge and so that you will be able to understand the Scriptures testifying of Messiah for then you will also have discovered not only Truth but LIFE (1 Jn 5.12)! And Jesus/Yeshua is indeed the door to the Living Most High God (He is the Way, the Truth the Life, Jn 14.6; Jn. 10).

Should we do away with this heavenly Messenger (the El Sar appearing to Joshua (5.13+) then we will have to do away with all His "live" appearances, be it to the prophets or otherwise. The apostle Paul then, and for a very definite reason, stated in his letters that He who descended is the very same one who has ascended. This angelic messenger is therefore that very One who appeared to the prophets, also to Manoah (Samson's father) descending then in order to do so, however, also after He had given the message, ascending again, i.e. to His heavenly abode (=the heavens).

This is the very One who had a special relationship with Israel, God's chosen People, and who put on flesh to bring about spiritual salvation first and foremost and so that He could break the bondage of sin over man by bringing one perfect blood sacrifice for one and all: (1) for the Jews, and then (2) for the Gentiles.

The breach between man and his God was something that had taken place with the Fall (in the Garden of Eden) and it first and foremost had to be healed (man had to be reconciled unto God) and so that the rest of the blessings contained in the Old Testament and especially pertaining to God's People (the Abraham-Isaac-Jacob lineage) could take effect. After Yeshua/Jesus had accomplished His mission among the Jews - "first to the Jews, then to the Gentiles" (Paul) - also via His apostles, the Gentiles could also receive the Light of Truth Israel was already so liberally given (Phil. 2).

Had Yeshua/Jesus not come to fulfil Isa 53 in the Name of the Lord (God gave Him His New Covenantal Name (!) and the Book of Revelations indeed mentions such a new Name given to the Son of God) - this breach would not have been healed, that is between carnal man and God Most High, for the animal sacrifices could very

obviously not save and the gradual decadence that had fallen in place (drastically affecting the High Priesthood heading the People of God), i.e. since the Maccabean era, is proof thereof that God was awaiting the right/appropriate time, i.e. at the "fullness of times" and so that He could bring about redemption to both the Jews and the Gentiles - a sign of God's absolute righteousness fulfilled in and through Jesus/Yeshua, the bridge between God and the nations (1 Tim. 2.5).

Sin (the result of disobedience) separated man from His God and therefore the Son of God had to put on flesh to work spiritual salvation in hearts first and foremost (Isa. 9.5) carrying the Name God the Father had given Him and which Name indeed radiates His innermost character, i.e. as "Deliverer" in ancient times. He is also that very One who received the sacrificial blood at Yom Kippur (Ex. 23.20+; Lev. 16.2 - The Angel of the Covenant was always "appearing" and He is therefore that very One who appeared above the mercy seat receiving the sacrificial blood from the hands of the High Priest, the High Priest bringing the "token of blood" before God this way).

However, at the end of times, and in fulfilment of the second part of the agreement between Israel and her God, Messiah will work a messianic deliverance for God's (OT) People and thereafter He shall physically rule from Jerusalem, the City of the God of Israel (the Old Testament clearly speaking of this glorious messianic era - Dan. 12; consult especially the prophetic word of Isaiah). Like Joseph of Old, He will then come to the aid of His chosen People (see Paul on this "familial" reconciliation between God and His People (Rom. 11; Isa. 2).

This Angelic Messenger carrying since ancient times the Name of God (Ex. 23.20) - who is also like God a spirit being yet who could, in his appearances, i.e. his revelation or "materialization", take on the form of a man or an angelic being - was subtly "removed" from Jewish worship and the Scriptures were therefore interpreted the rabbinical way, removing Him as optimal Mediator between God and man, the Christian theologians also making Him a mere theophany - as though any angelic being could be used by God whereas this specific angelic being is clearly very special and He is therefore indeed the Son of God (1 Tim. 2.5; Mic.5.1; Mal. 3.1; Ex. 23.20+, Ps 2; Dan 12; Isa 63.9; Pro. 8.22+; also note Paul's stance on Jesus/Yeshua in Heb. 1.9 - anointed above His fellows/companions, i.e. clearly with reference to the angelic hosts and therefore not meaning the humans Jesus/Yeshua had interacted with during His earthly mission - see Jn 17.5 on the aforesaid: "Glorify me with the glory I had with you before the world was", therefore speaking of a definite existence with God His Father in His pre-existence, i.e. among the angelic hosts serving God Most High).

