

Dear Michael,

I was somewhat shocked when you stated that you and your friend agreed that I did not believe the Bible. I can assure you that I do believe it, but believe it to teach something other than what you feel it contains. So far, none of the material that has been submitted to you has been refuted. In fact, nothing offered to this point does anything but try to convey your continuing belief in The Trinity inspite of all Scripturally logical arguments to the contrary. At this point, I would like to address the reasons provided this morning for your continuing commitment to The Trinity.

In our discussion, you stated that since The Scriptures teach that no man has seen God, then the person who presented himself to Abraham had to be Jesus since he referred to himself as Yahweh. Such reasoning refutes The Trinity! Why? You ask. Well, since according to The Doctrine of The Trinity Jesus is God, and since this was not during the period of his incarnation, then no man could at this time see Jesus either. Therefore, if this being was Jesus, then he could not be God! Now let us see what is really being taught in the record.

As was stated in our conversation, Yahweh means "He will be." It is the Deity's memorial name in which He revealed Himself to Israel in Egypt in order to secure their belief in Him and their deliverance from slavery. It expresses the promise of a future manifestation of Himself whereby their deliverance from spiritual Egypt would be made possible. However, the future manifestation would be made possible by what He would be doing to bring about their deliverance from Egypt at that time. If there was no deliverance from Egypt, then the promises to Abraham would have been nullified. This would mean that the Deity was powerless to save and unable to keep or live up to His Word. Such a development was impossible! Hence the Yahweh name is the guarantee that He has a purpose to fulfill with this earth which will be accomplished.

In regards to that will, we are first confronted with it in Gen. 1:26, which says:

And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Note that there are three things stated about Elohim's purpose in creating man. They are:

1. He would be a being in their image (The Hebrew term indicates physically resembling the Elohim.)
2. He would be a being in their likeness (The Hebrew term indicates that he would have a mental capacity similar to the Elohim.)
3. He was created to have dominion or rulership over Elohim's creation. Has this purpose ever changed? No! In spite of man's sinning in the garden, it has not been changed. All of history since that time is working towards the day when this purpose will be fulfilled here on earth. As is stated in the following passages:

But as truly as I live, all the earth shall be filled with the glory of the LORD (Yahweh). Num. 14:21.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD (Yahweh), as the waters cover the sea. Isaiah 11:9.

For thus saith the LORD (Yahweh) that created the heavens; God (Elohim) himself that formed the earth and made it; he hath established it, **he created it not in vain, he formed it to be inhabited: I am the LORD (Yahweh); and there is none else.** Is. 45:18.

For the earth shall be filled with the knowledge of the glory of the LORD (Yahweh), as the waters cover the sea. Hab. 2:14.

Thy kingdom come, Thy will be done in earth, as it is in heaven. Matt. 6:10.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. 11:15.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: **and we shall reign on the earth.** Rev. 5:9-10.

Now, it can be asked, who are the Elohim referred to in Gen. 1:26? It is obvious that this term is a plural word, and, therefore, requires that more than one is involved. Needless to say, it does not state how many! Therefore, to try and place a specific number, such as three, upon it is going beyond what the record says and must be wrong unless it is specified somewhere else in The Scriptures. **It is not specified anywhere else in all of The Scriptures!** Thus, this is not a correct conclusion. To pursue something that is not revealed is foolish! Paul comments on this type of inquiring as follows:

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. Titus 3:9.

Following his advice, we will not try to determine how many were involved in the term Elohim here since it is not revealed. However, let us establish some of the facts revealed in The Scriptures about the use of this term.

Elohim is a plural term which means mighty ones. It is the plural of the word Eloah or mighty one. It has been translated various ways such as “gods” in Gen. 3:5; “mighty” in Gen. 23:6; “great” in Gen. 30:8; “judges” in Ex. 21:6; 22:8-9, 28 margin; “judge” in 1 Sam. 2:25; “goddess” in 1 Kings 11:5; “exceeding” in Jonah 3:3; and “godly” in Malachi 2:15. It is also used to refer to Idols in such places as Gen. 31:30, 32; 35:2, 4 etc. In Ex. 7:1 Yahweh tells Moses that he was made Elohim unto Pharaoh. Jesus in John 10:34-36 interprets the use of the term in Psalm 82 to apply to those unto whom the Word of God came, that is, the Jewish nation. (By the way, he was using this to disprove the Jew’s charge of blasphemy against himself! In other words, he could rightly use it on the basis that the term was used by God of the Jewish nation in Psalms 82. If it is used of other Jewish men, then he could rightly use it without being guilty of Blasphemy. This type of reasoning would be strange if he was the second person of The Trinity. For, justifying the use of the term in this manner would not be necessary since he would really have been God. It follows that since he used this argument, then he did not view himself as the second member of a Triune Deity.) Thus it can be clearly seen that the use of this term does not establish the existence of a trinity or even that we are talking about God at all! Next, let us see what else the term Elohim can relate to.

