

Slide 2 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time. For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. (1Ti 2:1-7)

Do you believe that Jesus died for your sins? This is really what it boils down to. This message, which is in pdf at firstcenturychristianity.net for easy reference and sharing, is a comprehensive refutation of the Trinity and similar doctrines while illustrating very easily and plainly what believers must believe to be saved. This is a very long study, perhaps the longest single study I've endeavored to do, but there is no more important information in the history of mankind that what we must believe to inherit eternal life. So here goes!

Arguing against the Trinity is a necessary task because this doctrine is put forth as a requirement for salvation in mainstream Christianity. That's unfortunate because the Trinity is not a doctrine found in the scriptures and it is absolutely not a requirement for salvation. There isn't a single scripture mandating this belief. There are more verses that refute the Trinity and similar beliefs than one can count. There are plenty of verses specifically telling us what we must believe for salvation. I will get into those in a minute.

The Trinity is supremely entrenched into Christianity as a precept of men, being created in the 400s AD. I go into the history of the Nicene Creed in a different message called "[God is not a Trinity](#)", but in short, the Trinity is 100% a precept of men. Yeshua was specifically adamant against making doctrines out of the precepts of men. He is recorded as saying this in Matthew 15:9 and Mark 7:7. He was citing the Old Testament when He admonished the Pharisees about this practice. The prophet Isaiah uttered this in Isaiah 29:13 as a comprehensive refutation against those who make traditions and the ideas of men out to be doctrines equal to the commandments. The Trinity is a documented doctrine of mankind, and we can trace its history from the Nicene council through the council of Chalcedon in 451. With this doctrine, Christianity hasn't just taught a precept of men as a commandment, it has made a false doctrine and attached salvation to it.

The councils and deliberations that created the Trinity would not have been necessary if the scriptures actually taught it. If the first century believers held this at the key to life, there would be no need for meetings and wranglings about verses. The Trinity came long after the Messiah ascended and it became a requirement for faith through the power of the Roman Catholic Church.

This article/message is going to be rather comprehensive but it's not possible to make one document or message that covers all the verses showing this doctrine is false. There are simply too many instances where Yahweh, God, is a completely separate being from His Son, Yeshua. There is also a remarkable absence of the Spirit being emphasized as part of a "Godhead" in the New Testament.

Before getting into the weeds, let me first set the table of **what is required** for salvation and what the scriptures do say about Yeshua, the Son of Yahweh. If people only listen to five minutes of this, then I want the most important information to be at the top. I would also likee to try and prevent folks from getting the wrong impressions. Salvation requires repentance of our sins, accepting Yeshua as the Messiah/Son of God, and baptism (unless baptism is impossible). In order to be saved, **we are required to believe that Yeshua is the SON of God**, ben Elohim in Hebrew, who took on flesh and voluntarily died for our sins. He was resurrected by Yahweh (God) and then ascended to sit at His Right Hand. There are numerous verses supporting this formulation which is laid out in Acts 2, Acts 4, the verses above, the book of Hebrews, and on and on. At no point in scripture are we required to believe the Son of God is actually somehow God Himself. It simply does not exist and not one Bible author testifies to this being required.

Slide 3 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. (1Jn 5:10-12)

This is a simple proof text that shows, without any possible hint of deviation, that if we believe Yeshua is the Son of God then we have been given eternal life. In no way can these verses be construed to call Yeshua God or that somehow we are required to believe He is God in the flesh, God the Son, or God Himself. All of those concepts are contrary to these verses in 1 John. These verses show what all the bible authors believed and taught, that there are two beings, one is God and the other is God's Son. And I will be blunt here: if you do not believe Yeshua is the Son of God then you do not have eternal life and you are not saved. This is the dividing line between salvation and judgment and why Trinitarianism and its associated doctrines are incredibly dangerous. They mandate believing Yeshua is actually God, while the mandate is believing He is God's Son.

Yeshua pre-existing does not appear to be a requirement for salvation. However, it seems impossible to conclude He did not exist before He was born. In John 8: 53:59, He said He was older than Abraham and those present heard Him say this, so it's not even a matter of interpretation.

While I soundly believe the Messiah existed before He was born, and can prove this with both Old and New Testament scriptures, I don't see any verses *requiring* one to believe this in order to be saved.

