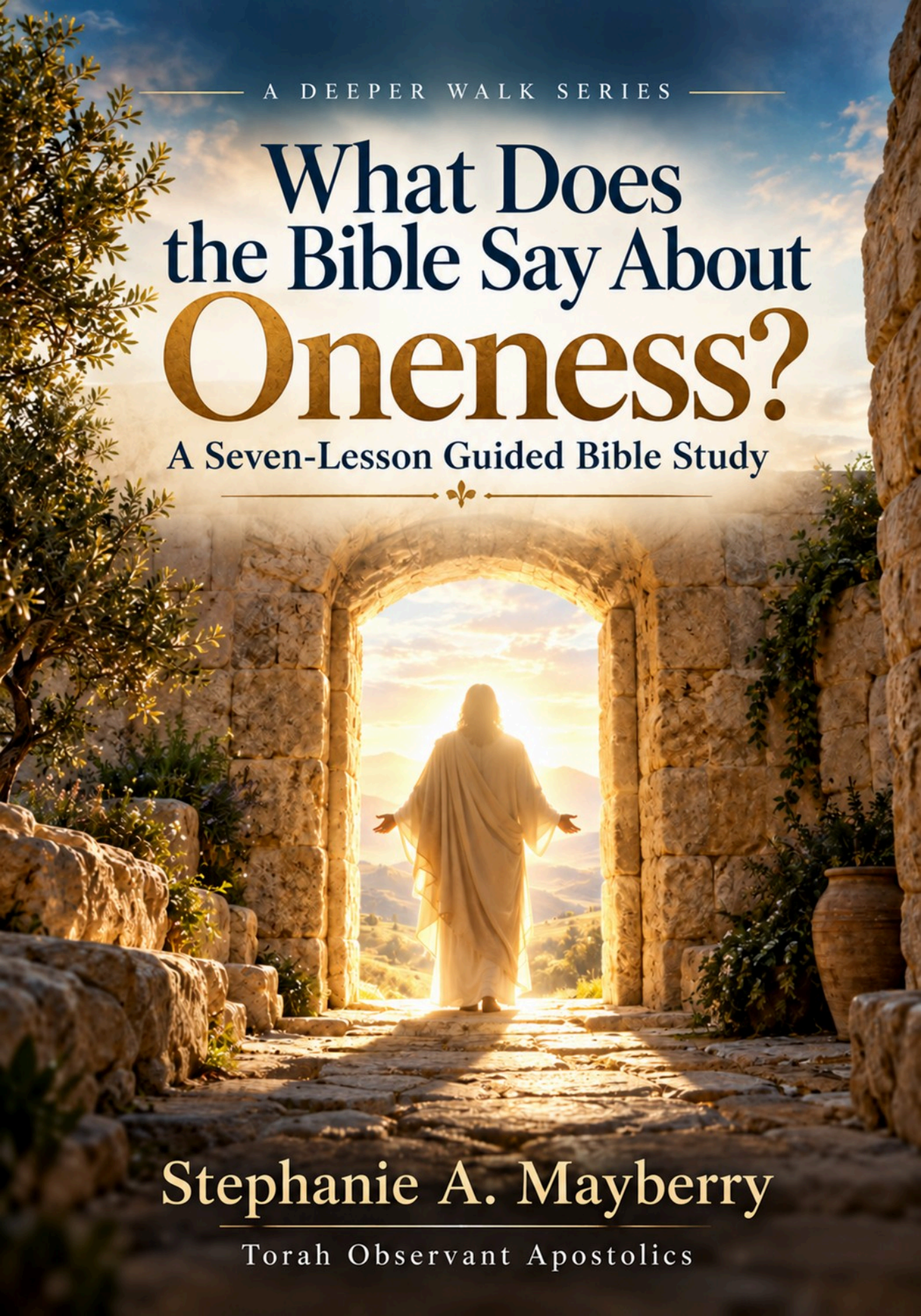


A person in a white robe stands in a stone archway, looking out at a sunset over a valley. The scene is bathed in warm, golden light, with the sun low on the horizon, creating a silhouette effect on the person and the archway. The archway is made of rough-hewn stone blocks. To the left, there are green plants and a tree. To the right, there is a large terracotta pot. The overall atmosphere is peaceful and contemplative.

A DEEPER WALK SERIES

What Does the Bible Say About Oneness?

A Seven-Lesson Guided Bible Study



Stephanie A. Mayberry

Torah Observant Apostolics

BUILDING BRIDGES, NOT WALLS.

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A Seven-Lesson Guided Bible Study

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Acknowledgments

This study carries the influence of my husband, Pastor C.W. Mayberry, from beginning to end. His DNA is all through it.

For many years, I have listened as he opened Scripture and taught the Oneness of Yehovah with clarity, depth, and conviction. He is the one who taught me that there is one God in that very first Bible study we had together.

Much of what I understand today was strengthened by his teaching and published works, as well as the countless conversations we have shared over the years. His years of prayer, study, faithful teaching, and love for Yehovah gave me a strong foundation upon which to build as I continued studying these truths for myself.

I wanted to create something people could hold in their hands when they needed more than the statement, “Jesus is God.” That statement is true, but sincere people still have questions. They want to know why it is true, how it fits with the rest of Scripture, why Yeshua prayed, why He is called the Son, who the Holy Spirit is, and what it means for their relationship with Yehovah. This study grew from my desire to help them find those answers in the Word.

My husband contributed far more than knowledge – and probably much more than he realizes. He read this manuscript

carefully and helped me recognize places where the teaching could be clearer or stronger. Some of his suggestions appeared small on the surface, but they opened important doors and added depth that this study would not otherwise have possessed.

More than that, he encouraged me when the size of the work felt overwhelming and I was tempted to put it down. He reminded me that when Yehovah gives us an assignment, we press into it and draw closer to Him through the process. We can refuse when the work feels too difficult, but then we run the risk of missing out on the fruit Yehovah intended to produce through it—the lessons, the growth, and the deeper relationship with Him.

Thank you, Pastor CW Mayberry, my kind, gentle, humble, loving husband, for giving so freely of the knowledge Yehovah has entrusted to you. Thank you for your unwavering support, your patience, your prayers, and the love and encouragement that carried me through this work. This study is stronger because you were part of it, and I am stronger because you are part of my life.

Years ago, Yehovah told me, “This is the one I chose for you.” I remain deeply grateful that He did.

And I thank Him for you every single day.

A Note to the Reader

“You Mean There’s Another Option?”

The first time I heard the words *Jesus is God*, something shifted inside me.

“You mean there’s another option?”

I grew up in a denomination that taught the Trinity, but it never really sat right with me. I didn’t know what I believed, but I was fairly certain that what I’d been taught just didn’t work.

Then my friend—who’s now my husband—sat down with me and gave me my first Bible study. He began bringing up verse after verse that said the same thing:

One God.

One God.

One God.

All the while, I was thinking, *Where is he going with this?*

Then he looked at me and calmly said, “Jesus is God.”

All the air went out of my lungs. The relief that washed over me is impossible to describe. “Finally!” I exclaimed.

“Something that makes sense!”

I’m not going to pretend that I understood how it all worked. I didn’t know the verses. I’d never studied it for myself. I didn’t even know that a teaching called Oneness existed. To be honest, I struggled to wrap my mind around it at first.

But the closer I drew to Yehovah, the more deeply this truth became rooted within me, and the pieces quietly began sliding into place. Understanding who and what Yehovah is—and the Oneness of the Godhead—brought me into a closer relationship with Him. At the same time, the closer I grew to Him, the more my understanding increased.

The two worked together. Knowing Him helped me understand His Oneness, and understanding His Oneness helped me know Him.

Funny how that works.

So when people come to me and say they’re struggling to understand Oneness, I know how they feel. I remember what it was like to have questions, to lack the words and verses to explain what I was beginning to see, and to need someone to

patiently walk me through Scripture. I try to help them the way I was helped when I began this journey.

I created this Bible study to walk you through more than the basic explanation of Oneness. We'll also explore some of the difficult questions that naturally follow. Why is Yeshua called the Son? Why did He pray? Why did He say the Father was greater than He was? Who is the Holy Spirit? What does it mean for Yeshua to be at the right hand of God?

You don't have to understand everything before you begin. I certainly didn't. You don't even have to be fully convinced. All you need is that question, *Who is Yehovah?*

We'll walk through it together. As the whole, beautiful picture unfolds before you, I believe your relationship with your Creator will deepen and become more intimate as well.

I know that when I finally *saw* it, my first thought was:

Wow. He really does love me that much.

I believe you'll have the same reaction.

Introduction

How Hungry Are You?

We live in a culture that likes quick answers. You see it pretty much everywhere, and unfortunately, you have probably seen it in church too. A verse is pulled out of context and used to support a belief someone already holds instead of allowing that belief to be formed through careful study of Scripture.

That is cherry-picking.

Even if your church sincerely tries to teach straight from Scripture, you may still have been given difficult subjects as a collection of verses, familiar phrases, and neatly packaged answers. A subject that needs weeks of careful study may have been covered in an hour because everyone was in such a hurry to get the information into you.

There is nothing wrong with a short study when it is used as an introduction. An overview can open the door and help you begin. The problem comes when no one ever walks through that door with you. The quick study becomes the whole study.

You may have sat in church for years—even decades—and faithfully repeated core beliefs without ever being shown how to explain them. You may know that you need to be baptized and how you need to be baptized, but can you explain why it must be done that way? You may know that God is one and that Yeshua is God, but what happens when someone asks you how that can be true?

What happens when they start asking the really tough questions?

What happens when *you* are the one asking the really tough questions?

Why is Yeshua called the Son? Why did He pray? Why did He say the Father was greater than He was? Who is the Holy Spirit? If Yeshua is God, who was He speaking to? What does it mean for Him to sit at the right hand of God?

Those are not hostile questions. They are important questions, and you deserve more than a religious soundbite in response.

A short study may have opened the door for you. This deeper study invites you into the room, pulls out a chair, and gives you a place at the table. It is for you if you hunger for knowledge and understanding of Yehovah's Word and want a deeper relationship with Him.

How hungry are you?

More Than a Doctrine

Perhaps you were taught to treat Oneness as a doctrine you must defend. You learned verses that support it and answers meant to prove why your position is right. But Oneness is about far more than winning a theological argument. It is about knowing Yehovah.

You cannot truly love someone you do not know. You may know that person's titles, learn facts about what they have done, and repeat what other people have told you about them. But knowing about someone is not the same as knowing them.

Yehovah wants you to know Him. Throughout Scripture, He revealed His character, spoke His name, entered covenants with His people, and declared again and again that He alone is God. Then the Word was made flesh and dwelt among us. The Bible is Christocentric. Everything points to Yeshua.

As you read about creation, covenant, the Tabernacle, sacrifices, feast days, prophecy, redemption, and the promises still to come, you will see them leading you toward Him. The New Testament does not introduce you to a different God from the One Israel knew. It reveals what Yehovah had been showing His people all along.

As you understand who Yeshua is, you begin to see Scripture differently. More importantly, you begin to relate to Yehovah differently.

Praying What Is True

Understanding Oneness also changes the way you pray. You are not trying to form separate relationships with three divine persons or wondering which One you should address. You can speak directly to Yehovah, knowing that He is the One who created you, walked among us as Yeshua, paid the debt you could never pay, rose from the grave, and now dwells within His people by His Spirit.

You can thank Him for coming near and walking among us. You can thank Him for entering genuine human existence, experiencing temptation without sinning, and obeying where Adam disobeyed. You can thank Him for shedding His blood, bearing your debt, and rising from the grave. You can thank Him for filling His people with His own Spirit rather than leaving them comfortless.

Yeshua prayed:

“Sanctify them through thy truth: thy word is truth.”

—*John 17:17*

His Word is truth. As you understand what His Word reveals and begin praying according to that truth, your faith grows. You are no longer reaching toward a distant God whose identity feels confusing. You are drawing near to the One who loved you enough to come near to you. The more you pray with that understanding, the more personal your relationship with Him becomes.

Oneness is not cold theology. It is the revelation that the God who made you did not remain far away and send someone else to save you. He came Himself.

A Safe Place for Your Questions

You may come into this study already believing in Oneness but unsure how to explain it. You may have no settled opinion at all. You may have been taught the Trinity for your entire life and feel nervous about even considering another understanding.

No matter where you are starting, there is one that I know for sure: You are a truth seeker. If you are looking for biblical answers that are solid and supported by scripture, you've come to the right place.

You are safe here.

You may have been hurt in religious spaces. Perhaps your questions were treated as rebellion. Maybe you were mocked, pressured, dismissed, condemned, rebuked, or made to feel that your relationships depended upon agreeing with what you were told. If examining this subject makes you afraid of being rejected again, I want you to know that your questions will not be handled that way here.

You are allowed to ask. You are even allowed to challenge. You are allowed to slow down. You are allowed to say, 'I do not understand this yet.' You are allowed to examine what you have been taught and compare it with Scripture.

Yehovah is not threatened by your honest questions, and truth does not have to be forced upon you. I am not here to corner you, frighten you, or pressure you into repeating an answer before you understand it. The goal is not to prove that I know the truth. The goal is to help you see it.

Throughout this study, you will begin with what Scripture clearly says and allow those truths to guide you through the portions that are more difficult to understand. You will not be asked to ignore difficult verses or make them disappear with a quick explanation. Take your time.

This is a study of Scripture, but it is also an invitation to know your Creator more deeply. As the pieces begin to come together, I believe you will see not only who Yeshua is, but how deeply Yehovah loves you. He came close enough to be seen, touched, and known. He came close enough to suffer and pay your debt. He wants you to know who He is.

How to Use This Study

Take Your Time

This study contains seven lessons, but that doesn't mean you have to complete it in seven days or seven weeks. Some lessons are longer than others, and some may raise questions you'll want to explore before moving forward. There's no prize for finishing quickly.

Read at a pace that gives you time to understand what you're seeing. You may complete one section at a time or return to the same lesson more than once. If something feels especially important—or especially difficult—slow down.

The goal isn't to finish the study. The goal is to know Yehovah.

Begin With Prayer

Each lesson includes a prayer near the beginning. You can use the words provided, make them your own, or simply speak honestly to Yehovah about what you're thinking and feeling.

Pray aloud. You don't have to be loud but make sure you are speaking loud enough to hear yourself in your own ear. That's warfare. And if you experience any opposition, keep pushing. The enemy hates truth. and he doesn't want you to know Yeshua or have a relationship with Him. Don't be deterred or discouraged. Just stay the course.

You don't need any fancy prayer style or beautiful words. Just pray what is on your heart, like you are talking to a dear friend. Yehovah will hear you.

Ask Him to teach you through His Word. Ask Him to uncover assumptions, remove fear, and help you recognize truth. If you're struggling with something you read, tell Him. You don't need polished words. You need an honest heart.

Read the Scripture for Yourself

The verses are included so you can see what Scripture says, but when possible, open your Bible and read the surrounding chapter as well. Notice who's speaking, who's listening, what question is being answered, and what happened before and after the verse. Don't accept a statement simply because it appears in this study. Examine the Scripture.

Underline repeated words. Circle phrases that stand out. Write down connections you notice between the Old and New Testaments. Pay attention when Yehovah identifies Himself or describes something He alone will do.

Let Scripture interpret Scripture.

Keep Your Questions

A question isn't proof that you're failing to understand. Often, it's proof that you're paying attention.

Keep a notebook or journal nearby and write down questions as they come. Some will be answered later in the same lesson. Others may become clearer as you move through the study. A few may lead you into deeper study after you've finished.

Don't rush to silence a question with the first explanation you hear. Carry it honestly, pray about it, and keep reading.

Complete the “Look Again” Sections

Each lesson includes a “Look Again” section with portions of Scripture and key words to notice. These exercises are designed to help you see the connections for yourself rather than depend entirely upon someone else's explanation. Take the time to mark the repeated words and write the requested summary.

Putting what you see into your own words will help you understand it well enough to explain it to someone else.

Answer Honestly

The reflection and discussion questions aren't a test, and there's no need to produce the answer you think someone expects. Write what you actually see.

If your answer is, "I don't know yet," write that. If a verse challenges what you've always believed, write down why. If something makes sense for the first time, record that too.

Honest answers give you a way to see how your understanding develops as you move through the study.

Choose How Deep You Want to Go

Each lesson includes a small group of Reflect and Respond questions with room to write. These questions focus on the truths most important to carry forward. If you want to continue studying, prepare to teach the material, or work through the lesson with a group, you will find every discussion question in *Go Deeper: A Complete Study and Discussion Guide* near the back of the book.

Study With Someone—or Study Quietly

This study can be completed alone, with a friend, as a family, or in a small group. If you study with others, make room for questions without turning the discussion into a debate. Listen carefully, return to Scripture, and remember that people process new understanding at different speeds.

If you need to study privately because the subject feels personal or emotionally difficult, that's all right too. Quiet study can give you room to think, pray, and examine Scripture without feeling watched or pressured.

Use the Permission to Pause

Every lesson ends with "Permission to Pause."

That section is there for a reason. You may reach the end of a lesson and realize that you need time before continuing. You may need to reread a portion of Scripture, pray, rest, or simply allow what you've learned to settle into place.

Give yourself time to digest the information and process the experience. People often find it deeply moving.

Pause without guilt.

You don't have to force yourself into an immediate conclusion. Truth doesn't become less true because you need time to understand it.

Let the Truth Draw You Closer

This study isn't ammunition for an argument. If understanding Oneness makes us arrogant, harsh, mocking, or impatient, we may have learned the words without learning the heart of the One they reveal.

Let every truth you discover deepen your worship, strengthen your prayer life, and increase your love for Yehovah. Ask Him to make you gentler with others, especially those who are still asking the questions you once asked. Knowing who He is should never make us harder. It should make us more like Him.

Now, let's begin.

Lesson 1 — Yehovah Is One

The Question Beneath the Questions

Who is Yehovah?

That question sits beneath every question we will explore in this study.

Why is Yeshua called the Son of God? Why did He pray? Why did He say the Father was greater than He was? Who is the Holy Spirit? Whom will we see when we stand before the throne?

Those are important questions, and I will not avoid them. But I won't answer them for you—that is the work of Scripture. We cannot understand them properly unless we begin where Scripture begins—with what Yehovah says about Himself.

Many of us were handed an understanding of God before we were old enough to examine it. We learned certain words, explanations, and mental pictures from people we trusted.

Some of those teachings may have been true. Others may need to be reconsidered in the light of Scripture. That's not a reason for embarrassment or fear. It's an invitation to know Him more deeply.

You do not have to come into this study with your mind already made up. You do not need to know all the right terminology. You don't even need to have a background in church. Come as you are! Bring your curiosity, your questions, including the ones you have been afraid to ask. Most of all, bring your desire to know Him. Our purpose is not to win an argument. It is to know Yehovah. Because we cannot truly love someone we do not know.

Before We Begin

Take a moment to consider what you currently believe about God.

How would you describe Him to someone who had never heard of Him?

Do you picture one divine Being, three divine persons, or something else?

Where did that understanding come from? Was it taught to you directly, assumed in your church, gathered from songs and sermons, or formed through your own study?

These are important things to consider, but they are not intended to put you in a position where you feel you have to defend your answers. Just notice them.

Then enter into this study prayerfully:

Yehovah, I want to know You as You truly are. Help me set aside fear, pride, tradition, and assumption. Teach me through Your Word. Open my understanding and prepare my heart for Your truth. Give me the courage to follow Your truth wherever it leads and the humility to be gentle with others as I learn. Amen.

Let Yehovah Introduce Himself

If you want to know who God is, the safest place to begin is with His own testimony.

He tells us again and again, throughout Scripture, exactly who and what He is.

Read Deuteronomy 4:35:

“Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.”

In many English translations, the word **LORD** appears in small capital letters. This indicates that the Hebrew text contains the

four-letter name of God, commonly represented as **YHWH** and rendered in this study as **Yehovah**.

The translators did not originally find the word *Lord* in these places. They found His name. And it's important that we remember that because it is so much more than the Torah, prophesy, and the Gospels.

It's our Creator's love letter to us. He gave us everything we need to know Him and have an intimate relationship with Him. It contains everything we need to know how to walk as He walked.

It's right there on every single page.

And it begins with the truth that He is *one*.

Read the verse again with that understanding:

Unto thee it was shown, that thou mightest know that Yehovah, He is God; there is none else beside Him.

Notice the language Yehovah chose:

- He is God.
- There is none else.
- There is none beside Him.

This is not simply Israel's opinion about God. It is what Yehovah revealed so that His people could know Him.

Now read Deuteronomy 4:39:

“Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.”

Yehovah is not one God among several. He is not the highest member of a divine group. He alone is God in heaven above and upon the earth beneath.

There is none else.

Hear, O Israel

Read Deuteronomy 6:4:

“Hear, O Israel: The LORD our God is one LORD.”

This declaration is known as the *Shema*, from the Hebrew word translated *hear*. But *hear* in Scripture means more than just allowing a sound to reach our ears. It carries the idea of listening, receiving, and responding.

Yehovah was not giving Israel an interesting theological detail. He was revealing the truth upon which their entire relationship with Him would rest. Yehovah our God is one Yehovah.

