

Alef

BEFORE CREATION

LUCINDA RIBEIRO ALVES

Translation By IA

2026

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The Mystery of the Aleph:
God recreated Himself!

PREFACE

Each new book is no longer a sharing of knowledge. It is instead a little of my desperate search to know more. Not a knowing just for the sake of knowing, but to know more of Him: the target of my search.

I thought that by studying I might feel that I knew more and be satisfied. But no! Each time I feel more unknowing. It is an unlearning that is always greater than the learning that I attain. At times, it seems that I learn only the knowledge of the enormous lack of knowing that is in me. All I know is how great the size of my ignorance of Him is!

Would it be that if I had studied in a rabbinic school from childhood and had never stopped deepening knowledge, then I would be sated? Would it be that if I had grown up in a very cultured family and read every kind of book since childhood, embarking on an academic career, I would then be satisfied? Honestly, I do not know, but it seems that the more we read and seek to learn something, the only thing that is truly learned is how distant one is from knowing everything there is to learn.

In antiquity, knowledge was centered and limited. It was possible to assimilate a great part of the science of the time. In today's world, one can only choose an area of knowledge and try to manage to advance a bit in the chosen domain. In my case, I did

not even achieve that...

I chose a bachelor's degree with which I did not identify, in an area in which I could not bear to work. Then I opted for a technical field as a profession, in which I already entered too late to specialize at a top level.

The passion for studying theology has always accompanied my existence, since conversion in 1989. I have studied the Bible since then. For years I studied alone and with friends also hungry. Then, in the environment of a Bible Institute, where I received some useful tools for the search.

At this time I have surpassed three decades on this journey as a disciple. Yet, it seems that it was three years ago! I could have used my time more effectively. I could have read many classic authors, I could have read all the works of the theologians of history... Time slipped away and I still did very little.

I have focused on the Bible, both in its study and in the relational aspect. I chose to read fewer books and savor the Bible constantly, seeking the revelation of its Author. I stopped reading the Christian books produced with repetitions of what is said in the pulpits. I concentrated on loving the sacred words that were left to me in an undying form.

I continue to meditate and to write as a means of searching. I end up sharing with others, but the only sensation that remains is that there is more... The Scriptures command us to "seek with all your heart" (Jeremiah 29:13 NKJV) so that we may find Him. I realize that many want to, but they lack a

strength to do it with their whole being. I believe that we do not want it enough. It is that miracle in me that I need and for which I must cry out. It is that hunger in me that I long for. Even though small, it is what makes us advance a bit beyond the dormancy that envelops us.

Alef is only Him, beyond all things we know. I stumbled upon this idea and did not desire to make any book on the topic. However, it seemed that everything around me pressed me with understanding and information. I had no alternative, because when something flows incessantly, we have to open the floodgates, otherwise we drown. It was more or less what happened to me with this book.

I am not an expert in Hebrew. I will probably never become one, but I am a learner and I will always be one. Love is something that springs up in a crazy and senseless way. The desire to know the Hebrew language mixed somewhere with the desire to know more of the Biblical Scriptures, which in turn is the longing to know its Author.

I do not feel the same for Greek, although the existing New Testament is in that language. I do not know why I do not feel the same affection for it. It is as if Hebrew were truly behind New Testament Greek, hidden in a background layer. Originally, the people we see acting spoke Hebrew or Aramaic, their sacred Book was Hebrew, their culture was Hebrew, their faith was grounded in Hebrew. These may be some justifications. In the end, only the reality of a love that

we cannot explain remains.

What I am learning interconnects and leads me in a determined direction. Even if limited, even if so unknowing, I walk in His direction and leave some footprints in the lives of others. I do not know if they will have great relevance, but I have to live what I am, as He made me. Thus, what is born in me I put into writing.

I am aware that this book will be of interest only to a few. The majority would be attracted if the title were for example "Alef, the formula for success." It even is that, but not with the concept of success that the masses seek.

This will be a book considered delirium, pure invention, without any basis, by several people that I know. Yet, it is more than it seems. The Scriptures have indications that allow us to create an approximation of what may have happened before all things. This theme occupied a great part of my thought and emotion until it became material.

Here remains part of me. Soon I will return and find that the information is outdated. That will be a good sign... We cannot know Alef in His fullness and no one should have that pretension. It is little that we can know, but not embarking on this adventure is to dishonor the target of the search. Come, it is He who calls us!

ÍNDICE

In a Beginning	1
Before the Bêt	8
The Eternal	12
YHWH	15
Elohim	25
The One	32
The plural God	43
The form of the Father	48
The formless Ruach	56
The form of the Son	68
The eternal love	76
The expanded Elohim	81
The Father revealed by the Son	89
Elohim, the eternal child	95
Worship and plurality	101
Conclusions	109



IN A BEGINNING

Genesis is the first book of the Bible. This name is not the original name. The name of the book is its first word: *Breshit*. It contains the narrative of creation in which Jews and Christians believe. Considered figurative by some and literal by others, it centers great controversies. The controversy increases in its relation to science. The apparent conflict between the biblical text and scientific theories leads many to think that they have to take a position on one side or the other.

Many creationists take the interpretation of scientific discoveries as a kind of conspiracy against the Bible. It does not have to be that way. The truth is one and God manifests Himself in creation, beyond the written Word, which we consider Sacred Scripture.

The Bible is not a science book. The way it is written aims to show spiritual truths and not scientific details. The Bible speaks to the simple and to children. It is so simple that everyone can understand and simultaneously so complex that the greatest sage does not understand it completely.

Although with non-scientific language, it expresses ideas that science is continuously confirming. I do not believe that there is contradiction. There will only exist one if the interpretation is incorrect, on the side of theology or on the side of science. The truth is one. The theologians seek it in the Bible, the scientists in creation.

The beginning of Genesis conveys the fundamental truth that there are a Creator and a beginning for the universe. Science also reached that conclusion. There is a beginning which they call the Big Bang, the primordial explosion. Before it, nothing is known. The Bible can help us go where science cannot reach.

This is the beginning of Genesis:

NKJV In the beginning God created the heavens and the earth.

LXT ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν

^{1WTT} בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

In the Hebrew text, reading from right to left, the first letter is the Beit. This is the second letter of the Hebrew alphabet, which we transliterate as “B.” The first word of Genesis is B^rêchith. We can

¹ Texts copied from the software Bible Works 8.0

pronounce it, for ease, as Bereshit. It consists of a preposition “in” (B^a) attached to a noun that means beginning, first fruits, firstborn.

Most of the versions I know say “In the beginning...”. However, this does not seem to be the most appropriate translation. What is the difference between writing “in the beginning” or something else? First of all, whether it makes a difference or not is secondary. First, we see what the text says and then we let it speak to us. It may even make no difference, or it may make all the difference.

Consider that many texts did not make sense to the prophets when they wrote them, but today they make sense to us. The eunuch needed Philip to explain the meaning of Isaiah 53, for up to that point it was not understood (Acts 8:30-31). Thus, even if it does not make much sense initially, we must give priority to the text.

1. In a beginning...

There is no article in Hebrew, so it should read “in a beginning...”. The absence of the definite article presupposes an indefinite article. If it were “in the beginning,” there would be the hint of the contracted article vowel and it would read Barêchit. However, that is not what is in the text. The Greek version of the Old Testament, the Septuagint (LXX), says the same as the Masoretic

Text. There is no article: “ἐν ἀρχῇ” (LXX²). Greek has “*in a beginning...*”. This means that in the 3rd century BCE (time of the LXX) it was believed that this was the meaning. In Jewish literature, Flavius Josephus translates without the article in his work written in Greek (Antiquities of the Jews or Jewish History).

When we move to the New Testament, the beginning of the Gospel of John is considered a parallel to Genesis 1. The Greek is identical to the LXX: “Ἐν ἀρχῇ” or “*in a beginning*” (John 1:1). Thus, John should begin: “*In a beginning was the Logos...*”. This is another argument for translating Genesis 1 as “*in a beginning.*”

What implication could this type of translation have for Genesis 1:1? The text would read: “*In a beginning, Elohim³ created the heavens and the earth...*”. The beginning referred to would be “a” and not “the.” This may indicate the existence of other previous beginnings. Elohim (God) created the heavens and the earth, but this is our beginning, not the beginning of all things.

Since God has no beginning, He is the beginning of everything that exists or has existed. In past eternity, did He create something else, besides the current creation? Eternity is too vast for us to comprehend... God may or may not have created other creations “*in other beginnings.*” However, we

² BibleWorks 8.0

³ Heb. God

only know this “beginning” that concerns us. The Scriptures, in this Bereshit, tell of this beginning that concerns us and no other.

2. Other alternatives

In this revised version of the book, I will not explain the other possibilities, because most cannot comprehend them, and those interested can research for themselves. They are mainly two:

- a) Consider B^rrêchît in the construct state, “*from the beginning God began to create*”, but it would need to be followed by a noun;
- b) Translate “*in the beginning*”, as happens in Jeremiah 26:1 and 27:1, always requiring a noun to follow.

Conclusions

In the Dead Sea Scrolls, fragments 4Qgenb and 4Qgeng maintain the existing translation which should be identified as “in a beginning” and not “in the beginning.” We also have the beginning of the Gospel of John with Greek identical to the Genesis of the Septuagint. In both translations it should be: “in a beginning.”

The Targum Onkelos⁴ (1st, 3rd, or 5th century,

⁴ Lier, The Pentateuchal Targums, pg 108.

supposed Babylonian origin) says: “In antiquity, the Lord created the heavens and the earth.” The Targum Neofiti I (Palestine) has the text slightly differently: “From the Beginning, with wisdom the Menra (Word) of the Lord created and perfected the heavens and the earth.” In the Targum Pseudo-Jonatas (Palestine) there is another version: “From the beginning the Lord created the heavens and the earth.” As can be seen, the targumim⁵ change the text in various ways.

The most faithful translation to the text seems to be: “in a beginning...”. This is what is written and is the text perpetuated over millennia. What are the implications of this choice?

Daniel M. Berry⁶, from the University of Waterloo, has an interesting article on the subject. After analyzing several possibilities, he also comes to this conclusion. Berry interprets the multiple creations as the various phases of creation, with Bereshit being the first of several. However, the multiple creations could be past creations, prior to Bereshit. Berry cites the Midrash⁷, which speculates about the flood: “The Most High created worlds and destroyed them...”.

⁵http://www.bibleandscience.com/bible/books/genesis/genesis1_beginning.htm

⁶ Berry, Daniel M. M. UNDERSTANDING THE BEGINNING OF GENESIS: JUST HOW MANY BEGINNINGS WERE THERE?

⁷ Compilation containing the interpretations and rabbinic commentaries on the Torah in the first ten centuries C.E.

In another work⁸, Rabbi Josy Eisenberg expresses the same idea, and in the footnote the Midrash is cited in French: “Avant de créer notre monde, Dieu créait des mondes et les détruisait.” Translating: “Before creating our world, God created worlds and destroyed them.”

Which worlds are these? We do not know, and it seems they were destroyed. The Bible does not refer to them, offering us only “a beginning,” “our beginning.” Undoubtedly, this Beginning is the beginning of human history. It is the history of our creation, which presupposes the history of the Creator who precedes it.

An additional detail concerns the particle “Et” (אֵת). This is the fourth word of the first verse and is composed of an Alef and a Tav, the first and last letters of the Hebrew alphabet. I have read authentic inventions about this particle, trying to give it meanings it does not have in the sentence.

The fact that it has no translation does not imply that it has no grammatical function. The particle represents the accusative in the sentence. It indicates the object of the verb, which is extremely important for translation. Elohim is the subject of the verb create. He is the only creator.

⁸ EISENBERG, Josy, ABECASSIS, Armand, A Bible Ouverte, pg. 24



BEFORE BÊT

The first time I became aware of the Alef as that which precedes the Bereshit of Genesis was in Eisenberg's work, almost twenty years ago. At the time, I found it interesting, but only recently have many other ideas begun to give shape to this Alef I had paid little attention to.

The Torah begins with the letter Beth, which is the second letter of the Hebrew alphabet. Before Beth, there is the letter Aleph, which is numerically equivalent to the number 1. Before the world of duality, which is the one in which we live, there is the world of Unity, that of Elohim. **The Midrash, although it forbids reflecting on this world of Unity,** nevertheless gives us some indications.⁹

The cited book is a dialogue on a television program between the interviewer and a rabbi. The quotation above states that the Torah begins with the letter Bêt, the second of the Hebrew alphabet. The letter that precedes it is the Älef, which is numerically

⁹ EISENBERG, Josy, ABECASSIS, Armand, A Bible Ouverte, pg. 23

equivalent to 1. It calls the world in which we live the **world of duality, preceded by the world of Unity**, that of Elohim. It concludes by commenting that the Midrash, although forbidding reflection on this world of Unity, nevertheless gives us some indications.

I remember that when I read this text, I found it somewhat speculative. However, after so many years, I consider it a fantastic depiction of an extraordinary truth that has only recently begun to fascinate me.

The first two letters of the Hebrew alphabet are Alef and Bêt. As we have already understood, the first letter of the Bible is a Bêt, which means “house.” The Bible tells the story of our house, the house of humankind. **The Bereshit is the beginning of the story of humankind in its house, the Earth.**

The Alef represents the “before creation” of these heavens and this earth. The Alef has the meaning of power, strength, and leadership. The Alef represents the King. In the Alef is Elohim, the plural God, before creating all that we know.

