

April 6, 2024

Introduction to I AM

Over the last few weeks I have alluded to a direction I would be taking with messages I will be sharing. I believe I need to lay some foundation for what I am about to share over the next several weeks with a pause for Passover in between.

I have alluded to the times in Scripture, specifically Yochanan's Gospel where he documents Yeshua referring to Himself as I AM. This subtle word play may be lost on many in the body of Messiah but it should be a bull horn to those within the Messianic movement, attending Messianic synagogues for there should be little confusion as a result of it.

Yet, this nuanced word play, a Rabbinic tool, is often lost to many outside of Messianic Judaism to where the aspect of one God separate but equal as three Gods, the foundation of a specific doctrine, Trinitarianism.

The [Christian doctrine](#) of the **Trinity** ([Latin](#): *Trinitas*, [lit.](#) 'triad', from [Latin](#): *trinus* 'threefold')[1] is the central [doctrine](#) concerning the nature of [God](#) in most Christian churches, which defines [one God](#) existing in three [coequal](#), [coeternal](#), [consubstantial divine persons](#): [2][3] [God the Father](#), [God the Son](#) (Jesus Christ) and [God the Holy Spirit](#), three distinct persons ([hypostases](#)) sharing one essence/substance/nature ([homoousion](#)). [4] As the [Fourth Lateran Council](#) declared, it is the Father who [begets](#), the Son who is [begotten](#), and the Holy Spirit who proceeds. [5][6][7] In this context, one essence/nature defines *what* God is, while the three persons define *who* God is. [8][9] This expresses at once their distinction and their indissoluble unity. Thus, the entire process of creation and [grace](#) is viewed as a single shared action of the three divine persons, in which each person manifests the attributes unique to them in the Trinity, thereby proving that everything comes "from the Father," "through the Son," and "in the Holy Spirit." [10]

While the developed doctrine of the Trinity is not explicit in the books that constitute the [New Testament](#), the New Testament possesses a [triadic](#) (a grouping of three gods) understanding of God [11] and contains a number of [Trinitarian formulas](#). [12][13] The doctrine of the Trinity was first formulated among the [early Christians](#) and [fathers of the Church](#) as they attempted to understand the [relationship between Jesus and God](#) in their scriptural documents and prior traditions. [14] There have been some different understandings of the Trinity among Christian theologians and denominations, including questions on issues such as: [filioque](#), [eternal functional subordination](#), [subordinationism](#), [eternal generation of the Son](#) and [social trinitarianism](#). [

<https://en.wikipedia.org/wiki/Trinity>

So, what does this doctrine actually do? It doesn't solve a mystery, it prompts more questions.

The New covenant writings are not explicit, yet when viewing the totality of Scripture, including the Tanakh there is an emphasis that is clearly established. That is the oneness of God. The singular plurality of who Adonai is.

I have included in my notes a sermon from October 22, 2022

http://www.shalommaine.com/sermon_notes_pdf/I_Am_The_Aleph_Tav.pdf

"I AM the Aleph Tav", where I shared with you the hidden aspect of the Son of God in the Beginning as alluded to by Yochanan when his Gospel opened...

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Where was Yeshua...He was the Aleph Tav, the standalone Aleph Tav that is not translated. That makes a sound but is not a word, yet it is the Word that became flesh and dwelt among us.

Joh 1:14 The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.

He was there in the Beginning. He was there throughout Adonai's relationship with Israel, yet He was hidden to us. There is no need to create an entire theology in order to explain what already existed. You don't need a theology. You need a word. A single word can shed light on what man created an entire doctrine to explain.

That word...Echad.

We recite it every shabbat as part of the Sh'ma and V'ahafta

Deu 6:4 "Sh'ma, Yisra'el! Adonai Eloheinu, Adonai echad [*Hear, Isra'el! Adonai our God, Adonai is one*];

אֶחָד

'echâd

ekh-awd'

A numeral from **H258**; properly *united*, that is, *one*; or (as an ordinal) *first*: - a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some,

together.

