

Mennonite Brethren: YHWH is Not a Trinity

"Hear, O Yisrael: YHWH our Elohim, YHWH is ONE!" (Devarim / Deuteronomy 6:4.)

The Scriptures tell us with certainty that YHWH our Elohim is One, and not two or three or any other number. However the Torah also indicates that YHWH is Two in many, many passages. Bereshith (Genesis) 19:24-25 is just one example and in 1:26 Elohim says, "Let Us make man in Our image, according to Our likeness." But if YHWH our Elohim tells us that He is One, then how can YHWH be two? There is a very simple answer. The word "One" in Dev 6:4 is "Echad," meaning not solitary or singular but "Unity" (see Strong's H #258 &259.) So if we understand that the word "Elohim" indicates plurality, then we can also understand that Elohim is not telling us that He is a singular being or alone in the heavens. Rather we are being told that YHWH and His son are United (One, Echad.) This is precisely what Yeshua meant when He said, "I and my Father are one" (Yochanan 10:30.)

Why am I bringing this to your attention? There are two reasons, the first being the age-old Church conception of a Trinity is definitely incorrect. The Trinity conception is that there are three equal persons in the G-dhead or that there are three Elohim (Mighty Ones) that are equal. This is plainly wrong because Yeshua Himself told us that His Father is greater than He. "My Father is greater than I" (Yochanan 14:28.) Furthermore, in 1 Corinthians 15:27-28 it is written:

For "He (the Father) has put all under His (Yeshua's) feet." But when He (the Father) says "all are put under Him," it is clear that He (the Father) who put all under Him (Yeshua) is excepted. And when all are made subject to Him (Yeshua), then the Son Himself shall also be subject to Him (the Father) who put all under Him, in order that Elohim be all in all.

My second reason is to introduce you to the concept of the Greater YHWH and the Lesser YHWH. I also want to make it clear that in every instance when the Father (the Greater YHWH) made Himself known it was through Yeshua (the Lesser YHWH.) In other words Yeshua is always for ever the "manifestation" of Elohim. Simply put, we must understand that the Father (the YHWH in heaven) is much too important to deal with events on the earth directly. The Father is so "set-apart" that He never does anything in the material world Himself. The Father cannot defile Himself by entering into the material realm. When the Father (YHWH the Greater) wants something done in the world, He sends or "manifests" His Son (the Lesser YHWH.) This is much the same as a king who would send out an ambassador rather than leave his throne room. Long before the Greater YHWH sent the Lesser YHWH as His Son Yeshua, the Father was "manifesting" Himself through Yeshua in the material realm. No one has ever seen Father (Yochanan 1:18) or even heard His voice. In every instance when YHWH made His presence known, it was through Yeshua who is the Lesser YHWH or the "manifestation" of YHWH.

My Brethren, I draw this to your attention because it was Yeshua that spoke to us at Sinai. It was Yeshua who gave us the commandments and the whole of the Torah. If we have in the past, we must now never think that it was the Father in the "Old Covenant" and the Son in the "New Covenant." Similarly, we must never think that it was the Father who gave us the Law, but it is Yeshua that brought us love. Indeed, when the Word became flesh, it was the Torah that was made flesh. The Greater YHWH and the Lesser YHWH, the Father and the Son were always in complete harmony with each other. The commandments that the Father gave are the commandments that Yeshua gave. For certain, Yeshua could say, "If you had known Me, you would have known My father too..... (and in harmony with His Father,) [If you love Me, you shall keep My commandments](#)" (Yohanan 14:7,15.)

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Shalom in the Name of the Manifest Son