The letter Alef, in Hebrew, is composed of three consonants: אֵלֶּפֶת. From right to left, Alef, Lamed, and Pê. The first two can be read El, אֵל, that is, God. Pê means “mouth.” The Alef is composed of two parts: “God” and “mouth.”

The letter Alef evolved from its primitive form, resembling the drawing of an ox, to its current square script form: a. The Kabbalistic explanations of the

Hebrew alphabet in its square form are highly romanticized. They omit the history of its evolution from iconographic forms representing animals and objects. The following image shows the reality of the letter's mutations¹⁰:



Jewish mysticism says that the alphabet was God's first creation and that it was created in the form of the square script, but we can see the transformation over time in the image. More information is available, among many other sources,

¹⁰ <https://www.are.na/block/994381>

in the online Jewish Encyclopedia¹¹.

Excluding false concepts, we can recognize the meaning of the letter in the context of its relationship with the first word of the Bible: Bereshit.

By using the letter Alef to represent the creative divinity before creation, we are not ignoring that it is only a figure. The Alef is not God in itself. The idea, however, helps us meditate on God before creation.

It is not impossible that God Himself planned for the Scriptures to begin with the second letter, leaving open the representation of His identity in the letter that precedes it. Jewish scholars have interpreted the beginning of Genesis (Bereshit) in this way.

The Alef represents God's world before our beginning. There may have been other beginnings different from ours, but before our time we cannot discern them.

God has always used figures and symbols to communicate with humankind. This may be yet another figurative message. We can receive the message that before Bereshit there is an uncreated world, the world of the Creator without this creation. We will proceed in the following chapters considering this assumption.

¹¹ <http://www.jewishencyclopedia.com/articles/1308-alphabet-the-hebrew>



THE ETERNAL

The Jews often refer to God as The Eternal. We have difficulty understanding the idea of eternity. An uncreated being is strange to our mind. I remember, when I was a pre-adolescent, talking with the “Jehovah’s Witnesses.” I enjoyed challenging them with difficult questions. I was an atheist at that time and took pleasure in making the work of the ladies who visited me harder. One of the questions I would ask was: “if God created man, who created God?” They would answer that no one created God. They were right!

God is a unique being, without beginning. He made us, of that there is no doubt. His existence is a mystery to us. The Preacher of Ecclesiastes says that He has placed in our mind the idea of eternity, so that we have the capacity to believe in an infinite being.

He has made everything beautiful in its time. Also He has put **eternity** in their hearts, except that no one can find out the work that God does from beginning to end. (Ecclesiastes 3:11)

Your throne *is* established from of old;
You *are* from **everlasting**. (Psalm 93:2)

Eternity is God. Before Him there is nothing. If we dare to navigate into past eternity to the point at which nothing exists, we will find only God. But who is God? Or rather, who was God in that time outside of time?

The main prayer of the Jews is the Shema. It begins with the affirmation that the God of Israel is the only God.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: (Deut 6:4 WTT)

Transliterating into our alphabet:

Š'Ma° iŠRäeL YHWH eLoHëNû YHWH 'eHäD.

It will be in English, translated word for word:

Hear Israel YHWH our Elohim YHWH is One.

If we can set aside what we have already heard and consider preconceived, the text appears to be a contradiction. The sentence begins as an exhortation: “Hear, Israel.” Israel is the people of God. They must hear something of extreme importance: YHWH is their Elohim, YHWH is One.

Elohim is the term for God that appears already in the first chapter of Genesis¹². This term is the plural of El, which in biblical times meant “God/god”

¹² <https://luzverdade.pt//biblia/at/01gn/01gn.htm>

in general, as in English. In Genesis 1:26, Elohim says “let Us make.” There is a clear statement of plurality.

Continuing in the Shema prayer, it then says that the same YHWH, who is the Elohim of Israel, is One. Now, if He is plural God (Elohim), how can He be One? This is the primordial mystery, the one that is hidden in the pages of our Holy Scriptures and that the Messiah came to reveal.

When we come into contact with contemporary Judaism, we realize that the concept of God is completely immaterial, unique, and in a certain way unreachable. God is not conceived as plural, but is the indivisible and unattainable One.

They are not able to establish a bridge between the plural Elohim and the One. As man distances himself from God in his heart, he adopts a concept of God that is more intangible.

The name YHWH that is referred to in the Shema is the sacred name revealed to Moses. The reason it appears already in Genesis 2 is because the text was written, or at least compiled from an earlier tradition, by Moses (Exodus 6:2-3). We will need a chapter to address this subject.



YHWH

YHWH is called the tetragrammaton, or tetragram, because it is composed of four consonants. It is the name of God in Hebrew, originally written without vowels.

The name appears associated with Elohim in the second narrative of creation. Genesis 2 is the repetition of creation from the specific perspective of man's creation. In those verses, it is made clear that the creating Elohim is YHWH Elohim.

First of all, we need to have the notion that YHWH is **the only Name of God**. I have heard in Christian churches that God has many names. They give a list consisting of these terms, among others: El, Elohim, Eloah, El Shaddai, Jehovah Nissi, Jehovah Rapha, Jehovah Roi, etc. In fact, all of these are titles, except for the name Jehovah. However, an incorrect and diminished concept of the divine Name has been passed down through generations.

Jehovah is the name by which the Watch Tower¹³ evangelists call the God of the Bible.

¹³ Another name by which "Jehovah's Witnesses" are known.

According to literature¹⁴ of the organization itself, the pronunciation of the name of God as Jehovah comes from the introduction of the vowels of Adonai into the divine tetragram. Vowels (vowel signs above and below the text) were added to the entire Old Testament by the Masoretic scribes. The objective was to facilitate reading and to preserve the correct pronunciation.

Due to the third commandment “you shall not take the Name of YHWH your Elohim in vain” (Exodus 20:7), great fear arose regarding the invocation of the tetragram. In biblical times, only the high priest pronounced the Name on the feast of Yom Kippur. The Jews normally refer to God as Hashem (the Name) or The Eternal.

Adonai is a Hebrew term for “Lord,” and it should be invoked in place of the tetragram whenever it was found in the Scriptures. When placing the vowels, they intended that the reader would read “Adonai” and not YHWH. The name Jehovah arose from reading the consonants with the vowels of Adonai inserted: YaHoWaH.

For many years, few took an interest in the Name of God, besides the “Jehovah’s Witnesses.” The Name was completely removed from Christian Bibles and replaced with “Lord.” The “Jerusalem Bible” is an exception. In addition to being one of the best

¹⁴ THE DIVINE NAME will endure forever, pg. 8

translations, it has always had the Name in the proper place. The translators considered Yahweh as a pronunciation option.

The term Lord, whether in lowercase or uppercase, is not a precise indicator that it is the tetragram in the verse, as can be verified by the example of I Chronicles 17:3, which is not unique:

וַיְהִי בַּלַּיְלָה הַהוּא וַיְהִי דְבַר-אֱלֹהִים אֶל-נָתָן לֵאמֹר: ^{WTT}

BGT καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἐγένετο λόγος κυρίου
 πρὸς Ναθαν λέγων

NKJV But it happened that night that the word of
God came to Nathan, saying,

MEV But it happened on that same night that the
 word of the **LORD** came to Nathan, saying,

Some translations follow the Septuagint and not the Hebrew Masoretic text. This brings confusion regarding the Name, especially when “LORD” appears entirely in uppercase, leading the reader mistakenly to think that it is a substitute for the tetragram. In the case of this verse, the text has Elohim and not YHWH. However, the translator of the LXX used Kurios to translate Elohim, and the translator into English translated from the Greek as Lord.

This is just one example that serves to indicate that we cannot always rely on the term LORD in uppercase to know where the Name of God is in the

text. I have found other cases, but I leave only one to convey this information.

With the increase in the number of Messianics and the approach of many Christian churches to their Hebrew roots, there is a renewed interest in the divine Name. Most Christians consider that YaHWeH, read as IaUé, is the most correct. In English, Yahweh has become quite accepted.

The defenders of YaHWeH associate the Name with a conjugation of the verb “to be” in Hebrew: HaYaH. The passage used in its defense is that of Moses’ encounter with the Lord at the burning bush:

Then Moses said to God, “Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?” And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”

Moreover God said to Moses, “Thus you shall say to the children of Israel: ‘The **LORD** God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.’ (Exodus 3:13-15)

This is an excellent example for us to understand the harm that the substitution of the Name with “Lord” has done to our biblical interpretation. The uppercase letters were placed by the translator and completely divert attention from

what is actually written in the text. Putting everything in lowercase and leaving the tetragram where it is, it reads:

Then Moses said to God, “Indeed, when I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?” And **God said to Moses**, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”

Moreover **God said to Moses**, “Thus you shall say to the children of Israel: ‘**YHWH**, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. **This is My name forever, and this is My memorial to all generations.**’”

This passage is usually used to defend the expression “I am” as a revealed name. However, the text consists of two answers to Moses’ question. God says that He is “I am” and that YHWH is His name forever. YHWH is the God who appeared to Abraham, Isaac, and Jacob. The expression “I am” may be another title that God gives Himself, invoking His eternity.

Another interesting passage that we must not forget is the response to Moses’ well-known request:

And he said, “Please, show me Your glory.”
 Then He said, “I will make all My goodness pass before you, and **I will proclaim the name YHWH** before you. I will be gracious to whom I will

be gracious, and I will have compassion on whom I will have compassion.” (Exodus 33:18-19)

These verses are very well known. However, the fulfillment of the promised event is rarely mentioned, even though it is found in the very next chapter:

YHWH descended in the cloud and stood with him there, and proclaimed the name **YHWH**. And **YHWH** passed before him and proclaimed, “**YHWH**, **YHWH** God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.” So Moses made haste and bowed his head toward the earth, and worshiped. (Exodus 34:5-8)

God comes down to Moses and passes by proclaiming His Name YHWH. What God says about Himself is very beautiful: “merciful, compassionate, slow to anger, and great in lovingkindness and truth.” In Jewish tradition, the name YHWH is linked to the attributes of grace and mercy, while the term Elohim is linked to the justice of the Creator.¹⁵

In this journey of Christians returning to the origins, various pronunciations have been attributed to YHWH: Yaweh, Yawah, Yahu, Yehuwa. In

¹⁵ PAULI, Christian William Henry, *The Great Mystery: How Can Three be One?*, chapter 2

Portuguese, Jehovah and Javé have become known. These, in Portuguese, are distant from the true pronunciation, whatever it may be, for one should never substitute I with J.

There is no doubt about the first letter, which in English will always be an Y. Then there is the question of the W, which is read as U or as V (in Hebrew). There are arguments in defense of both possibilities. A high-quality study was done by Gerard Gertoux¹⁶ that defends the pronunciation IEUA or Yehoua. On the other hand, Nehemia Gordon¹⁷, a well-known Karaite Jew, is convinced that the Name should be pronounced as Yehová.

We will not defend any particular pronunciation here, because it is not possible to go deeper into the study. However, this is a subject that has aroused interest in the Christian Church. Although the forms of pronunciation vary, more and more Christians recognize the importance of the divine Name.

I share a quotation from the Zoar¹⁸, which I found in an article¹⁹, related to what we have been reflecting on:

¹⁶ GERTOUX, Gérard, Un historique du nom divin – Un Nom Encens

¹⁷ <https://www.facebook.com/NehemiaGordon/> (ver vídeos)

¹⁸ One of the main texts of Jewish Kabbalah, with a supposed origin in the Middle Ages.

¹⁹ <https://super.abril.com.br/historia/cabala-o-misticismo-judaico-revelado/>

Zohar on the Ein Sof: “Before giving any form to the world, before producing any form, He was alone, without form and without resemblance to anything else. Who then can understand how He was before Creation? Therefore it is forbidden to attribute to Him any form or likeness, or even to call Him by His sacred name, or to indicate Him by a simple letter or a single point... But after He created the form of the Celestial Man, He used it as a vehicle through which to descend, and He desires to be called by His form, which is the sacred name ‘YHWH’.”

It is true that He desires to be called by the name YHWH. It is permissible to ask: how then shall we pronounce it, in order to call Him by the Name, if there are so many doubts and theories?

There are doubts regarding only part of the Name. There is no doubt that the first letter is a Y. There is almost certainty that Yahu is at least an abbreviation by which we may invoke Him.

If the reader already uses a different pronunciation and is convinced, continue to use it. Until God brings more revelation, we should rejoice in having understood the importance of the divine Name.

I conclude by presenting the Name from the most ancient writing in pictograms, passing through Paleo-Hebrew to modern Hebrew:



When I saw the pictograms of the Name for the first time, they seemed to me like two people with a tree between them and a serpent on the right. It would be extraordinary if that were the case, for it would be an illustration of Eden. However, it would be strange for the serpent to be part of the name...

When I went to find the meaning of the letters, the same as the letters have in square Hebrew, I came to the conclusion that it does not mean what it seemed to me at first glance. The Name YHWH from right to left means:

1st Letter = **Hand**

2nd Letter = Exclamation: behold, see, contemplate

3rd Letter = **Nail**

4th Letter = Exclamation: behold, see, contemplate

I do not know what explanation a Jew will give for the fact that the Name of the Eternal, by which He asked to be called, pronounced once a year on Yom Kippur and then forgotten and silenced, is in fact: Hand + Exclamation of astonishment + Nail + Exclamation of astonishment!

Could it be a Helper coming from the Father that the divine Name is the joining of letters with the meaning of **double astonishment at a nailed hand**? At the very least, it is extraordinary that it is so. Blessed be the Name of YHWH.