The next verses show how His oneness relates to our love for Him:

“And thou shalt love the LORD thy God with all thine heart,
and with all thy soul, and with all thy might.”
—Deuteronomy 6:5

The command to love Yehovah follows the revelation of who He is. Israel was not called to divide its devotion among several divine persons or beings. They were to love Yehovah with the whole heart, the whole soul, and all their strength because He alone is God. Knowing Him and loving Him cannot be separated.

“I, Even I, Am He”

Read Deuteronomy 32:39:

“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.”

Pay attention to Yehovah’s words:

“There is no god with me.”

He does not say that no false god is equal to Him while other divine persons share His identity. He says there is no God with Him.

Throughout Scripture, Yehovah speaks of Himself as *I*, *Me*, and *My*. He does not introduce Himself as a collection of divine persons speaking with one shared voice. His testimony is direct and personal:

I am He.

There is no God with Me.

I make alive.

I heal.

There is none who can deliver out of My hand.

This does not answer every question you may be asking, but it gives us a foundation upon which every later answer must rest.

Whatever we believe about the Father, the Son, and the Holy Spirit must agree with Yehovah's declaration that He alone is God and that there is no God beside Him.

No God Before Him or After Him

Read 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.”

Yehovah wanted His people to do three things:

- Know Him.
- Believe Him.
- Understand that He is God.

Then He made two unmistakable declarations. First, there was no God before Him, and there will be no God after Him.

Second, there is no Savior beside Him.

That second statement will become extremely important as our study continues. The New Testament repeatedly identifies Yeshua as the Savior. Yet Yehovah plainly said that there was no Savior beside Him. Scripture has not contradicted itself. Something wonderful is being revealed.

The Bible is Christocentric—everything points to Yeshua. From creation to covenant, from the sacrifices and feast days to the prophets and promises, every part of Scripture leads us toward Him and helps us understand who He is. Yeshua did not suddenly appear in the New Testament as someone separate from the God Israel already knew. The New Testament reveals what the Old Testament had been showing us all along.

This is why we must begin with Yehovah's testimony about Himself. If everything points to Yeshua, then everything Yehovah revealed about His own identity prepares us to recognize Yeshua when He comes. Yehovah tells us who He is so we will recognize Him when He comes.

For now, though, let's just leave that there. We don't have to rush to explain it before we've heard all the evidence.

The First and the Last

Read Isaiah 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.”

Yehovah calls Himself:

- The King of Israel
- The Redeemer
- The First
- The Last

He then repeats the truth we have already seen. This is a powerful revelation of who and what He is:

“Beside me there is no God.”

Read Isaiah 44:8:

“Is there a God beside me? yea, there is no God; I know not any.”

If another divine person or being existed alongside Him as God, Yehovah would know it.

His statement is almost startling in its simplicity: *I do not know of one.*

Read Isaiah 45:5–6:

“I am the LORD, and there is none else, there is no God beside 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.”

Yehovah did not leave His identity deliberately confusing. He repeated the same truth in many ways:

There is none else.

There is none beside Me.

There is no God with Me.

I know not any.

I am the First and the Last.

I alone am Savior.

When Scripture repeats something this often, we need to slow down and listen because it’s important to Him—and it should be important to us.

Did Yeshua Change the Answer?

Some people assume that the Old Testament taught one God but that the New Testament later revealed God to be three persons.

If that were true, we would expect Yeshua to revise Israel's understanding when He was asked about the most important commandment.

But a later revelation cannot contradict what Yehovah has already said about Himself. In Malachi 3:6, He revealed a vital aspect of His character:

“For I am the LORD, I change not...”

We also know that Yehovah does not lie:

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”

—Numbers 23:19

Numbers 23:19 is speaking about Yehovah's unchanging character: unlike man, He does not lie, change His mind, or fail to do what He has said. This truth is repeated throughout Scripture.

So when He tells us that He is one God and does so repeatedly, He is establishing our foundation for not only understanding

who and what He is, but also for having a relationship with Him.

Read Mark 12:28–29:

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.”

Yeshua quoted the Shema.

He did not tell the scribe that Israel’s understanding of God was incomplete and would now need to be replaced by a belief in three divine persons. He reaffirmed the foundational revelation Yehovah had given Israel:

Yehovah our God is one Yehovah.

The scribe answered:

“Well, Master, thou hast said the truth: for there is one God; and there is none other but he.”

—Mark 12:32

Yeshua did not correct him. Instead, He recognized that the man had answered wisely. The New Testament does not abandon the truth that Yehovah is one.

Read James 2:19:

“Thou believest that there is one God; thou doest well.”

Believing in one God is not an outdated belief that belonged only to ancient Israel. It remains the foundation of New Testament faith.

What Is God?

Read John 4:24:

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”

God is a Spirit.

A spirit does not possess flesh and bones as a human being does. Yeshua explained this after His resurrection:

“A spirit hath not flesh and bones, as ye see me have.”
—Luke 24:39

Yehovah, in His eternal divine nature, is an invisible Spirit.

Read 1 Timothy 1:17:

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.”

He is:

- Eternal
- Immortal
- Invisible
- The only wise God

Read John 1:18:

“No man hath seen God at any time.”

This raises an important question.

If God is an invisible Spirit and no human being has seen Him in His eternal divine nature, how could He make Himself known to us in a way we could see, hear, touch, and understand?

How could the invisible God walk among His people?

How could the God who is Spirit shed blood?

How could the One who said, “Beside me there is no saviour,” become our Savior?

The answer is not that another God came to help Him. The answer begins with the Word.

One God Revealed to Us

The Bible speaks of the Father, the Son, and the Holy Spirit. We will examine those terms carefully throughout this study. We will not ignore any verse, and we will not force difficult portions of Scripture into quick explanations.

But we must allow Scripture's clear declarations to govern our understanding of verses that require more study. The Bible never says that God is three persons. It repeatedly says that God is one.

Father, Son, and Holy Spirit describe how the one God works and reveals Himself.

As Father, Yehovah is the eternal, invisible Spirit who created all things and gives life. As the Son, He entered genuine human existence. The Son was born. The humanity was real—not a costume, an illusion, or a performance.

As the Holy Spirit, Yehovah works within and among His people. The Holy Spirit is not a separate God alongside Him. It is God's own Spirit.

These truths will become clearer as we trace them through Scripture. For now, we are placing the first stone in our foundation:

There is one God, and His name is Yehovah.

Why This Matters

It may be tempting to treat the nature of God as a subject for theologians—something people debate using big words and even bigger books. But this is not just a theological puzzle to ponder and debate.

This is about knowing the One who created you, loves you, called you, redeemed you, and desires to dwell within you.

Yehovah does not ask us to understand Him so we can feel superior to people who understand Him differently. Truth should make us humbler, kinder, and more patient—not harsher.

Some people have been wounded in religious conversations. They have been mocked for asking questions, pressured to agree before they understood, or rejected when their beliefs changed. That is not the spirit in which we will study. You are safe to examine the Scriptures. You are safe to pause.

You are safe to say, “I do not understand this yet.”

Yehovah is not threatened by an honest question. We are not studying Oneness to acquire ammunition for an argument. We are studying because knowing who He is changes how we love Him, worship Him, pray to Him, and understand what He did to save us.

Look Again

Read the following portions of Scripture slowly:

- Deuteronomy 4:35
- Deuteronomy 4:39
- Deuteronomy 6:4–5
- Deuteronomy 32:39
- Isaiah 43:10–11
- Isaiah 44:6–8
- Isaiah 45:5–6
- Mark 12:28–32
- John 4:24
- 1 Timothy 1:17
- James 2:19

As you read, mark every occurrence of the following words:

- I
- Me
- He
- One
- None
- Else
- Beside
- Only

Then write a one-sentence summary of what Yehovah says about Himself.

Reflect and Respond

1. What does Yehovah mean when He says, “There is no God with me”?

2. Why is Yehovah’s statement that there is no Savior beside Him important?

3. Did Yeshua replace the Shema with a new description of God? What does His answer tell us?

4. If God is an invisible Spirit, what questions does that raise about the visible human life of Yeshua?

5. How might knowing that Yehovah alone is God change the way you pray or worship?

6. What part of this lesson brought you comfort? What part raised a new question?

A Truth to Carry With You

“Know therefore this day, and consider it in thine heart, that Yehovah he is God in heaven above, and upon the earth beneath: there is none else.”

—Deuteronomy 4:39

It isn't enough to just consider this truth with your mind. Consider it in your heart. The God you are seeking is not hiding behind a committee of divine persons. He is one. He has spoken. He has acted throughout history. He has made Himself known because He wants to be known. There is no God beside Him. There is no Savior beside Him.

And yet, when we open the New Testament, we meet Yeshua—the Savior, the Creator, the First and the Last, and the visible image of the invisible God. That is not a contradiction waiting to be explained away. It is a revelation waiting to be seen.

Closing Prayer

Yehovah, You alone are God. There was no God before You, there is no God beside You, and there will be no God after You. You are our Creator, our King, and our only Savior.

Help me know You—not only through words I have inherited, but through the truth You have revealed in Scripture. Remove

fear from my questions and pride from my answers. Teach me to handle Your Word carefully and to treat people gently.

Open my understanding as I continue this study. Let everything I learn draw me closer to You and deepen my love for You. In the name of Yeshua, amen.

Permission to Pause

If this lesson challenges something you have believed for a long time, you do not have to settle every question today.

Return to the Scriptures. Read them in context. Pray over them. Write down what you see and what you still do not understand.

Truth does not need to be rushed.

In the next lesson, we will turn to the opening words of John's Gospel:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

We will ask what the Word is, how the Word could be both with God and be God, and what happened when the Word became flesh and dwelt among us.

Lesson 2 — The Word Became Flesh

In the Beginning

In Lesson 1, we gave Yehovah space to introduce Himself.

He told us plainly that He is one, there is no God beside Him, and there is no Savior beside Him. Yeshua affirmed that same truth when He quoted the Shema:

“Hear, O Israel; The Lord our God is one Lord.”

—Mark 12:29

Now we come to the opening words of John’s Gospel:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

—John 1:1

This verse has generated centuries of discussion. How can the Word be *with* God and also *be* God? Was the Word another

divine person standing beside Him? What does the Word have to do with Yeshua?

We are not going to begin with a theological diagram or a denominational explanation. We are going to do what we did in Lesson 1: begin with Scripture and allow the clear verses to aid in our understanding of the ones that require more study.

We've already established a firm foundation:

Yehovah is God.

There is no God beside Him.

There is no God with Him.

He alone is Creator.

He alone is Savior.

Since the Bible does not contradict itself, John 1 cannot overturn those declarations. It must agree with them.

And it does.

Before We Begin

Write John 1:1 in your own words without trying to explain it.

What questions come to mind when you read it?

What have you previously been taught that the Word is?

And relax. You don't have to figure out right now how the Word could be with God and also be God. Just notice both statements. We'll take them one at a time and let Scripture help us understand what they mean.

Then enter into this lesson prayerfully:

Yehovah, Your Word is truth. Help me see what is written without adding ideas that are not there. Teach me who You are and how You made Yourself known to us. Give me understanding, patience, and a heart that desires truth more than familiarity. Amen.

Not Only Who but What

Pastor C.W. Mayberry of Torah Observant Apostolics suggests that it may be more beneficial to begin by asking not only *who* Yeshua is, but *what* He is.

Scripture calls Him the Son of God, Messiah, Savior, Lord, and the Lamb of God. Those titles are true, but if we stop at the titles, we may still miss what Yehovah was doing.

A title tells us who someone is identified as. The question *what is Yeshua?* asks us to look at His nature, function, purpose, and work.

What was manifested?

Why was He manifested?

What did this manifestation make possible?

Why was genuine humanity necessary?

Those questions will help us understand not only what Yeshua did, but also why He could do it. Pastor Mayberry describes Yeshua as a specific manifestation of the presence of Yehovah for a specific purpose. Throughout Scripture, Yehovah made His presence known in ways people could perceive. He revealed Himself through the burning bush. He divided the Red Sea by a mighty wind. He led Israel through pillars of cloud and fire. He provided manna in the wilderness.

Each manifestation revealed something about Him—His holiness, power, direction, protection, provision, or presence. But Yeshua was not just another temporary sign of Yehovah's presence. The burning bush remained a bush.

The wind remained wind.

The pillars remained cloud and fire. But in Yeshua, the Word was made flesh. Yehovah did not simply appear in a form that looked human. He entered genuine human existence and became part of it.

What Is the Word

When we hear the word *word*, we usually think of something spoken or written. Our words express what is within us. They make our thoughts, intentions, character, and will known to others.

Words are not separate persons from those who speak them. My words can be with me before I speak them. They can exist in my mind and heart as thoughts, intentions, and plans. When I speak, what was within me is expressed and made known. My word comes from me, belongs to me, and reveals me—but it is not another person beside me.

This picture is limited, as every human comparison of God will be. Still, it helps us begin to understand the language John used.

The Word was not another God beside Yehovah. The Word was Yehovah's own self-expression—His mind, will, purpose, wisdom, and plan made known.

The Word was with God because it belonged to Him and was within Him.

The Word was God because God's Word cannot be separated from who He is.

John did not say that the Word was *a* God.

He said:

“The Word was God.”

The Word Was Already There

Read John 1:1–2:

“In the beginning was the Word, and the Word was with God,
and the Word was God.

The same was in the beginning with God.”

John deliberately begins with the same words found at the opening of Genesis:

“In the beginning God created the heaven and the earth.”
—Genesis 1:1

Before anything was created, Yehovah was there. And His Word was there. The Word was not created. It did not begin in Bethlehem or come into existence in Mary’s womb. The Word is eternal because the Word is God.

This is an important distinction:

The Word is eternal.

The Son was born.

The eternal Word did not begin when Yeshua was born. But the human life in which that Word was revealed had a beginning in time. Before there was a manger, the Word was there. Before Mary was born, the Word was there. Before Abraham, Moses, or Adam, the Word was there. Before the foundation of the world, the Word was with God—and the Word was God.

Yehovah Created by His Word

Read John 1:3:

“All things were made by him; and without him was not any thing made that was made.”

Everything that was made came into existence through the Word.

John is drawing our attention back to creation. Each time Yehovah created, He spoke:

“And God said, Let there be light: and there was light.”
—Genesis 1:3

Read Psalm 33:6:

“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.”

Notice the capital LORD – By the word of Yehovah...

Read Psalm 33:9:

“For he spake, and it was done; he commanded, and it stood fast.”

Yehovah did not need another divine person to create for Him. He created by His own Word.

Yehovah confirmed this in Isaiah 44:24:

“Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.”

Yehovah stretched out the heavens **alone**. He spread out the earth **by Himself**. John is not introducing a second Creator. He is showing us how the one Creator brought all things into existence—by His Word.

Creation itself points to Yeshua because the eternal Word through which Yehovah created all things would one day be made flesh.

The Word Reveals What Is Within God

Read Isaiah 55:10–11:

“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth...

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please.”

Yehovah described His Word as going forth from Him to accomplish His will. His Word carries His authority, purpose, and power. What Yehovah speaks reveals what He intends to do. His Word is not idle information. It accomplishes His purpose.

This helps us understand why John did not simply say that the Word was spoken. He said the Word was made flesh.

The purpose that had always been within Yehovah was going to be accomplished in a real human life.

The invisible God was going to make Himself known in a way humanity could see, hear, touch, and understand.

The Word Was Made Flesh

Read John 1:14 slowly:

“And the Word was made flesh, and dwelt among us...”

John does not say that one divine person sent another divine person to put on a human disguise.

He says:

“The Word was made flesh.”

The eternal Word of Yehovah entered genuine human existence. Yeshua did not simply step into human existence as someone untouched by it. He became part of it.

His humanity was not an illusion, a costume, or a temporary appearance. He did not just look human. He was born, grew, learned, became hungry and thirsty, experienced weariness, felt sorrow, suffered, and died.

The flesh was real.

The humanity was real.

The Word did not simply visit humanity. The Word was made flesh and dwelt among us.

The word translated *dwelt* carries the idea of tabernacling—pitching a tent and living among the people.

This should sound familiar.

In the wilderness, Yehovah instructed the Israelites to build a sanctuary so He could dwell among them:

“And let them make me a sanctuary; that I may dwell among them.”

—Exodus 25:8

The Tabernacle was the place where the invisible God made His presence known among His people.

John now tells us that the Word was made flesh and *tabernacled* among us.

Yehovah did not remain distant.

He came near.

We Beheld His Glory

Continue reading John 1:14:

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

The disciples did not only hear teachings about God. They saw the character, authority, compassion, holiness, and power of Yehovah displayed in a human life.

They beheld His glory.

Yeshua touched people others would not touch.

He forgave sins.

He commanded the wind and sea.

He opened blind eyes.

He raised the dead.

He received worship.

He spoke with an authority that belonged to God. The invisible Yehovah was making Himself known through the visible life of Yeshua.

Read Colossians 1:15:

“Who is the image of the invisible God...”

An image makes something visible. Yeshua did not make a second divine person visible. He made the invisible God visible.

Read Hebrews 1:3:

“Who being the brightness of his glory, and the express image of his person...”

Everything Yehovah wanted humanity to see and know about Himself was expressed in Yeshua. The Word revealed the One from whom it came.

Why Is He Called the Son

If the Word is eternal but the Son was born, why is Yeshua called the Son of God?

The angel's words to Mary give us the answer.

Read Luke 1:30–35:

“And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest...

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

Notice the word **therefore**.

Yeshua would be called the Son of God because the Holy Spirit would overshadow Mary and cause the holy child to be conceived.

The title *Son of God* points to His miraculous conception and genuine human birth.

He had a human mother, but no human father. The Holy Spirit overshadowed Mary. The power of the Highest brought about the conception. The child born from that miracle was therefore called the Son of God.

If the Father and the Holy Spirit were two separate divine persons, this portion of Scripture would create an immediate problem. The Holy Spirit—not someone identified as a separate person called the Father—overshadowed Mary. Yet the child is called the Son of God.

This makes sense when we understand that the Father and the Holy Spirit are not two separate divine persons. God is a Spirit. The Holy Spirit is God’s own Spirit at work. The One who caused the conception is the One Yeshua called His Father.

The Son Was Begotten

John described Yeshua as “the only begotten of the Father.”

To be begotten is to be brought forth or born. The Son was begotten in time. The eternal Word was not born. God did not come into existence. The Son—the genuine human life through which Yehovah revealed Himself—was born of Mary.

Read Galatians 4:4:

“But when the fulness of the time was come, God sent forth his Son, made of a woman...”

The Son was made of a woman. There was a time appointed for the eternal purpose of Yehovah to enter human history. When that time came, the Word was made flesh. This does not mean

that Yeshua was an ordinary man whom God later chose or entered. The child conceived in Mary was holy from the beginning. The Word did not join Him later. The Word was made flesh. Yeshua was fully human, but He was more than human. He was fully God and fully man.

Genuinely Tempted

Genuine humanity meant that Yeshua could experience temptation.

Read Hebrews 4:15:

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Yeshua was not pretending to face temptation. He was tempted, yet He did not sin. Adam was created without sin and placed in a world Yehovah had declared good. When temptation came, Adam disobeyed.

It is also worth noting that Adam is called “the son of God” in Luke 3:38. This does not mean Adam was divine. It points to his direct origin from God. Adam began without sin, yet he yielded to temptation and fell. Yeshua also faced temptation—but He did not fall for it.

Read Matthew 4:1:

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”

The temptation was real. The hunger was real. The human will being tested was real. Adam fell. Yeshua did not.

Where Adam accepted the tempter’s word over Yehovah’s instruction, Yeshua answered temptation with the Word:

“It is written...”

This begins to show us why Yeshua’s genuine humanity was necessary. He did not redeem humanity by avoiding the human condition. He entered it, became part of it, and remained without sin.

We will explore this much more deeply in the next lesson when we examine the first Adam and the second Adam.

Genuine Humanity Begins to Explain Prayer

Understanding Yeshua’s genuine humanity also begins to explain why He prayed. If Yeshua had only appeared human while remaining untouched by human existence, His prayers would be difficult to understand. But He did not perform humanity. He lived it. Prayer was not one divine person speaking to another divine person. Prayer was part of Yeshua’s genuine human life.

He occupied the place of man. He lived in submission, dependence, obedience, and fellowship with Yehovah. He showed us what a human life fully yielded to God looks like.

This lesson does not answer every question about Yeshua's prayers. We will devote an entire lesson to those questions.

For now, hold on to this truth:

Because Yeshua truly became part of human existence, He genuinely lived the life humanity was created to live.

The way humanity was *intended* to live.

That included prayer.

God Was Manifest in the Flesh

Read 1 Timothy 3:16:

“And without controversy great is the mystery of godliness:
God was manifest in the flesh...”

Who was manifested in the flesh?

God was.

The verse does not say that one member of God was manifested while two others remained separate from Him. It says that God was manifest in the flesh.

To *manifest* something is to reveal it, make it visible, or cause it to be known.

God is an invisible Spirit.

Flesh can be seen. God, in His eternal nature, cannot die. Flesh can die. God does not hunger, thirst, grow weary, or sleep. A genuine human being does. In Yeshua, the invisible God was revealed through a real human life.

This does not mean the flesh and the Spirit were the same thing. Humanity remained humanity, and deity remained deity. Yet they were perfectly united in Yeshua. Yeshua was not two persons sharing one body. Neither was He one divine person speaking to another divine person within Himself. He was the one true God manifested in genuine humanity.