Now, on to the meat of this teaching. I will start with the Tanakh, aka Old Testament. The purpose of this ministry is to recreate first century Christianity. To understand what they believed and to mirror our faith today against their experience, we need to recreate the reality of the first century believers. This is going to take a bit to explain but will make sense in a couple minutes. The first Christians had none of the New Testament writings for about 10-15 years. In the 40s AD, the gospels and some epistles began to be penned. Paul's letters go from 48 – 61 AD, and then Revelation and John were written very late, perhaps as late as 90AD. In General, it took about 45 years for all the books to be written, but that didn't start until about ten to fifteen years after the Messiah ascended. When we read the New Testament today, we think it was all present and intact from the moment the Spirit fell in Acts two. That's our perspective because we live now, not then. The reality is the New Testament was written over several decades. When information did get penned, it was EXTREMELY valuable to the brethren.

Two anchors come from this: the first is that for 15 years they only had the Tanakh, what we call the Old Testament. This means when the bible says they proved things according to the scriptures, they were using the Old Testament **only** for perhaps 15 years. The second anchor point here is that after 15 years of no NT at all, then the NT was then *written over a period of 45 years*, not all at once. To further complicate matters, each Gospel, or letter, or perhaps groups of writings, were circulated in different areas. What these points mean is that if we want to look for doctrines **everybody had to believe**, the common thread was the Old Testament. This was established all over the world in synagogues and Christianity was a sect of Judaism for the entire first century. Secondly, if we want to formulate the beliefs that *all of them held dear*, then we should focus on the concepts clearly outlined in several of the Gospels and letters. Once we realize how the NT came about and then circulate, the best practice for gleaning what they held dear is to assemble all the writings and sort the items that show up most often.

I am not saying that we don't believe things that are only written in one of the Gospels or one of the letters. Don't get me wrong. I'm just saying that the focus on developing doctrines, particularly doctrines about salvation, need to be based on information that shows up in multiple documents if at all possible. Things that are repeated, the way they open and close the letters, where they put emphasis, those are the concepts that we need to use to formulate doctrines in order of importance. Themes and doctrines that are present in a majority of the writings would be things that we should pay the most attention to.

For the first point, let's prove who Yeshua is from the Old Testament.

Slide 4 Surely the Adonai YHVH does nothing unless He reveals His secret counsel To His servants the prophets. (Amo 3:7)

Yeshua the Messiah is not a figure that just pops up randomly in the first century. He's the most significant person in the history of the universe except for His Father, Yahweh. So, what is prophesied about the Messiah?

Slide 5 "Now muster yourselves in troops, daughter of troops; They have laid siege against us; With a rod they will smite the judge of Israel on the cheek. "But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity." Therefore He will give them up until the time when she who is in labor has borne a child. Then the remainder of His brethren Will return to the sons of Israel. And He will arise and shepherd His flock in the strength of YHVH, In the majesty of the name of YHVH His God. And they will remain, because at that time He will be great to the ends of the earth. (Mic 5:1-4)

Still slide 5 Others were saying, "This is the Messiah." Still others were saying, "Surely the Messiah is not going to come from Galilee, is He? Has not the Scripture said that the Messiah comes from the descendants of David, and from Bethlehem, the village where David was?" (Joh 7:41-42)

The verses from Micah are the prophecy of the Messiah being referenced in John. The Messiah, or Christ, must not be YHVH in these verses and is someone who was going to act in the Name of YHVH. There is no way to read this prophecy to say that the individual who would come in the Name of YHVH would be God in the flesh, God the Son, or anything related to Trinitarian or Oneness beliefs. This is a brick wall for those doctrine. This is also a verse that proves Yeshua to exist prior to his earthly verse. His goings forth were already from long ago in this Old Testament prophecy. The prophet continues by saying from eternity. The redundancy is there to make sure we understand this figure pre-existed, that there be no ambiguity.

Slide 6 Behold, My servant will prosper, He will be high and lifted up and greatly exalted. Just as many were astonished at you, My people, So His appearance was marred more than any man And His form more than the sons of men. (Isa 52:13-14)

Still slide 6 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors. (Isa 53:12)

We often speak of Isaiah 53 being the prophecy of the Messiah. It really starts in chapter 52. Maybe even before. But it's clear in these verses that whoever this is talking about suffering and being executed, that individual is YHVH's servant. A completely different being from YHVH and one who dies to bear the sins of mankind. An intercessor between God and mankind. If you remember from the beginning of this message, that's what I led off with. Paul plainly telling us Yeshua, Jesus, is the Mediator between us and God. In reality, the verses from 1 Timothy could be in all caps because they are referring to the verses of Isaiah 52-53. For the purpose of this message, Isaiah 52-53 makes it impossible for God to be alive and dying as God's servant at the same time. It's really an absurd notion to say that God is the Mediator between God and men, isn't it?

