

# Why Jesus is Not God

*Unmasking the Trinity and Oneness Doctrines*



*Unmasking the Gospels of Confusion*

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For the Awakening Remnant**

**Walking the Ancient Path  
Calling out Deception – Calling out Truth**

*YHWH, my strength and my stronghold, my refuge in the day of distress—to You nations will come from the ends of the earth and say, “Our fathers have inherited nothing but falsehood, futility, and things of no profit.” (Yirmeyahu/Jeremiah 16:19)*

*As Roots Nourish the Tree ~ So Torah Nourishes the Soul*

## **Why Jesus Is Not God**

### ***Unmasking the Trinity and Oneness Doctrines***

#### **Introduction**

This is not an attack. It is a call to return.

Not to religion. Not to tradition. Not to church creeds or inherited theology.

But to Truth.

To the Ancient Path.

To the Shema—the foundational heartbeat of all Scripture:

“*YHWH is One.*”

For two thousand years, millions have been taught that Jesus is God. This belief was not birthed from Sinai, nor from the lips of the prophets, nor from the Torah of YHWH.

It came later. *much later!*

From Rome. From councils. From confusion.

And today, it sits enthroned in the hearts of Christians—unquestioned, undisturbed.

But now, the time has come to test every stone...

To ask, who is the God we worship?

And are we worshipping Him in truth—or in error?

This study is not born from bitterness, but from deep reverence. It is not written to destroy faith, but to restore it.

If what we believe about the Most-High is not true, then every other belief that follows it is built on a foundation of sand.

And so, we return to the beginning.

To the words YHWH Himself gave us:

“I am YHWH, and there is no other.”

Let us listen—not to the voice of tradition, but to the voice of Torah.

Let us test every spirit, examine every doctrine, and worship YHWH in spirit and in truth.

#### **The Shema: The Foundation of Oneness**

Shema Yisrael, YHWH Eloheinu, YHWH echad

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*Hear, O Yisrael: YHWH our 'Elohiym, YHWH is one. Deut. 6:4)*

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The Hebrew word 'echad means a united singularity—not a compound personhood. Nowhere in Torah, Prophets, or Writings is YHWH referred to as more than one being.

### **YHWH Declares: “There Is No Other”**

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*Before Me no god was formed, and after Me there will not be. I, I am YHWH, and besides Me there is no savior.  
Isaiah 43:10–11)*

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*I am 'El, and there is no other; 'Elohiym, and none like Me.  
(Isaiah 46:9)*

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*You shall have no other gods upon My face. Exodus 20:3)*

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These are not metaphors—they are divine declarations. If Jesus were “God,” then either YHWH lied or His Word is not clear.

### **Jesus Cannot Be YHWH**

The Scriptures declare YHWH to be eternal, all-knowing, unchanging, sovereign, and incapable of death or temptation.

But the figure called “Jesus,” by every account—even in the New Testament—fails to meet these divine attributes. His own words and actions testify to a nature distinct from and subordinate to the Most-High.

Let us consider:

Jesus had a beginning:

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*The power of the Most-High shall overshadow you, and the holy one born of you shall be called the son of God. (Luke 1:35)*

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But YHWH has no origin. He is from everlasting to everlasting (Tehillim / Psalm 90:2).

Jesus increased in wisdom:

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*And Jesus increased in wisdom, stature, and in favor with God and man. (Luke 2:52)*

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But YHWH does not grow or change. He is perfect in wisdom always.

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*Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom. (Job 36:5).*

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Jesus prayed to YHWH:

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*'Abba', Father, all things are possible for You... not My will, but Yours be done. (Mark 14:36)*

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But if Jesus were YHWH, who was He praying to? Himself?

Jesus lacked knowledge:

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*No one knows the day or the hour... not the angels in heaven, nor the Son, but only the Father. (Mark 13:32)*

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But YHWH is never without knowledge. His understanding is infinite

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*Great is our Lord, and of great power: his understanding is infinite. (Psalm 147:5).*

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Jesus was tempted:

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*Then was Jesus led up... to be tempted by the devil (Matthew 4:1)*

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Yet it is written:

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*YHWH cannot be tempted by evil. (James 1:13)*

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Jesus claimed the Father was greater than him:

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*My Father is greater than I. (John 14:28)*

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But YHWH has no superior. He is the Most-High, 'El 'Elyon.