Fact is, Jesus/Yeshua testified before the Jews that He was brought forth by the Father, therefore not as a vague idea, or as a philosophical Thought or Reason (the Greek Logos) man could "manipulate" in accordance with his knowledge of Greek philosophy, trying to conceptualize the Unknown with his own limited mind and understanding, but as a living heavenly being (!) acting in the spiritual sphere as "Messenger of God" (=Angel of God), i.e. between God and His chosen People and heading Israel as their God ("There is none beside Me..", Ex. 32.39, i.e. sitting enthroned on High acting as Guardian of Israel, however, also and since the Cross was planted on Calvary (Golgotha) appointed as Saviour and Light of the Gentiles (Isaiah is clear on this issue).

For this very reason God said in Gen. 1.26: "Let us make man in our image and likeness" which of course is again explicated for us by the Jewish Paul, i.e. that the image of God is true righteousness and holiness and therefore Christ came to renew our minds and so that us, sinners, could be clothed with His divine image (Eph. 4.24; 1 Tim. 1.15).

Now, why could Jesus/Yeshua accomplish this objective of God who had sent Him into the world (Ps 40... "In the scroll it is written of me to do Thy will"? Because He carried the redeeming Name (Yeshua, given to Him by God the Father), expressing "deliverance" and therefore corresponding with His Old Testament's role of Deliverer (Note : He received this authority from the Father, making Him then indeed, as Son of God, subject unto the Father's greater authority!). "My Father is greater than I" (Jesus, Jn 15).

"In His Name the Gentiles will put their trust (Math. 12.2; Isa. 24.14; Mal. 1.11) and It is therefore this heavenly being who is intrinsically linked to Ezekiel's symbolic "kavod" vision finding expression in Jesus/Yeshua's coming in the flesh four-fold (prophetically illustrated for us as eagle, as son of man, as a bull and as a lion, Ez. 1.10

also pertaining to the four living creatures in Revelations/the Apocalypse).

For more on Halakha, those interested may consult Wikipedia on this subject-matter or any Jewish observance book (Always keep in mind that the Name of God is intrinsically linked to God's nature and that Jesus/Yeshua is the likeness (image) of God! Therefore Jesus/Yeshua was born in a special way and He also had one holy nature having had no sin in Him (Heb. 4). Go back to the Old Testament and discover the footprints of God's Angel (the Angel of His Presence) by reading the Scriptures pertaining to Him and His appearances.

Jesus/Yeshua life and mission is proof thereof that the Old Testament is indeed true and therefore indeed, as Paul rightly states in his letter, excellent to be applied for instruction (teaching). Let's then uphold the Old Testament text! This is God's will for any Christian (Jew or Gentile) taking his/her walk with God seriously.

Note : "Christian" is derived from the Gr "Christos" (Anointed) and therefore meaning follower of Jesus the Christ/Yeshua HaMaschiach).

Should you want to know more on Jesus/Yeshua. His conception and His birth, then go to the website (Christian Jewish Studies, Biblical Studies or perhaps Spiritual Enrichment program, for an article "On the Divinity of Jesus", written by Ester Blomerus).

Also, should you want to know more on the Ein Sof teaching, i.e. linked to Kabbalah, and which also has a bearing on a Trinitarian viewpoint, then you may indeed consult my article on the Sacred Names of God - Old and New Testaments, i.e. on this website - Go to : Christian Jewish Studies, Scroll to Biblical Studies (C-0008), and then to the required article. Shimon ben Yochai shows clear leniencies towards a trinity in the Godhead, also a kabbalistic approach.

Note added 2015/02/06

The Oneness doctrine in Judaism, i.e. in general, will be addressed from time to time. There are viewpoints within messianic Judaism that corresponds well with the Christian Oneness dogma, doing then away with the Angel/Messenger of the Covenant and making it only a method God had used in the Old Testament to interact with His People, i.e. intermittently - God could then use any angelic being for this purpose/or the angelic being used by God was a mere angelic semblance. This stance is rejected by us for very good reasons as God had brought forth His Son, not only then acting as a mere Reason or Thought - indeed philosophical reasoning impacting on Judaism just as Chassidic Judaism had its particular and peculiar influence on Jewish thought (Jewish mysticism) - but having had a definite existence by the Father as Son and who was then able to represent the invisible, almighty God (Elohim) either as an angelic messenger (e.g. David at Aruna) or as a messenger posing as such in human form (=to Joshua). However, always remaining the Son of God acting as God's special messenger and right hand.