Even Trinitarian and Oneness believers understand the two sets of verses I just used from the Old Testament to prove that Yeshua is the Messiah and Son of God. These aren't all the OT prophecies about Yeshua by any stretch, but they are the most clear and referenced. Psalm 2 and Psalm 22 are also incredibly clear prophecies of the Son of God. In both of those, which I'm not spending a lot of time on so I can get to New Testament verses before this goes into its second hour, that the Son is not YHVH or the Father, but a separate and lesser being than YHVH, who we know to be God.

Slide 7 "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." (Dan 9:24-27)

This is the prophecy of the second temple coming down. It's much broader than that because it's also the prophecy of Judea becoming a desolate wasteland by the Romans. It also includes the Messiah coming just before the desolations and the end to the daily offering (all offerings, really). All of Christianity knows this prophecy is about Yeshua, Jesus of Nazareth. There is much to talk about here, but for this teaching, focus on the term Messiah the Prince. The word Messiah is synonymous with the word Christ and means anointed one. By extension, it means Yahweh's anointed. In Hebrew culture, someone called to do something specific by Yahweh is called a

messiah. Yeshua is not the only one, He's just the ultimate one. By definition, a messiah must be a separate and lesser being than Yahweh. There's no way for Yahweh to anoint Himself for a job. That would be absurd. The second thing to focus on is the phrase "the Prince". It doesn't need to be said, but Yahweh has never been a prince. There is no higher authority than Yahweh, so the person being prophesied here can't actually be Yahweh because they are subordinate to Him by both elements of the title "Messiah the Prince".

Before moving on to the New Testament, I want to address a couple verses that are leaned on heavily by Trinitarian and Oneness believers but don't mean what folks think they mean at all.

Slide 8 Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" (Exo 3:13-14 NASB 95)

Still slide 8 And Moses said to God, Behold, I shall go forth to the children of Israel, and shall say to them, The God of our fathers has sent me to you; and they will ask me, What is his name? What shall I say to them? And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you. (Exo 3:13-14 Brenton LXX)

The KJV translators chose to represent the Hebrew phrase haya asher haya as "I AM" in Exodus 3:14. They were presenting a concept, not being literal. This phrase is a way of saying "eternal" or "self existent One". It doesn't directly translate into English because it's a Hebrew concept, and also a concept we don't grasp. The Name YHVH is based on the Hebrew verb "to be". When He introduced Himself to Moses, He used that verb to say, effectively "I exist." It was quite a smack down but it's who YHVH is. He has no beginning, no end, no width, no height, and He transcends time. He is the only eternal being that exists. This is another reason that Yeshua cannot be the same being as YHVH – because Yeshua died and YHVH cannot.

Slide 9 Genesis 15:7 for the purpose of explaining ani.

A lot of people make a huge deal with the phrase "I am" and try to say that this means Yeshua is YHVH. The actual way to say "I am" in Hebrew is the same today as it was before the flood. It's the

word ani. And it just means "I am". This is not what is written in Genesis 3:14 in Hebrew but it's how translators represent a concept. You can see in the slide that when YHVH said "I am YHVH" in Genesis 15:7, He uses the word Ani, not haya asher haya.

Slide 10 The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?" Yeshua answered, "I do not have a demon; but I honor My Father, and you dishonor Me. But I do not seek My glory; there is One who seeks and judges. Truly, truly, I say to you, if anyone keeps My word he will never see death." The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.' Surely You are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out to be?" Yeshua answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, **of whom you say, 'He is our God'**; and you have not come to know Him, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word. "Your father Abraham rejoiced to see My day, and he saw it and was glad." So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Yeshua said to them, "Truly, truly, I say to you, before Abraham was born, I am." Therefore they picked up stones to throw at Him, but Yeshua hid Himself and went out of the temple. (Joh 8:48-59)

The highlighted part first: People use these verses to say Yeshua is God but He very plainly says He's not. He identifies His Father as "our God" meaning that He has the same God as those who are accusing Him. He did absolutely claim to exist before Abraham. There's no way around that. They heard Him say it. So this can't even be wrangled through some type of interpretation. There's no way to read these verses in any language to say He didn't claim to exist before Abraham. But then we get to "I am". He was probably not speaking Greek here, but it is recorded in Greek. And it's just the normal way Greek says "I am". Eimi. It's not a different thing that shows anything special.