ELOHIM

The Shema tells us that YHWH is our Elohim. Elohim is the God of Israel and of all who believe in Him as well. By referring to “our Elohim”, it presupposes others who are called elohim, but are not the God YHWH.

Searching in BibleWorks, the term “elohim” is listed in 635 verses, plus 164 verses for eLöHêNû, that is, “our God”. Searching verse by verse, the majority refers to the God of Israel, followed by identification with other false gods: “You shall not follow other gods [eLöHim], any of the gods [eLöHim] of the peoples who are all around you” (Deuteronomy 6:14). Therefore, we can say that eLöHim means “god” in a general sense²⁰.

There are verses in which some argue it may mean something different. For example, God tells

²⁰ The research was based on the context, but a more accurate approach would be a study of the Hebrew of the verb associated with *elohim*; if the verb were singular, it is the most common way of referring to the God of Israel; if the verb were in the plural, the translation would be “gods.” Psalm 8:5 would be a challenge for textual criticism. In this search, **I found a total of 2248, with all grammatical forms of Elohim.**

Moses that he will be as God to Aaron, while he will speak to the people. Later, He tells him that he will be as God to Pharaoh, and Aaron will be his prophet.

So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as **God**. (Exodus 4:16)

So the Lord said to Moses: "See, I have made you as **God** to Pharaoh, and Aaron your brother shall be your prophet. (Exodus 7:1)

Based on these verses, some argue that Elohim could refer to people and not only to God/god. In this case, the argument is not valid, for God is only saying that Moses will speak His words to Aaron and he will convey them to the people.

Moses will not be a god (he will not be worshiped), but rather will speak the words of God, being the representative of God before Aaron, the people of Israel, and Pharaoh. Later, Moses says to his father-in-law: "the people come to me to inquire of God" (Exodus 18:15). This is the sense of "being as God" or "like God". A messenger of God is never called *elohim*.

Another verse where some attribute another meaning to Elohim is I Samuel 28:13. Saul disguises himself and consults a medium. It is written that Saul stood out in the midst of a multitude due to his height (I Samuel 9:2). It was impossible that, even disguised, he would not be recognized. Thus, the medium

pretends not to know him.

I read years ago a book, which I no longer have, about Saul and the medium. It was written by a former medium and described the scene from his perspective. According to him, the passage perfectly describes a mediumistic session as he knew it, largely based on deception. The medium pretended not to know Saul. Everyone knew Saul, just as they had known the prophet Samuel. Then she pretended to see something which she described in such a way as to be recognized as Samuel. Was she convinced that she saw something and that it could be Samuel? I have considerable doubts... Saul, not seeing anything, but believing the medium, assumes that Samuel is present.

Note that the invocation of the dead and the consultation of mediums is forbidden in the law of God and Saul himself had ordered to kill those who were in the land (I Samuel 28:9). The prophet Samuel had died and as Saul's heart was corrupted, instead of seeking God, he sought a medium who would bring Samuel from the dead.

I do not believe that it was really Samuel who appeared there. It was only a mediumistic session that sought to deceive Saul or a demon impersonated Samuel. This is what happens in practice in this type of session. It is not our subject, but biblically the dead are prevented from communicating with the living.

In 1989, in the church where I was converted,

there was a person who became my friend and told me how she had been a medium and how the sessions she conducted took place. In her case, she truly felt the presence of spiritual entities. At a certain point she began to realize that those spirits were not good and she no longer allowed them to incorporate into her. One day she came to the knowledge of the Scriptures and completely abandoned those practices.

Regardless of the issues surrounding the passage, the medium exclaims “I see an *elohim* coming up from the earth”. We cannot interpret that the term *elohim* referred to the dead, based on this passage. Rather, we should only conclude that she stated that she saw “a god”. Elohim is always translated as God/god, therefore there is no reason for it to be translated here in a different way. From the research I did, there are other words used for the dead, but *elohim* is not one of them.

There is an expression connected to *Elohim* that is worth giving attention to: *the sons of Elohim* [B^oNê ’eLöHîM]. This expression literally means “sons of God” and they are usually identified with angels. The verses where they are found are not many and we can list them here²¹:

²¹ Regarding these sons of God, the interested reader may understand a little more in the Appendix of “Enoch, and he was no more...”. <https://luzverdade.pt/english/>

that the **sons of God** saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose. (Genesis 6:2)

There were giants on the earth in those days, and also afterward, when the **sons of God** came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown (Genesis 6:4)

Now there was a day when the **sons of God** came to present themselves before the Lord, and Satan also came among them. (Job 1:6)

Again there was a day when the **sons of God** came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. (Job 2:1)

When the morning stars sang together,
 And all the **sons of God** shouted for joy?
 (Job 38:7)

We move forward, considering another particular case. Psalm 82 makes reference to others whom it calls “gods”:

A Psalm of Asaph. **God** [’eLöHiM] stands in the congregation of the mighty; He judges among the **gods** [’eLöHiM]. (Psalm 82:1)

The Psalm shows *Elohim* in the midst of other *elohim*. This situation is exceptional, because the term *elohim*, almost in its entirety, refers to God or

very clearly to the false gods of the nations. Still in the same Psalm, we have another exception:

I said, “You *are* gods [‘LöHiM], and all of you *are* children of the Most High [‘eL‘YôN].
 (Psalm 82:6)

I interpret verse 6 as the explanation of verse 1 of the Psalm. *Elohim* judges in the midst of the gods and says “you are gods, and sons of the Most High”, another term for God. Although YHWH is called *Elohim* and the spiritual beings are also called *elohim* in this Psalm exceptionally, no other *elohim* is called YHWH, besides the God of Israel. Regarding this verse, there is a comment in the New Testament that we must highlight. It is relevant, because it is the Messiah identifying Himself as the Son of God. Quoting Psalm 82:6, He identifies the “gods” as the recipients of Scripture, therefore “men”.

Jesus answered them, “Is it not written in your law, ‘I said, “You are **gods**” ’? If He called them **gods**, to whom the word of God came (and the Scripture cannot be broken), do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the **Son of God**’? (John 10:34-36)

Taking the interpretation that Christ makes of the Psalm, these “sons of the Most High”, called “gods”, are men to whom the Word of God is addressed. The Messiah uses comparison here,

seeking to say that if God elevates men to “gods”, how much more can He call Himself the Son of God. We must take into account that Christ uses figures and parables in His teaching.

Returning to Psalm 82:1, in this case the *elohim* may also be men. The psalmist would be describing God judging in the midst of a congregation of men, calling them gods, since men were created in the image and likeness of *Elohim*. It is a hypothesis to consider. But it is an exceptional usage only in this Psalm.

This theme is connected to what we will address in the chapter “The Expanded Elohim”. Not any man can be called *elohim*, but special men taken to expand the divine *Elohim*. However, the rule is: an *elohim* is a spirit to whom worship is directed (Deuteronomy 32:17). **YHWH is *elohim*, but no other *elohim* is YHWH.**



THE ONE

The prayer of the Shema hides an extraordinary truth: YHWH is Elohim, YHWH is One [Echad]. How can a plurality be one? Great is this mystery! Can we unravel it? Will we dare to do so? I do not believe that God is displeased by our seeking to know His Person and His essence. On the contrary, He calls us to know Him more deeply.

The Bible begins with the plural God creating. The Plural God is plural in creation. Of this we have no doubt. But what about before creating? He was alone with Himself and related among the persons of His plurality. This happened in the eternity past before creation. By creation, in this context, I understand every type of creation known and unknown. Before everything, God existed with Himself.

Returning to the Shema, the prayer tells us that God is Plural, but God is One. However, the One must necessarily precede the Plural and not the other way around: YHWH is One, YHWH is Plural. We cannot conceive eternity, but through eternity God IS.

The divine plurality is clearly revealed in the

Scriptures and we will meditate on it in the next chapter. However, when the statement that God is One constantly echoes, it leads us to believe that, in the eternity of eternities, **the Plural God would have been fully One**. Before creating, before everything existed, including everything that is spiritual, the One would have been only and exclusively One.

God is God, and He could have been Plural God for all past eternity. However, there are in the Scriptures indications of His full Oneness, somewhere in His eternal existence. I confess that, like every human brain, my mind has difficulty processing the idea of God in eternity, when nothing else existed. I constantly think: “and before, and before, and before...”. The furthest I can go is to the eternal One.

I have heard it repeated that God exists apart from time, for He is not limited by time. It is true that time does not limit Him. However, God also has His own time. I understand the concept of **time as a succession of events that can be remembered**.

It is common to say that God sees all human history as if it were already completed, for time does not restrict Him. However, they forget that God also has history, and consequently time.

It is generally taught in Christendom that Chronos is the time of men and Kairos is the time of God. These are Greek terms used to try to distinguish the divine perspective of time in relation to the

human perspective. Although I do not see this distinction clearly in the Scriptures, it may be a way for us to understand that there is a divine time, which pertains only to God.

Let us imagine God before creating and, therefore, before the time known by men existed. Before everything, even the angels, God existed. If, on the one hand, God is not limited by time, on the other hand He has a time that is His and lived by it.

Some will say “God does not change.” Yet God is not bound by theological definitions. God does not change in His own attributes; however, God can change Himself. An irrefutable example is the incarnation. **The plural divinity chose to change itself by transforming the Son of God into man.** God will never again be the same, because there is a divine man as an element of the plural God. No one changes God, but God may choose to change. How different the God of theological tradition is from the God that Christ and the Scriptures reveal.

When God was alone, there would have had to be a sequence of actions, or at least divine thoughts. God did not exist in passivity and total abstraction. **Divine time is the sequence of divine thoughts and actions.** Divine time implies that God has a history, which although hidden from us, is nonetheless real for God. Before creating, this sequence was independent of His creation, but afterward it mingles with human time.

From God's perspective, time is not limiting. Divine time is only the result of His eternal existence. If there were no time for God, in past eternity, God would be condemned to apathy and paralysis. God, being creative and full of knowledge, subsists in a richness of existence that will never be static. If that were so, His constant perfection would prevent Him from creating, for introducing something into His perfection would destroy it.

God is not as men imagine Him in the compendiums of theology. He is more like what Christ shows us through the Gospels. God is creativity, emotionality, extravagant love. God feels, thinks, loves, cries, laughs... Instead of being an anthropomorphism, these characteristics are an inheritance of the divine image in man.

Only an extravagant God decides to create a being in His image and likeness, with the capacity to reject Him. Only a God extremely desirous of relationship gives everything to be loved. This incredible God is the One God who self-existed before everything.

When, in the Genesis account, Elohim created man, it is very interesting to observe the details. The first chapter of Genesis divides creation into days and briefly refers to each creative act.

Then God [^eLÖHiM] said, "Let Us make man **in Our image, according to Our likeness...** So God

[^eLöHiM] created man in His own image; in the image of God [^eLöHiM] He created him; male and female He created them.

Then God [^eLöHiM] blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that [h]moves on the earth.” (Genesis 1:26-28)

It should be noted that “*image and likeness*” is mentioned in the context of the creation of man, as male and female. In the second chapter, there is a detailed description of the creation of the man and his wife. **At the moment of the creation of the man in isolation, it does not mention “*image and likeness*,”** but he is called a “*living soul*”:

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 being**. (Genesis 2:7)

“*Image and likeness*” is only mentioned in the context of the human family. Part of the divine image in man lies in that he was made a plural unity. The human family is the plurality in unity, like God.

Another extraordinary detail is found in how man is described in his solitude and in the way the woman is created:

And the Lord God said, “*It is not good that man should be alone; I will make him a helper comparable to him.*” (heb. “**as before Him**”).

Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them... But for Adam there was not found **a helper comparable to him.**

And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. **Then the rib which the Lord God had taken from man He made into a woman,** and He brought her to the man.

And Adam said: “This *is* now bone of my bones and flesh of my flesh; She shall be called Woman, Because she was taken out of Man.”

Therefore a man shall leave his father and mother and be joined to his wife, and they **shall become one flesh.** (Genesis 2:18-24)

God made man in His image and likeness. This no one questions. But what if the creation of man is the revelation of something deeper? **What if the entire creation of man were the history of God?**

The indication of “image and likeness” hides much more than it may seem. God has always communicated with man through figures, parables, shadows. In the creation of man and woman, I believe that the history of God is being told.

God, in the emptiness that surrounded His perfection, was alone. He was fully perfect, complete, omniscient, omnipresent, omnipotent, and yet alone. God was sufficient in Himself, He was not traumatized by loneliness, He was everything. However, He was full of love, full of life, full of

creativity, full of knowledge.

Could it be that, hidden behind a *“it is not good that man should be alone... let Us make... in Our image and likeness,”* He intends to reveal the fact that somewhere in past eternity, God concluded that “it was not good to be alone”? And we are not yet speaking of the creation of man... It was God, only God... He was not even Elohim, He was only the eternal One. A perfect oneness, through the infinite past eternity...

Where do all human emotions come from? Sadness, joy, the capacity to dream, to feel, to embrace, what is their origin? Is it not in God? Is not our “image and likeness” an inheritance of divine characteristics? I firmly believe so!