Manifested for a Purpose

Read 1 John 3:8:

“For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

The Son was not manifested only so humanity could see God. He was manifested to accomplish something. The manifestation had a purpose: to destroy the works of the devil.

Yeshua came to confront what began with the serpent's deception and Adam's disobedience. He came to break the power of sin and death. That required more than an appearance. It required a sinless human life. It required obedience where Adam had disobeyed.

It would require blood, death, and resurrection.

The rulers of this world did not understand what Yehovah was accomplishing. Even Yeshua's disciples, who walked with Him every day, did not fully understand what He had come to accomplish. Paul wrote:

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.”

—1 Corinthians 2:7–8

They did not understand that by putting the sinless Messiah to death, they were participating in the very act that would break the power of sin and seal their own defeat.

The full meaning of that belongs in our next lesson.

For now, notice the connection:

The Word was made flesh because the work of redemption required genuine humanity.

Yehovah Came to Save His People

Read Isaiah 35:4–6:

“Behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing...”

The prophecy does not say that God would send someone else to save His people.

It says:

“Your God will come.”

“He will come and save you.”

Your God will come. Feel that.

The prophecy then describes what would happen when He came:

- Blind eyes would be opened.
- Deaf ears would hear.
- The lame would walk.
- Those who could not speak would sing.

Now read Matthew 11:4–5:

“Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk...the deaf hear, the dead are raised up...”

Yeshua pointed to the very signs Isaiah said would occur when God came to save His people. He was not simply claiming to perform impressive miracles. He was showing them who had come.

The One Who Came Was Already Among Them

Read John 1:10–11:

“He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.”

The Creator entered the world He had made, but the world did not recognize Him. He came to His own people, but many did not know who stood among them. They saw a man from Nazareth. They saw the carpenter’s son. They saw someone who became tired, ate meals, walked dusty roads, and slept in a boat.

Those things were all real. But there was more to see. The eternal Word had been made flesh. Yehovah was making Himself known.

Can you imagine how it must have felt to sit at His feet? To hear Him teach? To witness His miracles?

This is the great revelation of John 1:

The Creator entered His creation.

The invisible God made Himself visible.

The eternal Word was made flesh.

Yehovah came to save His people.

Not a Second God

Nothing in John 1 requires us to place another divine person beside Yehovah.

In fact, doing so would contradict the foundation Yehovah established:

“There is no God with me.”

—Deuteronomy 32:39

“I am the LORD that maketh all things...that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.”

—Isaiah 44:24

John was not revising those declarations. He was revealing their fulfillment. The Word was with God because God's Word was His own. The Word was God because it expressed His nature, mind, will, authority, and purpose. The Word created because Yehovah created all things by His Word.

The Word became flesh because Yehovah chose to reveal Himself and accomplish His saving purpose through a genuine human life. The Son was not another God assisting Yehovah. The Son was the visible human life through which the invisible God made Himself known.

Why This Matters

Yehovah did not send a distant representative to tell us that He cared.

He came near.

He entered the world He created. He lived among ordinary people. He allowed human hands to touch Him. He sat at tables, walked through crowds, wept with grieving people, and reached for those everyone else pushed away. The One who spoke light into existence came into our darkness. The One who formed humanity accepted a human body. The One whom the heavens cannot contain chose to dwell among us. He did not simply enter human existence. He became part of it.

He experienced temptation without sinning. He prayed. He obeyed. He suffered. He lived the genuinely human life necessary to accomplish the purpose for which the Son was manifested.

The Word was made flesh because Yehovah wanted to be known—and because He intended to save us Himself. This is not cold theology. This is Yehovah coming near enough to be seen.

Look Again

Read the following portions of Scripture slowly:

- Genesis 1:1–3
- Exodus 3:1–6
- Exodus 13:21–22
- Psalm 33:6–9
- Isaiah 35:4–6
- Isaiah 44:24
- Isaiah 55:10–11
- Matthew 4:1–11
- Matthew 11:2–6
- Luke 1:30–35
- John 1:1–18
- Galatians 4:4
- Colossians 1:15
- 1 Timothy 3:16
- Hebrews 1:1–3
- Hebrews 4:15
- 1 John 3:8

As you read, mark every reference to:

- God
- The Word
- Creation
- Flesh

- The Son
- Glory
- Image
- Manifestation
- Purpose
- Temptation
- Seeing
- Knowing
- Dwelling

Then write one sentence explaining what happened when the Word was made flesh.

Reflect and Respond

1. According to John 1:1, where was the Word in the beginning?

2. What is the difference between saying that the Word is eternal and saying that the Son was born?

3. According to Luke 1:35, why would the child born to Mary be called the Son of God?

4. What does it mean for Yeshua to be the image of the invisible God?

5. How does Yeshua's genuine humanity begin to help us understand why He prayed?

6. What part of this lesson helped you see Yeshua more clearly?

A Truth to Carry With You

“And the Word was made flesh, and dwelt among us...”
—John 1:14

The Word did not begin in Bethlehem.

The Word was there in the beginning – before the creation of the earth.

The Word was with God.

The Word was God.

Then, when the fullness of time came, the eternal Word was made flesh and dwelt among us. The invisible God stepped into the world in a form humanity could see. But He did more than step into human existence. He became part of it. He was tempted, yet did not sin. He lived the human life Adam failed to live. He was manifested to destroy the works of the devil. The Creator entered His creation.

Yehovah came near.

Closing Prayer

Yehovah, You were there in the beginning. By Your Word, You created the heavens and the earth. You alone are Creator, and You alone are Savior.

Thank You for making Yourself known. Thank You for coming near instead of leaving us in darkness. Help me see Your glory in Yeshua and understand what Your Word reveals about Him.

Thank You for becoming part of human existence, facing temptation without sinning, and living in complete obedience. Help me understand the purpose for which the Son was manifested.

Remove every idea that contradicts Your testimony. Teach me to recognize You throughout Scripture—from creation to covenant, from the prophets and promises to the Word made flesh. Let knowing who You are deepen my love for You. In the name of Yeshua, amen.

Permission to Pause

If the difference between the eternal Word and the born Son is new to you, allow yourself time to think and pray about it.

Return to John 1 and Luke 1. Read what the verses say before trying to fit them into a familiar explanation.

You do not need to solve every question at once.

The Word was eternal.

The Son was born.

The Word was made flesh.

Yeshua did not pretend to be human.

He became part of human existence.

In the next lesson, we will return to Adam and examine why genuine humanity was necessary. We will look at the debt created by human disobedience, the requirement for innocent blood, and the reason Yeshua had to occupy humanity's position as the second Adam.

The flesh was not imaginary.

The humanity was not a performance.

It was necessary for our redemption.

Lesson 3 — The Second Adam

Why Genuine Humanity Was Necessary

The Man Humanity Needed

In Lesson 2, we saw that the eternal Word was made flesh. Yeshua did not simply appear to be human. He did not wear humanity like a costume or temporarily borrow a human body. He wasn't God in a people suit. He entered human existence and became part of it.

He hungered, grew tired, wept, experienced temptation, prayed, obeyed, suffered, bled, and died. Every one of those things was possible because His humanity was real.

But why was genuine humanity necessary? Why did the eternal Word need to be made flesh? Why couldn't Yehovah simply announce forgiveness from heaven and erase the consequences of Adam's sin?

The answer takes us back to the beginning. Adam's disobedience created a debt humanity could not pay. Sin and death entered the world through a man, so redemption would also have to come through a man—but not just any man. Humanity needed someone who could stand where Adam stood, face what Adam faced, and remain obedient where Adam had disobeyed. Humanity needed a second Adam.

Before We Begin

Take a moment to think about what the word *human* means to you. Do you primarily connect humanity with weakness, failure, and sin?

Have you ever thought about Adam's life before he sinned?

Adam was genuinely human before sin entered the world. Sin was not part of Yehovah's original design for humanity.

Yeshua's genuine humanity did not make Him sinful. It placed Him in the position to face temptation as a man—and obey. As you begin this lesson, ask Yehovah to help you see why that matters.

Yehovah, help me understand what happened when Adam disobeyed and why Yeshua had to enter human existence to redeem us. Show me what Scripture means when it calls Him the last Adam. Help me see both His genuine humanity and Your presence within Him. Let this truth draw me closer to You. Amen.

The First Man

Read Genesis 1:26–27:

“And God said, Let us make man in our image, after our likeness: and let them have dominion...

“So God created man in his own image, in the image of God created he him; male and female created he them.”

A Note About “Let Us”

Genesis 1:26 is sometimes used to suggest that more than one divine person participated in creation. The Hebrew does use plural language—“Let us make man in our image, after our likeness”—but there’s a bit more to it, and the next verse tells us who actually created humanity:

First, in this verse, Hebrew word *Elohim* is translated as *God*, and that is descriptively accurate, but the actual meaning of the word is important. *Elohim* has a broad application that includes God, gods, divine beings, judges, and goddesses. This leaves a lot of room for translators to determine how it is applied since it can be singular or plural.

The words *Let Us make...* do not utilize any pronoun, but is the word *asah* which means to do, to make, to accomplish, to perform, to act.

The translators made the call to use us, but in verse 27 we can see that Scripture clarifies who created man – and whose image man was created in.

“So God created man in **his own image**, in the image of God created **he** him...”

—Genesis 1:27

Scripture does not say, “They created.” It says, “God created,” and then repeatedly uses singular pronouns. Whatever the reason for the wording in verse 26, verse 27 does not divide the Creator into multiple divine persons. One God created humanity in His own image.

Humanity began as part of Yehovah’s purpose. Adam was not created sinful, corrupt, or separated from God. Yehovah formed him, breathed life into him, and placed him in a world that was good.

Read Genesis 2:7:

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

Adam’s life came directly from Yehovah. Luke’s genealogy reflects this unique beginning by calling Adam “the son of God.”

Read Luke 3:38:

“...Adam, which was the son of God.”

This does not mean Adam was divine. It points to his direct origin from God. He did not enter the world through ordinary human birth. Yehovah formed him.

Adam began his life without sin. He had not been born into a history of human corruption or entered a world already under the power of death. He stood before Yehovah as the beginning of humanity. But Adam was also given a choice.

The Command

Read Genesis 2:16–17:

“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

“But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Yehovah gave Adam a clear command. It was not hidden, confusing, or beyond Adam’s ability to obey. Adam was surrounded by Yehovah’s provision. He could freely eat from every other tree in the garden. Only one tree was forbidden. The serpent then questioned Yehovah’s Word.

Read Genesis 3:1:

“Yea, hath God said...?”

That question invited Eve and Adam to distrust what Yehovah had spoken. The serpent went on to directly contradict Yehovah's warning:

“Ye shall not surely die.”

—*Genesis 3:4*

Yehovah had spoken, but the serpent offered another word. Adam chose to disobey Yehovah and accept what the serpent offered.

Read Genesis 3:6:

“...she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

That choice affected far more than one man standing beside one tree. Sin entered human experience, and death followed it.

Through One Man

Read Romans 5:12:

“Wherefore, as by one man sin entered into the world, and death by sin...”

Sin entered the world through one man. Adam's disobedience opened the door to something humanity had never experienced before. Death began to work within the human family, and the man who had been formed from the dust would return to it.

Read Genesis 3:19:

“...for dust thou art, and unto dust shalt thou return.”

Adam could not undo what he had done. He could regret it, feel ashamed, and attempt to cover himself, but he could not return to the moment before his disobedience and choose differently.

A debt had been created. Humanity could not pay that debt by pretending nothing had happened. The life that had been damaged could not be restored by ignoring the damage.

Recompense was required.

The Law of Recompense

Recompense is not a word most of us use every day, but the idea is simple. When something has been taken, damaged, or destroyed, recompense requires repayment. What was lost must be answered with something of equal value—or something better. We see this principle throughout Yehovah’s law.

Read Exodus 21:23–25:

“And if any mischief follow, then thou shalt give life for life,

“Eye for eye, tooth for tooth, hand for hand, foot for foot,

“Burning for burning, wound for wound, stripe for stripe.”

The law required an answer that matched what had been lost:

Life for life.

The Law of Recompense is a divine law established by Yehovah. That is a detail many people miss, yet it is vital to understanding why the Word was made flesh and why Yeshua's genuine humanity was necessary.

Adam's disobedience brought death into human experience. Human life had been corrupted, and the debt belonged to humanity. A human being had opened the door, so a human being would have to answer the debt.

But there was a problem. Every ordinary human being born after Adam entered a world already affected by sin and death. No sinful person could offer a spotless human life for someone else while carrying his or her own guilt. Humanity needed an innocent man—a life untouched by sin.

Humanity needed another beginning.

Why Blood Was Necessary

Read Leviticus 17:11:

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls...”

Yehovah connected the life of the flesh with the blood. When sin entered the world and brought death, blood had to be shed for atonement.

Animal sacrifices gave Israel a way to approach Yehovah and receive forgiveness, but the blood of animals could not permanently settle the debt created by human sin.

Read Hebrews 10:4:

“For it is not possible that the blood of bulls and of goats should take away sins.”

An animal could not occupy Adam’s position. An animal had not disobeyed at the tree. An animal was not a human being created to bear the image of God. The sacrifice could point toward the answer, but it could not be the final answer.

The debt belonged to humanity, so human blood was required. But it could not be the blood of another sinner. The sacrifice had to be pure, innocent, and unbroken.

Where would humanity find a sinless man?

A New Beginning

The answer did not begin with a man searching for a way to reach God. And understand this: none of what happened caught Yehovah off guard. Adam’s disobedience did not force Him to scramble for a solution, and Yeshua was not a last-minute answer to an unexpected problem. Yehovah knows the end from the beginning.

Read Isaiah 46:9–10:

“I am God, and there is none like me,

“Declaring the end from the beginning, and from ancient times the things that are not yet done...”

Scripture tells us that Yeshua’s redeeming work was part of Yehovah’s plan before the world was created.

Read 1 Peter 1:18–20:

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold...

“But with the precious blood of Christ, as of a lamb without blemish and without spot:

“Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”

Yehovah did not become subject to a law outside Himself. The Law of Recompense came from Him. It reflects His order, justice, and unchanging nature. Yehovah does not contradict His Word or act against what He has established.

The Law of Recompense governed what humanity owed, but its authority was divine because Yehovah established it. The debt required a human answer, and Yehovah had already prepared that answer. It began with Yehovah coming to save His people.

The angel told Mary:

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee...”

—*Luke 1:35*

Yeshua had a human mother, but He did not have a human father. Like Adam, His human life had its direct beginning in an act of God.

Adam was formed from the dust. Yeshua was conceived in Mary when the Holy Spirit overshadowed her. Both began without sin, but they did not make the same choice.

Adam was tempted in a garden filled with food and yielded. Yeshua was tempted in a wilderness after fasting forty days and remained obedient. Adam accepted the serpent’s word over Yehovah’s command. Yeshua answered the tempter again and again with the words:

“It is written.”

Adam disobeyed and fell. Yeshua obeyed and overcame.

The Last Adam

Read 1 Corinthians 15:45:

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”

Scripture calls Yeshua the last Adam. People often use the phrase *second Adam* because Yeshua stood as the beginning of a new humanity.

Scripture calls Him both “the last Adam” and “the second man.”

Continue reading in 1 Corinthians 15:47:

“The first man is of the earth, earthy: the second man is the Lord from heaven.”

Paul is drawing our attention to two men and the effect each one had upon humanity. The first Adam received life, while the last Adam gives life.

The first man came from the earth, but the second man is the Lord from heaven.

The first Adam stood at the beginning of fallen humanity. Yeshua stood at the beginning of redeemed humanity.

Yeshua did not come only to offer Adam’s descendants better advice. He came to succeed where Adam had failed and to undo what Adam’s disobedience had brought upon us.

This does not mean there are two saviors—one divine and one human. Yeshua is where Yehovah’s saving work and genuine humanity meet.

The Humanity Was Necessary

Read Hebrews 2:14:

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same...”

We are flesh and blood, and Yeshua took part in the same human existence. The verse does not say He only looked like flesh and blood. He partook of it.

Continue reading:

“...that through death he might destroy him that had the power of death, that is, the devil.”

—*Hebrews 2:14*

Yeshua took part in flesh and blood so that He could die. Yehovah, in His eternal nature as Spirit, cannot die, but flesh can die. Blood can be shed, and a genuine human life can be offered.

This is why the humanity of Yeshua was not an inconvenience to overcome. It was necessary for redemption.

The flesh was not imaginary, and the humanity was not a performance. If Yeshua did not truly occupy Adam’s position as a man, He could not satisfy the debt Adam created.

Made Like His Brethren

Read Hebrews 2:17:

“Wherefore in all things it behoved him to be made like unto his brethren...”

The word *behoved* means that it was necessary. It was necessary for Yeshua to be made like those He came to redeem—not sinful like them or disobedient like them, but genuinely human like them.

He entered the same world and lived within a human body. He felt hunger, weariness, sorrow, and pain. He experienced temptation, lived in obedience, suffered, and died. His humanity brought Him all the way into our human experience without bringing Him into sin.

Continue reading Hebrews 2:17:

“...that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

Yeshua did not save us from a safe distance. He entered the condition from which we needed to be rescued.

Tempted Like Adam

Read Matthew 4:1–3:

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

“And when he had fasted forty days and forty nights, he was afterward an hungred.

“And when the tempter came to him...”

The tempter came to Yeshua just as the serpent had come to Adam and Eve. This was not a staged conversation with a conclusion that did not matter. Yeshua’s hunger was real, and the temptation came against genuine humanity. Yet Yeshua did what Adam had failed to do. He held to Yehovah’s Word.

Each time the tempter spoke, Yeshua answered, “It is written.” He did not allow hunger to become an excuse for disobedience. He did not use power to serve Himself, test Yehovah, or trade worship for authority over the kingdoms of the world.

He remained obedient.

Read Hebrews 4:15:

“...but was in all points tempted like as we are, yet without sin.”

Yeshua was genuinely tempted, but He remained without sin.

Obedience Where Adam Disobeyed

Read Romans 5:18–19:

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

Paul places Adam’s disobedience and Yeshua’s obedience beside each other. Adam’s disobedience brought condemnation and death. Yeshua’s obedience brought justification and life. The answer to Adam’s failure had to include human obedience.

Yeshua did not obey because the deity within Him needed to prove obedience to another divine person. He obeyed because He genuinely occupied the position of man. He lived the human life Adam should have lived. His obedience was real because His humanity was real.

Obedient Unto Death

Yeshua’s obedience did not stop when obedience became painful.

Read Philippians 2:7–8:

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

He became obedient unto death. Adam's disobedience at the tree brought death. Yeshua's obedience took Him to a tree.

Read 1 Peter 2:24:

“Who his own self bare our sins in his own body on the tree...”

Yeshua carried our sins in His own body. The body, suffering, blood, and death were all real. The innocent man gave His life for the guilty.

Life for life.

The debt Adam created was answered through the obedience and blood of Yeshua.

But Death Could Not Hold Him

Yeshua's genuine humanity made death possible. His divinity made resurrection possible. Dying was a human act. Flesh could suffer, blood could be shed, and a human body could be placed in a tomb. But rising from the dead was not a human act.

It was an act of God.

Yeshua told those who questioned Him:

“Destroy this temple, and in three days I will raise it up.”

—*John 2:19*

They thought He was speaking about the Temple in Jerusalem, but John explains:

“But he spake of the temple of his body.”

—*John 2:21*

Yeshua did not simply say that His body would be raised. He said:

“I will raise it up.”

He spoke with divine authority over His own death and resurrection.

Read John 10:17–18:

“Therefore doth my Father love me, because I lay down my life, that I might take it again.

“No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.”

As man, Yeshua laid down His life. As God, He had the power to take it again. The body placed in the tomb was genuinely dead. The resurrection was not the recovery of a man who had only appeared to die. It was a divine act of victory over death. Scripture also says that God raised Yeshua from the dead.

Read Acts 2:24:

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”

These statements do not describe one divine person raising another divine person. They reveal the difference between Yeshua's genuine humanity and the eternal Spirit dwelling within Him.

The man could die, but God could not. The flesh was laid in the grave, but the divine Spirit raised the body again.

Yeshua's death shows us that He was fully man. His resurrection brings us back to the truth that He was fully God.

Death could hold Adam and every one of his descendants, but it could not hold the last Adam. The Savior who entered the grave was Yehovah manifested in flesh—and He came out victorious.

Fully Man but More Than Man

If we focus only on Yeshua's humanity, we may begin to think of Him as a separate human savior who came to help Yehovah rescue us.

But Yehovah had already said:

“I, even I, am the LORD; and beside me there is no saviour.”

—*Isaiah 43:11*

There could not be another savior beside Yehovah.

So who was present in the genuine human life of Yeshua?

Read 2 Corinthians 5:19:

“To wit, that God was in Christ, reconciling the world unto himself...”

God was in Messiah.

Yeshua was fully man, but He was more than man. The humanity came through Mary. The deity within Him was Yehovah.

The Son could bleed and die because the Son was genuinely human. Yet the saving power at work in Him belonged to Yehovah, the only Savior.

Yeshua was not a separate human savior assisting Yehovah. Yehovah Himself was present in the human life required to redeem humanity.

