

Come with me on a journey through the pages of Scripture to discover one of the most wonderful treasures our minds can imagine. The Dead Sea Scrolls were discovered in numerous clay pots sealed with their lids in April of 1947 in the Qumran caves SE of Jerusalem. They date back to during and well before the time of Yahshua. They confirm every book of the Bible as well as the Divine name of Yahweh (יהוה).

2nd Corinthians 4:7 We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

For 2,000 years, these treasures were safely stored away, silently awaiting their time to be brought forth. Their timing was perfect. They were discovered one year before Israel became a nation after two thousand years, thus fulfilling the ancient prophecy of Isaiah 66:8.

Truth is ever unfolding, and truth is the antidote for deception and confusion. This is the age of gender confusion with over 50% of all these unfortunate young people either considering or attempting to commit suicide. Let Truth be the cure. There are only two genders in all organic life: plants, animals, and human beings: *male and female*. The Divine Creator is referred to as God in the English Bible, which is singular. God in Hebrew, however, is Elohyim: Elohyim is plural and plural (as we know) means more than one. Let us examine the examples.

Genesis 1:26 [Elohyim] said, Let Us create man-[kind: man and woman] in Our likeness [to be like Us] and in Our image [to look like Us].

The clause, “Let Us create” is a plural verb [נעשה] to confirm the plural noun of Elohyim. Hebrew, being read from right to left, we have nun, ayin, siyn, and hey. The nun (נ) at the beginning of the word (on the right) signifies the plurality, “Let Us.” Some have thought there is never an instance of a plural Hebrew verb to confirm Elohyim as a plural noun, but we can see

that it does—and this is only the first in-stance of a plural verb for Elohyim in the Bible. There are more. So, having established the plurality of Elohyim creating man and woman, let us not close our eyes to the written account. Though Elohyim is invisible to us, our first par-ents afford us the golden opportunity to catch a glimpse of what Elohyim is like.

Romans 1:20 For since the creation of the world God’s invisible qualities, His eternal power and divine nature, have been clearly seen, being understood from His workmanship, so that men are without excuse. (BSB)

As we probably know, from the outset we are confronted with three explanations of the nature of God. 1) Jewish Monotheism: a solitary personage or personality; 2) Modalism, also identified as the “*Oneness*” doctrine: a solitary personage with at least two personalities; and finally, 3) the three-male-god Trinity. Are those the only three options we have? This tract introduces what Scripture upholds as the Family, hence, the title, “*Familiarian*,” as opposed to the Trinitarian, or Solitarian. It is our burden to reveal in this writing the Scriptural validity of the wonderful Divine Royal Family.

The most famous verse in all the Bible is John 3:16. Let us focus in on the part, “*Only Begotten Son*.” We know that Abraham begat Isaac through his wife Sarah, and Isaac begat Jacob through his wife Rebecca, and Jacob begat his 12 sons and his daughters by his four wives. The Hebrew word beget is “*yalad*,” it means to procreate. Upon creating our first parents Adam and Eve, the first verbal command יהוה gave to them was to “*be fruitful and multiply*.” This means to procreate, and it was given long before they fell into sin. There is nothing sinful about procreation between a man and his wife. Quite the opposite: it is an act of holiness that elevates the marital union into a divine nearness to our Heavenly Creator. It is

called “*echad*” in the Hebrew (אחד). See what Adam said when יהוה brought her to him.

Genesis 2:23, 24 Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, as she was taken from man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (basar echad). (בשר אחד).

Adam did not say, “She shall be called Eve,” but rather, “She shall be called woman.” She wasn’t called Eve until they left the garden much later. What was her name prior to that? After they fell into sin, יהוה pronounced the following curse upon her: Genesis 3:16:

To the woman he said, “I will greatly multiply your pain in childbirth. In pain you will bear children. Your desire will be for your husband, and he will rule over you.” (WEB)

Of course, it would be superfluous to try to multiply anything times zero. In other words, we can only multiply something by something else that already exists. This means that Adam and Eve were bearing children *before* sin entered the picture. *Where does it say that in the Bible?!* In like manner, if we may ask you, dear Reader, “What was the woman’s name before they left the garden?” Did you, like nearly everyone else, assume it was Eve from the very beginning? In all due respect, if you did, you were mistaken. Hoping not to offend any by this plain statement, but it reveals how many things we *assume* are either in, or not in the Scriptures. And by the way, do you know why Adam chose that perfect name, “*Eve*,” Hebrew, *Khavah* (חַוָּה)? We’ll soon find out.

Genesis 5:2 Male and female created He them; and blessed them, and called their name Adam, in the day when they were created.

It was יהוה who gave them *both* the name Adam (humankind). Our second president was also named Adam (with an s). His wife’s name was Abigail Adams. They both bore the name of Adams. So it was with the first Adam. The wife takes her husband’s name. Now let us see when the first lady, Mrs. Adam acquired her personal name Eve, and what her name reveals.

Genesis 3:20 Adam called his wife's name Eve because she was the mother of all living.

What does the word “*all*” mean? According to Webster’s, Every one of, the whole number of. Eve (Khavah), means, “*Lifegiver*.” What does the word, “*was*” mean? (“because she *was* the mother of all living,” (already). We understand it to mean something that already had existed. Adam said this *before* they left the Garden.

Psalms 119:18 Open Thou mine eyes, that I may behold wondrous things out of Thy Torah.