The One was alone, but He was a super-powerful, all-knowing, all-powerful singularity, completely self-sufficient and... alone. Then, the One concluded that “it was not good to be alone” and decided to take from Himself, from His own substance, and become a Duality, while still being a Unity. I respectfully make a paraphrase, because I believe that God Himself intended to convey this message to us:

The One said further: **It is not good that I should be alone; I will make Myself a companion who is “as before Me”...**

He then took from Himself, from His eternal substance, and from within Him came His Ruach,

the Spirit proceeding from Himself. Then He said: this is now the Spirit of My Spirit because she was taken from Me. We are one and the same Spirit, though a **Dual Unity**. (Genesis 2:18–24 – paraphrase of the One)

The term “ruach” in Hebrew is feminine, so-called “coincidence.” In addition to spirit, it also means wind. From within God, the One took from His Spirit. The Ruach came to be apart from the One, yet One with Him.

God experienced the joy of communion, of shared love, of life in common. God burst forth in love within Himself. The Spirit, or Ruach, is referred to as “proceeding” from the Father, not created, not generated. By “coincidence,” the Spirit is called Helper, just as they translate in Genesis, “helper suitable,” referring to the woman. The Ruach who proceeds from the Father is thus described:

“But when the **Helper** comes, whom I shall send to you from the Father, the **Spirit of truth** who **proceeds from the Father**, He will testify of Me. (John 15:26)

The Spirit of Truth, Helper who comes from the Father, is the Ruach who proceeds from the Father. We desire to exclaim: *“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!”* (Romans 11:33).

Am I suggesting that the Spirit is the wife of God? By no means! I am saying that the woman is a figure of the Spirit and has characteristics of the divine Spirit, in the unity of the human family. **It is not the Spirit who is feminine, but rather the human feminine that is “*image and likeness*” of the divine Spirit.** We are very far from understanding the divine Ruach.

In the midst of the eternity of eternities past, the Divine Duality generated from His own substance. Its full love, its full communion bore fruit! Who will understand how the Son was generated?! But the Son was generated from His own substance! As the ancient Creed²² says: “*begotten, not made, consubstantial with the Father.*”

Psalms 2 is strongly messianic. It refers to the Son as follows: “*You are My Son, today I have begotten You.*” Before all creation, God begot in eternity. For there to be a Son there must be a Father. For God to be called Father there must be a Son. This Son was hidden in mystery until He became incarnate as man. The One became plural, not three gods, but a Plural Unity.

The One, before creating, re-created Himself! Mystery of all mysteries. He said to Job: “Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.” (Job 38:4). We may also

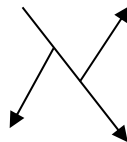
²² Council of Nicaea, 325 C.E.

say: who was present when the One became Plural? He alone. Nevertheless, in the history of creation He left traces of Himself...

His plurality is interconnected with His creative and affective capacity. Somewhere in an eternal moment, the One became Plural, to interact with Himself and then with the creations.

Alef is the representation of the plural Elohim. Before Alef is the eternal Echad (ONE). As if the diagonal line of the Alef extended endlessly. It is the unique infinite, *echad* that had no beginning.

One day I was looking at the letter alef and, while observing it, these things began to come to my heart. Contemplating it, I fixed my eyes on the central line. It comes from above, from the infinite...



Then, a line comes out upward on its left side, from the central line. Finally, another line descends on its right hand side downward. I remained looking at the letter, which I knew to be the result of an evolution from a different archaic form. Even so, I was in awe contemplating it! It was a tremendous illustration of the God Elohim and even more: the perfect figure of His history. It was like this, in a

moment, that almost this entire chapter came to my heart.

I am not afraid to dare to meditate in this way on the Creator. Since I call Him Father, there is an intimacy between us that surpasses these constraints. As we continue meditating, everything will make more sense. I truly believe that God revealed Himself in creating.

Adam, without a navel, without a father and mother of flesh, represented the One God. Eve taken from the side of Adam represented the Spirit, Helper, the divine Ruach. What joy for Adam to receive his counterpart, bone of his bones, flesh of his flesh. Even greater joy when God encountered His Ruach, taken from Himself, Spirit of His Spirit, essence of His essence...

Man and woman were commanded to be fruitful, because God Himself brought forth the Son from the essence of His love. Only then was there a Father in Elohim and consequently the Mother, hidden from men, known only as Ruach. These are the implications of Elohim having begotten a Son in past eternity.

The divine image was perfect. The human family is the divine image. God loves and protects the human family, for it is a figure of Himself and in it the history of God is secretly told. It pleased Him in these times to reveal Himself to His children, for the future eternity draws near.



THE PLURAL GOD

We return to the Shema: YHWH is our Elohim, YHWH is One. I never tire of emphasizing the importance of the Name of God. The Father is YHWH, the Spirit is YHWH, the Son is YHWH.

In Genesis 1, the Name is not present, but only Elohim. However, in the following chapter, when creation is referred to in detail, the creator is already called YHWH Elohim. The plural God is YHWH. This implies that each member of the plural God is also YHWH.

When Moses encounters the Lord in the burning bush, it is the Son before incarnating who appears to him. Moses covers his eyes because it was an open vision and he could see if he wished. The Father never appears openly; He always conceals His face. The Messenger of YHWH appears²³ in a visible form and presents Himself as YHWH.

And the Angel (Messenger) of the Lord appeared to him in a flame of fire from the midst of a bush. So

²³ The theme of the pre-existence of the Son of God is further developed in “The Angel of the Lord”: www.luzverdade.pt

he looked, and behold, the bush was burning with fire, but the bush *was* not consumed. Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."

So when the Lord (YHWH) saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!"

And he said, "Here I am."

Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Moreover He said, "**I am the God** [Elohim] of your father—the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

And the Lord (YHWH) said: "I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. (Exodus 3:2 -7)

Subsequently, in the great theophanies of Sinai, it is God the Father who descends before Israel in a great collective vision. God is hidden in light, but only the feet are seen. It is always the characteristic when it is the Father who manifests Himself: always in part, never showing the Face. The Father is referred to as YHWH speaking to Moses.

Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And *there was* under His feet as it were a paved work of sapphire stone, and it was like the very heavens in *its* clarity. But on the nobles of the children of Israel He did

not lay His hand. So they saw God, and they ate and drank.

Then the Lord said to Moses, “Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.” (Exodus 24:9-12)

The Spirit, or Ruach, is also often referred to together with the Name, being called Ruach of YHWH.

“The Spirit of the Lord God [רוּחַ אֲדֹנֵי יְהוָה] is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, And the opening of the prison to those who are bound. (Isaiah 61:1)

In this verse, the expression translated as “Spirit of the Lord God” [רוּחַ אֲדֹנֵי יְהוָה] is in Hebrew “Ruach Adonai YHWH”. Ruach means Spirit and Adonai means Lord. It should be translated as “Spirit of the Lord YHWH”.

At times we find allusions to the three Persons of Elohim in the same passage, as occurs in this case:

Who led *them* by the right hand of Moses, With His **glorious arm**, Dividing the water before them
To make for Himself an everlasting name,
Who led them through the deep, As a horse in the wilderness, *That* they might not stumble?”

As a beast goes down into the valley,
And the **Spirit of the Lord** causes him to rest,
So You lead Your people, To make Yourself a

glorious name. Look down from heaven,
 And see from Your habitation, holy and glorious.
 Where *are* Your zeal and Your strength,
 The yearning of Your heart and Your mercies
 toward me? Are they restrained? Doubtless
 You *are* our **Father**, Though Abraham was
 ignorant of us, And Israel does not acknowledge
 us. You, O Lord, *are* our **Father**; Our **Redeemer**
 from Everlasting is Your name. (Isaiah 63:12 -16)

While in the New Testament it is common for God to be addressed as Father, in the Old Testament this is an exception. However, in this text, God is referred to as Father, the Spirit is also identified separately, and lastly the Son is called the “arm” of YHWH, and implicitly when the redeemer is mentioned. The Father becomes fully redeemer through the Son.

The revelation of the plurality of God only fully occurs in the incarnation, revealed by the Messiah. The baptism of the Son is an extraordinary example of the simultaneous revelation of Elohim.

When He had been baptized, **Jesus** came up immediately from the water; and behold, the heavens were opened to Him, and He saw the **Spirit of God** descending like a dove and alighting upon Him. ¹⁷ And suddenly **a voice came from heaven**, saying, “This is My beloved Son, in whom I am well pleased.” (Matthew 3:16 -17)

The Son of God incarnate as a man is baptized by John, the Baptist, his cousin. From the heavens

the voice of the Father is heard and the Ruach becomes present, assuming a visible form. During the ministry of the Messiah the distinction between the Father and the Spirit is evident, who anointed Him and who will come on a special mission after His ascension (John 16:7). However, until the incarnation, there was no clear understanding regarding divine plurality.

In a very interesting work, Pauli seeks in Jewish writings traces of divine plurality, which he concludes to be trinitarian²⁴. From the Zohar, to the Talmud, passing through the Targum, the author concludes that there is evidence of the idea of divine plurality in the referred texts.

As we go through the Old Testament, it is not difficult for us to find indications that, in ancient times, there was some knowledge concerning the Son of God and the Spirit, as different manifestations of God.

²⁴ PAULI, Christian William Henry, *The Great Mystery: How Can Three be One?*,



THE FORM OF THE FATHER

God, before creating, decided to recreate Himself. It is, at the very least, a controversial statement. But after everything we have previously reflected on, it makes a great deal of sense.

The One first became a Duo, by extracting from Himself the Ruach. Then, the Son was generated. This was before initiating any kind of creation. God, as One, was fully immaterial, invisible, and the possessor of all the attributes that theology describes. At a certain moment in His eternity, He introduces change, not in His essence, but in His form.

Meanwhile, Elohim decides to create something beyond His essence. God creates the material universe and the immaterial, which we can call spiritual. In the spiritual universe He establishes a temple, where a Throne Room is the central place. There the greatest of mysteries will be found!

I had never heard of this, nor read it anywhere, it simply grew within me. Regarding the visibility and form of God, I wrote a study some years ago²⁵. I will not repeat the biblical texts, nor their analysis.

²⁵ www.luzverdade.pt

Without that foundation, it is difficult to accept this chapter and perhaps even this entire book.

In “The Face of the Father,” I wrote about the visions of the prophets, the great biblical theophanies. The few references to God as invisible are from the perspective of man in life. It became clear, by studying all the texts, how God the Father is seen with form, with likenesses to man. In truth, it is man who has the divine likeness... We conclude that the form of God does not imply a material body, but He is also not merely light.

God is called invisible in the sense that man cannot see His face and live, but after death this is not forbidden. On the other hand, many saw God, in part, and lived.

Comparing the visions, going through the entire Bible, they complement one another. Listing the main ones, read carefully what I have marked in bold:

Moses and 70 elders - Exodus 24:10

...and they saw **the God of Israel. And there was under His feet** as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.

Isaiah 6:1

In the year that King Uzziah died, **I saw the Lord** sitting on a throne, high and lifted up, and **the train of His robe filled the temple.**

Ezekiel 1:13, 22, 25-28

As for the likeness of the living creatures, their

appearance *was* like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning...

The likeness of the firmament above the heads of the living creatures *was* like the color of an awesome crystal, stretched out over their heads... A voice came from above the firmament that *was* over their heads; whenever they stood, they let down their wings. And above the firmament over their heads *was* the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne *was* **a likeness with the appearance of a man high above it**. Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from **the appearance of His waist and downward I saw**, as it were, the appearance of fire with brightness all around. Like the appearance of a rainbow in a cloud on a rainy day, so *was* the appearance of the brightness all around it. This *was* the appearance of the likeness of the glory of the Lord.

Daniel 7:9-10

...And **the Ancient of Days was seated; His garment *was* white as snow, and the hair of His head *was* like pure wool**. His throne *was* a fiery flame, Its wheels a burning fire;
 A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him...

John - Revelation 4:2-6

...a throne set in heaven, and **One sat on the throne. And He who sat there was like a jasper**

and a sardius stone in appearance; and *there was* a rainbow around the throne, in appearance like an emerald. Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire *were* burning before the throne, which are the^[d] seven Spirits of God. Before the throne *there was* a sea of glass, like crystal...

When I wrote “The Face of the Father,” it was fascinating! God, my Father, was not a light that I could not behold, but God was visible. All of this I received in my heart and confirmed through the Scriptures. However, only recently did I understand what lies beyond the visibility of the Father. This has left me in awe!

If there are divine mysteries, this is one of them. In fact, I now understand that Elohim is a mystery that He Himself will unveil to us when we are face to face, without restrictions. Then the Father will smile and will tell us His story, as a human father sits his son on his lap and tells him past stories.

The One multiplied Himself, becoming plural, then created, but to relate with the creation, which He loved immeasurably, He took on a visible form to relate to it. Seated on a high and exalted throne, as Isaiah says, the supreme God is visible only to those to whom it is granted.

I understood that this was a transformation

similar to the incarnation of the Son. God maintained His formless condition in His Ruach, but as Father, He took on a form. In the Throne Room, the Most Holy Place of the Heavenly Tabernacle, He governs the material universe and the immaterial universe.

His form is connected to creation. Before the material creation, God creates a spiritual universe. It is called Heaven or Paradise. To relate with the spiritual creation He had to take on a spiritual form.

What does it mean: “God is Spirit” (John 4:24)? Does this statement invalidate the existence of the divine form? Man is a spirit, created in the “image and likeness” of God, but dwells in a body. The risen Son of God is also spirit, but has a glorified body. Therefore, the fact that it is written that God is spirit does not nullify the fact that the Scriptures reveal the form of the Father.

Paul says that there are celestial bodies and terrestrial bodies: “There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.” (I Corinthians 15:40). We do not know what the body of the Father is like, but we know His form, for it was revealed in the passages we have shown.

