

# YESHUA—GOD THE SON

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**[THE SEED OF ABRAHAM](#)**



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## THE SEED OF ABRAHAM

Our God is truly a mystery in the most glorious sense of the word—Awesome and Incomprehensible. Yet, from Scripture we can glimpse God from different angles or perspectives to gain significant insights into His nature, His being and His Ways. We don't have to understand the physics of the Milky Way galaxy in order to appreciate the beauty of the stars, and God the Father has given us more than enough understanding, in both the Old and the New, to know that Yeshua is God the Son.

The problem, though, that some have with Jesus 'being God' is because the 'Father is God,' and if there's only *one* God, how can Jesus also be God? To circumvent this, some say that the Father became Jesus, while others teach that Jesus is an angel, or that he was born of natural parents (which makes him an ordinary human being), but anointed as 'the Christ' at His water baptism. People who think these ways are trying to understand their logical premise of their being only one God. Their attempts at it fail because they don't realize that this God is the Hebrew God and His Book isn't to be understood from a Greek-Western mindset. Also, many don't realize that the noun *God* is not His name, like John or Ted. So, they say there can only be one John (God the Father), but *God* is not the name of the God of Israel and the Bible is not a Greek-Western book.

The primary Hebrew term for *God/god (elohim)* is a designation for deity, which is used of any deity, pagan or the one true deity,<sup>1</sup> and it's also plural, hinting at there being more than one divine Being. The term *God* can, and does, function in a general way as a sort of last name of the Deity (a family name)—Papa God, (Holy) Spirit God, and Son (Yeshua) God. All have God-ness (deity), and are separate Beings, but *one God* (Family). We readily see and acknowledge this with every earthly family having all its members with the same last name. For example, John Smith and his wife Mary Smith and their child, Robert Smith. Here are three distinct individuals, yet *one* family, having the same last name, and all having the exact same nature—human. This simple concept reveals the heavenly *God* Family—all Three have the exact same nature (divine), but each is a distinct Person. Both families are one unit or one family, and this is how God made Man to be—a reflection of the Deity; Godhead or God Family.

## MAN—MADE IN THE IMAGE OF GOD

In the beginning God created Adam. From Adam, God took and created Eve. Their union brought forth a son in their own image. The son had the exact same nature as his parents—human nature. The son didn't have the nature of a fish or a monkey or a dog. Applying this picture-concept paradigm to God, it states in Genesis 1:26a that God said, 'Let *Us* make man in *Our* image, according to *Our* likeness.' The Rabbis, who don't believe that Yeshua is the Messiah nor divine, and so not wanting to see that Scripture's God is one (Dt. 6:4) means the God Family of Three, state that God was speaking to the angels when He spoke of 'us' making man in 'our' image, or that God was speaking in a kingly or majestic way, but Man was not made in the image of an angel, and God didn't need any help from the angels to create Man. Man, though, is truly a picture reflection of the God Family. The very next verse states,

'God created Man in *His own image*, in *the image of God* He created him—male and fe-

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<sup>1</sup> 'God' is a title like lord, general or captain. 'God' is not a personal name, but a designation for deity.

male He created *them*.' (Gen. 1:27; see also 5:1-2)

Other Greek-Western mental explanations for what it is to be made in the image and likeness of God are that "humans have a spirit, which animals don't have," or that "humans have an intellect," although I question that sometimes, or that "humans are able to worship God, whereas animals can't," etc., but none of these, as true as they are, reveal the glorious musical note of divine Truth. To properly understand what Scripture is presenting when it states that Man was made in God's image, we need to look at *how* Man was made, not *what* Man's qualities are that distinguish him from the animal kingdom.

*How* Man came into existence allows us to see the Scriptures from its Hebraic perspective. Adam, Eve and Cain are *a unit of oneness* (a family). They are one family. This oneness is specifically spoken of a man and his wife (Gen. 2:24),<sup>2</sup> and it's self-evident that their child, the fruit of the union of their oneness, is also *one* with his parents. The three of them make up the primary unit called the family and form a picture that reflects the God Family and its oneness. God is Three and is truly one.