Like the Oneness doctrine in Christianity, the Jewish Oneness has anomalies in their doctrinal reasoning that has to be addressed as we have to remain consistent, i.e. when making statements in relation to God's Word. One can therefore not make the Father and the Son so identical (bound or tied in such close oneness) that there is also no definite/implicit distinction between the Son and the Father - often declaring "echad" (Deut. 6.4) also without having a trace of this type of intimate union/unity (indeed smacking of denial of the "Father AND the Son" - 1 Jn 2).

Should we do the aforesaid we will soon discover the type of reasoning that we have had in Christianity since the days of Sabellius and when he declared that the Father and the Son and the Holy Spirit is one and the same person (entity). And even if "person" is not applied by these Jewish Christian sects propagating then this type of monotheism - as is the case with the Trinitarian doctrine - we must guard against making the Father and the Son so identical (bringing them into such indivisible unity) that what we then implicitly are doing is to make the

Father also the Son and of course the Son implicitly addressing himself as "Father" or the "Father" then being simultaneously the Son praying to Himself, for this is what it indeed boils down to - even very obviously, presenting the Son clothed with flesh in the New Testament as the Father-Son and all this done just to retain a "solid" Oneness stance.

This type of reasoning was rife among the Judaizers of earlier times and who then wanted to keep exclusive monotheism well in place.

[Note : Let me make it clear, I believe in ONE GOD but this ONE GOD had brought forth His Son to project/reveal Himself as that ONE GOD living forever (!) in obscurity (!) to His chosen people and so that they could worship the ONE GOD the proper way - over and opposite the heathen nations who had multiple gods - in and through His Son who was brought forth and clothed with such divine authority that He could indeed appear as "God" and as "Lord", representing (!) in this unique, tight bond with His Father (=the ONE GOD) to especially the prophets of old].

Acknowledging then this El Sar's definite (!) existence from the beginning of creation (= as Angel God/Captain/Chief/Prince) it is indeed not as though there are now suddenly two Gods for this is indeed contrary to Deut. 6.4 (the Shema). Remember now, that the One Isaiah saw sitting on the Throne (Is. 6.4) was this crowned Prince as "nobody", even the prophet of God standing in the gap, could ever see GOD most High AND live (=Elohim)! Isaiah must then have seen this El Sar and this is the crux. Besides Him, aside Him (Ex. 32.39), this divine MESSENGER who was also Israel's Saviour, Protector, Captain of the armies of God, Victor of Israel, Deliverer of Israel, Healer of Israel, there was NONE on God's Throne of Glory for the Almighty Presence, the Divine Presence of God Most High (Elohim) was resting ONLY on the El Sar and it is of Him David speaks in Psalms 2. Therefore He was the only One equipped with the sword of authority.

This is the very reason why Jesus/Yeshua could pray in Gethsemane as He indeed had done (then of course praying to His Father (Elohim) as the suffering Servant of God - Isa 53): "Father glorify me with the glory I have had with you at the beginning (of times)" (Jn 17). He was then clearly stating His pre-existent status of glory He had shared with His Father (=the great Elohim who had sent His Son into the world to fulfil the Law, Math. 5.7), i.e. IN THE FULLNESS OF TIMES, for Christ came at the very right time and when the most important High Priesthood was clearly not the same as in days of old, it was in other words so secularized that God had to intervene and He did that (Gal. 4). "Jesus/Yeshua came to save sinners" (1 Tim. 1.15) and clearly including the Gentiles too and so that redemption could set in not only for the Jewish nation but also for the nations at large for Abraham was indeed the father of many nations - his posterity and those mixing then also with his posterity (!) or otherwise, namely the goyim (the nations/the Gentiles).