Jesus was a servant:

*He emptied Himself, taking the form of a servant. (Philippians 2:7)*

But YHWH is never the servant of man. He is the Master of all.

Jesus did not act on his own authority:

*I do nothing of Myself... I speak just what the Father has taught Me (John 8:28)*

YHWH does not need to be taught. His Word is not borrowed; it is original and sovereign.

Jesus died:

*He bowed his head and gave up the spirit. (John 19:30)*

YHWH is not mortal. He is the Living One, the source of all breath.

*See now that I, even I, am He, and there is no god with Me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of My Hand. (Deut. 32:39).*

### **To Simplify it; a Being Who is:**

- Born
- Limited in knowledge
- Subordinate in authority
- Tempted
- A servant
- Increasing in wisdom
- Praying to another

And ultimately dies...

Is not and cannot be the eternal, unchanging, sovereign “Elohiym of Yisra’el.

To equate Jesus with YHWH is to confuse the Creator with the created, to tear the Shema from its foundation, and to introduce division where the Most High has declared unity:

*Hear, O Yisrael: YHWH is our ‘Elohiym, YHWH is One.  
(Deuteronomy 6:4)*

Let those who seek truth consider carefully:

Who is it that we worship?

And are we worshipping Him in truth—or in tradition?

For tradition has offered many explanations to justify contradiction. One such claim is that Jesus was “the weakness of God,” or that his prayers were only directed to his own Spirit. Yet this reasoning unravels under its own weight...

To claim that Jesus was “the weakness of God” or that he prayed only to his own Spirit unravels under its own weight. If prayer is directed inward, it ceases to be prayer at all — it becomes a performance, a shadow play without substance. YHWH does not pretend, nor does He engage in self-dialogue to appear pious.

Even more, the eternal Elohiym of Yisra’el is perfect, unchanging, and sovereign. He does not increase in wisdom, submit to greater authority, nor bow before death. To equate the created with the Creator is to dismantle the Shema itself, tearing unity into division and confusing dust with the One who formed it.

### **Conclusion:**

A being who is born, limited in knowledge, tempted, prays, and dies—cannot be the eternal, sovereign, all-knowing “Elohiym of Yisrael.

## **The Trinity: A Pagan Construct**

The word “Trinity” appears nowhere in the Hebrew Scriptures.

- Not in the Torah.
- Not in the Prophets.
- Not in the Writings.
- Not even in the New Testament.

Not one time.

Yet this concept—the idea that YHWH is somehow three-in-one—has become the cornerstone of Christian theology. How did this happen?

### **The Birth of a Doctrine — Not From YHWH**

The “Trinity” was not given at Sinai.

It was not spoken by the prophets.

It was not taught by Mosheh, nor known by David, nor honored by Eliyahu.

Instead, it was formulated by councils of men:

#### **Council of Nicaea – 325 CE**

- Jesus declared “of the same substance” as God
- A political compromise between warring factions

#### **Council of Constantinople – 381 CE**

- Added the so-called “Holy Spirit” as the third divine person
- Finalized the Trinitarian formula under Roman rule

These were not gatherings of Israel, nor councils of prophets, nor assemblies rooted in Torah. They were Greco-Roman synods, convened by emperors and filled with men steeped in Greek philosophy, Platonic dualism, and pagan metaphysics. Their goal was not faithfulness to YHWH’s Covenant but unity for an empire divided by competing sects.

In their debates, they borrowed the language of substance, essence, and personhood — words foreign to Hebrew thought but native to the academies of Athens. They attempted to bind the Infinite One within categories of human reason, as if the Creator could be defined by the terms of Plato and Aristotle. And in doing so, they fashioned a doctrine not from Sinai, but from Rome.

The result was a new image of deity — a man-god, three-fold in form, clothed in philosophical riddles, and crowned by imperial decree. It was not the Shema that triumphed in those halls, but the creeds of men.

### **Trinities Are Pagan in Origin**

Long before the councils, ancient religions already worshipped three-in-one gods:

- Babylon: Ishtar, Sin, Shamash
- Egypt: Osiris, Isis, Horus
- Hinduism: Brahma, Vishnu, Shiva
- Rome and Greece: countless triads of gods and demigods

The pattern is clear: Triads were the norm in idolatry.  
But Israel was called to be set apart.