Yehovah Paid the Debt

Read Isaiah 35:4:

“Behold, your God will come with vengeance, even God with a recompence; he will come and save you.”

Your God will come with recompense. He will come and save you. Yehovah did not place humanity's debt into the hands of someone else while remaining far away. He came.

The invisible God was manifested in flesh. The eternal Word became part of human existence. The One who could not die took on a genuine human life that could be offered.

Paul used striking language when speaking to the elders of Ephesus.

Read Acts 20:28:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

Scripture says that God purchased the assembly with His own blood. God is a Spirit, and a spirit does not have flesh and blood. The blood was shed through the genuine human life of Yeshua, yet Scripture calls it God’s own blood because Yehovah was present in Messiah, redeeming His people.

Yehovah did not send a separate human savior to make the payment for Him. He entered human existence and provided the blood required to purchase us Himself. He had also spoken through Zechariah of a day when His people would recognize the One they had pierced.

Read Zechariah 12:10:

“...and they shall look upon me whom they have pierced...”

Who is speaking? Yehovah is. He does not say, “They will look upon someone else whom they have pierced.” He says:

“They shall look upon me.”

Yehovah was not physically pierced in His eternal nature as Spirit. The genuine human body of Yeshua was pierced. Yet Yehovah identifies Himself with what happened in that body because He was present in Messiah, reconciling the world to Himself.

The man on the cross was not a second God, nor was He an unrelated human sacrifice. The Word had been made flesh. Yehovah had come to save His people.

Death Through One Man and Life Through One Man

Read 1 Corinthians 15:21–22:

“For since by man came death, by man came also the resurrection of the dead.

“For as in Adam all die, even so in Christ shall all be made alive.”

By man came death, and by man came resurrection. Adam’s choice affected those who came after him, but Yeshua’s obedience opened the way to life. This is why the second Adam matters.

Yeshua did not redeem humanity by avoiding Adam’s position. He entered it, faced temptation, obeyed, remained without sin, offered His life, and rose from the dead.

Adam's story ended with humanity being driven from the place of life. Yeshua's work opens the way back to life.

Why This Matters

You may have heard people say that Yeshua was fully God and fully man. That statement matters because both truths are necessary.

If He were not genuinely human, He could not stand in Adam's place, shed human blood, die, or satisfy the debt created by human disobedience.

If He were only human, He would be another savior beside Yehovah—something Yehovah plainly said did not exist.

Yeshua's humanity explains why He could hunger, grow tired, weep, suffer, pray, obey, bleed, and die. His divinity explains how He could forgive sins, reveal the invisible God, give life, conquer death, and raise His body from the grave.

We must not erase His humanity in our effort to declare His deity. Neither should we separate His humanity from the God who was present in Him.

The flesh was real. The humanity was necessary.

Yehovah was in Messiah, reconciling the world to Himself.

Look Again

Read the following portions of Scripture slowly:

- Genesis 1:26–27
- Genesis 2:7, 16–17
- Genesis 3:1–19
- Isaiah 35:4
- Isaiah 43:10–11
- Isaiah 46:9–10
- Zechariah 12:10
- Matthew 4:1–11
- Luke 1:35
- Luke 3:38
- John 2:18–22
- John 10:17–18
- Acts 2:22–24
- Acts 20:28
- Romans 5:12–19
- 1 Corinthians 15:21–22
- 1 Corinthians 15:45–49
- 2 Corinthians 5:19
- Philippians 2:5–8
- Hebrews 2:14–18
- Hebrews 4:15
- Hebrews 10:1–10
- 1 Peter 1:18–20
- 1 Peter 2:24

As you read, mark every reference to:

- Adam
- Man
- Flesh
- Blood
- Sin
- Death
- Temptation
- Disobedience
- Obedience
- Purchase
- Life
- Resurrection
- Reconciliation

Then write one sentence explaining why genuine humanity was necessary for our redemption.

Reflect and Respond

1. Who established the Law of Recompense, and why does its divine origin matter?

2. Why does Scripture call Yeshua the last Adam and the second man?

3. What does Yeshua's statement "I will raise it up" reveal about Him?

4. How do Yeshua's death and resurrection show us that He was fully man and fully God?

5. How does Isaiah 43:11 prevent us from viewing Yeshua as a separate human savior beside Yehovah?

6. What does this lesson show you about how far Yehovah was willing to go to save us?

A Truth to Carry With You

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

—Romans 5:19

Adam disobeyed, and his disobedience opened the door to death. Yeshua obeyed, and His obedience opened the way to life.

Yeshua did not simply visit the human condition. He entered it. He did not pretend temptation was not real. He met it with the Word and overcame it. He did not avoid Adam’s position. He occupied it and remained obedient.

The flesh was not imaginary, and the humanity was not a performance. It was necessary for our redemption.

But the human life we see in Yeshua is not the whole story. The man could suffer, bleed, and die, but rising from the grave was an act of God. The Savior who came to occupy that human life was not someone beside Yehovah. Yehovah had come to save His people.

Closing Prayer

Yehovah, You created humanity for Your purpose, but Adam’s disobedience brought sin and death into the world. We could not undo what had been done or pay the debt ourselves.

Thank You for coming to save us. Thank You for the genuine human life of Yeshua. Thank You that He faced temptation without sinning and remained obedient even unto death.

Help me understand what it means for Yeshua to be the last Adam. Let me see the cross not as the death of a distant representative, but as the place where You acted to redeem Your people.

Thank You for entering our human experience. Thank You for coming near enough to hunger, suffer, bleed, and die—and for rising again in victory over death.

Teach me to trust Your Word as Yeshua did. Help me choose obedience when I am tempted, and help me remember that He understands the weakness of human life.

Let everything I learn help me know You more deeply.

In the name of Yeshua, amen.

Permission to Pause

You may still have questions.

If Yeshua is Yehovah manifested in flesh, why did He pray? Who was He speaking to? Why did He say the Father was greater than He was?

Those are fair questions. This lesson has begun to give us the foundation for their answers, but we are not going to rush past the humanity of Yeshua to reach them.

For now, hold on to what Scripture has shown us. Adam was genuinely human, and Yeshua was genuinely human. Adam was tempted and disobeyed; Yeshua was tempted and obeyed. Adam brought death; Yeshua brought life. Humanity's debt required a human answer, so Yeshua occupied humanity's position.

But Yeshua was more than human. Yehovah was in Messiah, reconciling the world to Himself. The man could die, but only God could raise the body from the grave.

In the next lesson, we will look more closely at what it means to see the Father when we see Yeshua. We will ask who was dwelling in Him, whose words He spoke, whose works He performed, and why He could say:

“He that hath seen me hath seen the Father.”

Lesson 4 — When You See Yeshua, You See the Father

The Invisible God Made Visible

“Show Us the Father”

Philip had walked with Yeshua, heard His teaching, witnessed His miracles, and watched Him reveal the character and power of God Almighty. Yet he still believed there was someone else he needed to see.

Read John 14:8:

“Philip saith unto him, Lord, shew us the Father, and it sufficeth us.”

Philip’s request was sincere. He was not arguing with Yeshua or trying to trap Him. He wanted to know the Father.

Philip wanted a more intimate relationship with Him.

In many ways, Philip's request is the same one that brings us to this study:

Help me see God. Help me understand who He is.

Yeshua answered:

“Have I been so long time with you, and yet hast thou not known me, Philip?”

—*John 14:9*

Notice how Yeshua connected Philip's desire to see the Father with whether Philip truly knew Him.

Philip had spent time with Yeshua, but he did not yet understand what he was seeing. He was looking for the Father while standing face-to-face with the One who revealed Him.

Yeshua continued:

“He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”

—*John 14:9*

Yeshua did not tell Philip to wait for another divine person to appear. He did not point toward someone standing beside Him or tell Philip that the Father was a separate person whom he would meet later. He told Philip that when he saw Yeshua, he saw the Father.

What did He mean?

That is the question we will allow Scripture to answer.

Before We Begin

When you hear the words *Father* and *Son*, what do you picture?

Do you picture two divine people standing beside each other?

Do you imagine that the Father looks like an older version of the Son?

Where did that picture come from? Did Scripture give it to you, or did it develop through artwork, church traditions, sermons, movies, or the explanations you received from others?

These questions are not intended to make you feel embarrassed or defensive. Most of us formed mental pictures before we were old enough to examine them. Just notice what you picture and be willing to compare it with what Scripture says.

Then enter this lesson prayerfully:

Yehovah, I want to see You as You have revealed Yourself. Help me recognize every idea or mental picture that does not agree with Your Word. Show me what Yeshua meant when He said that seeing Him was seeing the Father. Help me know You more clearly and love You more deeply. Amen.

The Father Is Spirit

Before we can understand how Philip saw the Father, we need to remember what Yeshua had already taught about God.

Read John 4:24:

“God is a Spirit: and they that worship him must worship him in spirit and in truth.”

God is a Spirit.

Yehovah, in His eternal divine nature, is not a man with a physical body. He is the invisible Spirit who created all things, gives life, and fills heaven and earth.

Read John 1:18:

“No man hath seen God at any time...”

Read 1 Timothy 1:17:

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.”

Yehovah is eternal, immortal, and invisible. No one has seen Him in the fullness of His eternal nature as Spirit.

This raises an important question:

If the Father is the eternal, invisible Spirit, how could Philip see Him by looking at Yeshua?

The Invisible God Made Visible

Read Colossians 1:15:

“Who is the image of the invisible God...”

Yeshua is the image of the invisible God. An image makes something visible. Yeshua did not make a second divine person visible. He made the invisible God visible.

The people who looked at Yeshua saw a genuine man. They saw a human face, human hands, and a human body. They saw Him eat, sleep, walk, weep, pray, and suffer.

But they were seeing more than an ordinary man.

Through that genuine human life, the invisible Yehovah was revealing His character, authority, compassion, holiness, and power.

Read Hebrews 1:3:

“Who being the brightness of his glory, and the express image of his person...”

Yeshua was the visible expression of the God humanity could not otherwise see. This does not mean that the flesh itself was the Father. The flesh, the human body, was the Son—the genuine human life born of Mary. The Father was Yehovah, the eternal Spirit, dwelling within Him.

When Philip looked at Yeshua, he saw the visible human life through which the invisible Yehovah was making Himself known.

The Father Dwelling Within Him

After telling Philip, “He that hath seen me hath seen the Father,” Yeshua explained what He meant.

Read John 14:10:

“Believest thou not that I am in the Father, and the Father in me?”

Yeshua did not describe the Father as another divine person standing beside Him.

Continue reading:

“The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

The key word is *dwelleth*. Yehovah, the eternal Spirit whom Yeshua called Father, was dwelling in Him.

This was not the same as the Holy Spirit baptism believers experience when they are filled with Yehovah’s Spirit. The Spirit did not begin dwelling in Yeshua at a particular moment because He repented, believed, or received the Holy Spirit.

The Spirit of Yehovah was dwelling within Him because that is who He was—and who He is.

Read Acts 5:31–32:

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”

Believers receive the Holy Spirit and are called to continue walking in obedience and submission to Yehovah. Being *filled* with the Holy Spirit isn’t enough. We must be *submitted* to His Spirit. Yeshua showed us what that looks like.

Scripture warns us not to grieve or quench His Spirit. Our relationship with Him must be maintained through faith and obedience.

Although Yehovah’s indwelling of Yeshua was unique, Yeshua’s life also showed us what genuine humanity fully yielded to Yehovah’s Spirit looks like. In that way, His life pointed toward the Holy Spirit baptism believers would later receive.

The words Philip heard and the works he witnessed came from the eternal Spirit dwelling within the genuine man standing before him. This agrees with what Paul later wrote:

“God was in Christ, reconciling the world unto himself...”

—2 Corinthians 5:19

God was in Messiah.

Yeshua was not a separate human savior working beside Yehovah. Yehovah was present in the genuine human life of Yeshua, accomplishing His own saving work.

Whose Words Did Yeshua Speak?

Yeshua told Philip:

“The words that I speak unto you I speak not of myself...”

—John 14:10

Yeshua did not operate independently from the Spirit dwelling within Him. He spoke what Yehovah gave Him to speak.

Read John 12:49:

“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.”

The words came from Yehovah. This does not require two divine persons exchanging information. It shows Yeshua, in His genuine humanity, submitted to and expressing the eternal Spirit dwelling within Him.

Yeshua was not presenting His own human opinions. When He spoke with divine authority, Yehovah was making Himself known through Him. To hear Yeshua was to hear the words of Yehovah.

Whose Works Did Yeshua Perform?

Yeshua also told Philip:

“The Father that dwelleth in me, he doeth the works.”

—John 14:10

Consider the works Philip had witnessed. Yeshua forgave sins, opened blind eyes, cleansed lepers, commanded the wind and sea, multiplied bread, knew what was in people’s hearts, raised the dead, and accepted worship.

These were not simply impressive acts performed by a gifted human being. They revealed who was dwelling within Him. The works also revealed who Yeshua was. Yeshua told Philip that if he struggled to understand His words, he should look at the works.

The works were the evidence.

Read John 14:11:

“Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.”

The works were evidence that the God Israel had been waiting for had come among His people.

“Your God Will Come”

The prophets had already told Israel what would happen when Yehovah came.

Read Isaiah 35:4–6:

“Behold, your God will come with vengeance, even God with a recompence; he will come and save you.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

“Then shall the lame man leap as an hart, and the tongue of the dumb sing...”

Isaiah did not say that someone other than God would come and perform these works. He said:

“Your God will come.”

“He will come and save you.”

When He came, blind eyes would open, deaf ears would hear, and the lame would walk.

Now read Matthew 11:4–5:

“Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

“The blind receive their sight, and the lame walk...the deaf hear, the dead are raised up...”

Yeshua pointed to the works Isaiah said would happen when God came to save His people. The works did more than show that Yeshua had received power from God. They helped reveal who had come. When Philip saw the works of Yeshua, he was witnessing Yehovah—the One Isaiah said would come and save His people—dwelling within Him.

All the Fullness

Read Colossians 2:9:

“For in him dwelleth all the fulness of the Godhead bodily.”

Pay attention to the words Paul chose. All the fullness of the Godhead dwelt in Yeshua bodily—not part of God, not one-third of God, and not one divine person while two other divine persons remained outside Him. The body was Yeshua’s genuine human body. The fullness dwelling within Him was Yehovah.

This is how Yeshua could be fully man while being more than man. His humanity was complete and genuine, but the eternal Spirit dwelling within Him was the fullness of God. Nothing was missing. Yeshua was not a portion of God sent to earth.

This is why we say, “Yeshua is God,” rather than limiting God to the human life of Yeshua. Yeshua is fully God, but Yehovah

is not confined to Yeshua's human body. The eternal Spirit fills heaven and earth. Yeshua is the visible human manifestation of the invisible God, not the boundary of His existence.

The Father and the Son

The Bible speaks of both the Father and the Son, but those terms do not require two separate divine persons.

The Father is Yehovah, the eternal, invisible Spirit. The Son is the genuine human life conceived in Mary and born into the world.

The Father was not born; the Son was born. Yehovah, in His eternal nature as Spirit, could not be tempted, suffer, bleed, or die. Yeshua could experience all those things because His humanity was real. Yet Yeshua was not a separate human savior living beside God. Yehovah dwelt within Him.

The deity was not the humanity, and the humanity was not the deity. But they were perfectly united in Yeshua.

This is why Scripture can speak of Yeshua acting from the limitations of genuine humanity while also revealing authority and power that belong only to God.

As a man, Yeshua hungered, slept in the boat, wept at Lazarus's tomb, and died. Yet as God, He fed thousands, commanded the storm, called Lazarus out of the grave, and

raised His own body from death. Yeshua was fully man and fully God.

“I and My Father Are One”

Read John 10:30:

“I and my Father are one.”

Some people understand this to mean only that Yeshua and the Father agreed with each other or worked toward the same goal. But look at the response of the people who heard Him.

Read John 10:31:

“Then the Jews took up stones again to stone him.”

Yeshua asked why they intended to stone Him. They answered:

“For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”

—*John 10:33*

They understood that Yeshua’s statement was a claim about more than agreement. They saw the man standing before them, but they did not recognize the God who was making Himself known through that man.

Yeshua was not claiming that His flesh was the Father. The title *Son* refers to His genuine human life. But the divine Spirit dwelling within Yeshua was Yehovah, whom He called Father.

They were not two separate divine persons. In Yeshua, genuine humanity and the fullness of deity were perfectly united.

The Child Who Is the Everlasting Father

Isaiah had prophesied about the child who would be born. Even the prophecy surrounding the birth of Yeshua points to Him being God Almighty.

Read Isaiah 9:6:

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:

“And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

A child would be born. A Son would be given. Yet this child would be called:

- Wonderful
- Counsellor
- The mighty God
- The everlasting Father
- The Prince of Peace

Yeshua was born as a genuine human child, but the eternal Spirit revealed through Him was the mighty God and the everlasting Father.

The terms *Father* and *Son* do not describe the same operation. Father refers to Yehovah as the eternal Spirit, while Son refers to the human life born into the world. But they do not identify two separate Gods or two separate divine persons.

Yehovah, the everlasting Father, was making Himself known through Yeshua.

“I Am Come in My Father’s Name”

Read John 5:43:

“I am come in my Father’s name...”

Yeshua came bearing the Father’s name, authority, and identity. In Scripture, a name carries more than a particular sound or label.

It represents identity, authority, character, and reputation.

Yeshua did not come as an unrelated person carrying a message from a distant God. He came to reveal Yehovah. This is why knowing Yeshua is connected so closely with knowing Yehovah.

Read John 8:19:

“If ye had known me, ye should have known my Father also.”

Yeshua did not say, “If you know Me, I will later introduce you to someone else.”

To know Yeshua rightly was to know Yehovah, the eternal Spirit who dwelt within Him.

Seeing the One Who Sent Him

Read John 12:44–45:

“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

“And he that seeth me seeth him that sent me.”

The language of being sent does not require Yeshua to be a separate divine person who traveled from one heavenly location to another.

John the Baptist was a man sent from God:

“There was a man sent from God, whose name was John.”

—*John 1:6*

Being sent describes a commission, purpose, and mission. Yeshua was sent into the world to reveal Yehovah and accomplish His saving purpose through genuine humanity.

The One who sent Him was not another visible person standing somewhere beside Him. Yehovah was dwelling within Him.

Therefore, Yeshua could say:

“He that seeth me seeth him that sent me.”

Philip Had Already Seen the Answer

Return to Philip's request:

“Lord, shew us the Father, and it sufficeth us.”

Philip believed something was still missing. He wanted Yeshua to show him another person. But Yehovah had been revealing Himself all along. Philip had heard Yehovah's words, seen His works, and witnessed His compassion, holiness, authority, and power through Yeshua.

Philip was waiting for another revelation while standing in the presence of the revelation Yehovah had already given.

Yeshua asked:

“Have I been so long time with you, and yet hast thou not known me, Philip?”

This was not a harsh rejection of Philip's question. Philip wanted to see the Father, and Yeshua answered by helping him understand what he had already seen.

Why This Matters

Understanding that the Father was revealed in Yeshua changes more than our explanation of the Godhead. It changes how we see Yehovah.

When you see Yeshua touch someone others would not touch, you are seeing the compassion of Yehovah. When you see Him welcome children, you are seeing Yehovah's heart. When you see Him weep with people who are grieving, you are seeing Yehovah's tenderness. When you hear Yeshua forgive, correct, teach, and call people closer, you are hearing Yehovah make Himself known.

Yeshua did not come to protect us from an angry Father or persuade another divine person to love us.

He came so the invisible Yehovah could be revealed through living flesh that could be seen and touched. In Yeshua, humanity saw someone who looked like us, lived among us, and showed us how human beings were intended to walk with Yehovah.

Yehovah Himself loved us, and Yehovah Himself was dwelling in Yeshua. He did not remain distant while someone else walked among us, suffered for us, and paid our debt.

He came near.

The invisible God made Himself visible through a genuine human life so that we could know Him.

Look Again

Read the following portions of Scripture slowly:

- Isaiah 9:6
- Isaiah 35:4–6
- Matthew 11:2–6
- John 1:6
- John 1:18
- John 4:24
- John 5:43
- John 8:19
- John 10:30–33
- John 12:44–50
- John 14:6–11
- Acts 5:31–32
- 2 Corinthians 5:19
- Colossians 1:15
- Colossians 2:8–10
- 1 Timothy 1:17
- Hebrews 1:1–3

As you read, mark every reference to:

- Father
- Son
- God
- Spirit
- Image
- Seeing
- Knowing
- Dwelling

- Words
- Works
- Fullness
- Name

Then write one sentence explaining what Yeshua meant when He said:

“He that hath seen me hath seen the Father.”

Reflect and Respond

1. What did Yeshua mean when He said, “He that hath seen me hath seen the Father”?

2. What does it mean for Yeshua to be the image of the invisible God?

3. How much of the Godhead does Colossians 2:9 say dwelt in Yeshua?

4. What is the difference between the Father as the eternal Spirit and the Son as the genuine human life?

5. How can the born Son also be called the mighty God and everlasting Father?

6. How does seeing Yehovah's character in Yeshua change the way you think about Him?

A Truth to Carry With You

“He that hath seen me hath seen the Father.”