Note that 'Man,' in Gen. 1:27, is also two beings (*them*): 'He created *him*—male and female He created *them*.' Originally there was literally only one (Adam), but now Eve is created *from* Adam. She was, at one and the same time, separate and distinct from Adam, but also *one* with him, not only in her essential human nature, but also that she literally came from within Adam. This is the oneness, and the separateness or distinctiveness that they reflect back into heaven to the Father and the Holy Spirit (the Second Person of the God Family), for the Spirit came forth from within the Father<sup>3</sup> before the Son was begotten, and hence, why the Holy Spirit, and not the Son, is the Second Person of the God Family.

The creation and begetting of the Adamic Family (Adam and Eve were created, but Cain was begotten) points to the God Family because God says, 'Let *Us* make Man *in Our image and Our likeness*.' This is the starting point in understanding how the Three divine Begins are one God (Family), essential nature or deity), and also, that the essential nature of Yeshua, the only *begotten* Son of the Father (John 1:14, 18; 3:16, 18) is a distinct Person from the Father and *has to be* deity, which is nature of His Father, the Begetter of Yeshua.

## *The Makers of Man*

Genesis 1:26a ('Let Us make Man in Our Image according to Our Likeness') has three *plural* pronouns as the Maker(s) of Man: 'Us' once and 'Our' twice. As noted above, Rabbinic (as well as liberal Christian interpretations of this passage), has God speaking to the angels assembled around His Throne and seeking their counsel. *Targum Yonatan*<sup>4</sup> interprets the phrase, 'Let Us make Man,' stating:

"And God said to the ministering angels, who had been created on the second day of the Creation of the world, 'Let us make Man.'"<sup>5</sup>

Of course, nowhere does it state that the angels were created on Day Two, but this understanding is further seen in the *Midrash*, an ancient Jewish commentary on Scripture:

"When Moses wrote the Torah (the first five books of the Bible) and came to this verse ('let *us* make Man'), which is in the plural and implies...that there is more than one Creator, he said,"

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<sup>2</sup> "Therefore, a man shall leave his father and mother and be joined to his wife, and they shall become *one flesh*." (Genesis 2:24)

<sup>3</sup> See John 15:26.

<sup>4</sup> *Targum Yonatan* is a Jewish authoritative Aramaic paraphrase of the five books of Moses (Genesis through Deuteronomy), that was probably made a generation before Yeshua.

<sup>5</sup> Rabbi Nosson Scherman and Rabbi Meir Zlotowitz, general editors, *The Chumash*, 2nd edition: 2nd impression (Brooklyn: Mesorah Publications, Ltd., 1994), p. 8.

‘Sovereign of the Universe! Why do You thus furnish a pretext for heretics to maintain that there is a plurality of divinities?’ ‘Write!’ God replied. ‘Whoever wishes to err will err...Instead, let them learn from the Creator who created all, yet when He came to create Man *He took counsel* with the ministering angels.’”<sup>6</sup>

The problem with this interpretation is that there isn’t any Scripture to support God involving the angels in the creation of man, nor seeking their counsel to do so. Did the infinite God *need assistance* from angels in making Man? This certainly goes against a simple perception of who God is, and also, Scripture, which states, “Who has directed the Spirit of the Lord, or as His counselor has taught Him?” (Is. 40:13)

Rabbinic interpretation fails to strike the note of Truth because Man wasn’t made in the image and likeness of the angels, nor did God need to seek counsel or help from His created beings, the angels, in order to create Man. Scripture declares that *God* made Man in *His* image (Gen. 1:27), not the angels. C. F. Keil writes that the Rabbis and liberal Christian theologians suppose that the verse is,

“an address to the spirits or angels who stand around the Deity and constitute His council. This is Philo’s explanation...But although such passages as 1st Kings 22:19ff., Ps. 89:8, and Dan. 10, show that God, as King and Judge of the world, is surrounded by heavenly hosts, who stand around His throne and execute His commands...(this) interpretation flounders upon this rock: either it assumes without sufficient scriptural authority, and in fact in opposition to such distinct passages as Gen. 2:7, 22, Is. 40:13 seq., 44:24, that the spirits took part in the creation of man, or it reduces the plural to an empty phrase, inasmuch as God is made to summon the angels to cooperate in the creation of man, and then, instead of employing them, is represented as carrying out the work alone. Moreover, this view is irreconcilable with the words ‘in our image, after our likeness,’ since man was created in the image of God alone (v. 27, Gen. 5:1), and not in the image of either the angels, or God and the angels.”<sup>7</sup>

God didn’t seek, nor need, any help from the angels in creating Adam and Eve. He wasn’t speaking to the angels when He said, ‘Let Us...’