Fact is, the Angelic Messenger, Israel's God revealed/expressed in and through Him alone (!) is that very One who interacted with Moses and who appeared to Him in the bramble-bush (Ex. 3). Ironically it is the Christian Oneness (the Christian Unitarians) who are sometimes even denying this Angel's appearance to Moses in the bramble-bush, believing rather that it was "God" (the Father or then the one and only God to them) speaking from the flame of fire to Moses - distorting this way Scripture to suit their own dogmatic viewpoints.

However, should we be consistent in our reasoning, remaining Scripture-bound, we will soon discover an Angelic Being REPRESENTING the ONE GOD (of the Shema) yet, and this is the crux, sharing His immense status for He (this Angelic Messenger who was sent to Moses and who went before Israel to open the way for them and so that they could inherit the promised land - Ex. 23.20+) was "in the bosom of the Father" since the beginning of times (Jesus/Yeshua's words in the Gospel of John, 1.18 - He PROCEEDED from the Father who clearly had brought Him into being).

Should we deny the aforesaid, we must then delete all the Scriptural texts with reference to this El Sar (Prince of God) and by doing so we will then have to also ask ourselves: How would the boundless, Spirit being God, infinite, invisible, unapproachable consuming-fire-God ever have made contact with puny man, that is making Himself known to mere flesh and blood? Note that God rightly stated to Moses that "nobody (none) could see Him and live". (We would perhaps then have sat with an invisible Hindu god whom people had to make contact with, i.e. in and through the "Path of Salvation" (yoga) as the Dravidians indeed had done thousands of years

ago, seeking for their gods this way. But the God of Abraham was unique in His ways: He moved out from the abstract (his heavenly abode) in order to make contact and to keep contact with His creatures and especially His chosen People, Israel). This is Biblical!

Fact is, the Angelic Prince of Israel could hardly be seen - only when God wanted to make a statement either to the prophets or to the people in general he was seen and then in the latter case even He was also hidden in the cloud, telling us then that divinity is not "common"! It is to be highly revered for God is not our playmate and nor is the El Sar's appearances to be taken lightly (the Captain God, or Prince of Israel).

We must also see the depiction of "divinity" the proper way for "divinity" pertains to this Angelic Being's status of glory bestowed upon Him by the ONE GOD (His Father, the ONE that is greater than Jesus/Yeshua, the Son, and who was also greater than Him since the beginning of times and when He was brought forth by His Father (Gospel of John). Paul's Heb. 1.9 statement applies here, i.e. concerning Yeshua/Jesus in his pre-existence (clearly pointing to his angelic status and therefore to his companions - the angelic beings, his "companions") - a text that is often distorted as it too does not gel well with either the Oneness or the Trinitarian doctrine.

The ONE GOD and Father of Jesus (a Pauline statement) therefore appointed not a second God (!) but He revealed Himself as the ONE and ONLY GOD in and through His appointed Son (see especially Math. 28.18 which ties in with Phil. 2). And this Son is clothed with the ONE GOD's majesty (Ps. 2). He was the "Lord of glory" (the Lord of the Presence of God Most High (Holy Spirit/Shekhina) appearing to the prophets.

Should we deny the aforesaid then we must delete all the relevant texts, however, this is not necessary IF we approach the Scriptures with a contrite heart and a broken spirit, asking God to help us understand the revelation of His Son and seeing Him as necessary (!) Go-between, i.e. between the ONE GOD who is living in obscurity forever (!) and so that man could make contact with his God, honouring true worship.

In the New Testament we know that this El Sar, the Son of God (!) had to put on flesh and so that the Gentiles also could see the Light of Salvation and then not only privileging the Jewish nation. This indeed speaks of God's "righteousness" not so?

For this reason the Angelic Messenger of the Old Testament is only given an appearance status, i.e. in general, and as though God - the One and only God and Father of the Son, Old and New Testaments (!) - had then merely wedged in a temporary/momentarily appearance, even clothing Himself temporarily as an angelic being.

Should we adopt this stance then we are making Jesus/Yeshua a liar, i.e. when and where He emphatically stated in the Gospel of John to the Jews that He had gone out from the Father/He proceeded from the Father - He was then a definite spirit being at the side of the Father and not a mere temporary thought, reason, idea, persona, being, used by God (the Father) and therefore not an entity "applied" as though the boundless God had to contract (Himself) in such a being (=temporarily!) in order to make Himself known to the eyes of man. After His resurrection, the Son of God (Rom. 1.4) ascended of course in His resurrected, glorified body! - His holy body, conceived by the Spirit of God, was never corrupted by death (Peter in Luke's Acts).

