

GATES TO ZION MINISTRIES **(SHA'ARIM L' TZION)**

Presents

The Foundation Series

Pt. 2: Understanding The Mystery of Godliness

YHWH Changes His Mode Of Existence

In order for YHWH to accomplish the plan of redemption, He must change His mode of existence. Please understand, this was not a change in YHWH's *essence*. If that had happened, then it would have been a violation of His very Being, that which makes Him Elohim. The TaNaKh declares,

“For I, the LORD, do not change;...”(Malakhi/Malachai 3:6a NASB)

The purpose of change, in its very nature, requires that there be a change for either good or bad. Since YHWH is perfect, then any change in His essence would disqualify Him from being Who He is. However, YHWH may change His mode of existence without causing a change in His essence. He has in fact done this numerous times in Scripture. The manifestation of YHWH through the incarnation is the *CHIEF*¹ of all His manifestations². It is the secret behind all that Master Yeshua accomplished in the redemptive process. Let me explain.

There are many today who dispute the deity of our blessed Master Yeshua. They twist and turn the Scriptures, and use many seemingly convincing arguments to prove their point. Those who especially use certain Jewish rabbinical assumptions and extra biblical texts (Mishna and Talmud) to make their point, do so in an effort to side step the plain truth found in the accepted written Scriptures themselves. There are those who use the Scriptures to supposedly refute the truth concerning the validity of the temptations of Yeshua. They point to the Scripture in the book of Ya'akov/James that states that YHWH cannot be tempted with evil. (Ya'akov/James 1:13) Still others point to the seeming contradiction of Yeshua's death as our Redeemer, by putting forth the argument that if He were YHWH, then how could YHWH die? Again, these arguments do seemingly carry some weight to those ignorant of the process by which YHWH accomplished His masterwork of redemption.

By changing His mode of existence, YHWH incorporated into Himself the nature of flesh or humanity. In so doing, He changed nothing of His very essence. All He did was allow for there to be a change in *HOW* He existed. In eternity past, YHWH had already changed His mode of existence by drawing forth from within Himself, a part of Himself (the Word of YHWH) from an internal/eternal existence to that of an external/eternal one. It was not a creation event. It was a *transition* event. Nothing

changed in YHWH's essence. The Word brought forth was still YHWH, only now a part of Him existed outside Himself. YHWH then took on the role of Father/Abba, and declared this new manifestation of Himself to be The Son. (If you go back to the book of Beresheeth/Genesis and study again how YHWH brought forth the woman out from the side of the man, then you will have insight into what we are discussing here) In turn, The Son agreed to actually be sent forth from His place in eternity to enter onto the human stage. It is why the writer of Ivrim/Hebrews refers to Yeshua as the *Apostle and High Priest of our confession*. (*Ivrim/Hebrews 3:1*) An apostle is *one who is sent forth*. This entrance onto the human stage is what is called the incarnation. It is what Yochanon/John referred to in his Gospel as the Word becoming flesh.

This is the glory of the plan of redemption. We are men *existing* on earth as men. However, our blessed Master Yeshua, though perfect Man, was different than us. He was YHWH *existing* as Man. Are we just splitting hairs here? Absolutely not! And here is why.

In Mattityahu/Matthew chapter four we have the account of Yeshua's temptation related for us. Now, let us ask a few questions here. Were these temptations valid, genuine temptations? Let us further ask, "If these were indeed valid, genuine temptations, then could Yeshua have sinned?" If the answer is no³, then how could these temptations be considered valid, and what really was the purpose of these temptations?

First of all, these temptations which Yeshua suffered were indeed valid and genuine. If it is true that YHWH cannot be tempted with evil, then how could these temptations be considered valid? Master Yeshua was tempted just like all of us who are human may be tempted, yet for Him, without sin. The secret is that He was not tempted as YHWH *existing* as YHWH. He was tempted as YHWH *existing* as Man. We must further understand that by the Word of YHWH agreeing to the incarnation, there came to be what is known in theological circles as the *hypostatic union*. Please bare with me here. I do not wish to lose you in the technical part of this, but it is necessary to our discussion. This *hypostatic union* is what happened when YHWH changed His mode of existence and incorporated humanity into Himself. This union does not mean that these two parts/natures mixed together and created some third substance. It does not mean that the YHWH nature of Yeshua and the Human nature became compartmentalized. Meaning that the two natures were able to act independently of one another. Yeshua was/is not schizophrenic. Each part of His nature existed in distinction, but at the same time were echad, or one. There were times that Master Yeshua acted, and the YHWH nature could be more clearly distinguished. Yet, there were other times when He acted, and the Human nature could be more clearly distinguished. However, because of the incarnation resulting in the hypostatic union of these two natures, they could never be separated. They could never act independently one from the other. Herein lies the great love of our Abba YHWH and of His Son. By Master Yeshua agreeing to the plan of redemption, to take on our humanity, from the moment this occurred, He would NEVER exist as YHWH alone again. There is a part of YHWH's mode of existence that will forever be human! This beloved is what Rav Sha'ul called the *mystery of godliness!* Its understanding apart from