God the Father is indeed on a Throne, with real Cherubim that carry Him. The identical and complementary visions are real and not figurative, at least with regard to the Throne of God and its surroundings, known as the Chariot of God or

Merkaba. I believe that the biblical passages confirm and explain one another.

The Heavenly Most Holy Place is quite real, and Moses saw it, making the Tabernacle according to its pattern (Exodus 26:30). The Throne of God and the form of God are the same in all the passages from the ancient prophets to the end.

The apostle Paul says that Yeshua²⁶, the Son of God, was “*in the form of God,*” before taking the “*form of man*”:

...who, being in the **form of God**, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the **form of a bondservant**, and coming **in the likeness of men**. (Philippians 2:6-7)

Man and woman are made in the image and likeness²⁷ of God. Later, man would make statues, images of God to worship, but man is the true image of God.

When the Son of God incarnated, they asked Him:

Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? **He who has seen Me has seen the**

²⁶ Aramaic name of Jesus

²⁷ בְּצִלְמֵנוּ כְּדִמוּתֵנוּ (Gen 1:26 WTT)

Father; so how can you say, ‘Show us the Father’? (John14:8-9)

Yeshua then says that He speaks the words of the Father and the Father does His works through Him (John 14:10). That should be enough! To look at the Son is identical to looking at the Father. Not that they are the same, but the appearance is similar. Now, it is similar, why? Not because the Son incarnated with the exact features that the Father has. The form of God is not equal to the form of man, but it is similar.

Man is “image” because he is like a reflection in a mirror. Sculpted images were also images, but forbidden; the image of God is man himself. The likeness is in the similar form and not in identical appearance. What does that mean? When we list all the biblical theophanies, something is quite clear: God appears with arms, legs, head... The form is similar to that of man, but **it is incorrect to say that God has the form of man. Rather, man is similar to God.**

When I studied Hebrew, one of the works I carried out was the translation of the first two chapters of Genesis. I keep that precious translation²⁸:

²⁸ <https://luzverdade.pt/biblia/>

1:26 Then *Elohim* said: let Us make Adam in Our image, **according to Our form [or according to Our appearance]**, and they shall rule over the fish of the sea and over the animals that fly in the heavens and over all the animals of the earth, and over every small creeping creature that crawls upon the earth.

1:27 So *Elohim* created Adam in His image; in His image *Elohim* created him; male and female He created them.

In searching the word, usually translated as “likeness,” it is very rich. It appears as “pattern, model” (2 Kings 16:10), referring to the image of sculpture when it is intended to represent God (Isaiah 40:18). Therefore, likeness is more the identity in appearance.

Obviously, God is not flesh, nor does He have a corruptible body like ours. Nevertheless, many texts attribute form to Him. Although always surrounded by light, He is not light. He conceals Himself in light so as not to be seen completely.

The Father, in taking on form to relate with creation, maintains His divine attributes, but becomes visible. Someone may say that if He has form He cannot be omnipresent; however, He continues to be omnipresent through His Ruach, which has no body. Let us not forget that in His plurality, God did not lose His unity. God remains the same: YHWH our *Elohim*, YHWH is One.



THE FORMLESS RUACH

For years, I had the sense that I knew more about the Father and the Son than about the Spirit. It seemed that the biblical information was always incomplete and unclear. Relating to the Father was easy, because I needed a Father. The Son revealed Himself as man, and it is not difficult to identify with Him. However, the Spirit seems to remain unknown! According to what the New Testament teaches us, this is the Age of the Spirit. The Spirit is in the converted man. The Spirit speaks and acts among the people of God. So why is the Spirit so little known? Perhaps because we are clinging to our old tradition that places the Spirit as a kind of servant to whom we ask to do what we need.

When we analyze the hymns we sing in Christian congregations, a great difference is noticeable between how the Father and the Son are treated and the language used to address the Spirit. It is as if He/She were the lesser of God. It seems that men fear worshipping the Spirit.

I remember what happened to me in the nineties... I was attending a certain church, when one

day someone shared a vision while we were worshiping in a special meeting. The person said that she had seen a dove, and that this dove would go away when they worshiped it. Then, she explained that the interpretation was that the Spirit is not pleased when He is worshiped. I came to discover in those days that this was something taught among the pastors of the denomination; it was not a supposed revelation that she had at that moment.

That disturbed me inwardly. How could they say something like that?! There was something that did not make sense within me, and so I devoted myself to seeking on the matter. For a month I prayed intensively and studied the Scriptures. In the end, I was convinced that it was a great error, without biblical basis.

The Bible says that we must worship God and we must not worship those who are not God. In Matthew, the Lord says to the devil: *"You shall worship the Lord your God, and Him only you shall serve."* (Matthew 4:10). This was the passage that became alive within me at that time. I knew what it meant, and it was the answer to my question about the Spirit.

The Spirit, or the Ruach, is God and not something inferior, although divine. The Ruach is Elohim, and there is a command for us to worship Elohim, not only the Father or the Son. Any worship outside of the Creator Elohim is sin. Any worship to

Elohim is received and commanded in the Scriptures. After a month of seeking, I did not need to do much. Although some, to whom I tried to speak, did not listen to me, within a few weeks a book²⁹ became known to everyone that spoke about the Spirit in a dimension that all accepted. Worship of the Spirit ceased to be a problem in the denomination and among those I knew.

Where had they gotten the idea that we should not worship the Spirit? Its basis was in this verse: *“However, when He, the Spirit of truth, has come, He will guide you into all truth; for **He will not speak on His own authority**, but whatever He hears He will speak; and He will tell you things to come.”* (John 16:13).

In place of “on His own authority,” the biblical versions had “of Himself.” Therefore, they interpreted that the Spirit did not speak of Himself, but only spoke of the Father and the Son. From what I see in the Greek, and in the various translations, the meaning is not that, but that the Spirit announces what the Father has to say.

The Spirit not only reveals the Father and the Son, but also reveals Himself. How would we know Him if He did not reveal Himself? Is there anything we need more than to know the Spirit who dwells in us? Is there any voice we will need to hear more?

²⁹ “Good Morning, Holy Spirit” by Benny Hinn.

Instead of drawing near to the Holy Ruach, we have driven Him away with our doctrinal errors and our traditions.

The Ruach is God, is Elohim. We often quote **John 4:24**, and say “God is Spirit.” After everything we have reflected on about the plurality of God, let us think a little about this phrase that we repeat so many times to try to defend that God has no form.

When we read the great theophanies to the prophets, we cannot have doubts that God has form, and always the same, not a different anthropomorphism in each case. The Father has form, the Son has form, but the Ruach does not. Being God, I do not know if He may be able to materialize. Returning to the verse:

NKJV **God is Spirit**, and those who worship Him must worship in spirit and truth.”

YLT God is a Spirit, and those worshipping Him, in spirit and truth it doth behove to worship.'

BYZ Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

The expression in Greek is “Πνεῦμα ὁ θεός,” which would literally be “Pneuma the God” or “Spirit the Elohim.” The verb is added to make sense in English. In the Young’s Literal Version, the verb is placed in italics because it is not in the Greek. In

English, the definite article is removed and replaced with a verb, that is, “the” is removed and “is” is added.

In that month of seeking, more than twenty years ago, looking at this verse, I was certain that it spoke of the Ruach and not only of the Father. We have no doubt that the Father is Spirit, the Son is Spirit, but would the Spirit not also be included? It would be redundant to ask whether the Ruach is Spirit, or worse, whether the Spirit was Spirit...

God is the Spirit, the verse literally says, and it is necessary that they worship Him in spirit and in truth. I cannot remove the Ruach from this text. If it were in Hebrew it would say: “**the Ruach Elohim must be worshiped in ruach and in truth.**” I deliberately replaced the Greek term with the Hebrew one, to make it clearer for us. Is it not remarkable when we put it in Hebrew?

An important concept to add is that Ruach is not a proper name. The name of the Ruach is YHWH. It may be more correct to refer to Him as Ruach YHWH, but due to the various theories regarding the pronunciation of the Name it becomes difficult for some.

Although we call Him, for simplicity, Ruach, we must take into account that this is not His name. Ruach simply means “wind” or “spirit” in general. However, the Father and the Son also have the Spirit, although the Spirit individually is part of the divine plurality. Thus, we can say that Elohim is Spirit, or

Elohim is Ruach; in that case we must affirm that the Father is Ruach, the Son is Ruach, and we cannot avoid that the Ruach is fully Ruach. However, the Ruach is the only one who does not have form and therefore is exclusively Spirit.

Let us look at one more verse and the same with the Hebrew terms we have been studying, taking into account that Kurios, in Greek, is equivalent to YHWH in most cases:

Now **the Lord** [Kurios] **is the Spirit**; and where the **Spirit of the Lord** [Kurios] is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the **Lord** [Kurios], are being transformed into the same image from glory to glory, just as by the **Spirit** [*pneumatōs*] **of the Lord** [Kurios]. (2 Corinthians 3:17-18 NKJV)

Now **YHWH is the Ruach**; and where the **Ruach of YHWH** is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of **YHWH**, are being transformed into the same image from glory to glory, just as by the **Ruach of YHWH**.

The second text becomes very interesting and clear. As we behold YHWH, the Ruach transforms us into the image of YHWH. It is truly very beautiful!

The Son of God refers to the Ruach as *Parakletos*. He spoke Aramaic or Hebrew, but the translators used this term to render what He used. It

is normally translated into English as “helper, comforter, intercessor.”

Before God created the woman, He says: “It is not good that the man should be alone; I will make him a helper comparable to him.” (Genesis 2:18 ARA). It is nevertheless curious the coincidence of the terms. The Son uses the same expression to describe the Ruach who will come after His ascension to the Father.

But the **Helper [Parakletos]**, the **Holy Spirit**, whom the **Father** will send **in My name**, He will teach you all things, and bring to your remembrance all things that **I said** to you. (John 14:26)

“But when the **Helper [Parakletos]** comes, whom **I shall send** to you **from the Father**, the **Spirit of truth** who **proceeds from the Father**, He will testify of **Me**. (John 15:26)

Nevertheless I tell you the truth. It is to your advantage that I go away; for if **I** do not go away, the **Helper [Parakletos]** will not come to you; but if I depart, **I will send Him** to you. (John 16:7)

The Ruach is the “Helper who proceeds from the Father,” just as the woman is the “helper who proceeds from Adam.” The Ruach came out from within the Father to be a Complement, of the same Essence.

Note how, in these texts, the presence of the

plural Elohim is very evident. The Son refers to the Father and to the Ruach. The Ruach YHWH is the true Mother of Yeshua, the Son of God. It was said to Mary: “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore also the One who is to be born will be called holy, the Son of God.” (Luke 1:35).

The woman Mary generated the man Yeshua, through the Ruach. Just as in creation, the Ruach hovered over the waters, as a bird warms its eggs until they hatch, so the Ruach overshadowed Mary until the Son was generated (Genesis 1:2). **The Ruach is the one and true Mother of Jesus.**

As we have already said, the feminine has characteristics of the Ruach, but the Ruach is not feminine. Someone may say that it is the same, but it is not. The Ruach is YHWH Elohim; the woman is not. The woman has only some characteristics of the Spirit and has others proper to a created being.

Among the characteristics that the woman inherited, we may consider sensitivity and heightened emotion. Therefore, the Scriptures emphasize the care **not to grieve the Spirit** so that He does not withdraw, or be quenched, from the person. The Father’s extreme care for His Ruach goes so far as to not forgive the one who speaks against, even though He forgives the one who speaks against the Son.

And **do not grieve** the Holy Spirit of God, by whom you were sealed for the day of redemption. (Ephesians 4:30)

Do not quench the Spirit. (I Thessalonians 5:19)

“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy *against* the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it **will not be forgiven** him, either in this age or in the *age* to come. (Matthew 12:31-32)

In the Ruach remain the unfathomable attributes, such as omnipresence. Someone may say: “Has the Father ceased to be omnipresent?” The question has to do with the divine unity and the interconnection within the plural Elohim. In the Ruach are all the divine attributes in their most eternal form, but the Father continues to possess those attributes because He is One with the Ruach. The divine Unity remains. God created the family unity of men to give us an understanding of something of the divine.

Throughout human history, early on man perceived the existence of a divine “Mother.” The Bible itself refers to goddesses and the queen of heaven (Jeremiah 7:18; 44:25) to whom worship was offered. All of them are false idols of false mothers.

Images of the female goddess existed alongside

images of male gods, but the God of Israel commanded that all images be removed and did not allow Moses to see His Face, so that he would not make an image of Him. One thing is the worship of a false goddess; another is the creation of images for worship. God prohibits both (Isaiah 40:18-25):

“You shall have no other gods before Me.

“You shall not make for yourself a carved image, any likeness *of anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. (Exodus 20:3-4)

Justifying the worship of goddesses, or of Mary herself, by attempting to equate any of them with the Ruach YHWH is an abomination. The Israelites, throughout their history, brought Asherah, the wife of Baal, into the temple and, in some periods, she was considered as the wife of YHWH. However, this was only due to syncretistic idolatry and was never approved by YHWH, the God of Israel (Deuteronomy 16:21).

Some historians claim that Josiah, in his purifying reform of worship, removed the feminine from Israelite worship (II Kings 23:15); however, he was merely obeying what God had commanded in the law. The prophet Elijah had already killed four hundred and fifty prophets of Baal and four hundred of Asherah (I Kings 18:19).

By removing Asherah, it does not mean that the

feminine was considered pagan. Simply, that is not the way YHWH desires to be worshiped. The Ruach has no form and must not, under any circumstance, be given a visual form, because God forbids it.