Slide 11 The very slight difference between Exodus 3:14 and John 8:58 in Greek

Exodus 3:14

2532	2036-3588-2316	4314	*	1473	1510.2.1	3588	1510.6
3:14	καὶ εἶπεν ὁ θεὸς πρὸς Μωϋσῆν	ἐγὼ εἰμι ὁ ὢν					
	And God said to Moses,	I am the one being.					
2532	2036	3779	2046	3588	5207	*	3588
	καὶ εἶπεν οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ	ὁ θεὸς					
	And he said, Thus you shall say to the sons of Israel,	The one					
1510.6	649	1473	4314	1473			
	ὢν ἀπέσταλκέ με πρὸς ὑμᾶς						
	being has sent me to you.						

John 8:58

2036	1473	3588	*	281	281	3004	1473	4250
8:58	εἶπεν αὐτοῖς ὁ Ἰησοῦς	ἀμὴν ἀμὴν λέγω ὑμῖν						
	[said to them	Jesus], Amen, amen, I say to you,						
*	1096	1473	1510.2.1					
	Ἀβραάμ γενέσθαι ἐγὼ εἰμι							
	Abraham existed I am.							

Beyond the simple version that “I am” in John 8 is really just “I am” is that we do have the LXX. The LXX is the Greek translation of the Tanakh, the Hebrew Bible, that was made about **150 years before Yeshua**. This is the basis for our bibles today and it’s the authority for using Greek words to express Biblical concepts. There is a difference between John 8 and Exodus 3 with respect to the “I am” statement. The Rabbis who translated the Bible into Greek BEFORE YESHUA have another letter/word in there in Exodus 3:14. In Exodus 3:14, they are expressing eternity and what they wrote comes into English as “The one being sent you”. Not “I am”. It’s a slight difference, but John did not record those words in the same way that haya asher haya turned into Greek. And that matters.

I’ll address Isaiah 9:6 now. I admit that I was in this walk a very long time before anybody cited this verse to me. And the verse simply doesn’t make sense. I don’t say this because it seems to contradict my belief, I’m being literal. The first time I read this in English while thinking about using it to define the Messiah, I literally came away confused. Let’s look at this in a modern bible and expand it to include verse 7:

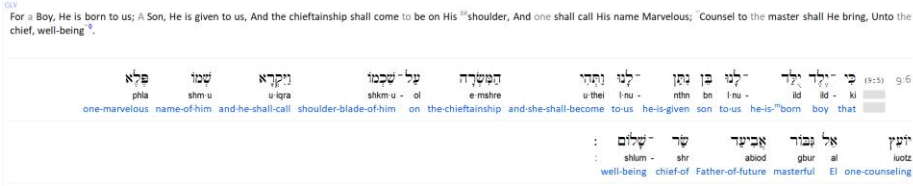
Slide 12 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of YHVH of hosts will accomplish this. (Isa 9:6-7)

The son is the father and the prince? What? And the zeal of YHVH will accomplish it? It says what it says, and I didn’t start out disbelieving the Trinity, so I started digging. What I came up with in Hebrew is that Jews view this title as Messianic, as they should, but they often view it as something so holy that it doesn’t get translated.

Slide 13 (9:5) For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele- joez-el-gibbor-Abi-ad-sar-shalom; (9:6) That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of the LORD of hosts doth perform this. (Isa 9:6-7 JPS)

This is now the verses appear in the JPS version, with is a Jewish Tanakh in English.