—*John 14:9*

Philip wanted Yeshua to show him the Father. He believed someone was still missing. But Yehovah had been revealing Himself all along. The words Philip heard, the works he witnessed, and the compassion, holiness, power, and authority he saw in Yeshua came from Yehovah dwelling within Him.

Yeshua did not point Philip toward another divine person whom he had not yet met. He asked Philip to look again at the One standing before him.

The Father was not another divine person standing beside Yeshua. Yehovah was dwelling in Him. The invisible God had made Himself visible.

Closing Prayer

Yehovah, You are the eternal, invisible Spirit. No human being could see You in the fullness of Your divine nature, yet You wanted us to know You.

Thank You for making Yourself known through Yeshua. Thank You for allowing us to hear Your words, see Your works, and recognize Your heart through His genuine human life.

When I see His compassion, help me recognize Your compassion. When I see His holiness, authority, mercy, and love, help me understand that You are showing me who You are.

Remove every idea and mental picture that does not agree with Your Word. Help me understand that Father speaks of You as the eternal Spirit, while Son speaks of the genuine human life through which You were revealed.

Thank You for coming near. Thank You for walking among us. Thank You for making Yourself visible and knowable. Thank You for dwelling in Messiah and reconciling the world to Yourself.

Help me know You more clearly, trust You more completely, and speak to You according to the truth You have revealed. In the name of Yeshua, amen.

Permission to Pause

You may understand that Yehovah was dwelling in Yeshua and still have questions about the way Yeshua spoke to Him.

If Yehovah was in Yeshua, and Yeshua is God, why did Yeshua pray? Who was He speaking to? Why did He submit His will? Why did He say the Father was greater than He was?

Those are not small questions, and we will not answer them with a quick religious soundbite.

For now, hold on to what Scripture has shown us:

- God is a Spirit.
- Yehovah is the invisible Spirit.
- Yeshua is the image of the invisible God.
- Yehovah dwelt within Yeshua.
- All the fullness of the Godhead dwelt in Him bodily.
- To see Yeshua was to see Yehovah making Himself known.

In the next lesson, we will return to the genuine humanity of Yeshua and allow it to help us answer one of the most common questions about Oneness:

If Yeshua is God, why did He pray?

Lesson 5 — Why Did Yeshua Pray?

The Genuine Human Life of the Son

A Question We Should Not Avoid

If Yeshua is God, why did He pray?

This is one of the first questions people ask when they begin examining Oneness. It is also one of the questions Oneness believers may struggle to answer, even when they are confident that Yeshua is God.

Some explanations try to make the question disappear. Others answer it so quickly that the person asking is left with more questions than answers. In this study, we are not going to avoid the question or settle for a religious soundbite.

Scripture tells us:

Yeshua prayed.

He prayed alone and in front of others. He prayed before making important decisions, before performing miracles, and during times of suffering. He gave thanks, interceded for His disciples, and submitted His human will to the divinity of Yehovah. His prayers were genuine because His humanity was genuine.

Yeshua was not one divine person praying to another divine person. Neither was He pretending to pray so humanity could watch a performance.

He prayed because prayer belongs to a genuine human life lived in fellowship with and submission to Yehovah.

Before We Begin

What have you previously been taught about Yeshua's prayers?

Have you been told that His prayers prove the Father and Son are separate divine persons?

Have you ever avoided the question because you were unsure how to answer it?

There is no shame in recognizing that a question is difficult. Difficult questions are invitations to slow down, examine Scripture, and allow what we have already learned to guide our understanding.

Remember the foundation we have established:

God is a Spirit.

The Word was God.

The Word was made flesh. The Father was the eternal Spirit dwelling in Yeshua. The Son was the genuine human life born of Mary. Yeshua was fully God and fully man.

Yeshua is God.

We will not discard those truths when we come to His prayers. We will use them to understand what we are reading.

Enter this lesson prayerfully:

Yehovah, I do not want to avoid difficult questions or answer them carelessly. Help me understand the prayers of Yeshua through the truth You have already revealed in Your Word. Show me the reality of His humanity and what His life teaches me about walking with You. Give me patience, understanding, and a heart willing to follow the Scripture wherever it leads. Amen.

In the Days of His Flesh

Read Hebrews 5:7:

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death...”

Notice when the writer says Yeshua offered prayers and supplications:

“In the days of his flesh.”

That phrase directs our attention to His human existence. The eternal Spirit did not need to pray. God does not need help, strength, wisdom, direction, or deliverance from someone greater than Himself. There is no one greater.

But the flesh prayed.

The human life that was Yeshua lived in dependence upon, submission to, and fellowship with Yehovah.

Yeshua’s prayers do not prove that there were two divine persons. They prove that His humanity was real.

He did not simply look human. He lived a genuinely human life, and prayer was part of that life.

Fully God and Fully Man

When we read about Yeshua, we must allow Scripture to show us both His deity and His humanity. As God, He forgave sins.

As man, He prayed.

As God, He commanded the wind and sea. As man, He became tired and slept in the boat.

As God, He multiplied bread and fish.

As man, He hungered.

As God, He raised Lazarus from the dead. As man, He wept at Lazarus's tomb.

As God, He had the power to raise His own body. As man, He suffered and died. None of those statements contradict one another. They reveal the two truths Scripture gives us about Yeshua. He was fully God and fully man.

If we focus only on His deity, His prayers, suffering, temptation, obedience, and death become difficult to understand.

If we focus only on His humanity, we miss the invisible God who was dwelling within Him, revealing Himself, and reconciling the world to Himself.

We need both truths.

Who Was Yeshua Praying To?

Yeshua prayed to the Father.

But who is the Father?

The Father is not another visible divine person. The Father is the eternal, invisible Spirit. The Father is God.

Read John 4:24:

“God is a Spirit...”

Read John 14:10:

“The Father that dwelleth in me, he doeth the works.”

The Father was dwelling in Yeshua, but Yehovah was not confined to the human body of the Son. The eternal Spirit fills heaven and earth.

God is omnipresent. He exists in all places in all times. He exists and operates outside of the comprehension of human understanding. It can be tough to wrap your mind around the fact that at this moment, God is in Genesis, Revelation, and with you.

Read Jeremiah 23:24:

“Do not I fill heaven and earth? saith the LORD.”

Yeshua, as a genuine man, prayed to Yehovah, the eternal Spirit who fills heaven and earth. This was not one divine person speaking to another divine person. It was genuine humanity relating to the eternal God as humanity was always intended to relate to Him.

The Father was dwelling in Yeshua, but the human life of the Son was not the full boundary of Yehovah's existence. God cannot be confined to a human body. The Son prayed from the position of man.

The Father heard from the position of the eternal Spirit.

Prayer Was Part of Genuine Humanity

Prayer was not foreign to human life. Humanity was created for fellowship with Yehovah. Yeshua did not come only to die. He came to live the sinless human life Adam had failed to live. Adam chose independence and disobedience. Yeshua lived in dependence and obedience.

Prayer was part of that obedience. Yeshua sought Yehovah before making decisions. He gave thanks before receiving provision. He prayed for others. He withdrew from crowds to spend time alone with God. He prayed when sorrow pressed heavily upon Him. Through prayer, He showed us what a human life in right relationship with Yehovah looks like. Yeshua did not pray because He lacked deity. He prayed because He possessed genuine humanity.

Yeshua Prayed Before Making Decisions

Read Luke 6:12–13:

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

“And when it was day, he called unto him his disciples: and of them he chose twelve...”

Before choosing the twelve apostles, Yeshua prayed through the night. The decision mattered, and His human life remained submitted to Yehovah’s purpose.

Prayer was not something Yeshua added when circumstances became desperate. It was woven throughout His life.

He did not rush ahead and ask Yehovah to approve what He had already decided. He prayed before He acted.

His example asks us a personal question:

Do we seek Yehovah before our decisions, or only ask Him to repair the consequences afterward?

Yeshua Gave Thanks

Read John 6:11:

“And Jesus took the loaves; and when he had given thanks, he distributed to the disciples...”

Yeshua gave thanks before distributing the bread. The same One who could multiply the loaves still gave thanks for them.

His divinity did not make gratitude unnecessary. His human life acknowledged Yehovah as the source of provision. Yeshua also gave thanks before calling Lazarus from the tomb.

Read John 11:41–42:

“And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

“And I knew that thou hearest me always...”

Yeshua’s prayer revealed confidence, fellowship, and gratitude.

He did not pray from uncertainty about whether Yehovah was listening. He said:

“I knew that thou hearest me always.”

Prayer was not evidence of distance between Yeshua and the Father. It revealed the perfect fellowship of the human life of the Son with the Spirit dwelling within Him.

Yeshua Prayed for Others

Read Luke 22:31–32:

“And the Lord said, Simon, Simon, behold, satan hath desired to have you, that he may sift you as wheat:

“But I have prayed for thee, that thy faith fail not...”

Yeshua prayed for Peter before Peter understood how deeply his faith would be tested. Peter would deny Yeshua, but failure would not be the end of his story. Yeshua had already prayed for his faith and restoration.

Yeshua also prayed for His disciples and for those who would later believe through their words.

Read John 17:20:

“Neither pray I for these alone, but for them also which shall believe on me through their word.”

That prayer reaches forward to every believer who came to faith through the testimony preserved in Scripture.

Yeshua’s prayers teach us that prayer is not only about our own needs. A genuinely submitted human life carries others before Yehovah.

He Learned Obedience

Read Hebrews 5:8:

“Though he were a Son, yet learned he obedience by the things which he suffered.”

How could Yeshua learn obedience if He was God?

Yehovah, in His eternal divine nature, does not need to learn anything. He knows the end from the beginning. But the human life of the Son grew, learned, and experienced obedience within time.

Read Luke 2:52:

“And Jesus increased in wisdom and stature, and in favour with God and man.”

The eternal Spirit did not increase in wisdom. The child did.

The Word did not begin as an infant who needed to grow. The Son did.

Learning obedience did not mean that Yeshua had previously been disobedient. He learned obedience by living it through every stage and circumstance of human life.

He *experienced* humanity by walking among the people as a human being.

Obedience was not an idea He understood from a distance. He experienced what obedience required when it involved hunger, rejection, pain, betrayal, suffering, and death. His humanity did not perform obedience.

He lived it.

“Not My Will, but Thine”

One of the clearest examples of Yeshua’s genuine humanity is His prayer in Gethsemane.

Read Luke 22:41–42:

“And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed,

“Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”

Some people read this as a conversation between two divine persons with separate wills. But the context shows us a genuine man facing suffering and death.

Yeshua knew what was coming. He knew He would be betrayed, mocked, beaten, and crucified. His human body would experience pain, and His human mind carried the weight of what lay ahead. His human will did not desire suffering for the sake of suffering.

That was not sin.

Wanting to avoid pain is a natural part of human existence. The obedience came when Yeshua submitted that human desire to Yehovah’s will.

“Nevertheless not my will, but thine, be done.”

This was not one divine will surrendering to another divine will. It was the human will of the Son submitting completely to the divine will of the Father. Adam placed his will above Yehovah’s command. Yeshua submitted His will to Yehovah even when obedience led to the cross.

The Suffering Was Real

Continue reading Luke 22:44:

“And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.”

Yeshua was not calmly acting out a scene whose outcome meant nothing to Him.

He was in agony.

His prayer became more earnest as the weight of suffering pressed upon His humanity. If His humanity had been a costume, the agony would not have been genuine. If the human will did not matter, His submission would not have been meaningful. The second Adam stood before a choice.

He chose obedience.

Could God Be Tempted?

Read James 1:13:

“God cannot be tempted with evil...”

Now read Hebrews 4:15:

“...but was in all points tempted like as we are, yet without sin.”

Does Scripture contradict itself?

No.

Yehovah, in His eternal divine nature, cannot be tempted with evil. But Yeshua, in His genuine humanity, experienced temptation. The deity did not become weak or sinful. The human life was tested. The same distinction helps us understand prayer.

God, in His eternal nature, does not need to pray. Yeshua, in His genuine humanity, prayed.

Temptation does not disprove His deity, and prayer does not disprove His deity. Both reveal the reality of His humanity.

“My Father Is Greater Than I”

Read John 14:28:

“I go unto the Father: for my Father is greater than I.”

If Yeshua is God, why did He say the Father was greater than He was?

Again, we must remember who was speaking and the position from which He spoke. The Son was the genuine human life. The Father was the eternal Spirit.

Humanity is not greater than deity. Flesh is not greater than Spirit.

And in order to fulfill the law of recompense, Yeshua had to be nothing more than Adam was. He had to operate within the confines of His humanity.

The Son could hunger, grow tired, suffer, and die. The Father, as the eternal Spirit, could not. The Son experienced the confines of the flesh. The Father did not.

When Yeshua said the Father was greater, He was not comparing two equal divine persons and placing one above the other. He was speaking from the humbled position of genuine humanity.

Read Philippians 2:7–8:

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

“And being found in fashion as a man, he humbled himself, and became obedient unto death...”

Yeshua had willingly taken the form of a servant. The Father was greater than the Son in position because the Son had entered the limitations of human life. Yet the eternal Spirit dwelling within that human life was still the fullness of God.

“My God, My God”

While suffering on the cross, Yeshua cried:

“My God, my God, why hast thou forsaken me?”

—*Matthew 27:46*

Some see this as proof that one divine person had abandoned another. But Yeshua was quoting the opening words of Psalm 22.

Read Psalm 22:1:

“My God, my God, why hast thou forsaken me?”

Psalm 22 describes suffering that points unmistakably toward the crucifixion. It speaks of mockery, pierced hands and feet, exposed bones, and garments divided by casting lots.

By speaking its opening words, Yeshua drew attention to the Scripture being fulfilled before them.

At the same time, His suffering was genuine. He was not reciting a verse without feeling its weight. The human life of the Son experienced the horror, pain, and loneliness of the cross. His cry came from genuine humanity.

The eternal Spirit had not ceased to exist or become divided from Himself. Yehovah was still in Messiah, reconciling the world to Himself.

Why Did He Call the Father “My God”?

After His resurrection, Yeshua told Mary:

“I ascend unto my Father, and your Father; and to my God, and your God.”

—*John 20:17*

Why would Yeshua refer to the Father as His God?

Because the Son continued to occupy the position of man. The relationship of humanity to Yehovah did not become false simply because Yeshua had risen from the dead. As man, Yeshua could call Yehovah His God.

As God, He could receive Thomas's confession only a few verses later:

“My Lord and my God.”

—*John 20:28*

Yeshua did not correct Thomas. John places both statements in the same chapter. Yeshua said, “My God,” from His position as genuine man.

Thomas called Yeshua “My God” because the risen man standing before him was Yehovah manifested in flesh. Both statements are true because Yeshua was fully man and fully God.

The Man Between God and Humanity

Read 1 Timothy 2:5:

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

There is one God.

There is also one mediator between God and humanity:

“The man Christ Jesus.”

A mediator stands between two sides. Yeshua could represent humanity because He was genuinely human. He could reconcile humanity to Yehovah because the fullness of God dwelt within Him. He was not a second divine person negotiating with the first. Yehovah was in Messiah, reconciling the world to Himself. The man Yeshua occupied humanity's position and opened the way for us to approach God.

Yeshua Showed Us How to Pray

Yeshua did more than explain prayer. He lived a life of prayer. He prayed when decisions had to be made. He prayed when people needed help.

He prayed in gratitude.

He prayed in sorrow.

He prayed when obedience was painful.

He prayed for His disciples and for those who would believe later.

He prayed privately and publicly. His example shows us that prayer is not a sign of spiritual weakness. It is part of a human life properly aligned with Yehovah.

If Yeshua, in His genuine humanity, made room for prayer, we should not treat prayer as something we do only after every other option has failed.

Prayer is where we seek Yehovah's will, submit our own, give thanks, carry others, receive strength, and remain close to Him.

Why This Matters

Yeshua's prayers are not an obstacle to understanding Oneness. They are evidence that the Word truly became flesh. The humanity was not imaginary. The submission was not staged. The suffering was not a performance.

The prayers were real.

Yeshua occupied humanity's position completely. He did not simply die the death humanity owed. He lived the life humanity was created to live.

He trusted Yehovah.

He obeyed Yehovah.

He submitted His human will to Yehovah. He maintained fellowship with Yehovah through prayer. When we understand His humanity, His prayers no longer require us to imagine one divine person speaking to another divine person. We see the second Adam living in complete submission to the eternal Spirit. We also see an example of the relationship Yehovah desires to have with us.

Look Again

Read the following portions of Scripture slowly:

- Psalm 22
- Jeremiah 23:23–24
- Matthew 26:36–46
- Matthew 27:35–46
- Luke 2:40–52
- Luke 5:15–16
- Luke 6:12–13
- Luke 22:31–32
- Luke 22:39–46
- John 4:24
- John 6:11
- John 11:41–42
- John 14:10
- John 14:28
- John 17
- John 20:17–28
- Philippians 2:5–8
- 1 Timothy 2:5
- Hebrews 4:14–16
- Hebrews 5:7–9
- James 1:13

As you read, mark every reference to:

- Father
- God
- Spirit
- Flesh
- Man
- Prayer
- Will
- Submission
- Obedience
- Suffering
- Temptation
- Hearing

Then write one sentence explaining why Yeshua prayed.

Reflect and Respond

1. Does prayer prove that Yeshua was not God, or does it demonstrate that His humanity was genuine?

2. Who was Yeshua praying to?

3. Whose will was being submitted when Yeshua said, “Not my will, but thine, be done”?

4. How can James 1:13 say that God cannot be tempted while Hebrews 4:15 says Yeshua was tempted?

5. What did Yeshua mean when He said the Father was greater than He was?

6. What do Yeshua's prayers teach you about your own relationship with Yehovah?

A Truth to Carry With You

“Who in the days of his flesh...offered up prayers and supplications with strong crying and tears...”

—*Hebrews 5:7*

Yeshua prayed in the days of His flesh. He did not pray because He was one divine person seeking help from another divine person. He prayed because the eternal Word had truly been made flesh. The Son occupied the position of man.

He lived in obedience, dependence, submission, and fellowship with Yehovah. He did not avoid the weakness, sorrow, or suffering of human life. He entered it fully and remained without sin. His prayers do not take away from His deity. They reveal the reality of His humanity. The Father was the eternal Spirit dwelling within Him.

The Son was the genuine human life praying:

“Not my will, but thine, be done.”

Closing Prayer

Yehovah, thank You for entering human existence and showing us what a life fully submitted to You looks like.

Thank You that Yeshua’s humanity was real. He understood hunger, weariness, sorrow, temptation, pain, and the cost of

obedience. He did not remain distant from the struggles of human life.

Help me understand His prayers through the truth of Your Word. When I see Him pray, help me recognize the second Adam living in complete fellowship with and submission to You.

Teach me to pray before I make decisions, not only after I face consequences. Teach me to give thanks, carry others in prayer, and seek Your will even when obedience is difficult.

When my will resists what You are asking of me, help me follow Yeshua's example and say, "Not my will, but thine, be done."

Thank You for being near. Thank You for hearing me. Thank You for understanding human weakness and giving me grace to come boldly before Your throne.

In the name of Yeshua, amen.

Permission to Pause

You may still find some of Yeshua's prayers difficult to understand.

That is all right.

Return to the foundation and allow each truth to remain in place:

Yehovah is one.

God is a Spirit.

The Word was God.

The Word was made flesh.

The Father was the eternal Spirit dwelling within Yeshua.

The Son was the genuine human life born of Mary.

The Father was not limited to the body of the Son.

Yeshua prayed in the days of His flesh.

His prayers do not require two divine persons. They require genuine humanity—and Scripture tells us that His humanity was real.

In the next lesson, we will examine the Holy Spirit, the promised Helper, and the right hand of God. We will ask whether the Holy Spirit is a separate divine person, what Yeshua meant when He promised to come to His disciples, and what Scripture means when it describes Him at the right hand of God.

Lesson 6 — Yehovah With Us and in Us

The Holy Spirit, the Promised Comforter, and the Right Hand of God

“He Dwelleth With You, and Shall Be in You”

Before His crucifixion, Yeshua told His disciples that He would soon leave them. They had followed Him, listened to Him teach, watched Him perform miracles, and depended upon His presence. The thought of losing Him must have been very upsetting—and probably pretty scary. Yeshua did not dismiss that fear. He gave them a promise.

Read John 14:16–17:

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

“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.”

These words raise several important questions.

Who is the Comforter? Is the Holy Spirit a separate divine person? Why did Yeshua say that the Spirit was already dwelling with the disciples but would later be in them? And what did He mean when He continued:

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

—*John 14:18*

Yeshua did not promise to send a stranger in His place. He promised that the One who was already with them would come to dwell within them.

The disciples had known Yehovah through the visible life of Yeshua. Soon, they would know His presence within them through the Holy Spirit.

Before We Begin

What do you picture when you hear the words *Holy Spirit*?

Do you picture a separate divine person standing beside the Father and the Son? Do you picture a dove, a flame, a rushing mighty wind, or something without any clear form at all?

Where did that picture come from?

Scripture uses several images to help us understand the work of Yehovah's Spirit, but those images are not separate persons or gods. A dove descended as a sign.

Fire rested upon the believers at Pentecost. A rushing mighty wind filled the house. Oil, water, breath, and fire all help us understand something about the Spirit's work, but none of them tells us that the Holy Spirit is a separate divine person.