Have we been gliding over important details that we may have thought were not all that important? Have we soared over the word begotten because it doesn’t sound “proper” to imply that the Divine Father may have really “fathered” His only begotten Son? Perhaps it is time to take a second look and reconsider what the Bible actually says. If not, we may find our-selves diminishing aught from the divine Scriptures in violation of the command warning us against that very thing. (See Deuteronomy 4:2). Scripture is serious business. *Assumption leads to speculation*. Details are important. Man shall live by every word that proceeds from the mouth of יהוה. Let us not spiritualize anything away from the sacred Words of the Almighty.

Even if such a concept were considered, with Whom would He have begotten Him? Does the story get more profound as we go? It is the rejection of the written account that complicates the story. Assent to Scripture is the only resolution to what would otherwise be a hope-

less enigma. If the eternal Creator is a spirit (John 4:24), how could He “father” another being? Have we limited the abilities of our Creator, thinking perhaps, a spirit cannot engender off-spring? *Where does it say that in the Bible?* If יהוה can create (bring into being what did not previously exist) is begetting too hard for Him?

Have we somehow speculated that procreation is the consequence of sin? Did our first parents have to wait until they fell into sin to carry out the divine command to be fruitful and multiply? What of all the animal creation? Did they have to wait for the humans to sin before they could begin breeding? Were they perhaps fixedly watching every day in their hopeful anticipation for the fall?

Let us go back to the question, “*With Whom would the Father have begotten His only begotten Son?*” We refer to them as Father and Son, and the English Bible refers to the Holy Spirit as He and Him. Let us examine the testimony of this curious theme regarding the Holy Spirit. Is that Spirit a Divine Personage, or merely the thoughts and good influence of our Creator, maybe the wind, or His breath? Let us begin our quest at the beginning and consider all the possibilities as well as all the weight of evidence. Let us hold fast to the firm foundation.

Genesis 1:1, 2 In the beginning God created the heavens and the earth. Now the earth was formless and empty. Darkness was on the surface of the deep. God’s Spirit was hovering over the surface of the waters. BSB

What could this possibly mean regarding the Spirit of Elohyim hovering over, or “moving gently” upon the waters? The Hebrew root is rawqaf (רָוַף), which means to flutter, as when a hen is hovering over her spherical egg either to protect it or to incubate the unhatched egg. And so, right here in the beginning we find mention

of the Spirit of Elohyim, and the attribute goes instantly to a mother figure as that of a mother hen. The word for Spirit is Ruakh, and has to do with either the wind, or an intelligent, rational being. *It is nearly always of feminine gender* in Hebrew. Take note:

H7307 roo'-akh (רוּחַ) From H7306; wind; by resemblance breath, figuratively life, anger, by resemblance spirit, but only of a rational being including its expression and functions.

Ironically, most Bible believers have no problem recognizing angels, or even fallen angels as being intelligent entities. But when it comes to the Holy Spirit (Ruakh HaQadosh) being an intelligent, rational, Divine Personage, they shy away. Ask for our study on “*The Elohyim Spirit of Wisdom.*” An entire section of Scripture is dedicated to this Holy Spirit: Proverbs 8:1-3:

Can’t you hear the voice of Wisdom? From the top of the mountains of influence She speaks into the gateways of the glorious city. At the place where pathways merge, at the entrance of every portal, there She stands, ready to impart understanding, shouting aloud to all who enter, preaching Her sermon to those who will listen. (Passion Translation).

Wisdom in Hebrew is Khokma (חִכְמָה), and in Greek, Sophia (σοφία). Both these names are feminine in both Hebrew and Greek. Yahshua said in Luke 7:35, “*Wisdom is justified of all Her children.*” All the attributes of Wisdom are motherly. Look at the fruits of the Holy Spirit. While men struggle with hatred and aggression, women not influenced by the western feminist agenda, are so often of a loving, kind, patient, and gentle spirit. Their natural inclination is humility. When a boy, gets into trouble, he seldom runs to papa; he rather runs to mama. She is sympathetic; his advocate in times of trouble.

The family is the most powerful stronghold in human society. Think it through: if the man and woman were created in the likeness and image of the plural Elohyim, if they were told to be fruitful through procreation and thus build a family, and יהוה even declares that He made them male and female in order to bring forth a righteous offspring to fill the earth, is all this accumulation of evidence not clear that it is the family that is created in the likeness and image of the living Elohyim? Is this not a revelation of the invisible Elohyim mentioned in Rom. 1:20? In Eph. 3:14, 15, we read:

It is for your healing and transformation that I kneel before the Father, from whom His entire Family in heaven and on earth derives its character, methods, and principles. (Remedy version)

When Adam said, “Therefore shall a man leave his father and his mother and cleave unto his wife,” we realize he could have well understood the Father concept, *but how could he have known about a Mother?* Evidently, he did have knowledge of a mother. As we surely know, there cannot be a family without both a father and a mother. Love and Marriage = a Family.

Abraham is called “*the father of the faithful,*” but he could never have been a father without his faithful wife Sarah. In fact, in the allegory of Galatians 4:22-29 we read how Abraham engendered Isaac through his wife Sarah; in v. 29 it says Isaac was born after the Spirit. Ishmael, was born after the flesh through the servant girl Hagar and Isaac was born after the Holy Spirit through his righteous mother Sarah. In this allegory, we see the Divine royal Family of the Father, Mother, and Their only begotten Son. The Gospel story has been there all along hidden in plain sight, starting with that comprehensive word, *begotten.*

In part two we’ll investigate more in depth the Divine Personage of the Holy Spirit.