Slide 14



Here is how it looks in the Masoretic Text with the CLV translation. Now this makes sense. But remember I said there is a bible that predates the Messiah? The MT does not. The earliest dates we have for a complete Hebrew bible is somewhere around 800-900 AD, yes 800 years after Yeshua. The LXX, the Greek translation of the Hebrew Bible, is from about 150 BC. This was the bible used in synagogues around the world at the time of Yeshua and, again, it is the basis for our New Testaments. In fact, is the basis for a bible canon at all. Remember, the world spoke Greek when the faith went forth from Zion. And this ministry is about recreating the beliefs of the first century Christians, so having the LXX is incredibly important because it offers us a window into how this verse was understood before Yeshua came. So, without further ado, here it is:

Slide 15 For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him. His government shall be great, and of his peace there is no end: it shall be upon the throne of David, and upon his kingdom, to establish it, and to support it with judgment and with righteousness, from henceforth and forever. The seal of the Lord of hosts shall perform this. (Isa 9:6-7 Brenton aka LXX)

Well, well, well, now that makes a lot of sense! This is how the first century believers would have understood this verse. We know this because the LXX predates Yeshua. The Brenton translation is the LXX translated into English, by the way. If you want to read an Old Testament where the verses cited in the New often match exactly, this would be the one to read.

I have tackled two of the most used texts here that Trinitarian and Oneness people use to show they don't exactly say, or say at all, what those who use them to prove those doctrines. Please don't think that because one cannot overcome a verse or two that then the Trinity just becomes true. Don't do this with any doctrine. Weigh the volume of evidence. Put the evidence in order of importance. The path is long and narrow, so follow it where it leads. For the few people who listen to or read this entire study, please understand the amount of verses that tell us the Trinity and Oneness doctrines are false *is overwhelming*. This doctrine simply does not exist and you do not need to believe in it. The argument of this study is that nobody should believe in these ideas, especially nowadays when we have the whole bible in any language at our fingertips. So if you get

caught in a debate about one or two verses, just keep going with all the verses that say the opposite. Because you'll likely not run out of them.

Now, on to the New Testament.

I want to refresh on earlier commentary about the NT. It was not all written at once. It took a long time to write, and the various documents circulated in different areas. We are going to look for trends now. Let's take the time to put things in order of importance and weigh the evidence. Also, understand that scripture is not written like we write. It's very often out of chronological order because it's ordered in importance. Oftentimes OT scripture is literally out of chronological order because of this. The book of Revelation is a great example of this in the New Testament as we know it tells the same story three times. The letters and epistles have a mix of doctrine and issues the congregations were dealing with in real time. There are hundreds of verses that contradict the Trinity and its associated doctrines so I can't possibly cover them all. But one place where we can see a remarkable trend and pattern throughout are the salutations of the letters. These would be the opening remarks for each of these pieces of communication.

Slide 16 Paul, a bond-servant of Messiah Yeshua, called as an apostle, set apart for the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Yeshua Messiah our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake, among whom you also are the called of Yeshua Messiah; to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Yeshua Messiah. (Rom 1:1-7)

Romans was written in 57 AD. This is well after the faith had matured. And there is no hint of a Trinity or any such thing in the opening of this letter. God is the Father and Yeshua is the Son. The Spirit is mentioned but as a reference, not as important or relevant as Yeshua or God. We can see the two are completely separate and Paul knows God is the Father and the Son as the Messiah aka another being.

Slide 17 Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead), and all the brethren who are with me, To the churches of Galatia: Grace to you and peace from God our Father and the Lord Jesus Christ, who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, to whom be the glory forevermore. Amen. (Gal 1:1-5)

I left the traditional name and title for Yeshua in this one just so it can be plain to see for all. Jesus is the Christ, which we know means anointed one, and God is the Father. They are still two totally separate beings, Jesus died, and God raised Him from the dead. There is no mention of the Spirit.

Slide 18 James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings. (Jas 1:1)

Again, God and Jesus are two separate beings. No mention of the Spirit.

Slide 19 Peter, an apostle of Jesus Christ, To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead... (1Pe 1:1-3)

Peter includes the Spirit but he makes it clear that the Lord Jesus Christ has a God and all three are totally separate beings.

Slide 20 The elder to the chosen lady and her children, whom I love in truth; and not only I, but also all who know the truth, for the sake of the truth which abides in us and will be with us forever: Grace, mercy and peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love. (2Jn 1:1-3)

I hope you are seeing the theme here. John still has God as the Father and Yeshua as the Son, both being separate beings. No mention of the Spirit at all.

Slide 21 – the salutation and benedictions

I just walked through a sampling of the salutations of the letters, meaning the openings of them. Christianity was well established and spread across the known world when those letters were written. They were all written decades after the Messiah ascended. And the Trinity or Oneness doctrines are simply not to be found in the part of the letters where they should be if they were the most important thing. Instead, what we see, is what we are supposed to believe. That God is the Father and Yeshua the Messiah is the Son. I encourage you to sit down and read the openings and closings of those letters. Because the culture of Christianity was established at the time of these writings and they led with their identity as being followers of God through His Son, which is what we must believe to be saved.