Another interpretation of Gen. 1:26, that Keil brought up speaks of the ‘majestic plural,’ that of God speaking as a king might speak in addressing the hosts of angels around Him. It falters, he stated, on the lack of ‘scriptural authority, and also, because ‘such usage is not attested for a pronoun in’ Hebrew.<sup>8</sup> The *Theological Wordbook of the Old Testament* presents another possibility for the use of *us* and *our* as a majestic plural, and also explains why it’s wrong:

William “Albright has suggested that the use of this majestic plural comes from the tendency in the ancient near east toward a universalism:”

“‘We find in Canaanite an increasing tendency to employ the plural Ashtorôt, ‘Astartes,’ and Anathot ‘Anaths,’ in the clear sense of totality of manifestations of a deity.’” (As opposed to the singular for Astarte and Anath.)

“But a better reason can be seen in Scripture itself where, in the *very first chapter of Genesis*, the necessity of a term conveying both the *unity* of the one God and yet allowing for a *plurality* of persons is found (Gen. 1:2, 26). This is further borne out by the fact that the form אֱלֹהִים (*elohim*) occurs only in Hebrew and in no other Semitic language, not even in Biblical Aramaic (Gustav F. Oehler, *Theology of the Old Testament*, p. 88). The term oc-

<sup>6</sup> Ibid.

<sup>7</sup> C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 1, *The Pentateuch* (Peabody, MA: Hendrickson Publishers, 2001), p. 38. Philo was a Jew (20 BC to 50 AD) who was born and lived in Alexandria, Egypt, and who tried to merge the Hebrew Bible with Greek philosophy.

<sup>8</sup> John E. Hartley, *New International Biblical Commentary: Genesis* (Peabody, MA: Hendrickson Publishers, Inc., 2002), p. 53.

curs in the general sense of deity some 2,570 times in Scripture. Yet, as Pope has indicated, it is difficult to detect any discrepancy in use between the forms אֱלֹהִים, אֱלֹהִי, and אֱלֹהִים” (*el, elo’ah* and *elohim*, respectively, God/singular, God/singular, God/plural) “in Scripture (Marvin H. Pope, *El in the Ugaritic Texts*, p. 10).”<sup>9</sup>

Even though there was a tendency to make the *personal* names of the two goddesses plural (Astarte and Anat), the term *God* is not a personal name. The *Theological Wordbook* also speaks of two Hebrew words for *God* (*el* and *elo’ah*), both of which are *singular*, but the term most often used for the God of Israel is plural (*elohim*). If the God of Israel is *only one* Being, why is it that Scripture, which God inspired (2nd Tim. 3:16), consistently uses a plural designation for the God of Israel?<sup>10</sup>

David Clines comes close to defining, in a biblical way, the true ‘majestic plural’ of the three plural pronouns for Gen. 1:26 when he writes that God took counsel with His Spirit.<sup>11</sup> With Yeshua coming forth as the Light and Word of Day One, as we’ll see in a moment, the ‘counsel’ that the Father ‘took’ was with His Spirit *and* with His Son (John 1:1-3). The traditional interpretation of the *majestic plural*, though, does not adequately convey why there are three *plural* pronouns used by God in Genesis 1:26.

Since 100 AD Christian theologians have correctly found the biblical Trinity in Gen. 1:26, but some modern critics don’t because the three plural pronouns didn’t ‘convey to ancient Israel any idea of God... being triune.’<sup>12</sup> This Greek-Western theological position places Israel on par with God, meaning that Israel had to fully comprehend everything that was written in Scripture. Yet, who is to say that ancient Israel *didn’t* realize that God was more than one divine Being? In the story of Hagar, where the so-called Angel of the LORD appears to her (Gen. 16:7), she declares that *she saw and spoke to God*, even calling Him by His unique name *Yahveh* (Gen. 16:13), but not once is the term God or Yahveh mentioned!<sup>13</sup> Who was the Angel? Was it God? Was it Yahveh? This is not an isolated incident.<sup>14</sup>

Even if most theologians think that ancient Israel didn’t realize that God was more than one divine Being,

<sup>9</sup> R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. I (Chicago: Moody Press, 1980), p. 44. William F. Albright, *From the Stone Age to Christianity*, 2nd ed., p. 213