The Family Of Heaven

Written by

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Monotheism, Modalism, or Trinitarian?

Or,

Familiarian ?

Part One

Inspiration of Yahweh (יהוה)

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שמע ישראל יהוה אלהינו יהוה אחד:

Hear O Israel, יהוה our Elohyim, יהוה is united.

(Deuteronomy 6:4). Judaism strictly translates the last word *echad*, as *numerically one*. This is the fundamental statement of belief in Judaism. They believe in an absolute numerical monotheism with no dual or plural personalities such as the Father and the Son being one and the same personage. They recognize such a concept as a *secreted polytheism*. They fully disavow the idea that the eternal Creator of the Universe could ever die, as Modalism (the one God who is both Father and Son) purports, wherein the Romans were able to crucify Yahshua. The belief of Judaism is monotheism: one solitary personage: not ditheism (2), and not tritheism (3).

However, the Hebrew word “*echad*” at the end of the statement at the top of this column, is *not numerically limited to the number one*, as it is in the Greek word, εἷς (*eis*). The very first time it is used in the Bible is in Genesis 1:5: “*There was evening and there was morning, day one.*” Yom echad. The 24-hour *day* consists of both a night and a day.

Genesis 2:24 Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh.

Of course, as can be seen, two people (male and female) make one flesh. Male and male, or female/female can never make one flesh; such is not only contradictory to nature, but impossible. It is a fruitless relationship that cannot bring forth children, cannot build the family unit. The English word “Matrimony” comes from the word *matrix*. Human anatomy teaches us that the female matrix is developed through the male/female union in holy matrimony, essentially for the divine purpose of procreation of a family. Life is about the Family. Love and sweet Marriage = a sweet Family. In this union, we may fill the earth with a righteous progeny.

“Hear O Israel, Adam and Eve is Adam Echad”

The matrix, or the womb, is only about the size of a plum until the egg is fertilized, upon which, it expands to about the size of an orange. It softens and expands as the embryo develops into a fetus and on into a baby. This is what it means to be fruitful: *to beget*.

It must never be forgotten that it is the family that is created in the likeness and the image of Elohyim: male and female: He and She. Our heavenly Father is not a single Parent. In the beginning, He was speaking, not to Himself, not to the nonexistent Son in His imagination, not to a supposed “plural majesty,” and not to angels. *Only Divinity can create*. Angels cannot.

The supremacy of the eternal Father is not imperiled in the Divine Family concept. Neither is the first commandment, (which says, “*You shall have no strange elohym to replace Me*”) violated in the Family concept. Bible students need to learn how to “*prove everything and hold fast to that which is right.*” (1st Thessalonians 5:21). Did the translators always use the best words from Hebrew into English?

Proverb 16:25 Sometimes what seems right is really a road to death. (CEV)

The phrase “*no other gods before Me*” (Ex. 20:3) is properly translated, as we can see in the paragraph above, as: “*strange*,” for the word *other* from the Hebrew *akher* (אחר), and it means *strange*. As Eve was not a stranger to Adam, and in fact, was brought forth from his own substance, neither was Yahkhokma, Wisdom, a stranger to יהוה. She was brought forth from His own Divine essence; She is the model of the female race. The female Holy Spirit was brought forth from the essence of יהוה. Proverbs chapter eight is the written account of Her being brought forth in the far reaches of eternity past. The attributes of the Holy Spirit reveal a Divine Personage with a personality. She can be grieved, and She can be lied to; She leads us into all Truth.

The “Holy Spirit” in Hebrew is “Ruakh Ha Qadosh,” and the word *spirit*, as mentioned in Part One, is nearly always feminine. When the Septuagint Greek translation came along, Holy

Spirit was translated “Hagios Pneuma,” and carries the neuter gender. When Jerome translated the Septuagint into Latin, he used the words, “Santo Spiritus,” which carries the masculine gender. That is why we read in our KJVs the masculine gender for Holy Spirit.

John 14:15-18 If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you.

Yahshua was raised in a Hebrew home reading and learning the Hebrew Scriptures. Like Spanish, Hebrew words carry either a masculine or a feminine gender. Some have thought that the feminine gender of the Holy Spirit is only grammar and doesn’t imply a feminine *Personage* or a personage at all. Yahshua said in John 4:24 that the Father is a spirit. The same argument would have to apply to Him, that “*spirit doesn’t imply a personage at all; it is only grammar*,” but that cannot be correct! In other words, while grammatical gender is used for things animate and inanimate, it is used for personages as well. We can no more negate the Divine Spirit than we can the heavenly Father. The book of Wisdom we know as Proverbs refers to Wisdom not only in the feminine gender (she and her), *but as a feminine Personage*. The distinctive Greek word for Wisdom is Sophia, a feminine name. As we explore this subject, we find there is really nothing masculine about Sophia. May we recognize the divine femininity in the plural Elohyim Family.

“I will not leave you comfortless: I will come to you.” John 14:18.

Some have thought by this that Messiah was referring to Himself. He said “*He* would not leave us comfortless, that *He* would come to us.” But the word *another* in v. 16 is *allos* which means, “*not the same; different.*” The word Comforter is *paracletos*, and has the meaning of an advocate, one who argues our case in a court of law. This is referring to an intelligent being. Yahshua

did return to His disciples after He arose, but not forever. He was with them for only 40 days.