*To you it was shown, so that you might know that YHWH is  
'Elohiym, and there is no other besides Him. (Deuteronomy 4:35)*

## **YHWH Is One — Not Two, Not Three**

Shema Yisrael, YHWH Eloheinu, YHWH Echad.

*Hear, O Israel: YHWH our 'Elohiym, YHWH is One.  
(Deuteronomy 6:4)*

This is not mere theology.  
This is the heartbeat of Israel.  
This is the entire basis of the Hebrew Scriptures.  
This is the foundation of truth.  
This is the banner over every home, the whisper on every breath, the flame of every faithful soul.

YHWH is not divided.  
He is not shared.  
He is not manifested in parts or persons.

He is 'Echad (One)—a singular, indivisible, invisible eternal Being.  
No Father-Son duality.  
No ghostly third companion.  
Just One. Always One. Forever One.

### **Conclusion:**

To worship a Trinity is to merge the Holy One with the gods of the nations.  
It is to overlay the gold of Sinai with the clay of Babylon.



Let us return to the foundation:

The Shema.

The Oneness.

The Truth.

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*I am YHWH, and there is no other; besides Me there is no  
'Elohiym. (Isaiah 45:5)*

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### **The Oneness Doctrine: A Confused Echo, Not the Voice of Truth**

Long before the rise of Trinitarian theology—before church councils, creeds, or catechisms—the Hebrew Scriptures revealed a pure and undivided 'Elohiym:

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*I am YHWH, and there is no other. (Isaiah 45:5)*

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*Before Me no god was formed, and there will be none after Me.  
(Isaiah 43:10)*

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*I, even I, am YHWH, and apart from Me there is no savior.  
(Isaiah 43:11)*

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*'Elohiym is not a man, that He should lie... (Numbers 23:19)*

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These are not metaphors. These are not allegories.

They are clear, declarative, uncompromising proclamations from the Most-High Himself.

### **The Ancient Hebrew Understanding**

The people of the Book—the children of Yisrael—never understood 'Elohiym as a triune being.

They never imagined Him in multiple persons.

They never said, “YHWH is three in one.”

They never prayed to a “Father, Son, and Spirit.”

They worshiped One.

They knew One.

They loved One.

Their creed was not mystery. It was clarity.

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*YHWH is our 'Elohiym, YHWH is One. (Deuteronomy 6:4)*

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This was not a poetic ideal—it was a defining boundary.  
To stray from it was not doctrinal error—it was idolatry.

## **The Oneness Doctrine: A Confusion in Disguise**

The Oneness doctrine, also known as modalism, claims that Jesus is the Father—that the same Being who sits in the heavens came down and became the Son.

They teach that:

- The Father became flesh and walked as Jesus.
- When Jesus prayed in the garden, He was praying to His greater Self—His Spirit form, the Father.
- When Jesus said, “*I and My Father are one*,” they interpret it to mean, “I am the Father.”

In this view, the Son is just a manifestation—a mask worn by the invisible God.  
One moment, the Father.  
Another moment, the Son.  
Then the Spirit—three roles, one actor.

But here lies the problem:

If Jesus is the Father, who was He crying out to in Gethsemane?  
If Jesus is the Father, who sent Him?  
If Jesus is the Father, why does He say,

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*The Father is greater than I. (John 14:28)*

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Wouldn't this mean he was saying, “The Father is greater than me/myself/my Father?”

This isn't oneness. This is mental gymnastics dressed in religious robes. It's an echo of truth twisted by man's need to explain mystery without Hebrew foundation.

## **A Foundation That Cannot Be Moved**

The Shema was so sacred, so central, so holy, that to violate it was to commit blasphemy. To call a man “god” was not faith—it was treason against the Most-High.

YHWH is not shared.  
 He does not divide.  
 He does not wear masks.

He is who He is. Always.

“Ani YHWH, lo shaniti.”

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*I am YHWH, I change not. (Malachi 3:6)*

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The Trinitarian creed came centuries later—through councils, compromise, and corruption. The Oneness doctrine came later still—trying to fix the contradictions with a new contradiction. But the Shema never changed.

### **Conclusion: Shall We Worship a Man?**

Shall we now bow to a theology that teaches a man prayed to his own greater Self? Shall we accept a faith that trades YHWH’s blazing Oneness for the smoke of mystery religion?

Or shall we return...

To the Ancient Path.  
 To the unmixed truth.  
 To the ‘Echad ‘Elohiym—the *Only One* who saves, who speaks, who reigns.