This is the truth, the reality.

In Genesis 1:1 – 2 we saw Adonai as we know to be the Father and we have seen His Ruach, whom we identify as Ruach Ha Kodesh, yet the son, Yeshua was hidden from us. Yet the unity of Adonai was not. As you go further into Genesis and the account of creation, we come to the sixth day when we were formed.

Gen 1:26 Then God said, "Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth."

Here the word for God in Hebrew is Elohim not the use of His name Yud Hey Vav Hey...

אֱלֹהִים

'ēlôhî ʾym

el-o-heem'

Plural of **H433**; *gods* in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty.

This is also the case in Genesis 1:1 where the Hebrew for God is Elohim. We see the plurality, that is the complex unity of who Adonai is. The term elohim is also used to identify many gods in scripture yet it is here in this context that It represents God, Adonai, Ha Shem, the God of Avraham, Yitz'chak and Ya'akov, the God of Israel.

Thus there is the actual plural dynamic for God being used but there is also a singular that has a plural dynamic.

In both instances they represent the reality of who Adonai is and thus no further explanation should be required. Unfortunately, it is because of this lack of understanding over the centuries has led to a schism in the body and a stumbling block for the Jewish people. This schism has taken on the form of a plurality and thus a polytheistic appearance. Three gods?

When throughout the Tanakh the revelation of Adonai has been one.

Isa 44:6 Thus says Adonai, Isra'el's King and Redeemer, Adonai-Tzva'ot: "I am

the first, and I am the last; besides me there is no God.

Isa 44:7 Who is like me? Let him speak out! Let him show me clearly what has been happening since I set up the eternal people; let him foretell future signs and events.

Isa 44:8 Don't be frightened, don't be afraid—Didn't I tell you this long ago? I foretold it, and you are my witnesses. Is there any God besides me? There is no other Rock—I know of none."

Consider the prayer of Hizkiyahu...

Isa 37:15 This is the prayer that Hizkiyahu prayed to Adonai:

Isa 37:16 "Adonai-Tzva'ot, God of Isra'el, who dwells above the k'ruvim! You alone are God of all the kingdoms on earth. You made heaven and earth.

Isa 37:17 Turn your ear, Adonai, and hear! Open your eyes, Adonai, and see! Hear all the words that Sanheriv sent to taunt the living God.

Isa 37:18 It is true that the kings of Ashur have laid waste all the countries and their lands

Isa 37:19 and have thrown their gods into the fire. For those were non-gods, merely the products of people's hands, wood and stone; this is why they could destroy them.

Isa 37:20 Now therefore, Adonai our God, save us from his power—so that all the kingdoms on earth will know that you are Adonai—you only."

On Tuesday evening as we have been studying Yochanan's first letter I left you with a question and formed it around this passage from Yochanan's Gospel...

Joh 4:21 Yeshua said, "Lady, believe me, the time is coming when you will worship the Father neither on this mountain nor in Yerushalayim.

Joh 4:22 You people don't know what you are worshipping; we worship what we do know, because salvation comes from the Jews.

Joh 4:23 But the time is coming—indeed, it's here now—when the true worshippers will worship the Father spiritually and truly, for these are the kind of people the Father wants worshipping him.

Joh 4:24 God is spirit; and worshippers must worship him spiritually and truly."

What does it mean to worship in Spirit and in Truth?

Over the next several weeks I am going to answer this question. This includes our Passover Seder where the creations of man used to attempt to understand the reality of Adonai, transforming it into something it is not begs the question...

Where is the truth?

If it is not in Scripture, why have we embraced it?

If it is not in Scripture, why do we do it? Why do we even give it oxygen, why do we attempt to defend it, to justify it?

Over the next several weeks I will be expanding what the truth is, not a man-made interpretation, but a Spirit breathed revelation.

Stay tuned...