the infusion of the spirit of wisdom and revelation dispensed by the Ruach HaKodesh makes this Truth impossible to fathom by the human intellect alone.

Before the incarnation, YHWH had no way of sympathizing with mankind. There was no way for Him to comprehend what we go through when we suffer being tempted. There could be empathy, but no way to literally *feel* what we feel and to in turn incorporate that intelligently into YHWH's existence. It was through this incorporation of humanity into YHWH's mode of existence that could make this change possible. ***The goal of Master Yeshua's temptation was not to see if He would sin.*** It was for two distinct purposes. 1) To resist those temptations to the point of exhaustion. In other words, when temptation comes and it is successfully resisted, it does not go away forever. It comes again, this time with more pressure than before on the senses. If it is resisted successfully again, then it leaves, but will undoubtedly come again. Each time it comes, it does so with increasing measures of pressure on the physical and emotional senses. Master Yeshua endured this process until the temptation had been exhausted and He came out completely victorious. He did this so in His Humanity, He might sense and feel all that we do when we are tempted, yet without giving into it. 2) Through this YHWH would now be able to sympathize with us in what we go through when we are tempted. Master Yeshua would now be able to fulfill His role as our High Priest in a new dimension. He could stand in our place and make intercession for us from a completely sympathetic view and thus call for Abba YHWH's mercy while we endure temptation, and even more so should we fail.

“Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot SYMPATHIZE with our weaknesses, but One who has been tempted in all things as {we are, yet} without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.” (Ivrim/Hebrews 4:14-16 NASB- emphasis mine)

The Importance Of Understanding The Hebraic Principle Of Identification

There is a reason that YHWH's incarnation was imperative. It is also the reason the rabbinical idea of the Mashiach being merely human cannot be a valid concept. This reason is spelled out for us in the Brit Chadashah's revelation given to Rav Sha'ul.

“Therefore, just as through one man sin entered into the world, and death through sin...” (Romans 5:12a NASB)

“For if by the transgression of the one, death reigned through the one...” (Romans 5:17a NASB)

“So then as through one transgression there resulted condemnation to all men...” (Romans 5:18a NASB)

“For as through the one man's disobedience the many were made sinners...” (Romans 5:19a NASB)

The above Scripture fragments all point to one thing. The way YHWH would go about accomplishing the plan of redemption. It would take forever to deal with the problem of sin and death on an individual basis. Therefore YHWH implemented the principle of *identification* into the redemptive process. This established Adam as the head over the first creation. All who would descend from him would become identified with his actions. Even though we were not there in the physical sense, we were there as *potential* participants. We were “in” Adam’s seed/sperm. In other words, sin and death entered the world through ONE man. Adam’s transgression thus resulted in judgment coming upon ALL his progeny. We are not just guilty because of what we have done personally. We are first and foremost guilty because of our relationship to the head of our humanity. It’s guilt by association.

Now, I can understand the seeming unfairness this principle of *identification* seems to impose. Why should I be held accountable for what someone else did? This idea of *identification* is a very Hebraic concept. To illustrate this let’s look at a couple of Scriptures that establish this concept as an operating principle used by YHWH in the Torah.

The first comes in reference to the renewal of the giving of Torah to the nation of Yisrael just before Moshe’s death. Listen to his words,

““Now not with you alone am I making this covenant and this oath, but both with those who stand here with us today in the presence of the LORD our God and with those who are not with us here today.” (D’varim/Deuteronomy 29:14-15)

This experience of receiving the Torah was so essential to the life and future of the nation of Yisrael, that Moshe says it is not only an experience that was for those presently gathered there on that day, but it was to be in essence for ALL generations, both present and future! It was to be as if every Yisraelite that would ever exist was as vitally present as those who were physically standing there on that day in real time.