Slide 22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know— this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. (Act 2:22-24)

In order of importance, the moment in time when the Ruach ha Kodesh has come powerfully and believers from all over the known world were present and the apostles start uttering prophecy and knowledge, this is it. This is THE place to formulate your ground floor, rock solid foundation of the faith. Not just of the relationship between Yahweh and Yeshua, this is where we who are grafted in believers of The Way, first century Christians, need to place a fulcrum point. This day of Pentecost, Shavuot in Hebrew, was appointed as the time the Word would begin to go forth from Zion. It's difficult to emphasize how important Acts 2 is in terms of the universe. This is the moment the change happens. Everything from Genesis to Acts 1 is building up to this moment in time where those who knew Yeshua would be anointed by the Ruach ha Kodesh, the Holy Spirit, and given the most important information that any human being can know. They were to take this information and spread it across the world. This moment in time, the events that led up to it, and the result being the entire world learning of the Son of God, cannot be overemphasized. And Peter, full of power, tells those present that they just killed the Son of God.

He does not tell them they killed 1/3 of God. He does not reveal to them that Yeshua was some manifestation of Yahweh that they managed to murder and then came back to life on His own. No. That is not what we need to believe and is contrary to what we need to believe. He told them the plan was predetermined and that they killed the Messiah, whom God then raised from the dead. Then what?

Slide 23 "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified." Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." (Act 2:36-39)

Here is the recipe for salvation. God made Jesus, who is God's Son, Lord and Christ. Which means Yahweh made Yeshua the second highest authority in the universe. This was prophesied through Joseph and Pharaoh and how Pharaoh made Joseph have almost the same exact power as Pharaoh

himself. This is the same as how God made Moses to be as God to another Pharaoh and then how Aaron became the mediator between Moses and Pharaoh.

The emphasis on these verses cannot be overstated. If there was a moment in time to reveal Jesus as a mysterious part of a 3-part God, this is it. If that was the requirement for salvation, that one had to accept Yeshua as God, NOT as Messiah, this is where it would be. But it's not here. In fact, the opposite is here. That He was murdered, died, and then resurrected by God. The entire bible aligns on this concept. The bible does not align on the Trinitarian or Oneness concepts at all. The reason I led with the salutations of those letters is because it reflects these verses. This is the Gospel and they all used this theme as the foundation for their teachings and existence. Their letters led with this truth because it's their identities, founded in Acts 2, when the Holy Spirit directed Peter to speak the most important words in the history of the world.

Slide 22 Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people, if we are on trial today for a benefit done to a sick man, as to how this man has been made well, let it be known to all of you and to all the people of Israel, that by the name of Yeshua ha Maschiach the Nazarene, whom you crucified, whom God raised from the dead—by this name this man stands here before you in good health. "He is the **STONE WHICH WAS REJECTED** by you, **THE BUILDERS**, but **WHICH BECAME THE CHIEF CORNER** stone. "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved." Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Yeshua. (Act 4:8-13)

The same thing repeats when Peter and John are before the Sanhedrin. The same formulation. The same truth. They crucified Yeshua, aka Jesus. Yeshua died. And God, aka Yahweh, raised Him from the dead. Two beings. Not three. Not one in some mysterious formulation. Two beings with one lesser than the higher. And there is no under Name under heaven than Yeshua, which means salvation, for men to be saved. The council recognized this information came from above because John and Peter were not scholars or Rabbis.

The Trinity and its variations of Oneness and such are very confusing doctrines. This message was intended to liberate people from this burden and educate on what it actually required for salvation. That requirement is on the screen and it is incontrovertible. It cannot be denied. It cannot be added to or taken away from. Yahweh sent His Son into the world. His Son lived a sinless life, bore our transgressions on the cross, died, was buried, and was resurrected by Yahweh three days later. Forty days after that, He ascended back to God and is seated at His right hand . This is what we must

believe for salvation. We must confess our sins and be baptized after accepting this information in order to enter into life. I would need to recreate almost the entire New Testament here if I were to bring all the proof texts that Yahweh and Yeshua, God and Jesus, are not the same being and that Yeshua died while Yahweh did not die. I hope you find this teaching edifying and may Yahweh bless you and keep you, in the Name of His Son, Yeshua.