The Ruach is the divine Helper and remained in Israel. When the veil of the temple was torn, at the death of the Son of God, it represented that the Ruach ceased to dwell only in Israel and came to dwell in all human children of God.

God instituted only one divine image; that image is man. It is this divine image that the Ruach took as a body. The Spirit no longer dwells in temples made by human hands (Acts 17:24), but is building a dwelling made in the image of Elohim:

Having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief **cornerstone**, in whom the whole building, being fitted together, grows into a holy **temple** in the Lord, 22 in whom you also are being built together for a **dwelling place of God in the Spirit**. (Ephesians 2:20-22)

While the Father took a spiritual form and remains in His place of holiness as the Head of the divinity, and on the other hand the Son was incarnated as man and exists as the glorified God-man, the Ruach is in the spiritual and material creation, but has also come to dwell in a special way in living temples, the men who have been born again.

The Ruach does not come to dwell in all men. It

is necessary that man be born again, through a work of the Spirit (John 3:3-8). The Ruach only comes to dwell in the man whom It itself regenerates. Eternally, the Ruach will remain in men, and these will be the form.

The Ekklesia (Church), or the Israel of God, is the Bride of Christ, because she is the recipient of the Ruach, the divine “Companion” of the Father. Great is this mystery, says Paul:

“For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is **a great mystery**, but I speak concerning **Christ and the church**. (Ephesians 5:31-32)

Paul left the mystery revealed here, for the divine mysteries are reserved for revelation to those who possess the Ruach. The great revealed mystery is that **Christ will leave His Father and His Mother to unite with His Bride**, composed of the children of God, recipients of the Ruach. The Mother of the Messiah is found in His Bride. In the future eternity they will be one single family.



THE FORM OF THE SON

The Son, begotten and not created, from the divine substance of the Father, was hidden in mystery from eternity, as Paul the Apostle indicates:

... Jesus Christ, according to the revelation of the **mystery kept secret since the world began**, but now made manifest... (Romans 16:25)

the mystery which has been hidden from ages and from generations, but now has been revealed to His saints...

...to **the knowledge of the mystery of God**, both of the Father and of Christ. (Colossians 1:26; 2:2)

Yeshua spoke of Himself in the great prayer to the Father:

And now, O Father, glorify Me together [\[b\]](#)with Yourself, with **the glory which I had with You before the world was**.

“Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; **for You loved Me before the foundation of the world**.

(John 7:5,24)

The Son of God appears in the Old Testament as

The Angel of the Lord, MaLaK YHWH, worshiped as God, speaking in the name of God, the One sent by YHWH³⁰.

Some passages indicate the recognition of the Messenger of YHWH as the Son of God. Psalm 2 is markedly messianic, and the verse from Proverbs is extremely indicative that there was an awareness of the existence of the Son of God:

“I will declare the decree: The Lord has said to Me, **‘You are My Son, Today I have begotten You.** Ask of Me, and I will give *You* The nations *for* Your inheritance, And the ends of the earth *for* Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.’ ” Now therefore, be wise, O kings; Be instructed, you judges of the earth. Serve the Lord with fear, And rejoice with trembling. **Kiss the Son**, lest He be angry, And you perish *in* the way, When His wrath is kindled but a little. Blessed *are* all those who put their trust in Him. (Psalm 2:7-12)

Who has ascended into heaven, or descended?
 Who has gathered the wind in His fists?
 Who has bound the waters in a garment?
 Who has established all the ends of the earth?
What is His name, and what is His Son’s name,
 If you know? (Proverbs 30:4)

The rediscovered Book of Enoch, well known in the period of the apostles and cited by Jude the Apostle,

³⁰ www.luzverdade.pt “The Angel of the Lord”.

already spoke of the Messiah, being quite prior to His coming. The way He is referred to is very similar to that of Paul³¹:

Then all the kings, the princes, and all who rule the earth will glorify him, and **he who governs all things and who remained hidden; for from the beginning the Son of Man existed in secret**, preserved by the Most High in the presence of his power and revealed to the elect. (1 Enoch 61:10)

Thus, the Chosen and **Mysterious One was generated in his presence**, before the creation of the world; and will exist eternally... (1 Enoch 48:5)

In the letter to the Colossians, Paul the Apostle presents Him as the Firstborn of Creation. This expression does not indicate that the Son was created, for He is Creator. The text itself explains it using the causal conjunction “for”:

He is the **image of the invisible God, the firstborn over all creation**. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And **He is before all things, and in Him all things consist**. And He is the head of the body, the church, who **is the beginning, the firstborn** from the dead, that in all things He may have the

³¹ There are several translations into English circulating on the internet. The numbering of the verses may vary depending on the version, but the chapters are usually identical.

preeminence. For it pleased *the Father that* in Him all the fullness should dwell... (Colossians 1:15 - 19)

The passage is extremely rich in information. The Son existed before creation and after it. He Himself participated in creation. Even more: creation was made for Him.

The firstborn in Jewish culture was the Son who inherited a double portion; he was the heir of the lineage. The Son is the firstborn over creation, for creation was made for Him. This is part of the mystery of Christ.

The Gospel of John describes Him as the Logos, the creative Word, God of God:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the **light** shines in the darkness, and the darkness did not comprehend it. (John 1:1-5)

Note the parallel of this text with Genesis 1. The initial expression "*in the beginning*" also does not have the definite article, as in Genesis. What is written is "*in a beginning*." Just as in Genesis, light appears associated with the beginning of creation, as being the Son Himself shining in creation. Before creation He is the Only Begotten; after

creation, especially after the resurrection, He is called Firstborn, due to the fact that God intends to take men as sons.

He was in the world, and the world was made through Him, and the world did not know Him. And the Word became flesh and dwelt [Gr. *tabernacled*] among us, and we beheld His glory, the glory as of the **only begotten** of the Father, full of grace and truth. John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me ^{is} preferred before me, for He was before me.'" No one has seen God at any time. **The only begotten Son, who is in the bosom of the Father**, He has declared *Him*.
(John 1:10,14,15,18)

The pre-existence of the Son, before the incarnation, is proven by many texts. Paul the Apostle exhorts us to the "*full knowledge of the mystery of God, Christ*" (Colossians 2:2b).

In eternity, hidden in mystery, the Son was begotten, from the "bosom of the Father," by the divine Ruach. He shared the attributes of divinity, and in truth we do not comprehend Him, although we desire the "full knowledge of the mystery of God."

In eternity, the Father and His Ruach looked upon the Son and exclaimed: "*it is not good that He should be alone; we will make Him a helper according to our image, who will be the Body of the Ruach.*" Everything was divinely and perfectly planned. An

immense creation, an entire universe, would involve this being who would be a complement to the Son.

For Him, in Him, through Him, all things were created, both the invisible and the visible. In the spiritual dimension where God dwells, spiritual beings were created. When Elohim created Adam, the universes exclaimed in astonishment: God had made a created being in His image and likeness! Throughout history, with all human falls, the marks of the divine image remained. From one man, Adam, God created a people, in the midst of whom His Ruach dwelt.

In the fullness of time, it was necessary that the Son become man, being born of a woman. In the flesh of a woman, the Ruach conceived the human body of the Son of God. And, the *“Logos became flesh and tabernacled among men.”*

Let this mind be in you which was also in Christ Jesus, who, **being in the form of God**, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. And being **found in appearance as a man**, He humbled Himself and became obedient to *the point of* death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name [YHWH], that at the name of Jesus [heb. *Yehoshua*] every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue

should confess that Jesus Christ is Lord [YHWH],
to the glory of God the Father. (Philippians 2:5-11)

The Son of God had the “form of God,” but to become the salvation of men, He took the “form of man.” The name Jesus, which corresponds to Yeshua in the Aramaic used in the time of Christ, is in Hebrew equivalent to Joshua. The name is Yehoshua, which is composed of YHWH and the verb to save. In Him is the Name which is above every name, YHWH. He who is also called YHWH became the “salvation of YHWH” for men.

When we contemplate the encounters of various men with the Son, He presented Himself in the form of a man, openly without concealing Himself³². At that time it was in the form of God. His body was divine, of the essence of the Father. In His humanity, He did not lose divinity, but it pleased God to become “one flesh with man.” Great is this mystery, Christ!

It was necessary that the Son experience the death of men. Before dying, His side was pierced with a spear, a figure of the wound that God made in Adam to remove the substance for the creation of Eve. When the Messiah expires, the veil of the temple is torn, proclaiming to the creations that “the Ruach of the Eternal” will dwell in men. These will be the long-awaited Bride of the Son.

³² www.luzverdade.pt “The Angel of the Lord”.

The Son died, but rose again with a glorified body, being restored to the glory of the Father. However, the Son will no longer be the same; the body of man will be part of Him. **A body of man is part of God.** What astonishment this must have been for all creatures: a man in the Holy Place!

The Son will reign over the earth for a thousand years, foreshadowing the eternal kingdom, when the Father and the Ruach will be joined, in full communion with men. In Revelation, the Son says that He is the Alef and the Tav. He is the Beginning, and the End, but this End will be an eternal divine sharing with men.



THE ETERNAL LOVE

“God is love” is the statement that summarizes all Scripture. John conveys to us that the knowledge of God implies entering into the dimension of His love:

He who does not love does not know God, for **God is love**.[...]

And we have known and believed the love that God has for us. **God is love**, and he who abides in love abides in God, and God in him. (1 John 4:8,16)

Divine love is the attribute above all divine attributes. Love supersedes and unites all the others. How can I say this? Through its action and demonstration. When we contemplate the divine works, we perceive that the guiding thread is love.

When we observe divine behavior throughout the Old Testament, we see God choosing a people, accompanying a people, loving them, and even when they betrayed Him, returning to forgive them again and receive them back. Then in the New Testament, the fullness of divine love is revealed.

God eventually judges, corrects, admonishes, but everything is done steeped in divine love. James makes the following comment: “mercy triumphs over

judgment” (James 2:13b). Mercy is the manifestation of love, when man does not deserve love. When all that man deserves is judgment, then God uses mercy, because God is Love.

The Son taught that all the law is summed up in loving God and loving people. “God is love” can also be summarized in that divine love consists of loving God and loving people. God loves Himself within His plurality, and loves man, the extension of Himself, the bride of the Son.

God would not command us to be something He is not. And what He commands us is to love Him and then love people (Matthew 5:43; Matthew 22:37; Mark 12:30 to 31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8).

We spoke of the Shema earlier. The greatest of the commandments is in the prayer:

“Hear, O Israel: The Lord our God, the Lord is one!
You shall love the Lord your God with all your heart, with all your soul, and with all your strength.
 (Deuteronomy 6:4-5)

The second commandment is similar:

You shall not take vengeance, nor bear any grudge against the children of your people, but **you shall love your neighbor as yourself**: I *am* the Lord.
 (Leviticus 19:18)

Many Christians think that Yeshua brought

the novelty of the commandments of love as substitutes for the law of Moses. That is not true. The commandments of love were already in the law and were the main commandments of the law, as we have just cited (Deuteronomy 6:5; Leviticus 19:18).

The novelty that Yeshua brought was to teach us to love. As John says, the old commandment became new (1 John 2:7 to 8), because we are no longer called to “love as we love ourselves,” but to “love as He loved” (John 13:34). The Son was in all things our model.

Some give a terrible image of God. To the point that it seems that a human father is better than the divine Father. However, He is not as they describe Him. The Father is perfect love. If a human father is able to give good things to his son, how much more does the heavenly Father desire to give all good things to men (Matthew 7:11).

Many know how to recite John 3:16, but in this verse the knowledge of God is hidden: “God so loved the world (all) in such a way...”. Because He loved us, we are able to love Him (1 John 4:19). Here is the model. We learn to love as God loved. How did God love? By giving us the Son, not only in His death, but for all eternity. The Son is also Man and Bridegroom of the collective entity, recipient of the Spirit.

At this point, we understand that, from eternity, God is pure and perfect love. In His unity He became plural and experienced love. By deciding to

create, He intended to expand His love.

It was out of love that God became plural. It was out of love that He created man. It was out of love that He gave the Son to save man. It is out of love that He waits, so that many may be saved and He may share His love with many.

The Father took spiritual form to relate to creation, out of love. God changed His own history by making Himself plural, by creating, by becoming man, by taking men to Himself.

Even though many of us long to see evil end, God does not yet judge evil, because “mercy triumphs over judgment.” In His love He waits, so that many may be included in His immense love. It is His love that draws man.

I have heard something tremendously wrong among Christians: “whoever does not come by love, comes by pain.” Whoever says this does not know God deeply. Whoever does not come by love will not come at all. Even though he may change behavior temporarily out of fear, his heart can only be transformed when he knows the love of the Father.

Could anyone give his only son out of love for another? Even though this may happen, as it happened with Abraham, we cannot ignore that God not only gave His Son. The Son did not give Himself only in His death...

Who can understand what it is to be God from God? Who can understand what it is for God to come

and dwell in a human body, walking on the dust of the earth? Who can understand what it is for God to be man for eternity? Who can understand what it is to include a man in divinity? Who can understand what it is for the Ruach YHWH, eternal, to come and dwell in such fallible men who often resist Him? Who can feel what God feels?

He who learns to love can know God, because only such a one can glimpse a little of the heart of the Eternal. God is love, but we will need eternity to learn what that means.



THE EXPANDED ELOHIM

Genesis 2 tells the story of the creation of man in detail. The expression used by the plural Elohim: “**It is not good** that man should be alone,” is extremely profound. God knows that it is not good to be alone! It was not good for the Son to be alone, so He began to create...