When Messiah said He would not leave us comfortless, the word is *orphanos*, which means orphans, and though *He* would return to His Father, the comforting Mother would come so we would not be left orphans. An orphan is a child without a parent. In essence, it was better for Him to return to His Father for the Holy Spirit to come and comfort us in this world of adversity, just as a mother would comfort her children.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

Let us not overlook the very important point that the Divine Spirit has a self. What is a self? “*The union of elements, as body, emotions, thoughts, and sensations that constitute the individuality and identity of a person...*”

“Yahshua *himself* baptized not, but his disciples.” (John 4:2). “For the Father *himself* loveth you, because ye have loved me, and have believed that I came out from God.” (John 16:27)

If we acknowledge the “*self*” of the Father and of the Son, let us be equally honest and fair in respect to the same Divine *Self...* of the Holy Spirit, *Yahkhokma*. This has absolutely nothing to do with a Catholic Trinity. Just as Eve was not co-equal to Adam, neither is the Holy Spirit co-equal to the eternal heavenly Father.

Bear in mind, dear Reader, the definition of the Catholic Trinity is, “*God in three persons: co-equal, co-eternal, and co-supreme.*” (And these three persons are all male by the way.) But think it through: if the Father alone has immortality (1st Tim 6:16) without beginning or ending, then that negates the idea of co-supremacy, or co-eternal, or co-equality. As Eve was taken from the substance of Adam, so was Yahkhokma conveyed from the essence of the eternal יהוה. We can no more eliminate the masculine and

feminine aspects of the Elohyim family than we can of their creation of our first parents: male and female. The eternal Father could easily have created a woman, *but neither in His own likeness nor in His own image*. We often hear people say, “Don’t put God in a box,” but maybe that is what they are doing. We don’t have the right to tell the eternal King He cannot have a Queen, or to condemn Him if He does. Age will not make error into truth, and truth can afford to be fair. It is an interesting phenomenon how a counterfeit can always verify the true.

In the 44th chapter of Jeremiah, we find the rebellious Jews defending their practice of burning incense to “*the queen of heaven*.” In the same way there have been counterfeit messiah’s, fake sabbath days and holy days, falsified names for our Creator, so do we find in this passage a counterfeit of the true Queen of the Universe. The imposter itself becomes *an adverse witness* to the truth. There are no counterfeit \$75 dollar bills because there are no genuine \$75 dollar bills. No one would be found guilty in a court of law for counterfeiting \$75 dollar bills. May we open our eyes to behold wonderful truths in His Word. This is the key to unlock the mysteries of Scripture. Just because we may have overlooked important details doesn’t mean they do not exist.

Genesis 5:3, 4 And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.

We have here another glimpse of the creation story. Just as Elohyim created Adam and Eve in the likeness and image of Elohyim, so did Adam beget sons & daughters in the likeness of Adam, but certainly not without Mama Eve. Adam could not have procreated daughters in his own likeness and image any more than the Father could have created Eve in His likeness and image. Sons yes, but daughters no. The daughters were begotten in the likeness and image of the feminine line of Adam, that is, sweet Mama Eve.

Male and female is the most profound aspect of creation. The whole story is there, but it was hidden...until now. And why was it hidden? Just as people are confused about genders in this age, so misguided translators confused and *changed the gender* of the Holy Spirit centuries ago. One half of the human race is represented by one third of the Elohyim Family. Monotheism and the Trinity misrepresent the Elohyim Family.

The counterfeit story of creation (evolution) insulates itself in eons of time. “*Billions upon billions of years ago...*” The two things it avoids addressing however, is the fact that no living specie lived for millions or billions of years. There is no mention of how long it took for the wonder of the two solitary genders to come into being in order to perpetuate each specie of creatures. Talk about survival of the fittest! (The word creature, by the way, comes from the word “creation”). Had not the male and female both “evolved” *together*, the whole science-fiction story *naturally* falls apart. The novelists should have thought that one through. Just imagine a lonely male trilobite growing old without ever meeting up with a good-looking female trilobite. The story presupposes there will be at least a female of each and every specie. Trilobites die. Only יְהוָה has the copyright on male and female.

1st John 2:7,8 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the Word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

We are living in the age the prophet Daniel wrote about wherein knowledge is being increased. His prophecy is not limited to technical knowledge but Scriptural knowledge as well. The only reason it is new (to us) is because the darkness is now past and the true light is shining.

Isaiah 58:12 And they that shall be of thee shall build the old waste places: thou shalt raise up the

foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

One out of four Bible-believing men are abusive to their wives. That’s 25%! Many of these women wind up in a hospital or worse. According to the book, “*Behind the Vail in Saudi Arabia*,” by Jean Sasson, there are no tombstones in Arabia for women, *including the queen*. If a woman is raped, she is the one who is stoned to death. From the book, “*Half the Sky*,” by Nicholas Kristof and his Chinese-American wife, Sheryl WuDunn, “*Today, now, more than 100 million women are missing. They have vanished.*”

According to an estimate from 2011, between 4,000 and 25,000 deaths occur from bride burning every year in India, Pakistan, and Bangladesh. Bridal dowry deaths in India amount to around 5,800 a year. Every hour in India, one woman is murdered for failing to pay sufficient marriage dowry. Cowards terrorize women.