YHWH is One—not two, not three, not split or shared. One.

### **The Ancient Hebrew Understanding: YHWH Is One**

Before creeds and councils—before Rome took the pen to redefine divinity—there was the Shema:

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שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

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*Shema Yisrael, YHWH Eloheinu, YHWH ‘Echad.*

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*Hear, O Israel: YHWH our ‘Elohiym, YHWH is One.  
 (Deuteronomy 6:4)*

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This was not a philosophical theory. It was a declaration of loyalty, a boundary of faith, and a line not to be crossed.

The children of Israel never divided their ‘Elohiym:

- They never prayed to “the Father, the Son, and the Spirit”
- They never imagined “three persons” or “three roles”
- They knew only One Name, One Power, One Presence

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*I am YHWH, and there is no other. (Isaiah 45:5)*

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*Before Me no god was formed, and after Me there will be none.  
(Isaiah 43:10)*

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*‘Elohiym is not a man. (Numbers 23:19)*

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This was the faith of Abraham.

The certainty of Moses.

The cry of the prophets.

And to twist it—to fracture it—is to trade the blazing clarity of Torah for the fog of philosophy.

## **The Rise of Oneness Doctrine: From Modalism to Modern Confusion**

After the death of Jesus claims began to spread, believers tried to explain Jesus’ identity in ways that still honored monotheism—but without the foundation of Torah. Thus emerged a strange doctrine: “Oneness” theology.

It didn’t come from Mosheh.

It didn’t come from YHWH.

It came from Greek-thought Christians trying to make sense of a Romanized messiah.

Origins:

In the second and third centuries, two forms of Oneness teaching developed:

**Modalism** — the idea that God reveals Himself in “modes” (Father, Son, Spirit), but is still one person switching roles.

**Monarchianism** — emphasizing the single rule of the Father, yet claiming He became the Son.

These teachings were labeled heretical even by the early church fathers. Why? Because even the Trinitarians recognized that modalism denied the separate persons they were trying to construct.

Still, the doctrine never died.

It simmered.

It resurfaced.

And in the early 20th century, it exploded again.

### **Azusa Street and the Oneness Revival:**

In 1906, a spiritual outpouring began at Azusa Street in Los Angeles, birthing the Pentecostal movement. Among the revivalists, some rejected the Trinity but went too far in the other direction—reviving modalism under a new name: “Oneness Pentecostalism.”

They taught:

- That Jesus is the Father
- That when Jesus prayed, He was praying to His Spirit form
- That “*I and the Father are one*” means Jesus is YHWH in disguise

This modern “Oneness” movement became popular, emotional, and aggressive—but it was just as unbiblical as the Trinity it rejected.

It left people praying to a man who supposedly prayed to himself.

It offered no more clarity than the Trinitarians.

And it ignored the ancient Hebrew witness altogether.

### **The Problem with Modern "Oneness" Theology**

While Oneness believers claim to affirm the truth that “God is One,” they unknowingly frame that truth using Greek logic and language, not Hebrew understanding.

They speak of “manifestations” or “modes”—terms rooted in Hellenistic philosophy, not Torah.

The ancient Hebrews never described YHWH as shifting forms or appearing in different disguises.

YHWH was not a shapeshifter. He was not a man in one scene, and a spirit in another.

*He simply Was, Is and Shall Be.*  
Singular. Indivisible. Timeless.

The Oneness doctrine, though it denies the Trinity, still carries the intellectual DNA of Greece—trying to explain the Eternal through the lens of metaphysical categories foreign to the Scriptures.

**True oneness is not modalism.**

It is ‘Echad—whole, undivided, not parceled out into roles or personalities.  
Anything else is an echo of the very confusion it claims to reject.

**Conclusion:**

Both the Trinity and the Oneness doctrine are born from Graco/Roman philosophy—not Torah.  
One divides YHWH into three.  
The other twists Him into a shape-shifter.

But the truth still stands:

YHWH is One. Undivided. Unchanging. Unmasked.  
And there is no other.

**The Real Meaning of the Word “’Elohiym”**

At the heart of many Christian claims for a “plural Godhead” is a single Hebrew word: ’Elohiym.

They say, “It’s plural—so God must be more than one!”

But this is a misunderstanding of both the language and the context. Let us return to the Ancient Tongue and uncover the truth buried beneath centuries of mistranslation.