As we begin, remember what Scripture has already established:

- Yehovah is one.
- God is a Spirit.
- The Father is Yehovah, the eternal Spirit.
- The Word was God and was made flesh.
- Yeshua is the visible image of the invisible God.
- Yehovah dwelt in Yeshua.
- All the fullness of the Godhead dwelt in Him bodily.

We will not set those truths aside when we read about the Holy Spirit. We will allow them to guide us.

Enter this lesson prayerfully:

Yehovah, thank You for wanting to dwell with Your people and within Your people. Help me understand what Your Word teaches about the Holy Spirit. Remove every idea that causes me to divide You into separate divine persons. Let me recognize

Your presence, hear Your voice, and respond when Your Spirit works in my life. Draw me closer to You through the truth of Your Word. Amen.

The Spirit of Yehovah

The Holy Spirit does not suddenly appear in the New Testament. From the beginning, Scripture speaks of the Spirit of God.

Read Genesis 1:1–2:

“In the beginning God created the heaven and the earth.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

The Spirit moving over the waters was not another God helping Yehovah create. It was God’s own Spirit at work.

Read Joel 2:28:

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh...”

Yehovah did not say, “I will pour out another divine person.” He said:

“I will pour out my spirit.”

Peter quoted this prophecy on the Day of Pentecost.

Read Acts 2:16–17:

“But this is that which was spoken by the prophet Joel;

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh...”

The Holy Spirit poured out at Pentecost was the Spirit Yehovah had already called **My Spirit**.

The Bible uses several expressions:

- The Spirit of God
- The Spirit of Yehovah
- My Spirit
- His Spirit
- The Holy Spirit
- The Holy Ghost
- The Spirit of truth
- The Spirit of Yeshua
- The Spirit of Messiah

These are not the names of several different spirits. They describe the one Spirit of the one God working among and within His people.

Read Ephesians 4:4:

“There is one body, and one Spirit...”

There is one Spirit because there is one God.

Why Is He Called the Holy Spirit?

The word *holy* describes what belongs to Yehovah and is set apart from everything sinful, common, or unclean.

Yehovah is holy. Therefore, His Spirit is holy.

The title *Holy Spirit* does not introduce another divine person. It identifies the Spirit who is Yehovah's own presence at work.

Read Psalm 51:11:

“Cast me not away from thy presence; and take not thy holy spirit from me.”

David connected Yehovah's presence with His Holy Spirit. He was not asking one divine person not to remove another divine person. He was pleading with Yehovah not to withdraw His presence from him.

We see the same connection in Psalm 139:7:

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”

Yehovah's Spirit is His presence. We should not think of the Holy Spirit as someone who brings Yehovah's presence while Yehovah Himself remains somewhere far away. When Yehovah fills a person with His Spirit, He is giving that person the gift of His own indwelling presence.

The Spirit of God and the Spirit of Messiah

Paul used several expressions while describing the Spirit dwelling in believers.

Read Romans 8:9–11:

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

“Now if any man have not the Spirit of Christ, he is none of his.

“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

“But if the Spirit of him that raised up Jesus from the dead dwell in you...”

Within these few verses, Paul spoke of:

- The Spirit
- The Spirit of God
- The Spirit of Messiah
- Messiah in you
- The Spirit of Him who raised Yeshua from the dead

Paul was not describing several divine spirits taking turns dwelling in a believer. He was describing the one Spirit of the one God.

The Spirit of Yehovah is also called the Spirit of Messiah because Yeshua is Yehovah revealed in genuine human life. The God who walked with the disciples in visible flesh would soon dwell within them by His Spirit.

Read 2 Corinthians 3:17:

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”

The Lord is that Spirit. The Holy Spirit is not someone separate from Yehovah. The Holy Spirit is Yehovah present and at work within His people.

“I Will Come to You”

Return to Yeshua’s promise in John 14. He told His disciples that the Spirit of truth was dwelling with them and would later be in them.

Who was dwelling with them?

Yeshua was.

The disciples could see Him, hear Him, touch Him, and walk beside Him. Yehovah was with them through the genuine human life of Yeshua.

But Yeshua promised that this relationship would become even closer. Yehovah would no longer be present with them only

through the visible body walking beside them. He would dwell within them by His Spirit.

Read John 14:18:

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

Yeshua did not say, “I will leave, and someone else whom you do not know will come instead.” He said:

“I will come to you.”

Continue reading John 14:20:

“At that day ye shall know that I am in my Father, and ye in me, and I in you.”

Yeshua promised:

“I in you.”

This is not the language of permanent separation. It is the promise of indwelling presence. The Yeshua who had been with them would dwell in them by His Spirit.

Another Comforter

Why, then, did Yeshua say that the Father would give them “another Comforter”?

The word *another* does not require another divine person. Yeshua was describing another way in which His disciples would experience Yehovah's presence.

They had known Yeshua as a visible man walking beside them. After His death, resurrection, and ascension, they would know Him through the Spirit dwelling within them. The form of the relationship would change, but the One they knew would not.

Yeshua had been their teacher, helper, advocate, and comforter while He walked among them. Through the Holy Spirit, Yehovah would continue teaching, helping, guiding, strengthening, and comforting them from within.

Read John 14:26:

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things...”

The Comforter would come in Yeshua's name. He would not establish a different identity, teach a different message, or lead the disciples away from Yeshua. The Spirit would continue the work Yehovah had already been doing among them through Yeshua.

Read John 16:13–14:

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...”

“He shall glorify me: for he shall receive of mine, and shall shew it unto you.”

The work of the Holy Spirit points us to Yeshua because all Scripture points to Yeshua. The Spirit helps us recognize, understand, and follow the One in whom Yehovah made Himself visible.

Why Does Scripture Say “He”?

Yeshua referred to the Comforter as *He*. Some people take this as proof that the Holy Spirit must be a separate divine person.

But a personal pronoun does not create another person within God. The Holy Spirit is not an impersonal force, lifeless energy, or power that we control. Yehovah speaks, leads, teaches, corrects, comforts, and works through His Spirit.

His Spirit can be resisted, grieved, and obeyed because it is Yehovah Himself dealing personally with His people.

We were created to be filled with the Holy Spirit.

Yehovah’s Spirit also meets us personally in our weakness. Sometimes we do not know what to pray or cannot find words for what is happening within us.

We see that in what Paul wrote:

Read Romans 8:26:

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

The Spirit does not observe our weakness from a distance. Yehovah knows what is happening within us even when we cannot explain it, and His Spirit helps us pray when our own words fail. This is not an impersonal force responding to us. It is Yehovah Himself helping His people.

His Spirit also works within us to transform our character so that we become more like the God we serve. We will look more closely at that fruit later in this lesson.

When Scripture describes the Holy Spirit speaking, Yehovah is speaking. When the Spirit teaches, Yehovah is teaching. When the Spirit leads, Yehovah is leading.

The Spirit is personal because Yehovah is personal—not because the Spirit is a separate divine person.

The Promise Fulfilled

After His resurrection, Yeshua told His disciples to wait in Jerusalem.

Read Acts 1:4–5:

“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father...

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”

The promise was fulfilled on the Day of Pentecost.

Read Acts 2:1–4:

“And when the day of Pentecost was fully come, they were all with one accord in one place.

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

The disciples were filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.

This was not only an emotional moment or a temporary sign. Yehovah had come to dwell within His people. The One who had been with them was now in them.

The promise was not limited to the people gathered in that one place for that one event. Peter told the crowd:

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

“For the promise is unto you, and to your children, and to all that are afar off...”

—*Acts 2:38–39*

The promise reaches us.

Yehovah still fills people with His Spirit. He still speaks, changes hearts, gives power to live obediently, and draws His people into a relationship that is not distant or theoretical. He wants to dwell within us.

The Spirit Gives Power

Yeshua told His disciples:

“But ye shall receive power, after that the Holy Ghost is come upon you...”

—*Acts 1:8*

The Holy Spirit is not given just so we can say we have received an experience. Yehovah gives us His Spirit so that we can become His witnesses and live in obedience to Him.

The Spirit teaches, leads, strengthens, convicts, comforts, and produces fruit in our lives. He gives us power to overcome sin, walk in truth, and become more like Yeshua.

Read Galatians 5:22–23:

“But the fruit of the Spirit is love, joy, peace, longsuffering,
gentleness, goodness, faith,

“Meekness, temperance...”

If we claim to be filled with Yehovah’s Spirit while being cruel, proud, harsh, or unteachable, something is wrong.

The Holy Spirit will not lead us away from Yehovah’s character. His presence should make His character increasingly visible within us.

The same Yehovah who revealed His compassion, holiness, truth, and love through Yeshua now desires to reveal those qualities through the people in whom He dwells.

What Is the Right Hand of God?

Scripture also describes Yeshua as being at the right hand of God.

Read Mark 16:19:

“So then after the Lord had spoken unto them, he was
received up into heaven, and sat on the right hand of God.”

If this language is interpreted as a literal seating arrangement, it can create a mental picture of two divine people sitting beside each other on two thrones. But God is a Spirit. He does

not have a physical right hand as a human being does. In Scripture, the right hand represents power, authority, victory, and judicial authority.

Read Exodus 15:6:

“Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.”

Yehovah did not defeat Egypt with a giant physical hand reaching down from heaven. His right hand describes His power at work.

Read Psalm 118:16:

“The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.”

Again, the language points to Yehovah’s power, victory, and authority. To be placed at a king’s right hand was to be given the place of highest honor and authority. Therefore, when Scripture describes Yeshua at the right hand of God, it is not showing us a second divine person seated beside Yehovah. It is showing us Yeshua exalted in divine power and authority.

The Right Hand of Power

Yeshua used language that helps explain the meaning. During His trial, the high priest asked whether He was Messiah.

Read Mark 14:61–62:

“Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

“And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power...”

Yeshua did not say only “the right hand of God.” He called it:

“The right hand of power.”

The right hand is the position of divine authority.

After His resurrection, Yeshua told His disciples:

“All power is given unto me in heaven and in earth.”

—*Matthew 28:18*

Yeshua had completed the work He came to do. He had lived without sin, offered His life, conquered death, and risen from the grave. The genuine man who had humbled Himself and taken the form of a servant was now openly exalted in all authority.

Read Philippians 2:9–11:

“Wherefore God also hath highly exalted him, and given him a name which is above every name:

“That at the name of Jesus every knee should bow...

“And that every tongue should confess that Jesus Christ is Lord...”

Yeshua at the right hand of God is Yeshua exalted to the place of supreme power, honor, and judicial authority.

Yehovah's Right Hand Made Visible

The language of the right hand also points us back to the truth we have already learned. Yeshua is the visible image of the invisible God.

Yehovah's power and authority were made visible through Him. The hands that touched lepers, broke bread, washed feet, and were pierced at the cross belonged to the genuine human life through which Yehovah worked among us.

After the resurrection, that same Yeshua was no longer in the humbled position of a suffering servant. He was exalted.

The right hand is not another location beside Yehovah where a second divine person sits. It is the position of authority occupied by the risen and glorified Yeshua. The One who submitted Himself to human weakness now reigns in divine authority.

What Did Stephen See?

Just before Stephen was killed, he had a vision.

Read Acts 7:55–56:

“But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

“And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

Stephen saw Yeshua standing at the right hand of God. The vision does not require us to imagine an invisible Spirit with a visible body seated beside Yeshua. Stephen saw the glory of God and Yeshua standing in the position of divine power and authority.

Throughout Scripture, Yehovah used images in visions to communicate spiritual truth. Peter’s vision in Acts 10 is one clear example. He saw a sheet containing clean and unclean animals and was told to rise, kill, and eat. If Peter had stopped with the image itself, he could have concluded that the vision was about food. But Peter later explained what Yehovah had shown him:

“God hath shewed me that I should not call any man common or unclean.”

—*Acts 10:28*

The animals in Peter’s vision pointed to a truth about people. Yehovah used a visible image to confront the traditions that had taught Peter to avoid the Gentiles and to show him that they were not beyond the reach of salvation.

In the same way, we should not stop with the physical image in Stephen's vision. The "Son of man standing on the right hand of God" communicated a spiritual truth. The Yeshua whom the religious leaders had rejected and killed was alive, exalted, and standing in divine authority.

Notice that Stephen called Him:

"The Son of man."

The genuine human life that had been rejected, crucified, and raised from the dead was now exalted. The vision assured Stephen that the One for whom he was suffering possessed all authority and was present with him.

Stephen was not abandoned. As his enemies condemned him on earth, he saw Yeshua standing in heavenly authority.

Yeshua as Judge

The right hand also carries the meaning of judicial authority.

Yeshua said:

"For the Father judgeth no man, but hath committed all judgment unto the Son."

—*John 5:22*

Why is judgment committed to Yeshua?

Continue reading John 5:27:

“And hath given him authority to execute judgment also, because he is the Son of man.”

Yeshua can judge humanity because He entered human existence. He was tempted, rejected, betrayed, falsely accused, made to suffer, and put to death. He understands human weakness, but He also remained without sin. Yeshua had already taught that judgment and measure are connected.

Read Matthew 7:1–2:

“Judge not, that ye be not judged.

“For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

Yeshua will not judge humanity by a measure He refused to bear Himself. He entered genuine human life and lived under the same demands of obedience. He faced temptation without sinning, remained faithful through suffering, and obeyed even unto death.

The One who judges us is not distant from the human condition. He walked among us. He knows the weakness, pressure, sorrow, and temptation that come with human life, and He met Yehovah’s righteous measure without falling.

At the same time, Yeshua does not judge with limited human knowledge. Yehovah, who knows every heart, is revealed in Him.

The right hand shows us that the genuine man who suffered for us now exercises Yehovah's authority. Yeshua is not a lesser divine person waiting beside a greater One. He is Yehovah revealed in the glorified human life through which He accomplished redemption.

Yeshua Intercedes for Us

Scripture also says that Yeshua makes intercession for us.

Read Romans 8:34:

“It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

This does not mean that Yeshua must persuade a reluctant Yehovah to be merciful. Yehovah did not remain distant while someone else loved us, suffered for us, and convinced Him to forgive us. Yehovah was in Messiah, reconciling the world to Himself.

Yeshua intercedes for us because He is the genuine man who occupies humanity's position before Yehovah. He is our mediator and High Priest. His sinless life, shed blood, death, and resurrection opened the way for us to approach Yehovah.

Read Hebrews 4:15–16:

“For we have not an high priest which cannot be touched with the feeling of our infirmities...

“Let us therefore come boldly unto the throne of grace...”

Because Yeshua genuinely entered human existence, we know that Yehovah is not distant from our weakness. He came near enough to experience hunger, pain, temptation, rejection, sorrow, and death.

The word *intercession* does not require one divine person to plead with another. Scripture also instructs believers to intercede for one another.

Read James 5:16:

“Confess your faults one to another, and pray one for another, that ye may be healed.”

When we pray for one another, we are not becoming additional divine persons. We are carrying someone else’s need before Yehovah. Yeshua’s intercession is unique because He is the sinless man who occupies humanity’s position as our mediator and High Priest. His intercession does not divide God; it shows us that the way into Yehovah’s presence has been opened for us. We can come boldly to Him because the One on the throne is the One who came to save us.

Why This Matters

Understanding the Holy Spirit and the right hand of God is not only about correcting two theological misunderstandings. It changes how we relate to Yehovah.

The Holy Spirit is not a lesser-known third person whom we struggle to understand or approach. When Yehovah fills you with His Spirit, He is not sending someone else to represent Him. He is coming to dwell within you.

The right hand of God is not a second throne that keeps Yeshua at a distance from Yehovah. It shows us that the Savior who entered human existence, paid our debt, and rose from the grave now reigns in divine power and authority.

Yehovah came near in Yeshua, and He comes near through His Spirit. The One who walked with the disciples now dwells within His people.

You are not trying to form relationships with three divine persons or determine which One you should address. You can speak to Yehovah knowing that He is the One who created you, walked among us as Yeshua, paid the debt you could never pay, rose from the grave, and now dwells within His people by His Spirit. He is not divided or distant. He is with us, and He desires to dwell within us.

Look Again

Read the following portions of Scripture slowly:

- Genesis 1:1–2
- Exodus 15:6
- Psalm 51:10–12
- Psalm 118:14–16
- Psalm 139:7–10
- Joel 2:27–29
- Matthew 7:1–2
- Mark 14:61–62
- Mark 16:19
- John 5:19–30
- John 14:15–26
- John 15:26
- John 16:7–15
- Acts 1:4–8
- Acts 2:1–4
- Acts 2:16–18
- Acts 2:32–39
- Acts 7:54–60
- Acts 10:9–35
- Romans 8:9–11
- Romans 8:26–34
- 2 Corinthians 3:17–18
- Galatians 5:16–25
- Ephesians 4:4–6

- Philippians 2:5–11
- Hebrews 4:14–16
- James 5:16

As you read, mark every reference to:

- Spirit
- Holy Spirit
- Spirit of God
- Spirit of Messiah
- Comforter
- Dwelling
- With you
- In you
- Power
- Right hand
- Authority
- Judgment
- Measure
- Intercession
- Presence

Then write one sentence explaining who the Holy Spirit is and one sentence explaining what the right hand of God means.

Reflect and Respond

1. What did Yeshua mean when He said, “I will come to you”?

2. Does the promise of another Comforter require another divine person?

3. What does the right hand represent in Exodus 15 and Psalm 118?

4. What qualifies Yeshua to judge humanity?

5. How does knowing that the Holy Spirit is Yehovah's own Spirit change the way you pray?

6. What does this lesson teach you about how near Yehovah desires to be to you?

A Truth to Carry With You

“For he dwelleth with you, and shall be in you.”

—*John 14:17*

The disciples had known Yehovah through the visible life of Yeshua. He had walked beside them, taught them, corrected them, comforted them, and revealed the heart of Yehovah to them. Then Yeshua promised something even closer.

The One who had been with them would dwell within them.

The Holy Spirit is not a separate divine person sent to take Yeshua's place. The Holy Spirit is Yehovah's own Spirit—His presence dwelling within His people.

Yeshua did not leave His disciples as orphans. He told them:

“I will come to you.”

The same Yeshua who humbled Himself, lived among us, suffered, died, and rose again is now exalted in divine power and authority. He is not seated beside another visible divine person. He occupies the right hand—the position of Yehovah's power, honor, victory, and judicial authority.

Yehovah was with us in Yeshua, and He is in us through His Spirit. He has not left us comfortless.

Closing Prayer

Yehovah, thank You for coming near. Thank You for walking among us through the genuine human life of Yeshua. Thank You for allowing people to see Your compassion, hear Your words, witness Your power, and know Your heart.

Thank You that You did not leave Your disciples comfortless. You promised to come to them, and You poured out Your Spirit so that You could dwell within Your people.

Help me recognize Your Spirit as Your own presence. Teach me to hear Your voice, follow Your leading, receive Your correction, and allow Your fruit to grow in my life. Keep me from grieving or resisting Your Spirit.

Thank You that Yeshua rose from the grave and reigns in all power and authority. Thank You that the One who walked among us, understands our weakness, and paid our debt is our Judge, mediator, and High Priest.

Help me come boldly before Your throne—not because I have earned the right to approach You, but because You came near and opened the way.

Thank You for being with me. Thank You for dwelling within Your people. Thank You for never leaving us comfortless. In the name of Yeshua, amen.

Permission to Pause

You may still have questions about the Holy Spirit, the Comforter, or the right hand of God. These portions of Scripture have often been explained through mental pictures formed long before we stopped to examine them.

Give yourself time to replace those pictures with what Scripture actually says.

This may be upsetting things you have learned. It can be a little disconcerting. The best thing you can do if you are experiencing this is to pray for comfort, peace, wisdom, and understanding.

And for now, hold on to these truths:

- Yehovah is one.
- God is a Spirit.
- There is one Spirit.
- The Holy Spirit is Yehovah's own Spirit.
- The Spirit of God and the Spirit of Messiah are not separate spirits.
- Yeshua promised, "I will come to you."
- Yehovah dwells within His people by His Spirit.
- The right hand represents power, honor, victory, and judicial authority.
- Yeshua at the right hand of God is Yeshua exalted in divine authority.

- The One who came to save us now dwells within His people.

In the next lesson, we will bring the pieces together and examine the name revealed for salvation, baptism in the name of Yeshua, and whom we will see when we stand before the throne.

Lesson 7 — One Name, One Throne, One God

Recognizing Yehovah in Yeshua

“What Is His Son’s Name?”

Read Proverbs 30:4:

“Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell?”

That question reaches across Scripture:

“What is his name, and what is his son’s name?”

By this point in our study, we have seen that Yehovah is one, the Word was God, and the Word was made flesh. We have seen that Yeshua lived the genuine human life required to redeem humanity. He prayed, obeyed, suffered, and died as man, and in His divinity, He rose from the grave.

We have seen that the Holy Spirit is Yehovah's own Spirit and that the right hand of God describes power, honor, victory, and judicial authority—not a second divine person seated beside Yehovah. Now we come to the name.

Yeshua.

That name was not chosen by Mary or Joseph. It was given from heaven, and it tells us who came, why He came, and what He came to do.

The name *Yeshua* points us to one beautiful truth: Yehovah saves.

The One who said there was no Savior beside Him came to save His people.