Our question is, how can such atrocities against women be perpetrated and permitted? What is the source of such cruelties? Would we be shocked to consider that at least part of the problem is founded in the Judeo-Christian confusion regarding the divine Personage of the feminine Holy Spirit? By the exclusion of our heavenly Mother, along with the independent stance of either a solitary Father, or an unreal dual personality in a lone deity *we intensify the problem*. Ascribing the Holy Spirit to merely the wind or an unseen divine power, we have removed the nurturing component of a loving Family in whose likeness and image we were created. We have omitted the extreme value of the feminine part of the Elohyim heavenly Family. Consequently, men scramble to try to explain (away) the unmovable written command, “*Let US create man [and woman] in Our likeness and in Our image.*” When men understand the sacred nature of woman, they’ll appreciate her more. By reinstating the feminine Divine Spirit of Wisdom, we restore the dignity and value of Divine Motherhood in the Elohyim Family.

The Family Of Heaven

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Monotheism, Modalism, or Trinitarian?

Or,

Familiarian?

Part Two

Inspiration of Yahweh (יהוה)

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The Divinity of Yahshua

As we investigated the three concepts of the nature of Elohyim (God) in Part One, that is, Monotheism, Modalism, and Trinitarian, and how none of them conforms to the Biblical model, so now let us discuss the three prevalent views on the nature of Yahshua (Jesus). Was He a mere man anointed to be the Saviour of the world; was He the divine Son of the eternal Father, or was He, in fact, the Father Himself, operating while here on earth as the divine Son, as Modalism teaches? Let us examine the evidence.

Proverbs 30:4 Who is it that travels back and forth from the heavenly realm to the earth? Who controls the wind as it blows and holds it in his fists? Who tucks the rain into the cloak of his clouds? Who stretches out the skyline from one vista to the other? What is his name? And what is the name of his Son? Who can tell me? (TPT)

Can we deduce by this that the eternal Father has a Son whom He begat? If we believe in the Creator, we certainly can answer the first four questions easily enough. *But what of that final question?* The “Old” Testament should more correctly be titled “*The Hebrew Scriptures*,” the **Tanakh**, which means the **Torah**, the **Nebaim**, and the **Ke-thuvim**: “*the Law, the Prophets, and the Writings of Wisdom*.” The passage above is from the **Ke-thuvim**. In other words, *before* we even get to the New Testament, we find the Father and Son concept. The doctrine of Modalism distorts the Biblical teaching on the Family by reducing the distinctions between the Father and Son to mere titles and nothing more, disguises that one person wears in different roles, giving priority to the texts that speak of the divine unity, but ignoring or downplaying those texts that speak of the authenticity of the divine Personages, claiming that Yahshua was the same Person as the Father.

John 17:3-5 Eternal life is to know you, the only true God, and to know Jesus Christ [Yahshua Messiah], the one you sent. I have brought glory to you here on earth by doing everything you gave me to do. Now, Father, give me back the glory that I had with you before the world was created. (CEV)

In the passage above, we find there are two requisites to finding eternal life: to know יהוה the true Elohyim, *and...*Yahshua the Messiah whom יהוה had sent. His work was to restore the glory of the Father by declaring His divine character to the world. His personal request was for the Father to restore the glory He shared with Him before the creation of the earth. Modalism teaches the view that the Son was in “*the forethought*” of the Father and not actually present with the Father. They do not believe that He preexisted as a personage in the beginning. Here is their proof:

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

They remind us that “*Yahshua would not be crucified for another 4,000 years from the foundation of the world.*” But the entire sacrificial system pointed forward to Yahshua, and the very first sacrifice was the animal slain in the Garden to cover the nakedness of our first parents. Sadly, that animal had to shed its blood.

Genesis 3:21 Yahweh God [Elohyim] made garments of animal skins for Adam and for his wife and clothed them. (WEB)

Without the shedding of blood there is no remission of sin. (Hebrews 9:22). The loving Father had His heart set on redeeming His fallen children. Yahshua, His only begotten Son came willingly to lay down His life a ransom for our soul to pay our debt of sin. He died for us on the old rugged cross.

Immortality means one cannot die. According to 1st Tim. 6:16, יהוה *alone* has immortality. To claim that the eternal Father died on a cross is bordering on blasphemy. Not to mention the mental effort one must perform in order to conclude that two individuals are actually one and the same.

The Son of Man and the Ancient of Days

Yahshua refers to Himself as the *Son of Man* 86 times in the four gospels, and the Son of God 30 times. *The Divine took upon Himself humanity*. He was the Son of Man in that He, through the

Divine Spirit and the virgin Mary, was born into the human family, *but He never lost His divinity*. He was never equal to His Father, but He came in the express image of His Father (Hebrews 1:3). He is not co-supreme with the eternal Father, but rather *obedient* and subservient to His Father.

Daniel 7:13, 14 I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

In this Scriptural scenario, we see Yahshua, Son of Man, being escorted into the throne room of the eternal Father to be granted Him the personal request that He made prior to His terrible suffering on the cross. He came before the awesome One who inhabiteth Eternity. (Isaiah 57:15).

(John 13:16) Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

(John 14:28) Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

(John 10:29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. (John 10:30) I and my Father are one.

Author Blair Adams, in his book, “*The Messianic Incarnation, Ancient Judaism and the Oneness of God*,” makes the claim that Yahshua and the Father had to be one and the same personage, otherwise, if they were two, there would be “*a power struggle*” between them (sec. one). This, of course, is sad human reasoning and depicting power-hungry monarchs of this world. It is an insult to the Divine Family. When Yahshua said in the final passage above (John 10:30), “*I and My Father are one*,” did He mean one and the same personage as some teach? Let us compare

this with another statement He made regarding the religious leaders of His day.