**‘Elohiym: A Plural Form with Singular Power**

The word ’Elohiym is plural in form, yes.  
But when referring to YHWH, it is always used with singular grammar:

Singular verbs  
Singular adjectives  
Singular pronouns

*“Bereshit bara ’Elohiym...”*  
*In the beginning, ’Elohiym created...*

The verb bara (created) is singular—not plural.

In Hebrew, this usage is called a plural of majesty or intensity—not quantity. It speaks of greatness, power, supremacy—not multiple beings.

It's like the phrase “the heavens” (שָׁמַיִם / shamayim). Also plural in form—but understood singularly as the sky above.

### “Let Us Make Man...” — Not a Plural Godhead

Perhaps the most misused verse of all is:

*Let Us make man in Our image... (Genesis 1:26)*

Christians jump on this to prove the Doctrine of the Trinity. But Torah interprets Torah.

Just one verse later it says:

*And 'Elohiym created man in His image... in the image of 'Elohiym He created him... (Genesis 1:27)*

Suddenly, we're back to singular language again—not “they” created, but He created.

So, who is the “Us” in verse 26?

It's the same “Us” we see in:

*Whom shall I send, and who will go for Us? (Is. 6:8)*

1 Kings 22:19–22 — YHWH addressing His heavenly council of messengers

Job 1–2 — Sons of 'Elohiym present before YHWH in heaven

YHWH is not alone in the heavens. He is surrounded by His divine court—messengers, servants, heavenly ones who carry out His will.

So, when He says “*Let Us make man*,” He is addressing His council—but the act of creation is His alone.

### **Only One Creates. Only One Rules.**

Not one messenger, angel, or heavenly being shares in YHWH's power to create from nothing.

Not one bears His Name.

Not one sits on the throne.

*I am YHWH, who makes all things; stretching out the heavens by  
Myself, and spreading out the earth—who was with Me?  
(Isaiah 44:24)*

That verse alone shatters every Trinitarian and Oneness claim.

### **Conclusion:**

The word 'Elohiym does not prove a triune deity.

It does not suggest a two-part god.

It does not hint at a divine man.

It is a majestic title of power, honor, and authority—used exclusively in a singular sense when speaking of YHWH.

### **He is One**

And no amount of grammar games or twisted theology will change the truth that:

*YHWH, He is the 'Elohiym; there is no other besides Him.  
(Deuteronomy 4:35)*

### **Worship of Jesus = Idolatry**

The first and greatest commandment is not ambiguous:

*You shall worship YHWH your 'Elohiym, and Him only shall you  
serve. (Deuteronomy 6:13)*

Worship belongs to YHWH alone—not shared, not split, not handed off.

To bow to another...

To pray to another...



To sing songs of devotion to another...

*Is to break the Covenant.*

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*You shall not have other gods upon My face. (Exodus 20:3)*

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This is not just “*besides Me.*”

The literal Hebrew says: “*upon My face.*”

In other words:

*Don't bring any other before Me, beside Me, or in My place.*

And yet...

Across the world, millions bow to a man named Jesus.

- They call him “God.”
- They pray in his name.
- They sing, “Worthy is the Lamb,” instead of “Holy is YHWH.”
- They wear crosses, not tzitzit.
- They gather on Sundays, not Sabbaths.
- They take communion, not unleavened bread.
- They follow church traditions, not Torah instructions.

This is not reverence. *It is rebellion.*

To place a man at the center of worship—no matter how “divine” people claim he is—is to commit spiritual adultery.

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*I am YHWH, that is My Name; and My glory I will not give to another. (Isaiah 42:8)*

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If YHWH will not share His glory,  
then who is this man receiving it?

If He said “No other ‘Elohiym before My face,”  
then who dares to sit upon His throne?

## A Violent Substitution

Christianity teaches that Jesus is to be loved, sung to, adored, praised. He has become their central image, their daily devotion, their ultimate authority.

This is not harmless.

It is a replacement of YHWH with a new figurehead.

It is idolatry in sacred robes.

And no matter how much they cry “God the Son,” it does not remove the fact that:

- YHWH never told us to worship another.
- YHWH never called Jesus ‘Elohiym.
- YHWH never appointed a “co-equal” or a “co-savior.”

