

RELATING TO THE FATHER AND THE SON (1)

When looking at the way many people think and talk about Yahweh the Father and Y'shua the Son, it becomes clear that our understanding in this regard is still very much influenced by the Trinity concept. At the outset we should emphasise that the Trinity idea is a human invention that was introduced to try to "explain" the way the Almighty is portrayed in Scriptures. In the whole of Scriptures the word "trinity" is not mentioned once. The reason why it is so difficult for us to come to grips with the true relationship between the Father and the Son, may be traced back to another source. It may well link with the fact that it is part of our human nature that we like things to be organised in a way that is known and understandable to us. By nature, we like to categorise and compartmentalise things - even things like our concept of the Almighty. We have this tendency to simplify things - the more simple and straightforward it is, the easier it becomes to relate to something.

When speaking of our perception of the Father and the Son, it is of the utmost importance that we listen and look carefully to the way the relationship between them is being revealed throughout Scriptures. Special care should be taken that we do not try to read MORE into the relationship between the Father and the Son than what Scriptures reveal. And with the same caution we should take care that we do not proclaim LESS than what is being proclaimed in Scriptures concerning who the Father and the Son truly are. In this study a few Scriptures in this regard will be looked into and a foundation will be established which may serve as a starting point for future discussions in this regard.

Devarim 6:4 "Hear, O Yisraél: Yahweh (is) our Elohim, Yahweh is one!

The Hebrew word translated in this verse as "one" is the word "echad". It is clear from the rest of Scriptures that the word "echad" may both mean "one" (as opposed to more than one) and "a unity" (which may consist of more than one). In Devarim 4:42 ("one of these cities") and 12:14 ("one of your tribes"), the two occurrences of "echad" closest to Devarim 6:4, the word "echad" means "one, as opposed to more than one". In Bereshit 2:24 ("they shall become one flesh") and Shemot 24:3 ("the people answered with one voice") the word "echad" means "a unity". Reading Devarim 6:4 together with verses like Devarim 4:35; 1 Shemuel 1:2 and Yeshayahu 44:6, reveals that the main idea in Devarim 6:4 is that Yahweh is the only true Elohim and that none other in the entire universe can be put on the same level with Him.

Yahuchanan (John) 10:30 "I and My Father are one." Yahuchanan 17:22 "And the esteem which You gave Me I have given them, so that they might be one as We are one."

In these verses the Messiah claims to be one with the Father. We may assume that the Messiah, being Jewish, had the same word in mind - the word "echad" - that is being used so frequently in the Old Covenant Scriptures. The question now arises: Does the Messiah use the word in the sense of "one, as opposed to more than one" or in the sense of "a unity". We need to look at the context - both the context of Yahuchanan chapters 10 en 17, as well as the context of the book of Yahuchanan and Scriptures as a whole. In Yahuchanan 10:29, the verse immediately preceding Yahuchanan 10:30, the Messiah said very clearly: "My Father, who has given them to Me, is greater than all." In Yahuchanan 14:8 He makes this point even more clearly: "My Father is greater than I". When reading through the rest of the book of Yahuchanan and the rest of the New Covenant Scriptures it becomes very clear that the Son subjected Himself to the Father in every respect and without a shadow of doubt regarded the Father to be greater than Himself. This fact, in itself, is sufficient proof that when Y'shua declared "I and my Father are one", we should definitely not think along the lines of "one, as opposed to more than one".

Even the context of Yahuchanan 17 confirms this evidence. In Yahuchanan 17 the Messiah clearly implies that it is possible for his disciples to be "one" in the same sense as He (the Son) is "one" with the Father. We see therefore that "one" is used here in the same way as it used in Bereshit

2:24 "a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh". The emphasis is on "unity" - definitely not "oneness" in the sense that a man and his wife now become one person, instead of two! So, too, it is with the Father and the Son. Between them there exists a unity that is so profound that the Son's words are like an extension of the Father's words and his works like an extension of the Father's works. But the Father still remains the Father and the Son still remains the Son. We should not be confused about this fact and think that the Father and the Son are one and the same Person, or even one and the same Being. Y'shua is not the Father and Yahweh is not the Son.

Joh 17:3 "And this is everlasting life, that they should know You, the only true Elohim, and Y'shua Messiah whom You have sent.

Here again we can see that Y'shua made a clear distinction between Yahweh as the only true Elohim and Himself (Y'shua) as the Messiah that Yahweh had sent. Some people would say that this was the situation only while the Messiah was here on earth, having a human nature. Let's see what Scriptures reveal. Is there enough evidence in Scriptures that Yahweh remained the Father (and the only true Elohim) and that Y'shua remained the Son (who subjected Himself to the Father) even after Y'shua's resurrection and ascension?

1Co 15:24-28 "Then the end, when He delivers up the reign to Elohim the Father, when He has brought to naught all rule and all authority and power. For He has to reign until He has put all enemies under His feet. The last enemy to be brought to naught is death. For "He has put all under His feet." But when He says "all are put under Him," it is clear that He who put all under Him is excepted. And when all are made subject to Him, then the Son Himself shall also be subject to Him who put all under Him, in order that Elohim be all in all."

Notice that in the end Y'shua will deliver up the reign to Elohim the Father. This will happen after He (Y'shua) has put all enemies under his foot. The only "exception" of those who will be put under the foot of the Messiah, is Yahweh the Father. Why? Because He (the Father) is above all. Therefore we see that in the end even the Messiah will subject Himself to the Father who gave Him his authority. For what purpose? In order that Elohim (the Father) be all in all (including the Son).

Rev 3:12 "He who overcomes, I shall make him a supporting post in the Dwelling Place of My Elohim, and he shall by no means go out. And I shall write on him the Name of My Elohim and the name of the city of My Elohim, the renewed Yerushalayim, which comes down out of the heaven from My Elohim, and My renewed Name."

Even in this vision of the Day of Yahweh and the time of the Second Coming of the Messiah, the Messiah still refers to Yahweh as "my Elohim". Even then, the Messiah will not have given up his perception as being subject to the Father. Yes, He is the Word of Yahweh, He is the Arm of Yahweh, and He is truly the Salvation of Yahweh. He was sometimes (prophetically) referred to as "Elohim" Himself (Tehillim 45:6-7 - this title "Elohim" or "mighty one" is not to be confused with the title of the Almighty, "The only Elohim, Creator of heaven and earth") and is even worthy to receive our worship (Revelation 5:11-14), but He still acknowledges that all this power and authority was given to Him by One that is greater than Himself, his Father and our Father, Yahweh.