John 8:44 Ye are of your father the devil.

Surely He didn't intend for us to interpret His words to mean the Pharisees were one and the same person as their father the devil! He obviously meant the wicked are in harmonious *oneness* with the devil. This would be the antithesis of the righteous being in harmonious oneness with the everlasting Father. That is why in the same chapter, Yahshua could say, “*Before Abraham was, I AM.*” (John 8:58). *Yahshua never lost His divinity*; He is the Son of the living Elohyim. He existed before the world existed, so He most assuredly existed before Abraham. The Jews were not angry over His claim to be the Messiah, but rather His claim to Divinity. In a similar vein, Phillip once asked Yahshua to show them the Father, and Yahshua responded, “*He that has seen Me has seen the Father.*” (John 14:8, 9). He went on to explain what He meant by His statement.

John 14:9-11 Jesus replied: Philip, I have been with you for a long time. Don't you know who I am? If you have seen me, you have seen the Father. How can you ask me to show you the Father? Don't you believe that I am one with the Father and that the Father is one with me? What I say isn't said on my own. The Father who lives in me does these things. Have faith in me when I say that the Father is one with me and that I am one with the Father. Or else have faith in me simply because of the things I do. (CEV)

Yahshua was one with the Father in the same manner as His disciples were one with Him.

(John 17:18) I am sending them into the world, just as you sent me. (John 17:21) I want all of them to be one with each other, just as I am one with you and you are one with me. I also want them to be one with us. Then the people of this world will believe that you sent me.

Surely no one in his right mind would argue that Yahshua was one and the same person with His

disciples any more than one would argue that the hypocrites were one personage with the devil.

John 5:19 Then answered Yahshua (Jesus) and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

If the Son were, indeed, the Father, then common sense would say all He did *was* of Himself. “*Christian Monotheism*” is a smokescreen.

Luke 2:52 And Yahshua increased in wisdom and stature, and in favor with God and man.

The eternal Father is omniscient. Even while posing as the Son, how could He increase in wisdom and how could He find favor with Himself?

Mark 13:32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

If the eternal Father and His begotten Son were truly one and the same personage, how could the Father know something the Son does not know? To cling tenaciously to an impossible ideology in the face of so many Scriptural disagreements, seems to be a form of mental idolatry.

John 8:42 Yahshua said unto them, If יהוה were your Father, ye would love Me: for I proceeded forth and came from יהוה; neither came I of Myself, but He sent Me.

This interesting statement from Yahshua differs from most other places wherein He says that the Father sent Him. The word “*proceeded*” bears investigation.

G1831 ἐξέρχουμαι exerchomai: To issue forth

The Scriptural definition for this is found in Isaiah 39:7: “*And of thy sons that shall issue from thee, which thou shalt beget...*”

To “*proceed forth*” is equivalent to issuing forth, and it means “*to beget.*” Yahshua isn’t merely

saying that His Father sent Him on a mission like He said everywhere else. He is declaring His divine *sonship* to the eternal Father.

Hebrews 1:6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

The eternal Father is commanding all the angels *to worship* His Son. If we know the Scriptural account, about one third of the angels refused to worship the only begotten Son. They were cast out of heaven. Sadly, a large portion of the human family unites with the fallen angels who left their first estate. Many who have rejected the Messiah cry out, “*That is only in the Beriyth Qadashah (the New Testament)!*”

Psalms 2:1-7; v12 Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against יהוה, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: יהוה hath said unto me, Thou *art* my Son; this day have I begotten thee. (Psalm 2:12) Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

According to Hosea 13:2-4, to “*kiss the Son*” is an act of worship. We do not violate the first commandment when יהוה is the One who commands us to worship His only begotten Son—He is not a “*strange elohym.*” The second commandment forbids *us* making a graven image, but if יהוה commands us to do so, we’d better do it. He did so with Moshe.

Numbers 21:8 And יהוה said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

According to the Torah, a serious matter cannot be determined by the witness of only one individual. The Law requires at least two.

John 8:13-18 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Yahshua answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Yahshua said He was not alone; alone means only one, which is what Modalism teaches—*one personage with more than one personality*. Let us think this through: if the Father and Son are one and the same person, this would be a violation of the Torah, *a subterfuge*. One witness can only be one witness, not two. Neither Yahshua nor His Father would stand in violation of their own Law. Sometimes one person will vote twice, but it is illegal. Modalism is still a plurality—no less than the Trinity. Open our eyes.

Whose Son Is the Messiah?

Mark 12:35-7 And Yahshua answered and said, while he taught in the temple, How say the scribes that Messiah is the Son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

The above passage is a quote from Psalm 110:1. David wrote most of the Psalms which were praises to יהוה. But here he makes a distinction between the eternal Father and His only begotten Son. His *Lord* is the Messiah, but *the LORD* is above the Messiah. This is Yahshua speaking. He is telling us He is not the Father. Are the common people still listening?

The Family Of Heaven

Written by

Roeben Shalom

Monotheism, Modalism, or Trinitarian?

Or,

Familiarian?

Part Three

Inspiration of Yahweh (יהוה)

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Familiarian The Grand Finale

This is Part Four and the conclusion of the Familiarian concept. We will now address the claim that the Creator יהוה was alone, without a Divine Helper at His side in His work of creation. Our main focus will center on the prophetic book of Isaiah, a “*stronghold*” for those who purport the monotheistic view. Let us observe the context to determine what the issue really is.