## Let Us Return

- Let us cast down the idols.
- Let us break the golden calves of our own age.
- Let us silence the hymns to another name.
- Let us weep, and repent, and return to the One who said:

*You shall love YHWH your ‘Elohiym with all your heart, all your soul, and all your strength. (Deuteronomy 6:5)*

## What Did the Prophets Expect?

The question must be asked—not to challenge the faith of men, but to uphold the Word of YHWH:

What did the prophets expect?

- When they wrote of the coming Messiah,
- When they wept and longed for the Redeemer of Yisrael,
- When they looked ahead by the Ruach (Spirit) of YHWH...

Were they expecting YHWH Himself to become a man?

Were they looking for a divine figure wrapped in flesh?

The answer, from every scroll and every seer, is a resounding, ***NO!***

### **The Messiah Was to Be a Man—Not YHWH**

The prophets spoke clearly:

A king from David's line

*And there shall come forth a shoot out of the stump of Yishai...  
(Isaiah 11:1)*

A descendant of David. A human. Not God descending from heaven—but a man raised up by YHWH.

A servant of YHWH—not YHWH Himself:

*Behold My servant, whom I uphold... (Isaiah 42:1)*

*You are My servant, Yisrael, in whom I will be glorified...  
(Isaiah 49:3)*

*My servant will act wisely... he shall be exalted and lifted up... ”  
(Isaiah 52:13)*

- Never once does the prophet call this figure ‘Elohiym.
- He is sent by YHWH. He is upheld by YHWH.
- He is obedient to YHWH.
- That is not how ‘Elohiym speaks of Himself.

A faithful and suffering man

*He was despised and rejected by men, a man of sorrows...  
(Is. 53:3)*

The suffering servant is not divine. He is a man—ish makh’ovot—a man of pains.  
*Mortal. Misunderstood. Human.*

### **The Word “Messiah” Never Means “God”**

Mashiyach (Messiah) (מָשִׁיחַ) simply means “anointed one.”

It was used for kings, priests, and even foreign rulers like Cyrus (Isaiah 45:1).

It never meant deity. It never meant incarnation. It never meant YHWH.

So, when the prophets cried out for the Mashiyach,

They were not asking for YHWH to come down in human form.

They were longing for a faithful human king—

a man after YHWH’s own heart—

who would bring justice, obedience, and restoration to Israel.

### **The Danger of Rewriting the Prophets**

To say the Messiah is YHWH is to put words in the prophets’ mouths.

It is to force foreign ideas—Greek, Roman, pagan—into the holy scrolls.

It is to make Isaiah, Jeremiah, and Ezekiel bow before a theology they never preached.

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*To the Torah and the Testimony: if they do not speak according to this Word, it is because there is no light in them. (Isaiah 8:20)*

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### **Let the Prophets Speak**

Let us not silence the voice of YHWH’s servants.

Let us hear what they truly said.

Not through the lens of the New Testament, but through the fire of the Torah and the Prophets.

The Messiah is not YHWH.

He is not divine.

He is a man—anointed, appointed, and obedient.

Just as it was written.

Just as it was expected.

### **Conclusion: Return to the One True ‘Elohiym**

This is not about rejecting a man in bitterness.

It’s about returning to YHWH in truth.

It’s about peeling back the layers of tradition, council creeds, and centuries of inherited error—  
and beholding once again the blazing, indivisible Echad ‘Elohiym of Yisrael.

- The God who thundered at Sinai.
- The One who split the sea.
- The One who gives breath to every living thing.
- He alone is worthy of worship.

### **Let the Voice from Sinai Speak Louder**

The voice from Sinai still echoes, though the church has tried to drown it out.

The councils spoke in Latin.

*Sinai spoke in fire.*

The creeds were made up and penned by men.

But the Commandments were carved by the finger of ‘Elohiym.

Shall we not return?

Return to the One who said,

*I am YHWH, that is My Name. And My glory I will not give to another... (Isaiah 42:8)*

Return to the One of whom it is written:

*Know therefore today, and take it to your heart, that YHWH is ‘Elohiym in the heavens above and upon the earth beneath; there is none else. (Deuteronomy 4:39)*

***Let the idols fall! Let the truth stand! Worship YHWH alone!***

Walk in His Torah.

And never again bow to the image of a man.

Let the people say, “*Shema Yisrael, YHWH ‘Eloheinu, YHWH ‘Echad.*”

*Hear, O Israel... YHWH is One.*

### **Call to Action: Choose This Day**

You have heard.