The Hebraic mind understands the continuity of generational time. In other words, what one generation does, carries an impact on the future generation. In the Torah, acts of sin and its resulting judgments can be passed down to the third and fourth generations⁴, and in some cases even to the tenth generation⁵. In like manner, acts of righteousness and its resulting blessings can be passed down even to the thousandth generation!⁶ The Hebraic mind understands the concept of the realm of spirit. In that realm, there is no distance. There is no time/space continuum. While future generations may not be physically present, they are potentially present in spirit. They exist within the seed/sperm of that present person in any given generation. There is a vital connection between the spirit of one generation with those that will come into existence at some

future time. That's what Moshe was referring to above. It was not only the present generation of Yisrael that he was speaking to. It was all the future generations that were potentially present in the spirit within the seed of the fathers who were there!

This is where the Hebraic concept of *remembering* comes into play. Yisrael was constantly being commanded to *remember* all of their experiences, both good and bad, through out their generations by Moshe. The word *remember* in Hebrew is *zakar*. It means, *to remember, be reminded, bring to remembrance, to recall*. The Hebraic concept of *remembering* means *to enter back into time. To recall the memory of a moment, and to experience the reality of that event as though you were actually present*. Hebraically, this is in fact possible, because we were potentially present within our father's seed. The medical community has established this very principle as fact by the discovery that the cells that make up our human bodies contain memory! There is a vital connection between us and those of our former generations. This is where the false idea promoted by psychic phenomena in what is called *déjà vu* comes from. It's not that we have lived in some other life. It's that there is a vital connection between us and those of our family who have lived in other times.⁷ Hasatan (may his name be blotted out forever) simply uses our ignorance of this fact to introduce us to the realm of unclean spirits and counterfeit spiritual experiences.

Now, let's fast forward to the Brit Chadashah/ReNewed Covenant, and see that the writer to the Ivrim/Hebrews uses this very Hebraic concept to establish that the priesthood of our blessed Mashiach Yeshua (Melchizedek) is greater than that of the Levitical.

In Ivrim/Hebrews chapter seven, the writer is drawing a comparison between the Melchizedek and the Levitical priesthood. The premise is that the former is greater than the latter. How does the writer establish this? Look at his words,

***“And, so to speak, through Abraham even Levi, who received tithes, paid tithes, for he was still in the loins of his father when Melchizedek met him.”
(Ivrim/Hebrews 7:9-10 NASB)***

The Levitical priesthood is proven to be the lesser because when Avraham offered tithes to Melchizedek by the principle of *identification* Levi offered tithes with Avraham. How? Because Levi, while not there physically, was there potentially existing in the loins of his father Avraham. What Avraham did was counted as Levi's action too. Levi was “in” Avraham. Thus the Melchizedek priesthood becomes the greater, and ultimately takes precedent. With this in mind, let us now turn and look at the opposite side of this principle of *identification*.

“...much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.” (Romans 5:17b NASB)

“...even so through one act of righteousness there resulted justification of life to all men.” (Romans 5:18b NASB)

***“...even so through the obedience of the One the many will be made righteous.”
(Romans 5:19 NASB)***

The above scripture fragments are the rest of what the verses quoted initially in this section of our study reveal. Just as by one man’s disobedience the many of mankind were made sinners. So, by one Man’s righteousness the many of mankind will be made righteous. The many of mankind will be justified, and all these will reign in life through the Second Man, Yeshua our Mashiach! The only thing required on our part is to actively put our trusting faithfulness in what Master Yeshua has done for us. When that happens, a great transfer is the result. Rav Sha’ul put it this way,

“For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son.” (Colossians 1:13 NASB)

Here is the wonderful news you are reading. Just as we became guilty of sin and destined for judgment, even so, we became righteous and destined for life! Abba YHWH summed up all of mankind in their relationship with the first Adam, and simply declared all guilty. In turn, by summing up all of mankind who come into relationship with the Last Adam/Second Man, Yeshua HaMashiach, through actively putting their trusting faithfulness in His redemptive work...they are *declared* to be righteous in Mashiach! This is what is called *positional/forensic* or *imputed* righteousness. It has nothing to do with what we have done good or bad. Its sole basis is substantiated in what Mashiach Yeshua has done. That is what the Scripture calls *grace*. Our entrance into that grace is simply by *faith*. Now, having once passed through the Door of eternal salvation, Yeshua our Mashiach, we are called to begin to live a life of righteousness by daily surrendering to the prompting of the indwelling Ruach HaKodesh/Holy Spirit. It is only **AFTER** having obtained *positional* righteousness that we are called to *behavioral* righteousness. It is on the **AFTER** side that we are called to begin the behavioral process of Torah obedience. The Torah was NEVER meant to be a covenant of eternal salvation.