God created light and saw that **it was good**, then continued to create and saw that everything was good. Then Elohim said: “*let us make Adam in our image, according to our likeness.*” Elohim created Adam, male and female He created them (Genesis 1:26 to 27). At that moment, He exclaimed: “**it is very good.**” He had created the Complement for the Son.

Adam was the name of the first man, but also of the first woman. Both were Adam. Adam was created as a plural unity, just like Elohim. The human family is the figure of the divine family.

Someone may think that God makes Himself similar to men in order to communicate with them. However, man was not created randomly and then God becomes similar in order to draw near. The way man was created was planned to be a figure of the

divine. Man was created in the likeness of God. God approaches him as one who is similar to Him and does not need to anthropomorphize Himself. God appears as He is to the man who is similar to Him. The Father always hides His face, although showing parts of His form, the Son shows Himself fully, fights and eats with men.

After sin, the man calls the woman Eve (Genesis 3:20), because she was already the “*mother of all living*” that existed. Which living ones? Those whom she generated in obedience to the divine commandment. Someone may think that, right after they were created, they sinned immediately. But it did not happen like that.

The man and his woman were in the Garden for an uncountable time obeying the commandment to “*be fruitful and multiply.*” As God had commanded, they sent children throughout the earth. After being expelled from the Garden, there were more men on the earth, the fruit of their union during that uncountable time. Later their son Cain joined some of these. Only the children after sin are recorded. Before that we cannot count time, because it was time in the Garden of God, where it was not necessary to count time. If there was no death, there was no need to count.

When the Lord speaks to Eve in confrontation, He says “*I will greatly multiply your pain in childbirth*” (Genesis 3:16). She knew what it was about. She had

already been a mother many times, but without great discomfort. After Adam's sin, God makes a promise, speaking to the serpent:

And I will put enmity between you and the woman,
 and between your **seed** and her **Seed**; He shall
 bruise your head, and you shall bruise His heel.
 (Genesis 3:15)

Without anyone understanding, God was speaking of the Son who would enter the earth through the woman. The woman does not have seed, the seed comes from the man, however, in the case of the incarnation of the Son of God, the woman produced seed³³ through the divine Ruach. The incarnate Son of God is the seed of the woman, without having been born from the seed of man.

The Son of God would not need to be born again, because He had already been generated directly by the Spirit. However, men born from Adamic seed need to be born again by the Spirit (John 3:3 to 8). They thus become children of God:

But as many as received Him, to them He gave the [e]right to become **children of God**, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but **of God**. (John 1:12-13)

³³ Regarding the serpent's seed, see the attachment in "Enoch, and he appeared no more...", www.luzverdade.pt

This transformation, although invisible, is real. The human spirit undergoes a re-creation by the Ruach. Then the divine Ruach itself makes eternal dwelling in man. In this way, man becomes new before God and “partaker of the divine nature” (2 Peter 1:4). Therefore the Son of God said that His people are called “Elohim”:

Jesus answered them, “Is it not written in your law, ‘I said, “You are gods” ’ [elohim]? If He called them gods, to whom the word of God came (and the Scripture cannot be broken) (John 10:34-35)

For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords). (1 Corinthians 8:5)

There are some, on earth and in heaven, who call themselves gods, or Elohim. These call themselves gods. They are those whom Paul refers to elsewhere: “Formerly, when you did not know God, you served those who by nature are not gods.” (Galatians 4:8).

These are spiritual beings who self-proclaimed themselves as *elohim*, but they are not. They have sought the worship of men since the beginning, seeking to separate humanity from its creator. They are false gods, or false *elohim*.

Man is the only one included in Elohim, by being given the divine Ruach. The plural Elohim also includes the mystical Body of the Son of God, the great congregation of redeemed men, repository of the

Divine Spirit. The many sons become Elohim.

I am not affirming that man is God. But the Scriptures show that God included us in His divine family. It is the apostle Peter who identifies us as **partakers of the divine nature** (2 Peter 1:4) and it was God who chose to place the eternal Spirit within reborn men.

There is still the concept that the Spirit is a lesser God; otherwise it would be easier to understand how far God elevated man whom He made His son. The Creator Spirit of the universe came to dwell in man. This is very great!

Paul prayed incessantly for the Ephesians so that they might understand the revelations of God. In the text of Ephesians 1, very poorly interpreted throughout the history of Christianity, the apostle teaches us about the mystery:

The eyes of your understanding being enlightened; that you may know what is **the hope of His calling**, what are **the riches of the glory of His inheritance** in the saints, and what is the exceeding **greatness of His power** toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality[g] and [h]power and [i]might and dominion, and every name that is named, not only in this age but also in that which is to come.

And He put all things under His feet, and gave Him to be head over all things **to the church**, which is His body, the **fullness** of Him who fills all in all. (Ephesians 1:18 -23)

The prayer was so that the children of God would know who they are, what their inheritance is, and what power dwells in them. That power is nothing other than the same power that raised the Son, that is, the divine and creator Spirit.

The children of God are a body for the Messiah. Why are they a body? Because they are the “flesh of His flesh, bone of His bone” (Genesis 2:23), His complement.

This “complement” of the Son has, in Greek, the sense of “fullness.” The Bride is the fullness of the Bridegroom. It is difficult for us to understand this! It is written that: “and raised us up together, and made us sit together in the heavenly places in Christ Jesus” (Ephesians 2:6). Although the Bride is, in part, on earth, positionally she is seated with Christ at the right hand of the Father. Paul prayed that the children of God would be enlightened in this truth.

The reborn man is a recipient of the Spirit and moves on earth representing God. Positionally, in terms of authority and right, he is at the right hand of God. The people of God are called the body of Christ, or body of the Son. Who can diminish man when it is God who has elevated him? In his first letter, John exclaims:

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, **we shall be like Him**, for we shall see Him as He is. (1 John 3:1-2)

This is a magnificent text. How great is the love the Father has given us! For He has called us His children. However, we do not yet fully understand what we shall be, because a transformation still remains. As He is, so shall we be.

The Messiah prayed that the children of God would be one, as He and the Father are one, and that they would be one with God, one same Elohim:

that they all may be one, as You, Father, *are* in Me, and I in You; that **they also may be one in Us**, that the world may believe that You sent Me. (John 17:21)

Paul describes an event in which the dead in the Lord will rise, followed by the living transformed into incorruptible body (1 Corinthians 15:50 to 54). This incorruptible body will be similar to the risen Son of God.

The event referred to by Paul in various passages is equivalent to that described in Revelation

20:4 to 6 as the first resurrection³⁴. This will happen before the millennial kingdom of the Son of God on earth, together with His collective Bride.

The eternal Mother of the Son, the Ruach, will dwell eternally in the Collective Body of the Bride. The Marriage will take place and eternity will be the fullness of the plural Elohim, of which humanity that marries the Son will be part.

³⁴ The subject of the Second Coming of Christ and the Rapture is studied in “The Olive Tree, the Only People of God” in the chapter “Prophecies of the End Times.”



THE FATHER REVEALED BY THE SON

In the Old Testament God is not known as Father. Although the term appears exceptionally, it does not compare to the number of times God is called Father in the New Testament. It was the Son of God who began constantly calling Him in this way.

When the disciples ask Him to teach them to pray, He formulated the model prayer: “*Our Father in heaven, hallowed be Your name...*” (Matthew 6:9). While Jewish prayers normally refer to God as Eternal or HaShem (the Name), Yeshua addresses God as Father (Heb. aBBa).

The Messiah came to reveal God in an intimate way. It is the Father, always present, who draws man to the secret place (Matthew 6:6). God sees the heart and cares about intention and not only action (Matthew 6:3 to 4).

The Son does what He saw the Father do and speaks what He heard from the Father (John 8:38; 12:50). The actions of the Son manifest the heart of the Father. Everything the Son did on earth was the materialization of the Father’s will. This means that, when Yeshua healed, delivered, fed, forgave, it was

the Father doing it also. No one ever came to Yeshua to whom He said that it was the Father's will for him to remain in sickness, oppression, or need. On the contrary, the Son always extended His hand to transform evil into good.

Throughout the Old Testament, there was sometimes doubt as to whether God might have some purpose in the evil that could occur. The story of Job or Joseph are used to attribute to God the misfortunes and afflictions of men, in the name of a higher purpose. However, the Son came to clarify what God wants for man: health, deliverance, and love.

Yeshua places the devil as an enemy to be cast out and not as a divine instrument to perfect man. The One who perfects is the Holy Spirit and the Word of the Father. These seem like such simple truths, but they were revolutionary.

The Son could speak of the Father with authority and knowledge, because He knew the heart of the Father as no one else did:

All things have been delivered to Me by My Father, and no one knows the Son except the Father. **Nor does anyone know the Father except the Son,** and the one to whom the Son wills to reveal Him. (Matthew 11:27)

In the ministry of the Messiah, the character of the Father is revealed. When He forgave the

adulterous woman (John 8:1 to 11), He showed that the divine will was to restore and not to punish. The important thing was to heal the heart. To the man at the pool of Bethesda He said “sin no more” (John 5:14), but only after healing him. Thus, they carried home a healed body, a restored soul, and a forgiven heart.

When the disciples ask Him to show them the Father, the Son says: “Here I am.” Not that the Son is the Father in flesh, but because the Son is one with the Father and distinct simultaneously.

Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”

Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? **He who has seen Me has seen the Father**; so how can you say, ‘Show us the Father’?”

Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak **on My own authority**; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves. (John 14:8-11)

Much information was implicit in Yeshua’s answer. The disciples wanted to know what the Father looked like in appearance. They wanted to see God with their eyes. However, the Son tells them that they were already seeing Elohim with their eyes, because He Himself was Elohim. On the other hand,

without them realizing it, He was telling them that the image of the Father was not very different from men. Finally, He announced that the works He did were the reflection of the Father's will.

The parallel with John 16:13 is interesting. Just as the Spirit does not speak from Himself, neither does the Son speak from Himself. The Son and the Spirit speak what they hear from the Father.

Yeshua revolutionized the concept of Abba YHWH. The Father whom He revealed is a God of love, without schemes to achieve sovereign purposes. God is good, completely good. God does not use evil to bring good to men. He is good, only good. He is love, only love.

The Son compares the divine Father with human fathers. If a human father only desires good for his son, how would God the Father desire evil in order to gain His own benefit from it? Is man better than God?

If you then, being evil, know how to give good gifts to your children, **how much more will your Father** who is in heaven give good things to those who ask Him! (Matthew 7:11)

If you then, being evil, know how to give good gifts to your children, **how much more will your heavenly Father** give the Holy Spirit to those who ask Him!" (Luke 11:13)

The human father looks at his newborn and

would be capable of doing everything for him. Will it not be so much more with God? God looks at every son of Adam and sees His little newborn.

Someone may ask: “if this is so, why in the Old Testament does God command killing and Himself kill multitudes?” First, God values eternity more than the life of the flesh on earth. For us earthly life has maximum importance because we do not see eternity. On the other hand, the Old Testament reveals only in part who God is. Revelation is progressive.

When the facts are narrated, this happens for the recipients of that time, within the limited revelation that existed. The Old Testament was like a shadow, while in the New Covenant we can see clearly and “face to face.”

There are still explanations that remain unknown, such as the reason for the death of the Canaanite peoples. These peoples had assimilated the corrupted genetics resulting from the fallen angels. One of Israel’s tasks upon entering the Promised Land was to eliminate the descendants of the Nephilim. For this, it was necessary that no one remained. David eventually eliminated the last giants.

This subject is connected to the destruction of purely human genetics, planned by satan. It was necessary to protect mankind until the Messiah incarnated from purely human seed. These mysteries are unknown and therefore men judge God to be evil.

God is good and God is love and always will be. Although He changed in terms of form and plurality, He never changed in His character and divine attributes. The Son made visible the fullness of the Father, showing His character and His will.



ELOHIM, THE ETERNAL CHILD

We cannot imagine what it is to be eternal in past eternity. If future eternity is already difficult for us to imagine, past eternity is completely incomprehensible. The One existed from everlasting. Even afterward as the plural Elohim, another eternity passed. We cannot count God's time...

Through eternal ages, God does not age, nor does He undergo visible change. His memory records everything that happened to Him and to everything He created. He looks into the future and sees all possibilities of the future, in less than a fraction of His time.

God had no beginning, nor will He have an end. He only introduced changes within Himself and created spiritual and material beings and substances. I think that when we are able to know Him and question Him openly, we will want to know what it is like to be infinitely existent. Human art often portrays images of God as an old man with a beard. Perhaps because the prophet Daniel calls Him the Ancient of Days:

“I watched till thrones were put in place, and **the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool.** His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened. (Daniel 7:9-10)

Even if the hair of His head could be white, it is not the same as the white hair of aged humans. His hair and His garments are white because of the glory of His holiness that illuminates everything. God is not an old man with a beard. He never could be! He revealed Himself as the Ancient of Days, but He is ancient, not old.

The Son of God is seen by John similar to the Ancient of Days (Revelation 1:14), with white hair and priestly garments. This white hair also does not signify aging, but holiness and glory. The Son again possessed the glory He had with the Father before incarnating (John 17:5).

God has never aged. In fact, if we wish to liken God to a stage of human life, we can only say that **Elohim is the eternal child!** God is as young as an eternal being can be...