You have seen the Scriptures for yourself.

You have felt the tension between truth and tradition.

Now—you must choose.

Will you cling to inherited doctrines, born in councils and built on confusion?  
Or will you fall to your knees before the One who spoke the universe into being?

Will you continue to worship a man...  
or will you return to the ‘Elohiym of Avraham, Yitsḥaq, and Ya‘aqov—  
who does not change, who does not lie, and who does not share His glory?

This is not about denomination.  
This is not about religion.

This is about truth.

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*You shall have no other gods upon My face... (Exodus 20:3)*

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*I, even I, am YHWH, and apart from Me there is no savior.  
(Isaiah 43:11)*

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*YHWH is ‘Elohiym... there is none else. (Deuteronomy 4:39)*

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Return.  
Not to church. Not to creed.  
But to the Ancient Path.

To the Torah.  
To the Shema.  
To the One and Only ‘Elohiym.

Let your worship be pure.  
Let your devotion be unmixed.  
Let your loyalty be undivided.

Because in the end, it’s not about what you believed—  
It’s about Who you bowed before.

Choose this day whom you will serve.

## **Final Thoughts**

The truth has stood since Sinai—unchanged, unbending, unmoved.

YHWH is One. Not two. Not three. Not a man. Not a mystery of merged modes or Roman creeds. He is the Everlasting ‘Elohiym, the One who formed the heavens and calls you by name.

You were not created to follow tradition.

You were not called to worship confusion.

You were born to know your Maker.

Let the veil be torn. Let the idols fall. Let your eyes behold the Only One worthy of worship.

It is not rebellion to reject a lie.

It is righteousness to return to the truth.

And you, reader—

Will you return to the One?

## **Questions to Ponder**

**If YHWH is One—and not a man (Numbers 23:19)—why do you worship a man?**

→ Answer: Because tradition taught us to. But Scripture never did. YHWH declared Himself indivisible. Worshiping a man contradicts that truth and breaks the very first Commandment.

**Did the prophets ever teach that the Messiah would be YHWH in human form?**

→ Answer: No. The Messiah was to be a servant of YHWH, not YHWH Himself (Isaiah 42:1). He was to reign as king from David’s line—not to be the Eternal One incarnate.

**If Jesus is God, why did he pray? And to whom?**

→ Answer: He prayed to someone greater than himself (John 17:3, Mark 14:36). If he were YHWH, prayer would be pointless. This shows distinction—not unity of personhood.

**If Jesus died, and YHWH cannot die (1 Timothy 6:16, James 1:13), how can they be the same?**

→ Answer: They cannot. YHWH is immortal. He does not die, does not change, does not suffer. A dying deity is a contradiction in terms.

**Did YHWH ever command us to worship His Son? Or only Himself?**

→ Answer: YHWH said, “*You shall worship YHWH your ‘Elohiym, and Him only shall you serve’*” (Deuteronomy 6:13). No Scripture commands the worship of His anointed. Only Him.

**Is the doctrine of the Trinity or the “God-man” concept found in the Hebrew Scriptures?**

→ Answer: No. It is absent entirely. It was constructed later—formed in councils, shaped by Greek philosophical language, and completely foreign to the Torah and Prophets.

**Why does the Shema say “YHWH is One” and not “YHWH is Three in One”?**

→ Answer: Because YHWH is Echad—singular, whole, undivided. The Shema is the foundation of Israel’s faith, and its declaration of One ‘Elohiym stands in direct contradiction to Trinitarian or modalist interpretations.

**If Jesus and the Father are the same being (as Oneness teaches), who was speaking at his baptism? Who was in heaven? Who was descending like a dove?**

→ Answer: Oneness doctrine collapses under this scene. The clear distinction between the voice, the son, and the spirit shows separate entities—not “modes” of one actor switching masks.

**Are we willing to test every doctrine—even the ones we’ve held since childhood—against the Word of YHWH alone?**

→ Answer: That is the heart of repentance. YHWH never asked us to be loyal to tradition. He asked us to be loyal to Him. Only then can we walk in truth.



**What if everything we believed about Jesus, God, and salvation came from Rome—and not from YHWH?**

→ Answer: Then we must repent. We must tear down the idols. And we must return to the Ancient Path.

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*As Blood is to the Body – So Torah is to the Soul*