Joe Snipes
Gates To Zion Ministries
Sha’arim L’Tziyon

Endnotes Part Two

¹ The following is an excerpt from my work called ***“Who Is Yeshua?”*** It will give an understanding of how Master Yeshua is the Chief manifestation of YHWH in Scripture. ***“He is the image of the invisible God, the firstborn of all creation.” (Colossians 1:15 NASB)*** This verse is actually a poor translation from the original. The word *“firstborn”* is from the Greek *“prototokos”*. It comes from a combination of words meaning, *“chief”* and *“that which is brought forth”*. The phrase *“of all creation”* was taken at liberty by the translators who invariably were under the influence of the Trinitarian slant of the Catholic church. They make Yeshua as the *“chief of that which was brought forth”* point toward the creation of which He was the Creative Source. When in fact, the *“chief of that which is brought forth”* should in reality point toward the invisible Elohim, Abba YHWH, of Whom He is the perfect image. So, the verse could read,

“He is the image of the invisible God, the chief manifestation of the Father, the Primal Source of all creation.” (see notes in *The Worrell New Testament*) Yochanon/John writing in the *Revelation* calls Master Yeshua *“...the beginning of the creation of God...”* (*Revelation 3:15b NASB*) The word "beginning" again means, "chief" and points to the fact that Yeshua is the "chief and primary source of all that the Father is and He (Yeshua) is chief of all that proceeds in succession from the Father." Further, we must realize that "first-born" in Hebraic usage is a title. In most instances it is used to denote the son that is born first of a father. However, as a title it can be given by the father at his bequest to a son other than the one who is first by birth. (see Genesis 48:17-20- Jacob blesses Joseph's son Ephraim as the first-born before Manasseh who was first by birth) Mashiach Yeshua as the First-born, should not be taken to mean that He was such because He was created first. Instead, Father YHWH bestowed this TITLE on Him because it was out from Mashiach Yeshua as the Word of YHWH that all that was created came into being. The pre-existence of Mashiach Yeshua must ALWAYS remain a constant truth. Otherwise, His deity will be compromised. If this is allowed to happen, then our redemption is negated, and our salvation is a lie!

² YHWH has manifested Himself in many ways throughout Scripture. The three angels that visited with father Avraham, the fire in the burning bush when He appeared to Moshe in the wilderness. Almost every time you find the reference to *“the angel of the LORD”* in the Older Covenant it is in reality a pre-incarnate manifestation of our blessed Master Yeshua.

³ In this section I made the attempt to explain the *hypostatic union* that took place when YHWH incorporated humanity into Himself. I am sure it is by no means complete, but it is enough for us to be able to glean an idea of the implications it would bring. Could Yeshua have sinned? The answer is no. While Yeshua's human side could have suffered mental and emotional pressure, it could not act independently of the YHWH side. As is stated, that was not the purpose in Yeshua's temptation at all. Did that make the temptations any less real or genuine? Absolutely not! Temptation in and of itself is not sin. Yeshua's suffering of temptation was not to see if He WOULD sin. It was to provide a bridge between YHWH and His creation. The human side of YHWH as manifest through Yeshua could actually sense and feel the pressure temptation could impose on all humankind. In turn, Yeshua could stand as our Mediator and plead our cause before His Abba for all of His people when they themselves are tempted. He was tempted and yet without sin. He qualified to be our Savior by resisting each temptation He suffered without giving in, and in turn, should we fail, He could also be our Redeemer and High Priest.

⁴ **Bamidbar/Numbers 14:18**

⁵ **D'varim/Deuteronomy 23:2-3**

⁶ **D'varim/Deuteronomy 7:9**

⁷ Our spirit is created in the likeness of our Creator. When we are born again, our spirit gets put on the same frequency as our Creator. We not only can *remember* what happened in the past, even the experiences of those who have lived before us, our spirit can even reach into eternity under the guidance of the Ruach HaKodesh. That is one of the effects of the manifestation of the gift of the word of wisdom. (The gifts of the Ruach HaKodesh are simply the manifestation of our blessed Mashiach as we allow Him to live and move and have His being in us) The Ruach HaKodesh actually opens up future events, situations, circumstances...etc. That momentary glimpse helps us know *what* to do when we come to that place in real time. How blessed is our Abba YHWH. He has truly blessed us with all things that pertain to life and godliness. The realm of psychic phenomena is simply hasatan's counterfeit of the real gifts of the spirit.