Since the term clearly applies to mortal man, and false gods, then how does it relate to the true God? It is our firm conviction that the term applies collectively to El the power of the universe and all of the angels who are mighty ones or Elohim because they are made by and continue in existence because of El. They are each an extension of Him as we hope to be which is exactly the purpose for our creation as recorded in Genesis. Let us consider some Scriptures that establish that the term Elohim can and does refer to angels.

1. Paul in quoting Psalm 97:7 in Hebrews 1:6 replaces the word Elohim with the Greek word for angels. Thus, under divine inspiration Paul provides us with a correct understanding of the word Elohim.

2. Again, Paul, under divine inspiration, provides us with a correct translation of the Hebrew word Elohim in Hebrews 2:7,9. Here he quotes Psalm 8 and uses the Greek word for angel to translate the

Hebrew word Elohim.

3. “But **the angel of the LORD (Yahweh)** did no more appear to Manoah and to his wife. Then Manoah knew that he was **an angel of the LORD (Yahweh)**. And Manoah said unto his wife, We shall surely die, **because we have seen God (Elohim)**. Judges 13:21-22. From this passage, it is obvious that the children of Israel understood the term Elohim to refer to the angels.

4. In Gen. 32:24-30, Jacob wrestles with a man who is referred to as Elohim in Hosea 12:3-4 as well as an angel. Jacob himself refers to him as Elohim in verse 30, which says, “And Jacob called the name of the place Peniel: for I have seen God (Elohim) face to face, and my life is preserved.” It is quite obvious that Jacob did not believe he was wrestling with the second person of the trinity. It is also quite obvious that it was not just a man that he was wrestling with, but an angel of Yahweh, an Elohim.

The next item that I would like to define is that of the case you refer to in Genesis 18 where three men appear to Abraham one of whom is referred to as Yahweh later on and two of whom are referred to as angels as the narrative continues in Genesis 19. Thus, it seems rather clear that all three were angels and one specifically was speaking in the name of Yahweh. Let us look at some evidence to support this contention.

1. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

Thus this angel bore the Yahweh name and acted on behalf of Yahweh with respect to Israel by Yahweh’s appointment. Ex. 23:20-21.

2. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD (Yahweh) shall he behold: wherefore then were ye not afraid to speak against my servant Moses? Num. 12:8 In Acts 7:38 we have an explanation of this and many other passages that refer to Yahweh speaking to Moses. It says, “This is he, that was in the church (ecclesia) in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us. Thus, it is clear that an angel speaking for Yahweh, by appointment by Yahweh, bears that name.

3. In Ex. 3:2,4,6,7,14,15,16,18,19, we have the record of the burning bush unconsumed. Here we are told that it is an angel of Yahweh that was present. However, the record refers to him both as Elohim and Yahweh. Again, the divine comment in Acts 7:30-33 verifies that it was an angel speaking with the voice of Yahweh and identifies him as Elohim and Yahweh.

At this point, there is no point in multiplying more passages to prove our point for this clearly and unquestionably accomplishes our objective! Thus, in Genesis 18, we have an angel speaking on behalf of Yahweh, and, thus, represented as Yahweh speaking to Abraham. Again, we find that not only is this no proof in support of the Doctrine of The Trinity, but it is destructive to it. Furthermore, we are beginning to see the beautiful significance of these terms. Before closing, I would like to make one more point and that is in regards to Gen. 3:22 which says,

“And the LORD God (Yahweh Elohim) said, Behold the man is become as one of us, to know good and evil: and, now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:”. Man had just sinned and thus had a personal experience with evil and good for that is exactly what the Hebrew word translated know really means. It carries with it an intimate acquaintance of the knower with the thing known. In fact, it is used to describe the most intimate of all relationships

between a husband and his wife. Here we have those addressed as Yahweh Elohim saying that man through this sinful act had intimately become associated with evil as they had. Thus Yahweh Elohim could not be referring to a divine being who never had sinned. It can only properly be understood if they like Adam and all his descendants were once mortal living in a state of evil and had to overcome even as we have to overcome through the Deity's provision. Like the angels before us we hope to become the mighty ones or Elohim of the future and bear the Yahweh name like they. Of course, this is exactly what Jesus taught in Luke 20:35-36, when he says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Amen!

Respectfully yours,

Julio B. Scaramastro