<sup>10</sup> Ernst Jenni and Claus Westermann, general editors; Mark E. Biddle, translator, *Theological Lexicon of the Old Testament*, vol. 1 (Peabody, MA: Hendrickson Publishers, 1997). Accordance Bible Software (Altamonte Springs, FL: OakTree software, 2012), p. 116. W. H. Schmidt, “אֱלֹהִים...With 2,600 occurrences <sup>9</sup>*lōhîm* is the second most frequent subst. in the OT following *bēn* ‘son’...<sup>9</sup>*lōah* occurs 58x: 41x in Job 3–40; other scattered occurrences: 4x in Psa and Dan, 2x in Deut and Hab, 1x in 2 Kgs, Isa, Prov, Neh, and 2 Chron.” The Hebrew term *elohim* (God/gods; plural), “does not mean solely “(the) God” but also “(the) gods.” On p. 108 Schmidt writes that the term אֱלֹהִים, (‘El,’ God/god) is used 238 times in the OT.

<sup>11</sup> Hartley, *Genesis*, p. 53. David Clines, *The Image of God in Man*, *TynBul* 19 (1968), p. 68; cf. v. 2.

<sup>12</sup> *Ibid.*

<sup>13</sup> English Bibles give a lot of ammunition to the cult known as Jehovah’s Witnesses, who deny the deity of Jesus. In English Bibles it speaks of the *Angel* of the LORD (Gen. 16:7, 9, 10, 11; 22:11, 15, etc.), but Christian theologians rightfully see Him as the pre-incarnate Jesus. This so-called *Angel*, though, is then used by Jehovah’s Witnesses *to prove* that Jesus is an angel (a created being) from a Christian’s own Bible! Hebrew scholars know that the Hebrew word translated as *angel* (מַלְאָךְ *mal’ahch*) primarily means someone who is *sent* with a message; ‘a sent one,’ a messenger. It can speak of men (Gen. 32:2; Josh. 6:25; 1st Sam. 6:21) as well as angels, but *malach*, when used of the *Malach* of the LORD is Yeshua, and so it should read in English, *the Messenger of the LORD* (see *The Hebrew and English Lexicon* by Brown Driver, Briggs and Gesenius, the Hebrew and Aramaic Lexicon of the Old Testament and the *Theological Lexicon of the Old Testament*).

Generally, *one sent from heaven* is an angel, but in the case of *the* Angel of the LORD, it’s Yeshua, *the Sent One* of Yahveh, and so, English Bibles should have either that, or the *Messenger* of Yahveh, not *Angel*. This would derail the Jehovah’s Witnesses and present Yeshua as the Hebrew Scriptures speak of Him. *This* is one reason why the Apostle John writes of Yeshua being *the* Sent One, 39 times in his Gospel. For more on this see, [Messiah—The Sent One](#). For why this ‘Angel’ is the pre-incarnate Yeshua, see [The Angel of the Lord](#).

<sup>14</sup> For example, Gen. 22:11-12, 15-18; 31:11-13; 32:25-31; Judg. 13:1-22; etc.



it doesn't mean that God didn't intend it to speak of the Triunity of the God Family nor that ancient Israel didn't understand its God as a multi-Person deity. There was *more than a hint* of the triune reality of the God Family in Gen. 1:26, with its *us* and *our* plural pronouns, and that's just the tip of the iceberg.

The concept of *hint* is recognized in Judaism as a legitimate form of biblical interpretation, and it means that the ancient reader didn't necessarily have to understand the full ramifications of the text.<sup>15</sup> For instance, who in ancient Israel could have told his neighbor that Hosea 11:1,<sup>16</sup> which speaks of God calling His son, Israel, out of Egypt, would also apply to the Messiah? Perhaps no one, even though the Rabbis knew that the Messiah would be the prototypical Israeli, meaning that everything that Israel went through the Messiah would also go through.<sup>17</sup> Yet, this is exactly how Matthew presents it.<sup>18</sup> Hosea 1:11 is classified as a *hint*.<sup>19</sup> What may have been hidden from ancient Israel has certainly been revealed to us,<sup>20</sup> and so,

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<sup>15</sup> There are four concepts of biblical interpretation in Judaism known as *Parades* (*Pardes*), from the first Hebrew letter of each concept. David Stern, *Jewish New Testament Commentary* (Clarksville, MD: Jewish New Testament Publications, 1992), pp. 11-12:

1. The first is the 'simple' (*P'shat*), which is the plain or literal meaning of the text.
2. The second is the 'hint' (*Remez*), a truth not conveyed by the plain or literal meaning.
3. The third is the 'search' (*Drash*), which is an allegorical or homiletical application of the text (reading one's own thoughts into the text).
4. The fourth is the 'secret' (*Sod*), a mystical or hidden meaning of the text.