Before We Begin

Names matter because relationship matters. You may know someone by a title without knowing the person. You can know that someone is a mother, pastor, teacher, doctor, or judge without knowing his or her name.

A title tells you something about what a person does or the position that person occupies, but a name identifies the person.

Father, Son, and Holy Spirit teach us how Yehovah works and how He has made Himself known. They are meaningful

biblical titles, but they are not three names belonging to three divine persons.

What is the name? The name is Yeshua. This lesson is not intended to give us another set of statements to repeat without understanding them. We are bringing together what Scripture has already shown us so we can recognize the One who created us, walked among us, paid our debt, rose from the grave, and now dwells within His people.

Enter this lesson prayerfully:

Yehovah, thank You for making Yourself known. Help me recognize Your name throughout Scripture and understand why the name of Yeshua is connected to salvation, baptism, prayer, worship, and authority. Remove every idea that divides You or keeps me at a distance from You. Let me see that the One who came to save us was You. Help me know Your name, trust Your name, and live in a way that brings honor to Your name. Amen.

Yehovah Alone Is Savior

Before we examine the name of Yeshua, return to what Yehovah said about Himself.

Read 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.”

Yehovah wanted His people to know, believe, and understand that He is God. He then made an unmistakable declaration:

“Beside me there is no saviour.”

Read Isaiah 45:21–22:

“And there is no God else beside me; a just God and a Saviour; there is none beside me.

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”

Yehovah alone is God and Savior. Salvation belongs to Him.

Then we open the New Testament and read:

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

—*Luke 2:11*

Yeshua is called the Savior. Scripture has not introduced a second savior beside Yehovah. It has revealed how Yehovah fulfilled His promise to come and save His people.

“He Shall Save His People”

Read Matthew 1:20–21:

“Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”

The name was connected to the purpose:

“He shall save his people from their sins.”

The English name *Jesus* comes to us through translation. The Hebrew name *Yeshua* carries the meaning *Yehovah saves* or *Yehovah is salvation*.

His name tells us what Yehovah came to do: He came to save.

The angel did not say that Yeshua would assist Yehovah in saving His people. He said:

“He shall save his people.”

Whose people were they?

They were Yehovah’s people.

Read Matthew 1:22–23:

“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”

Yeshua was not another God sent to stand among us. In Him, the one true God came near.

Emmanuel means:

“God with us.”

Yeshua means:

“Yehovah saves.”

The name and the prophecy point to the same truth. The God who promised to save His people was with them in the genuine human life of Yeshua.

The Name Above Every Name

Read Isaiah 45:22–23:

“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall confess.”

Yehovah said every knee would bow to Him.

Now read Philippians 2:9–11:

“Wherefore God also hath highly exalted him, and given him a name which is above every name:

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

In Isaiah, every knee bows to Yehovah. In Philippians, every knee bows at the name of Yeshua. This parallel is not an accident. It is not a coincidence or a transfer of worship from one divine person to another.

It reveals whose saving name has been made known.

The name above every name is not competing with the name of Yehovah. *Yeshua* declares what Yehovah has done:

Yehovah saves.

No Other Name

Read Acts 4:10–12:

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead...

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

Peter did not present the name of Yeshua as one acceptable name among several. He said:

“There is none other name...whereby we must be saved.”

Yehovah said there was no Savior beside Him, and Peter said there was no saving name other than Yeshua. The statements agree because Yeshua is Yehovah revealed in the genuine human life through which He accomplished our salvation. The name does not lead us away from Yehovah. It reveals Yehovah as our Savior.

“In the Name”

Before His ascension, Yeshua told His disciples:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

—*Matthew 28:19*

Notice that Yeshua said:

“In the name.”

He did not say *in the names*. The word is singular.

Father, *Son*, and *Holy Spirit* are biblical titles that tell us how the one God works and has made Himself known. *Father* is not a name. *Son* is not a name. *Holy Spirit* is not a name. Yeshua instructed His disciples to baptize in the singular name, and that name is Yeshua.

The apostles did not have to guess what He meant. They had walked with Him, heard His teaching, and received the

understanding He opened to them. What they did next shows us how they understood His command.

What Did the Apostles Do?

On the Day of Pentecost, Peter told the people:

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...”

—*Acts 2:38*

When the people of Samaria believed, they were baptized:

“In the name of the Lord Jesus.”

—*Acts 8:16*

When the Holy Spirit was poured out upon the household of Cornelius, Peter commanded them:

“To be baptized in the name of the Lord.”

—*Acts 10:48*

When Paul met disciples in Ephesus who had received only John’s baptism, Scripture says:

“When they heard this, they were baptized in the name of the Lord Jesus.”

—*Acts 19:5*

Paul later described his own baptism:

“Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

—*Acts 22:16*

The Jews, Samaritans, and Gentiles were baptized in the name of Yeshua. Those who had already received John’s baptism were baptized again when they learned the fuller truth. Across different places and groups of people, the apostles followed one consistent pattern.

There is no example in Scripture of anyone being baptized in the titles *Father*, *Son*, and *Holy Spirit* as though those titles were three names.

They obeyed the command by using the name.

The Command and Its Fulfillment

Matthew 28:19 gives us the command:

“Baptizing them in the name...”

The book of Acts shows us the fulfillment:

“Be baptized...in the name of Jesus Christ.”

The apostles did not disobey Yeshua. They understood Him. They knew the name of the Son because the angel had announced it before His birth. They knew that Yeshua had said He came in His Father’s name. They knew that the Comforter would be sent in Yeshua’s name.

They knew that salvation was found in no other name.

When they baptized in the name of Yeshua, they were not leaving the Father or the Holy Spirit out. They were using the name in which the fullness of God had been revealed.

Why the Name Matters in Baptism

Baptism is not an empty ceremony. It joins us to the death, burial, and resurrection of Yeshua.

Read Romans 6:3–4:

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

“Therefore we are buried with him by baptism into death...”

Yeshua is the One who died for us, was buried, and rose from the grave. His blood was shed for us, and in baptism, we are joined to His death and burial.

It is right that we call upon His name.

Read Colossians 3:17:

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus...”

Baptism includes both word and deed. We do not perform the act while withholding the name Scripture tells us to use. The

name matters because the One who bears that name is the One who saved us.

The Name of the Father

Yeshua said:

“I am come in my Father’s name, and ye receive me not...”

—*John 5:43*

If Yeshua came in His Father’s name, what name did He bear?

Yeshua.

This does not mean the title *Father* became the title *Son*. It means the One who came in genuine humanity carried the saving name and authority of Yehovah.

Read John 17:6:

“I have manifested thy name unto the men which thou gavest me out of the world...”

Yeshua did not simply teach His disciples how to pronounce a collection of Hebrew letters. He made Yehovah known to them. He revealed His character, authority, mercy, holiness, and saving purpose. He showed them what Yehovah is like because Yehovah was present and working in Him.

The Holy Spirit and the Name

Yeshua told His disciples:

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name...”

—*John 14:26*

The Holy Spirit comes in Yeshua’s name because the Holy Spirit is not a separate divine person establishing another identity.

The Spirit is Yehovah’s own presence dwelling within His people. The name revealed in salvation does not change when Yehovah comes to live within us.

The Father works through the name, the Son bears the name, and the Holy Spirit comes in the name. These are not three competing identities. The one saving name revealed to us is Yeshua.

Calling on the Name of Yehovah

Read Joel 2:32:

“And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered...”

Joel said that people would call upon the name of Yehovah.

Peter quoted this prophecy on the Day of Pentecost:

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

—*Acts 2:21*

Then Peter told the people to be baptized in the name of Yeshua. These are not two separate directives pointing at two separate Gods or deities.

Paul used the same prophecy in Romans 10:13:

“For whosoever shall call upon the name of the Lord shall be saved.”

The surrounding verses identify that Lord as Yeshua. Joel said to call upon Yehovah, while Peter and Paul directed people to Yeshua. They were not replacing Yehovah with someone else.

They were recognizing the saving name through which Yehovah had made Himself known.

Why Do We Pray in Yeshua’s Name?

If Yeshua is the saving name of Yehovah revealed to us, then praying in His name is more than a phrase we attach to the end of a prayer. We are approaching Yehovah through the name connected to salvation, remission of sins, covenant, and divine authority.

Read Acts 10:43:

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”

Read John 1:12:

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

Yeshua’s name is connected to our redemption and our place within Yehovah’s covenant family. We were not saved through an empty formula. We were saved by the One who bears that name.

Yeshua said:

“All power is given unto me in heaven and in earth.”

—Matthew 28:18

The word translated power also carries the meaning of authority. When you pray in Yeshua’s name, you are not attempting to create authority through the sound of a word. Neither are you using His name as a religious charm.

You are coming to Yehovah through the authority of the One who secured your redemption.

Yeshua purchased that access with His own blood. He entered genuine human existence, lived without sin, gave His life, rose

from the grave, and now exercises all authority. His name carries the weight of what He accomplished.

Praying in Yeshua's name means more than saying the name aloud, although speaking His name matters. It means approaching Yehovah through the covenant and authority connected to that name. It also means bringing a request that agrees with His character, His Word, and His will.

When you pray in Yeshua's name, you are calling upon the One who came to save you. You are not asking one divine person to persuade another divine person to listen. You are drawing near to Yehovah through the name in which He made His saving work known.

The First and the Last

Read Isaiah 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.”

Yehovah said:

“I am the first, and I am the last.”

Now read Revelation 1:17–18:

“Fear not; I am the first and the last:

“I am he that liveth, and was dead; and, behold, I am alive for evermore...”

This is another parallel that we can't ignore.

Who was dead and is now alive?

Yeshua.

Yehovah is the First and the Last, and Yeshua identifies Himself as the First and the Last who was dead and is alive forevermore. There are not two Firsts and two Lasts.

Yehovah is making Himself known in the risen Yeshua.

The invisible Spirit did not die. The genuine human life of Yeshua died. Yet the One revealed through that human life was the eternal God who declared:

“I am the first, and I am the last.”

“They Shall Look Upon Me Whom They Have Pierced”

Read Zechariah 12:1 and notice who is speaking:

“The burden of the word of the LORD for Israel, saith the LORD...”

Yehovah continues speaking in verse 10:

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of

supplications: and they shall look upon me whom they have pierced...”

Yehovah said:

“They shall look upon me whom they have pierced.”

John connected this prophecy to the crucifixion of Yeshua:

“And again another scripture saith, They shall look on him whom they pierced.”

—*John 19:37*

Yehovah said He would be pierced, and Yeshua was pierced. The flesh suffered, bled, and died, but the One present and revealed in that genuine human life was Yehovah Himself.

This does not mean the eternal Spirit could be killed. It means Yehovah truly came near enough to enter our suffering and bear the debt of sin through the human life He prepared. He did not send someone else to pay our debt.

He came.

One Throne

Read Revelation 4:2:

“And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.”

Notice what John saw:

- One throne
- One seated upon the throne

Scripture does not show us three thrones occupied by three divine persons.

Read Revelation 22:3–4:

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

“And they shall see his face; and his name shall be in their foreheads.”

The verse speaks of “God and of the Lamb,” yet the language that follows is singular:

- His servants
- Serve Him
- His face
- His name

The Lamb is not a second God sharing a throne with Yehovah. The Lamb shows us the sacrificial human life through which Yehovah redeemed us.

There is one throne because there is one God.

“That God May Be All in All”

Paul described what will happen when Yeshua has defeated every enemy and completed the work of redemption.

Read 1 Corinthians 15:24–28:

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

“For he must reign, till he hath put all enemies under his feet.

“The last enemy that shall be destroyed is death.

“For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

If verse 28 is isolated from the rest of the chapter, it can sound as though one divine person will surrender authority to another. But Paul’s subject throughout 1 Corinthians 15 is the gospel, resurrection, and the final defeat of death.

Adam’s disobedience brought humanity under the authority of death. Yeshua entered human existence as the last Adam, conquered death, and became the firstfruits of those who will

be raised. He reigns until every enemy connected to sin and death has been defeated.

The Son is Yehovah's redemptive work carried out through genuine humanity. The submission described here does not show an eternal divine Son yielding to a second divine person. It shows the completion of the redemptive work for which the Son was manifested. Every person who will enter the eternal Kingdom has been redeemed, the righteous dead have been raised, and death itself has been destroyed.

The office of the Son does not continue as a competing center of divine authority. The work reaches its intended completion so that "God may be all in all." Yehovah was in Messiah reconciling the world to Himself, and when reconciliation is complete, all things remain under the one God who accomplished it.

This does not mean Yeshua's glorified body disappears or that we will no longer see Him. It means the redemptive office has accomplished everything it was intended to accomplish. The Lamb remains the visible reminder that the One upon the throne came close enough to suffer and die for us.

Whom Will We See?

God is a Spirit. In His eternal divine nature, He is invisible and without physical form.

Read John 1:18:

“No man hath seen God at any time...”

Read Colossians 1:15:

“Who is the image of the invisible God...”

Yeshua is the visible image of the invisible God.

Yehovah is infinite, but you are not. Your eyes could never take all that He is into view at once. Your arms could never embrace the fullness of the eternal Spirit, and your mind could never reach the end of His knowledge, power, and existence. Even in eternity, you will remain His creation.

Philip asked Yeshua:

“Lord, shew us the Father, and it sufficeth us.”

Yeshua answered:

“Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father...”

—*John 14:8–9*

When we stand before the throne, we will not be searching for three divine persons. We will see Yeshua—the visible image of the invisible God. In Him, we will see the One who created us, came to save us, paid our debt, rose from the grave, and filled His people with His Spirit.

Yeshua is Yehovah's answer to the distance between the infinite Creator and finite humanity. In Him, the invisible God came close enough to be seen, heard, touched, and known. The body of Yeshua was not a temporary disguise that Yehovah discarded when redemption was complete. Yeshua rose bodily, and His glorified human form remains the visible image through which we know and relate to the Almighty.

We will receive glorified bodies like His, but we will never become everything Yehovah is. He will always be greater than our ability to comprehend Him fully, and we will likely continue learning the riches of who He is throughout eternity. Yet when we look upon Yeshua, we will not be looking at someone standing between us and Yehovah. We will be seeing Yehovah as He has chosen to make Himself visible to us.

The face we see will be the face of Yeshua. The name will be His name. The One upon the throne will not be a stranger.

He is our Savior.

“Of That Day and Hour Knoweth No Man”

Yeshua said:

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

—*Matthew 24:36*

Some translations also include the words “neither the Son.”

This verse is often used to argue that Yeshua cannot be God. If He were God, the reasoning goes, He would know the day and hour of His return. But that conclusion assumes the words must describe a lack within Yeshua's divine identity rather than the purpose, authority, and limitations of the position He occupied as Messiah.

The issue is not whether Yehovah, the eternal Spirit, possesses the knowledge. The question is whether that knowledge belonged to the work Yeshua had come in genuine humanity to perform and reveal.

After His resurrection, the disciples asked Yeshua another question about prophetic timing.

Read Acts 1:6–7:

“Lord, wilt thou at this time restore again the kingdom to Israel?

“And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.”

Yeshua did not say the answer did not exist. He said the knowledge was not theirs to receive. The times and seasons remained within the authority of Yehovah as Father. Revealing every detail of Yehovah's plan was not the purpose of the Son's redemptive work.

Scripture gives us other examples of knowledge being withheld because the answer was not intended for that person or generation. Daniel asked for understanding and was told:

“Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”

—Daniel 12:9

Peter also wrote that the prophets searched to understand the timing and meaning of things revealed through them, yet some of that understanding was reserved for later generations.

Read 1 Peter 1:10–12.

Knowledge withheld is not knowledge Yehovah lacks. It may be knowledge that does not belong to the present purpose, audience, or time. Yeshua came as Messiah to make atonement, reconcile humanity to Yehovah, and open the way into covenant. He did not come to disclose every detail of Yehovah’s plan before its appointed time.

Yeshua’s words do not require you to divide Him from Yehovah as a separate divine person. They reflect the genuine human and redemptive position He occupied, the authority of Yehovah as Father, and the biblical timing of Yom Teruah, whose beginning is governed by Yehovah rather than man’s fixed calendar.

Yeshua's return is connected to Yom Teruah, the Feast of Trumpets. Yom Teruah begins on the first day of the seventh biblical month. The beginning of a biblical month was established by the sighting of the first visible sliver of the new moon in Israel.

Because the exact time the moon would become visible could not be announced in advance, no one could know the precise day or hour by a fixed calendar. They could know the appointed season, but the exact beginning depended upon what Yehovah placed in the heavens and when the witnesses saw it.

We do not know the exact day or hour, but Scripture allows us to recognize the appointed season.

Yeshua's words do not require us to divide Him from Yehovah as a separate divine person. They point to the genuine human position He occupied and to the biblical timing of Yom Teruah, whose beginning is governed by Yehovah rather than man's fixed calendar.

Prophecy was not given so we could treat the future like a puzzle and boast that we solved it. It helps us look at what is happening, recognize the season, and understand where we are.

One God, Known by His People

There is one God, and His name is Yehovah. He is our Creator, King, Redeemer, and only Savior. He came among us in Yeshua and paid our debt through the genuine human life required for redemption. After dying in humanity, He rose from the grave in divine power. He now dwells within His people by His Spirit and reigns upon one throne. His saving name is Yeshua.

Oneness is not the idea that Yeshua is one-third of God or one member of an eternal group. Neither does it deny the genuine humanity of Yeshua.

Oneness allows every truth Scripture gives us to remain in place:

- Yehovah is one.
- God is a Spirit.
- The Word was God.
- The Word was made flesh.
- Yeshua was fully God and fully man.
- The flesh prayed, obeyed, suffered, and died.
- In His divinity, He rose from the grave.
- The Holy Spirit is Yehovah's own Spirit.
- The right hand is the place of divine authority.
- There is one throne.
- There is one saving name.

Knowing Him Changes Prayer

We do not have to decide which divine person to address or wonder whether one is more loving, approachable, or merciful than another. We can speak directly to Yehovah and thank Him for coming near, walking among us, paying the debt we could never pay, rising from the grave, and dwelling within His people by His Spirit. When we pray this truth, our faith grows because we are praying according to His Word.

His Word is truth.

When we pray His truth, we are not reaching toward a distant God we barely know. We are drawing near to the One who has already come near to us.

Knowing Him Changes Worship

Our worship, devotion, and love are not divided among separate divine persons. They belong to the one God who created us and saved us.

We worship Yeshua because we are not giving Yehovah's glory to someone else. We are recognizing Yehovah in the visible human life through which He made Himself known.

Read Revelation 5:12–13:

“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

“And every creature...heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

The Lamb will always remind us that the One upon the throne came near enough to be slain for us. We will never outgrow the wonder of that.

Knowing Him Changes How We Teach

This study is not intended to give us sharper weapons for arguments. If learning Oneness makes us cruel, proud, mocking, or impatient, we have learned the words without learning the heart of the One those words reveal.

Some people asking these questions have been hurt by churches, families, or religious leaders. They may be afraid that asking a question will cost them another relationship. They may have been taught that examining a doctrine is rebellion or that disagreement makes them unwelcome. We must not repeat that harm.

Our goal is not to corner or embarrass people. It is to open Scripture with them, help them see Yeshua, and help them enter into a relationship with their Creator.

We can answer questions without treating the person asking as an enemy. We can be confident without being cold. We can speak truth without using it to wound someone. Yehovah has been patient with us. We can be patient with others.

Why This Matters

You cannot truly love someone you do not know. You may know titles, doctrines, and what your church teaches, but Yehovah wants you to know Him.

He wants you to know that He did not send someone else to care about you while He remained far away. He came Himself.

He wants you to know that the hands that touched the sick, washed feet, broke bread, and were pierced for our sins made His compassion visible.

He wants you to know that when you call upon the name of Yeshua, you are calling upon the God who promised:

“Look unto me, and be ye saved.”

He wants you to know the One whose name you carry.

Look Again

Read the following portions of Scripture slowly:

- Proverbs 30:4
- Isaiah 43:10–11
- Isaiah 44:6
- Isaiah 45:21–23
- Zechariah 12:1, 10
- Joel 2:28–32
- Daniel 12:8–9
- Matthew 1:18–23
- Matthew 24:36
- Matthew 28:18–20
- Luke 2:8–11
- John 1:18
- John 5:43
- John 14:8–10
- John 14:26
- John 17:6
- John 19:34–37
- Acts 1:6–7
- Acts 2:16–21
- Acts 2:36–39
- Acts 4:10–12
- Acts 8:12–16
- Acts 10:43
- Acts 10:44–48

- Acts 19:1–5
- Acts 22:16
- Romans 6:3–5
- Romans 10:8–13
- 1 Corinthians 15:20–28
- Philippians 2:5–11
- Colossians 3:17
- 1 Peter 1:10–12
- Revelation 1:7–8
- Revelation 1:17–18
- Revelation 4:1–11
- Revelation 5:6–14
- Revelation 22:1–5

As you read, mark every reference to:

- Name
- Savior
- Salvation
- Lord
- Yeshua
- First
- Last
- Pierced
- Baptism
- Throne
- Face
- Him

- His
- One
- Authority
- Prayer
- Kingdom
- Reign
- Subject
- Death

Then write one sentence explaining why the name of Yeshua matters.