It is important to understand that the book of Isaiah is generally divided into three sections. Chapters 1-39 convey the conundrum of Israel’s idolatry and their being finally removed from their Promised Land into Assyrian and Babylonian captivity. Chapters 40-48 reveal a contest of יהוה’s superiority versus the inferiority of the graven image. Chapters 49-66 introduce the Messiah, also called “*the Arm, the Branch, the Saviour*.” It also depicts the new heavens and the new earth. Our burden is to demonstrate to the Reader that the issue in the context is not יהוה’s *singularity*, but rather His *superiority*. That is the issue beginning in chapter 40. We do not have the space in this pamphlet to include all the verses, but we encourage the Reader to read 40:18-28.

Isaiah 40:18, 19; 25, 26) To whom then will ye liken Elohim? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. 25) To whom then will ye liken me, or shall I be equal? saith the Holy One. 26) Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: He calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

The contrast from the outset, is between the lifeless, useless idol, and the supreme יהוה Elohim.

Isaiah 41:7) So the carpenter encouraged the goldsmith, *and* he that smooths *with* the hammer him that smote the anvil, saying, It *is* ready for the soldering; he fastened it with nails *that* it should not be moved.

Also, chapters 41 & 42 introduces יהוה as the One who can foretell the future, and even gives Cyrus as an example. In 41:2, He calls Cyrus a righteous man from the east, and even calls him by name in 44:28. This was over 150 years before he was born.

Isaiah 42:5, 8, 9) Thus saith Elohim יהוה, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 8) "I am YAHWEH. That is my name. I will not give my glory to another. I will not let statues take the praise that should be mine. 9) In the past, I told you what would happen, and it happened! Now I am telling you something new, and I am telling you now, before it happens." (ERV)

The contrast is between the Almighty’s amazing ability to create and give life to His creation as well as His ability to foretell the future on the one hand, and the lifeless graven image on the other, unable to do anything. It is יהוה who saves us out of our bondage, never any form of idolatry.

Isaiah 43:10, 11) Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even* I, *am* the LORD; and beside me *there is* no Saviour.

Since יהוה never had a beginning, of course there were no false elohym before Him; and since He’ll never end, neither will there be another elohym after Him. As the eternal Father, and as the Head of the *Divine* Elohim Family, He can speak in the singular, just as Jacob often did (Gen. 32: 10, 11; 34:20). The graven images are called *gods*, which translate, “*elohym*.” They are the *counterfeit* elohym. By the above passage, many have errantly concluded that the Father and Son are one and the same personage, since Yahshua is declared to be the Saviour, as well as “*the first and the last*.” But is that a right conclusion?

Isa. 44:6) Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.

Here, we see that both, the eternal Father, *and* His Redeemer are called יהוה, and since Yahshua calls Himself the Alpha and Omega in Rev. 1:8, as well as the “I AM” in John 8:58, *naturally*, it is understandable that well-meaning people might see them as one and the same. “*Beside Me there is no elohym*” in the context, simply means, “*there is no other living elohym*.” It is not saying that the true Elohim is a singular personage. Let us not forget that Yahshua said He came in His Father’s name (John 5:43). Furthermore,

John 12:49, 50) For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Yahshua was obedient to His Father’s command. He was not equal to the Father, but because He was *begotten* of the Father, He is *Divine*. When יהוה said, “*beside Me there is no Saviour*,” we need to consider that He *appoints* valiant men as His emissaries of salvation. Moses, Joshua, Gideon, Samson, and David were all appointed saviors. Yahshua was *the* Saviour *from sin* through the blood that He shed on Calvary’s cross.

Neh. 9:27 Therefore you gave them into the hand of their enemies, who made them suffer. And in the time of their suffering they cried out to you and you heard them from heaven, and according to your great mercies you gave them saviors who saved them from the hand of their enemies.

Over and over, we see that the issue, according to the context, is יהוה’s *superiority* versus the inferiority of graven image idolatry; *it is not singularity*. So, even though we have proven that יהוה was not alone in creation, let us examine a passage that seems to say otherwise.

Isaiah 44:24) Thus saith יהוה, thy redeemer, and he that formed thee from the womb, I *am* יהוה that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

Thus saith the LORD that redeems thee, and who formed thee from the womb, I am the LORD that performs all things: I stretched out the heaven alone, and established the earth. (Brenton)

The context reveals that יהוה stretched out the atmospheric heavens alone, but, as we can see in the version above, He did not spread out the earth “*by Himself*.” There is no Strong’s reference number for the clause “*by myself*.” In other words, this has been supplied by the translators. The Hebrew version says, “*Who was with Me?*” (מי איתי). But even there, the only word in the actual text is “*who*.” That is why other English versions leave out the clause altogether. Well-meaning people have mistakenly based their “*oneness*” faith on supplied words. We cannot afford to be surface readers; we must prove all things and rightly divide יהוה’s Word from man’s erroneous additions to His Word.

All organic life is dependent on oxygen in order to live. If the eternal Father alone has the formula for the perfect balance of oxygen/nitrogen, that is His prerogative; the passage is clear on that point. However, Genesis 1:1 says that Elohim (plural) created the heavens and the earth. Each Member of the Divine Family did their special work. The written account is also clear that humankind, *male and female*, were created in the likeness and image of this plural Elohim as we have demonstrated in the previous writings. The word, “*myself*” appears 72 times in the Tanakh, and with the exception of all but a few times, *it is supplied*; only in a few places did the translators *italicize* it to indicate that it is, indeed, *supplied*. (Psalm 109:4). Another good example is Isaiah 43:21. We will include the Strong’s reference numbers to demonstrate our point. Note how “*for myself*” has no reference number.