<sup>16</sup> 'When Israel was a child, I loved him, and out of Egypt I called My Son' (Hosea 11:1). See also Ex. 4:22 where God speaks of Israel as His firstborn Son.

<sup>17</sup> For example, Israel wandered for 40 years in the Wilderness and Messiah Yeshua fasted for 40 days in the Wilderness, which is also what Moses and Elijah did. Alfred Edersheim about the connection and parallel between Israel and the Messiah:

"Israel was God's Son—His 'first-born;' their history that of the children of God; their institutions those of the family of God; their predictions those of the household of God. And Israel was also the Servant of God—'Jacob My Servant,' and its history, institutions, and predictions those of the Servant of the Lord. Yet not merely Servant, but Son-Servant—'anointed' to such service. This idea was, so to speak, crystallised in the three great representative institutions of Israel: The 'Servant of the Lord' in relation to Israel's history was Kingship in Israel; the 'Servant of the Lord' in relation to Israel's ritual ordinances was the Priesthood in Israel; the 'Servant of the Lord' in relation to prediction was the Prophetic order, but all sprang from the same fundamental idea: that of the 'Servant of Jehovah'...The Messiah and His history are not presented in the Old Testament as something separate from, or superadded to, Israel. The history, the institutions, and the predictions of Israel run up into Him. (In this respect there is deep significance in the Jewish legend (frequently introduced; see, for example, Tanch. 2. 99a; Deb. R. 1), that all the miracles which God had shown to Israel in the wilderness would be done again to redeemed Zion in the 'latter days.')

He is the typical Israelite, nay, typical Israel itself, alike the crown, the completion, and the representative of Israel. He is *the* Son of God and *the* Servant of the Lord." Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 2000), p. 114.

For more on what Edersheim says about Yeshua in relation to Him being the prototypical Israeli, ask for the PDF, *Messiah Yeshua—The Quintessential Israeli*.

<sup>18</sup> Matthew applies Hosea 11:1 to Yeshua coming out of Egypt as a child, after the death of King Herod: "and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Out of Egypt I called My Son.'" (Matthew 2:15 NKJV)

<sup>19</sup> Stern, *Jewish New Testament Commentary*, p. 12.

<sup>20</sup> "In that hour Yeshua rejoiced in the Spirit and said, 'I thank You, Father! Lord of Heaven and Earth! That You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.'" (Luke 10:21)

Most Christian theologians are trapped in the Greek-Western concept that Scripture must 'fit together' or 'add up.' This is called Systematic Theology and it does have its place, but the ancient Hebrew was able to accept illogical or supra-logical variances in the Scriptures, like *God* being in the plural, even though it states that God is one. Out of Greek-Western thinking comes the creeds or statements of belief that are the *mental* basis for salvation, but this isn't the reality of biblical salvation, which speaks of the need to be Born Again (Mt. 18:1-3; Jn.

theologians should not project onto ancient Israel what they may or may not have known about the Trinity,<sup>21</sup> and unequivocally say that Israel did not know it, and then use that as a way of negating what Scripture is clearly telling Christians today.

Paralleling the three plural pronouns for the Makers of Man in Gen. 1:26 are Yeshua's four plural pronouns to Nicodemus, which also speak of God being more than one Being:

“Most assuredly, I say to you, **We** speak what **We** know and testify what **We** have seen, and you do not receive **Our** witness.” (John 3:11; cf. John 14:23)

Who—other than the divine Triunity, was Yeshua speaking of when he spoke of *we* and *our* to Nicodemus? He wasn't speaking of John the Baptist being a witness for him, nor of any other human being because it's written, just before this, of Him not needing, nor even wanting the testimony of Man (John 2:23-25; cf. 8:18). Yeshua says that the *works* (miracles) He did testified of Him (Jn. 5:36-37; 14:11f.), and that the Holy Spirit would testify of Him after He left this world (Jn. 15:26). Here in John 3:11 we see hints of Yeshua's deity, with His use of the four plural pronouns, although the Apostle John fully revealed His deity in the first chapter where he speaks of Yeshua as God, the Word of God, Creator,<sup>22</sup> the Light, and the *only begotten* of the Father (Jn. 1:1-3, 6-9, 14, 18).