Reflect and Respond

1. Does calling Yeshua the Savior place another savior beside Yehovah?

2. How do those portions of Scripture help us recognize Yeshua?

3. Did the apostles disobey Matthew 28:19, or did their actions show how they understood it?

4. Whose face will we see before the throne?

5. How does understanding Oneness change the way you pray?

6. What has this study helped you understand about who Yeshua is?

A Truth to Carry With You

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

—*Acts 4:12*

Yehovah said there was no Savior beside Him. The angel said Yeshua would save His people from their sins, and Peter said there was no other saving name. The apostles baptized in that name. The Holy Spirit came in that name. Every knee will bow at that name, and Yehovah’s servants will see His face with His name written in their foreheads. There is one God, one throne, one Savior, and one saving name.

The name is Yeshua.

Closing Prayer

Yehovah, thank You for revealing Your name and allowing us to know who came to save us. You said there was no Savior beside You, and You did not send someone else to pay our debt. You came near. You entered genuine human existence, walked among us, carried our sorrow, bore our sin, shed Your blood, and died in our place. Then, in Your divinity, You rose from the grave.

Thank You for the name of Yeshua. Thank You that Your name is not an empty formula but the name of the One who loves us, redeemed us, and calls us His own.

Help me honor Your name in the way I live, pray, worship, and speak to others. Keep me from using truth as a weapon or treating sincere questions as rebellion. Give me patience with those who are still learning, just as You have been patient with me.

Help me see You throughout Scripture. When I read of the Creator, Savior, Redeemer, First and Last, pierced One, risen King, and One upon the throne, help me recognize You in Yeshua.

Thank You for walking among us. Thank You for paying the debt we could never pay. Thank You for rising from the grave and dwelling within Your people by Your Spirit. You are not divided. You are not distant. You have made Yourself known. In the name of Yeshua, amen.

Permission to Pause

You may still have questions about the name, baptism, the throne, or how all these portions of Scripture fit together. That is all right. Keep asking, reading, praying, and comparing Scripture with Scripture. You do not have to force yourself into a quick answer simply because someone else is impatient with the process.

Return to the truths Yehovah has already established:

- Yehovah is one.
- There is no God beside Him.
- There is no Savior beside Him.
- God is a Spirit.
- The Word was God.
- The Word was made flesh.
- Yeshua was fully God and fully man.
- Yeshua died in genuine humanity.
- In His divinity, He rose from the grave.
- The Holy Spirit is Yehovah's own Spirit.
- The right hand represents divine power and authority.
- There is one throne.
- There is one saving name.
- The name is Yeshua.

You are not being invited into a colder understanding of God.
You are being invited to know Him—the One who came near
enough to be seen, touched, pierced, and known.

He wants you to know who He is.

And now you know His name.

Go Deeper

A Complete Study and Discussion Guide

The questions in this guide are arranged by lesson and subject so you can return to the part of the study where each truth was explored. Use them for personal study, teaching preparation, or group discussion. You do not have to answer them all at once. Follow the questions that help you see more clearly, and give yourself permission to pause when you need time to think or pray.

Lesson 1 — Yehovah Is One

Beginning with What Scripture Says

1. Before beginning this lesson, how would you have described God?
2. Where did your understanding of God come from?
3. What words or phrases were repeated in the portions of Scripture you read?

Yehovah Is One

4. What does Yehovah mean when He says, “There is no God with me”?
5. According to Isaiah 43:10–11, what did Yehovah want His witnesses to know, believe, and understand?
6. Why is Yehovah’s statement that there is no Savior beside Him important?
7. When Yeshua was asked to name the greatest commandment, what did He say about God?
8. Did Yeshua replace the Shema with a new description of God? What does His answer tell us?

God Is a Spirit

9. According to John 4:24, what is God?
10. If God is an invisible Spirit, what questions does that raise about the visible human life of Yeshua?

Knowing Him Personally

11. How might knowing that Yehovah alone is God change the way you pray or worship?
12. What part of this lesson brought you comfort? What part raised a new question?

Lesson 2 — The Word Became Flesh

The Word and Yehovah's Earlier Manifestations

1. What did you previously understand the Word to be?
2. How does asking “What is Yeshua?” take us beyond simply listing His titles?
3. What did the burning bush, the wind, the pillars of cloud and fire, and the manna reveal about Yehovah?
4. How was the Word becoming flesh different from those earlier manifestations?

The Word Was God

5. According to John 1:1, where was the Word in the beginning?
6. Does John say that the Word was another God, or that the Word was God?
7. What does a person’s word reveal about that person?
8. According to John 1:3, what was made through the Word?
9. How does John 1:3 agree with Yehovah’s statement in Isaiah 44:24 that He created everything alone and by Himself?
10. What is the difference between saying that the Word is eternal and saying that the Son was born?

The Word Became Flesh

11. According to John 1:14, what did the Word become?

12. What does the image of tabernacling among us help you understand about Yeshua?
13. According to Luke 1:35, why would the child born to Mary be called the Son of God?
14. Who overshadowed Mary?
15. What does Luke 1:35 reveal about the relationship between the Father and the Holy Spirit?

Yehovah Made Visible

16. What does it mean for Yeshua to be the image of the invisible God?
17. Who does 1 Timothy 3:16 say was manifested in the flesh?
18. According to Hebrews 4:15, was Yeshua's temptation real?
19. How did Yeshua respond differently to temptation than Adam did?
20. How does Yeshua's genuine humanity begin to help us understand why He prayed?

Why the Son Was Manifested

21. According to 1 John 3:8, why was the Son of God manifested?
22. How do the signs in Isaiah 35:4–6 help us recognize Yeshua?
23. What part of this lesson helped you see Yeshua more clearly?
24. What question would you like to carry into the next lesson?

Lesson 3 — The Second Adam

Adam, Sin, and the Debt

1. What was Adam's condition before he sinned?
2. Why is Adam called "the son of God" in Luke 3:38?
3. What command did Yehovah give Adam?
4. How did the serpent challenge Yehovah's Word?
5. According to Romans 5:12, how did sin enter the world?
What followed sin?
6. Did Adam's disobedience and fall take Yehovah by surprise?
Was Yeshua a response to an unexpected problem, or had Yehovah already prepared the answer?
7. What is recompense?
8. Who established the Law of Recompense, and why does its divine origin matter?

The Law of Recompense

9. Why did the debt created by human disobedience require a human answer?
10. According to Leviticus 17:11, where is the life of the flesh?
11. Why couldn't the blood of animals permanently take away human sin?

The Second Adam

12. What similarities do you see between Adam and Yeshua?

13. What differences do you see in the way they responded to temptation?

14. Why does Scripture call Yeshua the last Adam and the second man?

15. According to Hebrews 2:14, why did Yeshua take part in flesh and blood?

16. What does Hebrews 2:17 mean when it says it was necessary for Him to be made like His brethren?

17. How did Yeshua's genuine humanity make His obedience meaningful?

18. What did Adam's disobedience bring? What did Yeshua's obedience make possible?

Death and Resurrection

19. Why was Yeshua able to die? Could Yehovah, as the eternal Spirit, die?

20. What does Yeshua's statement "I will raise it up" reveal about Him?

21. Why is the resurrection an act of God rather than an ordinary human act?

22. How do Yeshua's death and resurrection show us that He was fully man and fully God?

Yehovah Himself Came to Save

23. Who does 2 Corinthians 5:19 say was in Messiah?

24. How does Isaiah 43:11 prevent us from viewing Yeshua as a separate human savior beside Yehovah?
25. Who is speaking in Zechariah 12:10 when He says, “They shall look upon me whom they have pierced”?
26. How does the second Adam help you begin to understand why Yeshua prayed and obeyed?
27. What does this lesson show you about how far Yehovah was willing to go to save us?
28. After studying this, what are your thoughts on John 1:1?
29. According to Acts 20:28, who purchased the assembly, and what did He use to purchase it?
30. God is a Spirit, so how can Scripture describe the blood shed through Yeshua as God’s own blood?
31. How do Acts 20:28, 2 Corinthians 5:19, and Zechariah 12:10 work together to show that Yehovah did not send a separate savior to pay humanity’s debt?

Lesson 4 — When You See Yeshua, You See the Father

Show Us the Father

1. What did Philip ask Yeshua to show him?
2. Was Philip’s question hostile, or was he sincerely trying to understand?

3. Why was Yeshua surprised that Philip still asked to see the Father?
4. What did Yeshua mean when He said, “He that hath seen me hath seen the Father”?
5. According to John 4:24, what is God?
6. According to 1 Timothy 1:17, is God visible or invisible?
7. If the Father is the invisible Spirit, how did Yeshua make Him visible?

The Image of the Invisible God

8. What does it mean for Yeshua to be the image of the invisible God?
9. According to John 14:10, where was the Father?
10. Whose words did Yeshua speak?
11. Who did Yeshua say was performing the works?
12. How did the works of Yeshua help reveal who had come?
13. What did Isaiah say would happen when God came to save His people?
14. How did the works of Yeshua fulfill Isaiah’s prophecy?
15. How much of the Godhead does Colossians 2:9 say dwelt in Yeshua?

Fully God and Fully Man

16. Does Scripture describe Yeshua as one-third of God?

17. What is the difference between the Father as the eternal Spirit and the Son as the genuine human life?

18. Why could Yeshua hunger, suffer, bleed, and die?

19. Who was dwelling within that genuine human life?

One with the Father

20. What did Yeshua mean when He said, “I and my Father are one”?

21. Why did the people attempt to stone Him after He made that statement?

22. What names does Isaiah 9:6 give to the child who would be born?

23. How can the born Son also be called the mighty God and everlasting Father?

24. What does it mean that Yeshua came in His Father’s name?

25. How does John 8:19 connect knowing Yeshua with knowing the Father?

Sent by Yehovah

26. Does being sent always mean that one divine person traveled from heaven to earth?

27. What does John 1:6 teach us about the meaning of being sent by God?

28. What had Philip already seen that should have helped him recognize the Father?

29. How does seeing Yehovah's character in Yeshua change the way you think about Him?

30. How might this truth change the way you pray?

Lesson 5 — Why Did Yeshua Pray?

Prayer in the Days of His Flesh

1. According to Hebrews 5:7, when did Yeshua offer prayers and supplications?

2. What does the phrase “in the days of his flesh” help us understand about His prayers?

3. Does prayer prove that Yeshua was not God, or does it demonstrate that His humanity was genuine?

4. Who is the Father?

5. If the Father dwelt within Yeshua, was Yehovah limited to the human body of the Son?

6. Who was Yeshua praying to?

7. How does Jeremiah 23:24 help us understand that Yehovah fills heaven and earth?

What Yeshua's Prayers Teach Us

8. What does Yeshua's prayer before choosing the twelve apostles teach us about making decisions?

9. Why did Yeshua give thanks before multiplying the bread?

10. What does John 11:41–42 reveal about Yeshua's confidence that the Father heard Him?

11. For whom did Yeshua pray in Luke 22:31–32?
12. Who did Yeshua include in His prayer in John 17:20?
13. According to Hebrews 5:8, what did Yeshua learn through suffering?

Obedience and Gethsemane

14. Does learning obedience mean that Yeshua had previously been disobedient?
15. What does Luke 2:52 reveal about Yeshua’s genuine human development?
16. What did Yeshua ask in Gethsemane?
17. Was the desire to avoid suffering sinful?
18. Whose will was being submitted when Yeshua said, “Not my will, but thine, be done”?
19. How did Yeshua respond differently from Adam when His human will was tested?
20. What does Yeshua’s agony in Gethsemane reveal about the reality of His humanity?

Temptation, Submission, and the Cross

21. How can James 1:13 say that God cannot be tempted while Hebrews 4:15 says Yeshua was tempted?
22. What did Yeshua mean when He said the Father was greater than He was?

23. Was He comparing two divine persons, or comparing genuine humanity with the eternal Spirit?
24. What Scripture was Yeshua quoting when He cried, “My God, my God, why hast thou forsaken me”?
25. What details in Psalm 22 point toward the crucifixion?
26. Why could Yeshua refer to the Father as “my God”?
27. What did Thomas call Yeshua in John 20:28?

Mediator and High Priest

28. Why are both Yeshua’s statement and Thomas’s confession true?
29. According to 1 Timothy 2:5, what qualifies Yeshua to mediate between God and humanity?
30. What do Yeshua’s prayers teach you about your own relationship with Yehovah?

Lesson 6 — Yehovah With Us and in Us

The Spirit of Yehovah

1. Where do we first read about the Spirit of God?
2. In Joel 2:28, whose Spirit did Yehovah promise to pour out?
3. How did Peter connect the Day of Pentecost with Joel’s prophecy?
4. Does Scripture teach that there are several divine spirits or one Spirit?

5. Why is Yehovah's Spirit called the Holy Spirit?
6. How does Psalm 139 connect Yehovah's Spirit with His presence?
7. What expressions for the Spirit appear in Romans 8:9–11?
8. Is Paul describing several different spirits or the one Spirit of the one God?
9. According to 2 Corinthians 3:17, who is that Spirit?

The Promised Comforter

10. Who was already dwelling with the disciples when Yeshua promised that the Spirit would be in them?
11. What did Yeshua mean when He said, "I will come to you"?
12. Does the promise of another Comforter require another divine person?
13. How would the disciples' experience of Yehovah's presence change after Pentecost?
14. Why did Yeshua say the Comforter would come in His name?
15. What would the Spirit of truth teach and reveal?
16. Does the use of the pronoun he require the Holy Spirit to be a separate divine person?
17. Why should we not think of the Holy Spirit as an impersonal force?

18. According to Romans 8:26, how does Yehovah's Spirit help us in our weakness?

The Promise Fulfilled

19. What happened when the believers were filled with the Holy Spirit in Acts 2?

20. To whom did Peter say the promise of the Holy Spirit belonged?

21. What power does the Holy Spirit give believers?

22. What fruit should Yehovah's Spirit produce in us?

The Right Hand of God

23. Does God have a physical right hand?

24. What does the right hand represent in Exodus 15 and Psalm 118?

25. Why did Yeshua call it "the right hand of power"?

26. What authority did Yeshua say had been given to Him after His resurrection?

27. What did Stephen see before his death?

28. How does Peter's vision in Acts 10 help us understand that the images in a vision can communicate spiritual truth?

29. How does understanding the right hand as authority help us understand Stephen's vision?

Judge, Intercessor, and High Priest

30. Why has judgment been committed to Yeshua?

31. What qualifies Yeshua to judge humanity?
32. How does Matthew 7:1–2 connect judgment with the measure used by the person judging?
33. Does Yeshua’s intercession mean He must persuade an unwilling Yehovah to love or forgive us?
34. How does James 5:16 help us understand what it means to intercede for someone?
35. How does Yeshua’s genuine humanity give us confidence to approach Yehovah?
36. How does knowing that the Holy Spirit is Yehovah’s own Spirit change the way you pray?
37. How does knowing that Yeshua reigns in divine authority change the way you see Him?
38. What does this lesson teach you about how near Yehovah desires to be to you?

Lesson 7 — One Name, One Throne, One God

Yehovah Is the Savior

1. According to Isaiah 43:10–11, how many Saviors are there?
2. Who did Yehovah say people should look to for salvation in Isaiah 45?
3. Who is identified as the Savior in Luke 2:11?
4. Does calling Yeshua the Savior place another savior beside Yehovah?

5. What does the name Yeshua mean?
6. Why did the angel say the child should be named Yeshua?
7. What does the name Emmanuel tell us about who came among us?
8. In Isaiah 45, to whom did Yehovah say every knee would bow?
9. In Philippians 2, at whose name will every knee bow?
10. How do those portions of Scripture help us recognize Yeshua?

The Saving Name

11. According to Acts 4:12, how many saving names have been given to humanity?
12. Why is the word name singular in Matthew 28:19?
13. Are Father, Son, and Holy Spirit names or titles?
14. What name did Peter tell the people to use in baptism on the Day of Pentecost?
15. In what name were the Samaritans baptized?
16. In what name was the household of Cornelius baptized?
17. Why were the disciples in Ephesus baptized again?
18. What consistent baptismal pattern appears throughout Acts?
19. According to Acts 10:43, what do people receive through Yeshua's name?

- 20. What does John 1:12 connect with believing in His name?
- 21. What authority did Yeshua declare in Matthew 28:18?
- 22. Why is praying in Yeshua's name more than adding a phrase to the end of a prayer?
- 23. How is praying in Yeshua's name connected to covenant relationship?
- 24. Why should the name of Yeshua never be treated as a charm or magical formula?
- 25. How does understanding whose name you are using change the way you pray?

Baptism in the Name

- 19. Did the apostles disobey Matthew 28:19, or did their actions show how they understood it?
- 20. How does Romans 6 connect baptism with the death and burial of Yeshua?
- 21. Why should the name of Yeshua be called in baptism?
- 22. What did Yeshua mean when He said He came in His Father's name?
- 23. In whose name did Yeshua say the Holy Spirit would come?
- 24. How does this help us understand the singular name in Matthew 28:19?
- 25. According to Joel 2:32, upon whose name should people call?

26. How did Peter apply Joel's prophecy on the Day of Pentecost?

27. How did Paul apply the same prophecy in Romans 10?

The First and the Last

28. Who identified Himself as the First and the Last in Isaiah 44?

29. Who identified Himself as the First and the Last in Revelation 1?

30. How many Firsts and Lasts can there be?

31. Who was speaking in Zechariah 12?

32. Who did Yehovah say would be pierced?

33. How did John connect that prophecy to the crucifixion of Yeshua?

34. How could Yehovah be pierced if God is a Spirit?

The Son Subjected and God All in All

35. What is the main subject of 1 Corinthians 15?

36. Which enemy will be destroyed last?

37. How does the surrounding discussion of resurrection help explain 1 Corinthians 15:24–28?

38. What redemptive work is complete when the Son delivers up the Kingdom?

39. Does “that God may be all in all” describe an exchange of authority between two divine persons? Why or why not?

40. What is the difference between the completion of the Son's redemptive office and the disappearance of Yeshua's glorified body?

The Throne and the Face We Will See

41. How many thrones did John see in Revelation 4?

42. What singular words appear in Revelation 22:3–4?

43. Why can finite human beings never take all that Yehovah is into view?

44. How does Yeshua bridge the distance between the infinite Spirit and finite humanity?

45. Was the body of Yeshua a temporary form that Yehovah discarded after the resurrection?

46. When we see Yeshua, are we seeing someone separate from Yehovah or the way Yehovah has chosen to make Himself visible?

47. Whose face will we see before the throne?

48. How does Yeshua make the invisible God visible?

49. How does Yom Teruah help us understand the words “no man knoweth the day nor the hour”?

What Yeshua Did Not Reveal

50. According to Acts 1:7, where did the authority over times and seasons remain?

51. Does knowledge being withheld mean Yehovah lacks that knowledge?

52. Why was Daniel not given the full answer he requested?

53. What does 1 Peter 1:10–12 teach about revelation being intended for a later generation?

54. What was the primary purpose of Yeshua's work as the Son?

55. How do the Messianic office and Yom Teruah both help explain Matthew 24:36?

56. What is the proper purpose of biblical prophecy?

Living and Teaching This Truth

57. What is the difference between knowing the appointed season and knowing the exact day and hour?

58. How does understanding Oneness change the way you pray?

59. How does it change the way you worship?

60. How should it change the way you teach or answer someone's questions?

61. Why must truth be communicated with patience and gentleness?

62. What has this study helped you understand about who Yeshua is?

About THE BRIDGE

Building Bridges, Not Walls

THE BRIDGE was created for people who are asking difficult questions, examining what they have been taught, or simply longing for a deeper and more meaningful relationship with Yehovah. It is a place where questions are welcomed, Scripture is opened carefully, and truth is shared with patience, compassion, and room to grow.

We are not here to pressure you into an answer or win an argument. We want to help you see what Scripture says, understand it in context, and give the Holy Spirit room to work. The goal is not to build another wall between people. It is to build a bridge to truth.

A Deeper Walk

A Deeper Walk studies are for readers who want to move beyond quick answers. Each study makes room to examine Scripture closely, ask honest questions, and grow in both understanding and relationship with Yehovah.

About the Author

Stephanie Mayberry

Stephanie Mayberry is a Bible teacher, author, and co-laborer in ministry with her husband, Pastor C.W. Mayberry, at Torah Observant Apostolics. She has a particular heart for people who are asking difficult questions about what they have been taught and helping them turn to Scripture for the answers.

Her approach to teaching is simple: open the Bible, look at the context, ask good questions, and give the Holy Spirit room to work. She believes truth does not need to be forced, good fruit should always lead in not just teaching, but also correcting, and that helping someone see is far more important than winning an argument.

Stephanie is also the creator of Sabbath Kids, Apostolic Sabbath Keepers (ASK), and THE BRIDGE. She also writes and teaches on biblical obedience, spiritual growth, discipleship, and living a Spirit-filled life.

When she isn't writing, creating Bible studies or devotionals, teaching, building something for ministry, or chasing the occasional squirrel that turned into an entirely new project, she can usually be found with a strong cup of coffee nearby, talking to Yehovah about what's next and thanking Him for the rich, full life He has given her.

Stephanie lives in Louisiana with her husband CW, daughter Micah, and grandson Silas—and she considers the Oxford comma non-negotiable.

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