This^{H2098} people^{H5971} have I formed^{H3335} for my-
self; they shall shew forth^{H5608} my praise.^{H8416}

Isaiah 45:5, 6) I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else. 14) Surely God is in thee, and there is none else, there is no God. 16) They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

Once we understand the context, we can see clearly that the issue is יהוה's superiority; it is not His supposed singularity—He is not alone. He is supreme above all pagan deities, but He has a Divine Son that He has genuinely begotten; indeed, He has a Divine Family. The record is too well-defined to miss. To spiritualize away the *begetting* part of the written account constitutes “*diminishing aught*” from the Word of יהוה, and that is as bad as “*adding to*” His Word. (Deut. 4:2).

Isaiah 46:5-7) "Can you compare me to anyone? No one is equal to me. You cannot understand everything about me. There is nothing like me. 6) Some people are rich with gold and silver. Gold falls from their purses, and they weigh their silver on scales. They pay an artist to make a false god from wood. Then they bow down and worship that false god. 7) They put their false god on their shoulders and carry it. That false god is useless; people have to carry it! People set the statue on the ground, and it cannot move. That false god never walks away from its place. People can yell at it, but it will not answer. That false god is only a statue; it cannot save people from their troubles. (ERV)

All the ambiguity comes from isolating verses out of context. When we allow the context to flow, the uncertainty and complexity are swept away. יהוה is not the author of confusion (1st Cor. 14:33). Now let us address “*the Arm*” of יהוה.

Isaiah 53:1) Who hath believed our report? and to whom is the arm of the LORD revealed?

Some have speculated that since Isaiah 53 is in reference to the Messiah, and He is called “*the Arm of יהוה*”, the metaphor supports the oneness idea, in that an arm cannot be disconnected from the body. The word arm, (#2220 זרוע zeroah) is defined as “strength.” It is from Strong’s Concordance #2232 (זרע zerah) which is defined as, “A primitive root; to *sow*; figuratively to *disseminate, plant, fructify*: - bear, conceive seed, set with, sow (-er), yield.” Interestingly, #2233 (זרע) from the same root word zerah, means “*posterity, child*.” Yahshua is the child of the living Elo-hym, the promised “*seed (זרע) of the woman*.” (Genesis 3:15). He is יהוה’s Arm.

Jeremiah 31:27 Behold, the days come, says יהוה, that I will sow (זרע) the house of Israel and the house of Judah with the seed (זרע) of man, and with the seed of beast.

We often use phrases like, “*my right-hand man*.” When Stonewall Jackson lost his left arm at the Battle of Chancellorsville, in 1863, General Robert E. Lee said, “*Jackson may have lost his left arm, but I lost my right arm*,” referring to Jackson. Yahshua is the right arm of His heavenly Father. Yahshua is no more physically attached to the Father than was Jackson to Robert E. Lee. Scriptural language is highly metaphorical, full of symbolism.

As we said in the beginning, the family is now the target of every weapon of hell. It is a statement of courage and high moral resolution when a young man and woman enter the covenant of holy matrimony. The adversary seeks to contaminate everything that is pure. The rainbow is יהוה’s beautiful promise to the world of hope but fallen man has taken it to represent the very opposite of purity. Man has perverted the beauty of marriage into a heartbreaking counterfeit. Man has misrepresented the Heavenly Family with a three-male-god trinity. In opposition to the trinity, man has gone to the opposite extreme of a

stoic solitary deity, or a mystical deity with multiple personalities. Man has done everything in his power to avert and evade the Scriptural story of the heavenly Divine, Royal Family. And he does this to his own demise, unconsciously siding with the liberal world in its warfare against the earthly family. The human family is but a replica of the heavenly Family, and it restores the wonder and the dignity of the Woman as Mother. Righteous people should restore the Divine Family, not join the opposition in tearing it down.

Psalms 127:3; 128:3) Children are a gift from יהוה, a reward from a mother's womb. At home, your wife will have many children, like a vine full of grapes. The children around your table will be like an orchard full of olive trees. (ERV)

When the woman perceives her equal connection to divine creation—the *Grand Finale of creation*, she will see how intrinsic and crucial is her role in the family. Indeed, she carries the most essential responsibility in daily molding and shaping the precious lives of her children. As the Queen of the family, she is the Life Giver, bringing forth a righteous offspring (Malachi 2:15). Her identity is not to be found in the world of glamor, but rather in her Creator who endowed her with the gift of procreation. She’s granted the most elevated calling in the universe: *Motherhood*.

When you look into your mother’s eyes, you know that it is the purest love you can find on this earth.

The majestic grandeur of Woman has been lost since the third century AD when the femininity of the Holy Spirit was changed to masculinity. But time will not make error into truth. This was a tragic loss to humankind and has resulted in untold misery for the women of the world. It is a pitiful epitaph on the tombstone of a once noble manhood. True men protect women; it is not in their blood to abuse them, belittle them, or devalue their worth. It is high time to repair the breach; to restore the ancient paths of Truth (Isa. 58:12). ***It is time to restore the Family...***

The Family Of Heaven

Written by

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Monotheism, Modalism, or Trinitarian?

Or,

Familiarian?

Part Four
(Conclusion)

Inspiration of Yahweh (יהוה)

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