Yeshua's deity is further revealed when He tells His Apostles that *both He and the Father* will make Their home in each Apostle, and by extension, in every believer (Rom. 8:9-11). Who, but deity, is able to be in more than one place at the same time? Also, which of the Apostles, who thought that His death was the end of Him, would have *understood* what I wrote in the first sentence? Did it matter or was it enough that Yeshua said it and they would realize what He meant later? John 14:23 states,

“Yeshua answered and said to him, ‘If anyone loves Me, he will keep My word, and My Father will love him, and **We** will come to him and make **Our** home with him.’”

Again, more plural nouns that Yeshua uses, which speak of His deity. Here is the separateness and the oneness of the Father and the Son. Yeshua says that anyone who loves Him will have *both* the Father and the Son dwell within him. With all these plural nouns, including what God says in Genesis 1:26, at the very least, one should begin to wonder why they are in Scripture at all, if only the Father is God, or if ‘the Father is Jesus.’

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1:12-13; 3:3-8; 1st John 2:29; 3:9) and to commit one's entire life to Messiah Yeshua and follow him daily (Mt. 16:24). For more on The Hebraic Perspective vs. the Greek-Western mindset, see [The Hebraic Perspective](#).

<sup>21</sup> I use the word, *Triunity* instead of Trinity because of the Catholic Church's pagan Trinity. In that Trinity Mary is seen as *the Holy Spirit incarnate* and a *Savior*, like her Son, *only more so*. Catholic teaching says that Jesus *only* died in the physical, but that Mary died in her soul when her heart was ‘pierced,’ looking upon her crucified Son. Her agony is said to provide a greater part of the atonement than her Son's. For more on why the Catholic Church is *not* a Christian church, read and/or download [The Two Babylons—The Full Hislop](#) and/or read Dave Hunt's, *A Woman Rides the Beast*.

Some might contest that the Holy Spirit is ‘just’ the Spirit of God and not a separate entity apart from God (the Father), but there are too many Scriptures which have the Spirit as separate from the Father (and the Son), and obviously, divine (Isaiah 48:16; Proverbs 8:22-30; John 14:16, 26; 15:26; 16:7; etc.). To understand both the gender and the Person of the Holy Spirit, see [Three Persons—One God?](#)

<sup>22</sup> Actually, it was a Family effort, with the Spirit also taking a full part (see Prov. 8:14-36 where the Spirit is personified as Wisdom, and also, Prov. 1:20f.; 3:13-20f. [cf. Isaiah 11:1-2f.]; Prov. 4:5-13). So, Yeshua would be Tri-Creator and the Third Person in the God Family, not the Second Person.

## Another Hint—‘God’ is a Plural Noun

Along with Man expressly being made in God’s image, and the three plural pronouns in Gen. 1:26 hinting at the Triunity, and Yeshua being spoken of as deity and Himself speaking of His equality with the Father, there is something else that points to the Hebrew term God being more than one divine Being, that we’ve already touched upon, and that is that the Hebrew term primarily used for *God*, which is אֱלֹהִים (*elohim*), a plural noun. While the word is also used for the pagan gods of the nations, and in most cases the plural noun takes a singular pronoun or verb, a linguistic contradiction, sometimes it’s ‘accompanied by a plural attribute or predicate,’ which makes it a theological contradiction for those who believe that only the Father is God. In other words, why would a singular being take a plural modifier? It’s written ‘the holy Gods,’ where holy is actually plural in Hebrew.<sup>23</sup>

We’ve also seen that there is a singular Hebrew noun for the *God* of Israel that is distinct and it’s only used of Him (אֱלֹהַּ *elo’ah*). It occurs ‘in some of the oldest Old Testament poetry (Dt. 31:15, 17) and 41 times in Job.’<sup>24</sup> No other ancient language had this word for its god, and so one would think that this word would be the noun of choice for Scripture to describe the *God* of Israel, but *elo’ah* occurs only 58 times in all the Old Testament, and 70% of the time it’s in the book of Job!<sup>25</sup> That means that it’s sprinkled only 17 times over a few other books in all the Old Testament. Logically, *elo’ah* should have been the word that God used every time to describe Himself, if *God* was only a single divine Being. (The other singular term for *God/god* is *el*, and it occurs 238 times,<sup>26</sup> but this is a general designation used for both the God of Israel and pagan gods.)