Fact is the message of the Angel of the Covenant is as old as creation itself and it is therefore not a new gospel as some doctrinaires are propagating and just to side-step this wonderful and definite revelation of the Son of God in Old Testament times, this is done.

This message was so distorted in the New Testament (that is since the apostles of Jesus had left the scene) that we must indeed not glibly believe each and every doctrine imposed on us and often done with such theological reasoning that wrong teachings are easily accepted as one-hundred per cent gospel truth.

The apostles had, for a very good reason (especially Paul) then warned against apostatizing the faith, which of course begins with our worship of God. Therefore what is propagated as "Oneness" must always be objectified and naturally done in accordance with the Scriptures as the Son's putting on flesh was not just a temporary

"moving out" by the Father presenting Himself then as God-Son, only to withdraw again into obscurity after the crucifixion and the resurrection, retaining then this way a strict Oneness, i.e. as Father/Son-God.

Jesus clearly, i.e. pertaining to those who want to strip themselves of lies and misinterpretation of the Scriptures (!), had a well defined identity in the Old Testament and He has this self-same identity in the New Testament, i.e. as "Son" of God - therefore Paul's statement that Jesus/Yeshua is the same yesterday, today and forevermore (Heb. 13.8).

Should we then detect the slightest hint of the Father also being brought as the Son, then a red warning light must immediately flicker for this is then apostate doctrine. This is clearly against the old-time apostolic doctrine and those interested are called upon to study especially the Gospel of John, keeping of course in mind the apostolic scene at the time for then apostatizing the faith by false sects (Jewish Christian also including of course the Hellenistic Jews) began to flourish.

[When Jesus/Yeshua said that He and His Father are One, and Thomas only then having seen Jesus standing before him (he was told by Jesus that he had also seen His Father) surely, Jesus/Yeshua did not mean that He was also God the Father but what He clearly meant was that His Father could never be seen by man and that He, as the image/likeness of God the Father was therefore to be seen and experienced as IF He were God the Father (Jn 14)]!

The unity of God the Father and His Son must then not be declared as though the boundless God (the Spirit being God) Himself had become that Angelic Being and as if (this is the crux!) this type of revelation to ancient Israel was then God the Father Himself putting on the form of an Angel for then, by doing so, we are subjecting the uncaused God (who had no beginning nor end) to his own creation for He had brought forth the angelic hosts (= that He Himself was that El Sar). Surely in accordance with Pauline directives God the Father had brought forth His Son at the very beginning of creation (Col. 1.15). We cannot then declare Scripture our way and as if God and His Son were one indivisible/unified being.

This type of reasoning was applied by those sects who wanted to keep the Son as the One and Only God of Israel. They were indeed those apostate teachers who applied philosophical reasoning to keep exclusive monotheism in place (only one God BUT - and this is again the crux - as if the Son and the Father are one being).

This way the Son of God, acting as God (note this very well for He was, in his angelic appearances, not a second God (!) but He was indeed the "messenger" of God, i.e. the Son of God the Father, and therefore acting as God the Father's heavenly representative. He was always sent (and therefore His Father was indeed greater than He as Jesus/Yeshua rightly stated to His apostles (Jn 15).

It is then not biblically true to declare that Jesus/Yeshua's statement ("my Father is greater than I") was merely meant to reveal to the Jews that his coming in the flesh had made him less than the Father. Had this been the case, the apostle John would not have taught us in his pastoral epistle (1 Jn 4) that it was the Son of God who had put on flesh - therefore not the Father or, in accordance with the reasoning of the apostate Jewish (!) sects, and just to stick to the spirit of exclusive monotheism, God then Himself having had appeared in the flesh.

Therefore 1 Tim. 3.16 must be declared in accordance with the Alexandrian Codex, that is that the Son was revealed in the flesh and not God (the Father) as the general translations are indeed conveying to us. This is something of importance to us for then 1 Tim. 3.16 corresponds neatly with 1 Jn 4 and of course also with Jn 1 and especially Paul's Letter to the Hebrews.