Even without taking divine time into account, inwardly, in terms of emotions and characteristics, He is closer to a child than to an elderly person. God

is pure, humble, gentle like a small child. This without ceasing to contain all wisdom and maturity. The Son of God said of Himself: *“Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.”* (Matthew 11:29). He is gentle and lowly in heart. So also are the Father and the Ruach.

The fruit of the presence of the Spirit is *“love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self control”* (Galatians 5:22 to 23). The Spirit is of such purity that He is easily grieved when we ignore or forget Him. Could there be anything in our humanity more similar to God than the small child of tender age? This speaking of a son of man born in sin. If we think of God, who is perpetually holy, He will be even gentler, holier, purer, than a child.

Of such children is the Kingdom of God, because children are like God.

But when Jesus saw *it*, He was greatly displeased and said to them, “Let the little children come to Me, and do not forbid them; **for of such is the kingdom of God.** (Mark 10:14)

It is remarkable that this is written concerning children. They are born and to them belongs the Kingdom of God, until they come to know evil. God

has no evil³⁵, nor has He ever had any. Therefore children are the closest to the divine.

The purity of children is recognized and protected. Yeshua exhorts us to be like children:

At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?" Then Jesus called a little child to Him, set him in the midst of them, and said, "Assuredly, I say to you, **unless you are converted and become as little children**, you will by no means enter the kingdom of heaven. Therefore **whoever humbles himself as this little child** is the greatest in the kingdom of heaven. **Whoever receives one little child like this in My name** receives Me. "But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. (Matthew 18:1-6)

We need to become like children in order to enter the Kingdom, because we need to become like God, humble and gentle. The work of the Spirit is to lead us to become like a child.

Lord, my heart is not haughty, nor my eyes lofty.
Neither do I concern myself with great matters,
nor with things too profound for me.
Surely I have calmed and quieted my soul, **like a weaned child with his mother**; like a weaned

³⁵ The salvation of children is a subject addressed in: "The Book of Life and the Error of Revelation 13:11."
www.luzverdade.pt

child is my soul within me. O Israel, hope in the
Lord from this time forth and forever. (Psalm 131)

The serene and quiet soul is the one that is like
the child who is satisfied and at rest in his mother's
lap. The image described is that of a baby who has
just been fed and falls asleep in his mother's arms.
Thus man should be toward God, because he should
be like Him.

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BEFORE CREATION



WORSHIP AND PLURALITY

Worship of the plural God is not polytheistic worship. Whoever worships the plural God is worshipping the One God who is present in essence and eternity. The prayer of the Shema says:

Hear, O Israel: YHWH our Elohim, the Lord is one!
You shall love the YHWH your Elohim with all your heart, with all your soul, and with all your strength. (Deuteronomy 6:4 -5)

YHWH is our Elohim, our plural God. We are commanded to love Elohim, that is, Abba YHWH, Yeshua YHWH, Ruach YHWH. Each of the three is Elohim and YHWH. The Son proclaimed: *“You shall worship YHWH your Elohim and Him only you shall serve”* (Matthew 4:10). Within this rule are included the Father, the Son, and the Spirit.

Worship is for God and God receives it as being for all within the Godhead. None is jealous of the others. When someone worships the Son or the Ruach, the Father receives the worship as for Himself. If this is true, it is also true that **any worship outside of YHWH Elohim is forbidden.**

The worship of other gods is as wrong as

worshiping YHWH Elohim in the way He did not command. He is not pleased that images be made, even if the image is illustrative of one of the Persons of His plurality.

“You shall have no other gods before Me. **You shall not make for yourself a carved image—any likeness of anything** that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; **you shall not bow down to them** nor [b]serve them. For I, the Lord your God, am a jealous God, visiting[c] the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments. (Exodus 20:3-6)

How great is the transgression of creating an image of Elohim! He established only one image in Adam, which is not to be worshiped. Even if they say it is to bring remembrance in worship, it is still a great transgression.

The people of Israel created a calf and said it was YHWH Elohim; an Asherah was placed in the holy temple; countless images have been carved to be the image of Abba YHWH, of the Son YHWH, of the Ruach YHWH. Yet He taught:

But the hour is coming, and now is, when the true worshipers will worship the Father **in spirit and truth**; for the Father is seeking such to worship Him. ²⁴ God is Spirit, and those who worship Him

must **worship in spirit and truth.**" (John 4:23-24)

Worship must be directed to the Father directly, without images of the Father, without intermediaries. Here the Son directs worship to the Father. However, the Father exalted the Son so that all worship directed to Him would also be for the glory of the Father:

Therefore God also has highly exalted Him and given Him the name [YHWH] which is above every name, that at the name of Jesus [YeHoShua = YHWH is salvation] **every knee should bow**, of those in heaven, and of those on earth, and of those under the earth, and that **every tongue should confess** that Jesus Christ [o ungido YeHoShua] is YHWH³⁶, **to the glory of God the Father.** (Philippians 2:9-11)

The Father is glorified when the Son is exalted and worshiped. Every tongue will confess that the Son is YHWH to the glory of the Father. Our fellowship is with the Father and with the Son, and we must all honor the Son as we honor the Father:

That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly **our fellowship is with the Father and with His Son Jesus Christ.** (I John 1:3)

³⁶ The Greek term Kurios is used as a substitute for YHWH in most cases.

The Son never rejected worship. If worship of Him were forbidden, He Himself would have denounced the act:

While He spoke these things to them, behold, a ruler came and **worshiped Him**, saying, "My daughter has just died, but come and lay Your hand on her and she will live." (Matthew 9:18)

When he saw Jesus from afar, he ran and **worshiped Him**. (Mark 5:6)

Then he said, "Lord, I believe!" And **he worshiped Him**. (John 9:38)

When Cornelius worshiped Peter, he rejected the worship (Acts 10:25 to 26). When John worshiped the angel, he also rejected worship (Revelation 22:8 to 9). No man or woman, even if they are the divine image, may be worshiped. No other creature, whether in Heaven or on earth, should be worshiped. However, YHWH Elohim, Father, Son, Spirit, are worthy of worship.

Although these are truths established by Scripture, there still remains a mystery... The Father is the Head of Elohim (1 Corinthians 11:3). I do not fully understand this meaning, but I cannot ignore it.

While in the flesh, the Son stated: "*I and the Father are one*" (John 10:30). Yet later He prays: "that they may be one as We are" (John 17:11). Clearly, the Son distinguishes Himself from the Father,

explaining that His unity with the Father is in essence, not the identification as the same person. He prays that the children of God may be a collective unity, just as Elohim is a collective unity, not the same entity.

Paul states: “*Christ is the head of every man, the man the head of the woman, and **God the head of Christ.***” (1 Corinthians 11:3). God is the head of Christ, that is, the Father is the head of Christ. He then explains that the man is the head of the woman because he was created first:

For man is not **from** woman, but woman from man. Nor was man created for the woman, but woman **for** the man. (1 Corinthians 11:8-9)

At this point in our study, we can no longer overlook such precious information. According to the parallel we have perceived of the creation of the human family as the reflection of divinity, we conclude that the **Father is the Head of Elohim because the Ruach and the Son proceed from the Father.**

God is extraordinary in this parable of Himself, such that Paul also tells us:

Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord. ¹² For as woman *came* from man, even so man also *comes* through woman; but **all things**

are from God. (1 Corinthians 11:11-12)

So that man would not place himself above the woman, both being part of the expanded Elohim and equally the Bride of the Son, it is reminded that “in the Lord,” that is, for those who have the Spirit and are children of God, there must be a plural unity without supremacy. Therefore it is also written that “*there is neither Jew nor Greek, slave nor free, male nor female; for you are all one in Christ Jesus*” (Galatians 3:28).

The meaning of the man being the head of the woman is only within marriage and has a different meaning from the Father being the Head of Elohim, for the woman came from the man, but the man is born of woman. However, the Father was not born from any other, not even from His Ruach.

In Elohim, the Father is the Head. The Son says that “*the Father is greater than I*” (John 14:28). He Himself affirmed that He is the way that leads to the Father (John 14:6). If He is the way, He leads to a destination, which in this case is the Father.

One text to which we should still give attention is:

For “He has put all things under His feet.” But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted. Now when all things are made subject to

Him, **then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.** (1 Corinthians 15:27 -28)

It is written that all things will be subjected to the Son. When that happens, then the Son Himself will be subject to the Father, so that all things may be subjected to the Father.

We perceive that, ultimately, everything will be directed toward the Father. Although worship of the Son and the Spirit is valid, for “*you shall worship the Lord your God,*” we need to recognize that the Head of divinity is the Father. Yeshua said to the Samaritan woman that **the Father** seeks those who worship Him in spirit (John 4:23). We thus conclude that worship of the Son and the Spirit is biblical, but in the end everything will be directed toward the Father. Until then our fellowship is with the Father, the Son, and the Spirit.

108

Alef

BEFORE CREATION



CONCLUSIONS

With reverent fear I wrote. It took me time before deciding to do it. In daring to put these things into a book, I know it will not be for everyone. Light, when it is too great, blinds the one whose eyes are not accustomed to it. It is necessary to reveal it little by little until reaching full brightness. God did this with me.

First, twenty years ago, He gave me “The Angel of the Lord” where I learned about the Son before incarnating. Then, years later, while I was worshiping, He spoke to me about His visibility and it resulted in “The Face of the Father.” Only now has this understanding come, while I contemplated the Alef.

While writing, I was learning... Although the seed was already within me, it grew and flourished while I meditated on the biblical texts. Just like the mustard seed, it became a strong tree. I am more convinced at the end than at the beginning.

The plural “state” of God, revealed in Scripture, is an eternal state for future eternity, for it was necessary that God recreate Himself before creating:

God recreates Himself by **making Himself plural**; God recreates Himself by **incarnating the Son**; God recreates Himself when **the Son ascends with a glorified human body**, sitting at the right hand of the Father; God recreates Himself when **the Spirit comes to dwell in man**; God recreates Himself by **taking the bride for the Son**, expanding Elohim.

In everything we have described, changes were introduced in God. However, He remains immutable in His divine attributes. What an unfathomable mystery He is! I wrote with great fear and fascination for the Eternal One, who became Father of the men who seek and love Him.

I continue to marvel at the biblical visions, but even more now, upon realizing that the sacrifice of God went beyond the incarnation and death of His Son. Long before, God took a form in order to love His Creation closely. And He took His form for eternity, just as the Messiah will also be man for eternity.

I cannot fit into the religion that has all doctrine packaged up and will never perceive this wonderful revelation. For religion everything is reduced to God being omniscient, omnipresent, and omnipotent; He never changes, is sovereign, and is in control. If you have come this far and read the entire book, you have already realized that these theoretical attributes do not define Him absolutely.

God is God. We do not have the right to define Him by placing Him in a box. He is a living, dynamic

God who grows and continually develops Himself eternally. It was in this image and likeness that He made us, not in the image of rigid and limited human attributes. What awaits us is challenging!

Instead of being omnipotent, God desires to limit Himself and share His power with His children; instead of being omnipresent, God desires to be present in family, and does not want to be where evil is; instead of being omniscient, God desires to abstain from the knowledge of evil and from imposing thoughts and events, in order to give total freedom for the construction of their future to the children He made in His image.

The book placed last in our Holy Scriptures ends with God and man in perfect union forever. God allows Himself to be contemplated and illuminates men in such a way that they do not need the sun. Not that He is a light, but the glory surrounding Him is luminous.

In the end, the Alef of past eternity becomes the Tav (Revelation 1:8), the last letter representing future eternity. In this love story, we may say that “they lived happily ever after” in the eternal Tav.

“And behold, I am coming quickly,
and My reward is with Me,
to give to every one according to his work.

I am the Alef and the Tav,
the Beginning and the End,
the First and the Last.”

Blessed are those who do His commandments,
that they may have the right to the tree of life,
and may enter through the gates into the city.

(Revelation 22:12-14)

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SOFTWARE

BIBLEWORKS 8.0

E-SWORD

א	י
ב	<i>b</i>
ב	<i>b</i>
ג	<i>g</i>
ד	<i>d</i>
ה	<i>h</i>
ו	<i>w</i>
ז	<i>z</i>
ח	<i>ḥ</i>
ט	<i>ṭ</i>
י	<i>y</i>
כ	<i>k</i>
כ	<i>k</i>
ל	<i>l</i>
מ	<i>m</i>
נ	<i>n</i>
ס	<i>s</i>
ע	‘
פ	<i>p</i>
פ	<i>p</i>
צ	<i>ʒ</i>
ק	<i>q</i>
ר	<i>r</i>
ש	<i>š</i>
ש	<i>ś</i>
ת	<i>t</i>

Transliteration and Vocalization:

VOWELS	ORIGINAL LONG		LONG / EXTENDED		SHORT		REDUCED SHORT (composite sheva / vocal sheva)	
A	אָה	' <i>â</i>	אָ	' <i>ä</i>	אֵ	' <i>a</i>	אִ	' <i>a</i>
E	אֵי	' <i>ê</i>	אֵ	' <i>ë</i>	אֶ	' <i>e</i>	אִי	' <i>e</i>
I	אִי	' <i>î</i>			אִ	' <i>i</i>		
O	אֹ	' <i>ô</i>	אֹ	' <i>ö</i>	אֻ	' <i>o</i>	אִי	' <i>o</i>
U	אֻ	' <i>û</i>			אִ	' <i>u</i>		
					SIMPLE CHEVA (mute or vocalic)		אִ	' <i>ə</i>

אִ - The letter Alef is used as an auxiliary consonant in this table.

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