On the other hand, the plural noun *elohim* (lit. Gods/gods) occurs 2,600 times, more than any other noun in the Old Testament, except the specific name of the God of Israel, *Yahveh*, and the common noun, *son*.<sup>27</sup>

*Elohim* (translated as *God* for Israel, and *gods* for the pagans gods) is believed to come from the singular noun *elo’ah*. The *Theological Wordbook of the Old Testament* states:

‘More probable is the view that אֱלֹהִים (*elohim*) comes from אֱלֹהַּ (*elo’ah*) as a unique development of the Hebrew Scriptures and represents chiefly the plurality of persons in the Trinity of the godhead.’<sup>28</sup>

While logically and linguistically we should expect to find the singular noun *elo’ah* used all the time for the *God* of Israel, or even *el* (the generic singular noun used for God/god), the plural *elohim* is overwhelmingly used for the God of Israel. God gave ancient Israel a number of hints that *God* was more than one divine Being, and I think that many in ancient Israel knew this, like Father Abraham, Moses, Joshua, King David and Isaiah, etc.<sup>29</sup>

<sup>23</sup> Jenni, *Theological Lexicon of the Old Testament*, Volume 1, pp. 117-118. “Often both possibilities are found in the same body of literature: <sup>a</sup>לֹהִים חַיִּים *‘living God’* (Deut 5:26; 1 Sam 17:26, 36; Jer 10:10; 23:36) and <sup>b</sup>לֹהִים קְדוֹשִׁים *‘holy God’* (Josh 24:19) and *הָאֱלֹהִים הַקְּדוֹשִׁים* (1 Sam 6:20); cf. also Deut 4:7; 1 Sam 4:8; 28:13; Psa 58:12.” (The two plural phrases of Jenni’s, Dt. 5:26; Josh. 24:19, are literally *living Gods* and *the holy Gods*, both of which refer to the God of Israel. ‘Living’ and ‘holy’ are Hebrew plural adjectives.)

<sup>24</sup> Harris, *Theological Wordbook of the Old Testament*, vol. I, p. 43. Job is considered one of the oldest books of the Bible.

<sup>25</sup> Jenni, *Theological Lexicon of the Old Testament*, Volume 1, p. 117. *Elo’ah* occurs 41 times in Job; four times in Psalms and Daniel; twice in Dt. and Habakkuk, and once in 2nd Kgs., Isaiah, Prov., Neh., and 2nd Chron.

<sup>26</sup> Ibid., Volume 3, p. 1439.

<sup>27</sup> Ibid., p. 1436. The specific name of the God of Israel, *Yahveh*, is the most frequently occurring noun in the Old Testament, occurring 6,828 times. The next most frequent noun is *son*, occurring 4,929 times, followed by *Elohim* (Gods/gods) at 2,600 times (although the quote from the *Theological Wordbook of the Old Testament* has 2,570; see p. 4). *King* is fourth with 2,526 times, and *Israel* rounds out the top five, occurring 2,514 times.

<sup>28</sup> Harris, *Theological Wordbook of the Old Testament*, vol. I, p. 41.

# YESHUA—THE *ONLY BEGOTTEN SON OF GOD*

Eve was created from Adam. Although the Spirit wasn't created, Eve's 'coming forth' from Adam is a picture of how the Spirit *came forth* from the Father,<sup>30</sup> as distinct from Papa God as Eve was from Adam, yet as one with Papa God as Eve was with Adam. Adam and Eve's son Cain *came forth* from their union and was also *one* with them, having their exact *nature* (human). The three were *one* family or one unit. This is the scriptural picture or paradigm of the God Family and how Yeshua *came forth*<sup>31</sup> or was *begotten*<sup>32</sup> by the Father (and the Holy Spirit). Both the Old and the New Testaments proclaim that the Messiah was begotten. The Hebrew word for *begotten* means, 'to bear, bring forth...to beget, as a father.'<sup>33</sup> *Collins English Dictionary* states that *beget* means, 'to father...to cause or create.'<sup>34</sup> The Apple dictionary also has the man as the one who is seen as *begetting*, even though we know, of course, that the wife is part of it,<sup>35</sup>

'typically of a man, sometimes of a man and a woman; bring (a child) into existence by the process of reproduction: they hoped that the King might beget an heir by his new queen.'