It was therefore the Son who had a full existence with the Father in the Old Testament and who had put on flesh (Ps 40) only then, under the New Covenantal dispensation, functioning/fulfilling His office as Paul rightly states in his letters, "as the mystery of the ages past". And this mystery was hidden (Paul's very own words to the Corinthians) up until the Son was made flesh, and therefore the Jews, His very own people whose ancestors had been acquainted with His angelic appearances, could not understand His coming in the flesh.

Paul therefore states to the Corinthians that the gospel was indeed a stumbling block to the Jews. They could clearly not understand Jesus/Yeshua's coming in the flesh, i.e. as Saviour of the world. Therefore the Jewish believers in Messiah later concocted their own declaration of the fulfilment of the Scriptures in Christ and this is the reason of apostasy: those claiming to have followed in the apostolic ways, did not adhere to the apostolic teachings.

In Old Testament times the Almighty God who was only revealed in and through His Son as angelic messenger of God (=the Father), never acted as or was posing as a Second God, but He was the likeness/image of God the Father (Col. 1.15!) in other words, He was the very exactness of His Father, i.e. in His status as "Son" and we can then rightly reason that Yeshua/Jesus in the Old Testament times, appeared not as God the Father to the people of Israel, but as His projection, His messenger who was then, as in the New Testament too, representing the Father, yes, indeed therefore acting as God just as Prince Charles - or seemingly rather his son - would for instance represent the Crown (the Sovereign of England) and clearly as successor to the Throne. His status in this capacity is then just as authoritative as that of his mother, the Queen (Sovereign).

Likewise Jesus/Yeshua was the authoritative representative of God, His Father, and for this reason Paul and the other apostles who left us NT letters, never made Jesus/Yeshua God, i.e. in his person or capacity as "Son of God", however, in His authority He indeed acted as God the Father! However, in explaining His identity to the Jews (the Pharisees), He implicitly acknowledged His Father's greater authority and being, i.e. as God (Gospel of John).

Note that Luke's Gospel declared Jesus/Yeshua since his birth, as "Son of God". In the flesh, He was indeed also called "Son of Man" - he was a human being who paced the streets of Judea and Galilee, however, He was clearly conceived and born in a very special, unique way and then rightly called in Luke's Gospel "Son of God" since his birth and which is of course something that remains a stumbling block to the Jews to this day and therefore strange and weird ideas are applied by especially the Jewish Christians to this very issue.

Fact is Jesus/Yeshua was and still is the likeness/ image of God His Father (Col. 1.15), and as such He was indeed the "Son of God" made flesh. He was therefore the full representation of the unseen, invisible, boundless, everlasting, uncaused God (His Father!). Without Jesus/Yeshua's coming in the flesh we would have had no inkling of the image of God and therefore He was the image of God also in His pre-existence, however, under the New Covenantal times His likeness to God the Father was REVEALED to us!

The crux then is, not to believe apostasies, also not to follow every wind of doctrine as false doctrines were linked to Jesus and His Father and also coming from the messianic Jewish camp (=those who accepted Jesus/Yeshua as Messiah), however, not having been prepared to be taught by the apostles their way and therefore the apostolic warnings against apostasies and especially coming from Paul of Tarsus for he was the most knowledgeable apostle and of whom Peter (II) also testifies).

There is no trace in the New Testament apostolic letters, or the apostolic gospels, of either a Trinitarian doctrine or a Oneness stance UNLESS we do so through interpretation of the Scriptures (applying our reasoning to the text at our disposal) and for this very reason Paul states in one of his letters: "They (the apostates) bring a different Jesus/Yeshua". They did not want Paul's declaration of the Scriptures, very obviously(!), therefore their type of reasoning on the Godhead.

And it is for this very reason that Paul also pointed to the Spirit (the dynamic, Divine Presence of God finding expression in the NT in nine Spirit gifts (1 Cor. 12) and as "the Spirit of Jesus/Yeshua", therefore not making it a third person (See Paul's directive to the Corinthians: "The Lord (Jesus/Yeshua) is that Spirit.....", also John's words, i.e. "... the testimony of Jesus/Yeshua is the spirit of prophecy..." (Rev. 19.10).

Let's therefore always be on our guard, i.e. when we may encounter the type of Jewish (Christian/messianic) teacher who is always criticising the Angel of the Covenant as it is brought Biblically, e.g. on this vlog and in videos, and who is then apt to criticise the so-called binary (often named a "twinity") Godhead. This type of teacher stands on the (Jewish messianic/nazarene) Oneness stance yet declaring Jesus/Yeshua to a very large

extent like the "Christian" Unitarians would. Be careful then, always guarding against those who are downing the Angel of the Covenant message, claiming exclusive monotheism (or then just monotheism generally) misinterpreting the status and place of this Angelic being in the Godhead and just to keep post-apostolic declaration of the Scriptures in place.

Jesus Himself said to the Jews that He was in the bosom of the Father - what is "bosom" other than meaning that He was intimately bonded with His Father in His capacity as "Son of God" and as Heir to the Throne of God, having been part and parcel of the intimate Presence of God since the very beginning of Creation? Therefore He is the Son of God indeed for He now shares the Throne of God in His revealed capacity!

Be also on your guard for Essene tradition (Essene jargon), that is the type of jargon that is corresponding well with Jewish mysticism (Essenism) often laying claim to Kaballah, even to Ein Sof reasoning, also the so-called "sons of God" stance.

We can indeed speak of "sons of God" in general, however, we must rather refer to "children of God" as such depiction steer away from apostatizing faith in the one and only Son of God as the apostle John rightly states in his pastoral letters, unless we understand the proper meaning of "son" of God - its covenantal meaning including both genders.

Keep in mind that this apostle outlived all the other apostles of Jesus/Yeshua and therefore we can and must take note of his letters as the apostates among the Jewish Christians/messianics were then gaining ground and it is also in his time and age that judaizing Christianity became the order of the day. Essene/gnostic ideas via Samaria (!) had also then reared its neck in the midst of early Christianity - keeping especially exclusive monotheism in place yet, by trying to do it their apostate way, and therefore distorting the coming in the flesh of the Son of God in stead of adhering to the New Covenantal REVELATION of the Son of God made flesh (Not, however, referring here to the modern Messianic Movement but in reference to those Jewish Christian sects who had accepted Jesus/Yeshua as Messiah at the time the apostolic letters were written). They were especially those who were grossly intolerant of any "foreign" influence, yet, ironically, they themselves standing squarely in an apostate Jewish-heathen tradition!

My advice is, and believe me I am regarding learning as an ongoing process, to tackle the Jewish Christian walk with Jesus with open eyes, not being fooled by glib talking and glib statements of "Jewishness". I am all for the Jews and I myself have ample Jewish blood in my veins to support the Jews in whichever way God wants me to, but I am not going to be partial to the detriment of Gospel (apostolic) Truth. Fact is, there is no sign of either a Trinity or a Oneness gospel in the New Testament. We arrive at our theological stances in and through our own type of reasoning on the Scriptures.

But the crux is to keep it Biblical and therefore I have a right to bring the message of the Angel of God because there is enough evidence that this message was distorted in the New Testament era and just to keep exclusive monotheism well in place, it is glibly done and this message is still ridiculed as though it is from the pit of hell!

Strangely everything said is tolerated, as long as the age old apostate tradition, namely to reject the Angel of the Covenant message (his definite appearances and existence) as if this is the mother of all foolishness! Therefore I plead for spiritual alertness as much that smacks of "Jewishness" is propagated, yet in the same measure it is often nothing but apostasy that is still as glibly propagated as it was in the early apostolic days.

And satan himself does not like the Angel of the Lord/Covenant message and therefore we are sitting today with much that is made of the "Jewish" traditions among believers in Messiah, however, ironically, little effort is put into reconsidering the Scriptures and especially theological stances of old (read Rev. 12).

I often find precious Biblical truths up to a point, only to also detect the footprints of apostasy and especially done because of an aversion to the Angel of God's (=the El Sar) existence in the Old Testament - something that does not gel with the Oneness (Jewish pagan) impact on Christianity. All is done to keep "Jewishness" in place,

however, as I have stated here, little effort goes into acknowledging that great Prince who was appointed over God's People of old (Ex. 23.20+)

I will again continue with this issue at a later stage.

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