This is why it's always said of Yeshua that he's the *only begotten Son* of the *Father*. The name *Yahveh* is the specific and distinct (*Family*) name of the God of Israel, and also, the most often used noun in Scripture, occurring more than 6,800 times<sup>36</sup> in the Hebrew Bible.<sup>37</sup> There is no other god with that name. It's

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<sup>29</sup> For Abraham, see Gen. 18:1, 13, 14, 17, 22, 23; 22:11-12, 14-18; for Moses, see Ex. 3:2-6; 33:11; Num. 12:1-6; for Joshua, see Ex. 33:11; Josh. 5:13-15; for King David, see Ps. 2:7; 110:1; and for Isaiah, see Is. 6:1-8f.

<sup>30</sup> In John 15:26 Yeshua says that the Spirit would *come forth* from God the Father: 'When the Helper comes, whom I will send to you from the Father, that is the Spirit of Truth who *proceeds forth* from the Father, He will testify about Me.' This doesn't exactly speak of *how* the Spirit came to be, but in the paradigm of the Adamic family, the Spirit would have *come forth* from the Father in eternity past, before Day One, or just before the Light of Day One *came forth*. This lack of specific information on how the Spirit came to be is augmented by how Eve came to be, and that Man, Adam and Eve, are a reflection of the Father and the Holy Spirit.

<sup>31</sup> John 8:42: "Yeshua said to them, 'If God were your Father, you would love Me, for I *proceeded forth* and *came from God*, nor have I come of Myself, but He sent Me.'" (cf. John 7:29)

John 16:27-28: 'for the Father Himself loves you because you have loved Me and have believed that *I came forth* from the Father. *I came forth from the Father* and have come into the world. I am leaving the world again and going to the Father.' (See also John 7:29 where Yeshua says '...I am *from Him* and He sent Me.')

John 16:30: 'Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You *came forth* from God.'

John 17:8: 'for the words which You gave Me I have given to them and they received them and truly understood that *I came forth* from You and they believed that You *sent Me*.' (See also Mark 1:38).

All these speak of Yeshua being begotten, not created, which means that He has the same essential nature as His Father—deity. No other person in Scripture ever used those words concerning himself. Moses, the greatest of the Old Testament Prophets (Dt. 34:10-12), and *the* prototype for the Messiah as the Savior of Israel from Egyptian slavery and the giver of the words of God (the Ten Commandments, etc.), never said that he *came forth* from God, nor that he was the Son of God, nor that he was the Bread of Life (Jn. 6:48, 51), etc.

<sup>32</sup> Psalm 2:7; John 1:1-3, 6-9, 14, 18, and of course, the paradigm of man being made in the image of God.

<sup>33</sup> Wesley J. Perschbacher, editor, *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson Publications, 1990), p. 316.

<sup>34</sup> J. M. Sinclair, general consultant; Diana Treffry, editorial director, *Collins English Dictionary*, Fourth Edition (Glasgow, Scotland: HarperCollins Publishers, 1998), p. 139.

<sup>35</sup> For the understanding of the feminine gender of the Holy Spirit, see [Three Persons—One God?](#)

<sup>36</sup> See p. 7, note 27.

the personal name that God gave to Moses (Ex. 3:15-16), which was also known since the days of Adam and Eve. The first mention of the name *Yahveh* is seen in Gen. 2:4, and both Melchizedek and Abram specifically speak of Him, or to Him (Gen. 14:22; 15:8, respectively). So, in this illustration of it being the specific last name of the God Family, it would be

1. Father Yahveh,
2. Spirit Yahveh, and
3. Son Yahveh.

Most the time in Scripture when *Yahveh* is mentioned, one can see that it's the Father speaking or being referred to, but at other times it seems to be the Son. Also, since no one has seen the Father, as Yeshua says (Jn. 1:18; 5:37; 6:46), the times when *Yahveh* is *seen*, as a man or an 'angel,' are times that speak of Yeshua, while the visible Glory (Cloud) of *Yahveh* is the Holy Spirit.<sup>38</sup>

The Three are One. The oneness of a man and his wife, and by extension, the Three in the God Family, are confirmed when 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.” (Gen. 2:23)

And Scripture states:

“For this reason a man shall leave his father and his mother, and be joined to his wife, and the two shall become *one flesh*.” (Gen. 2:24)

The separateness and the oneness between a man and his wife reflect the separateness and the oneness of the God Family. The ancient Jewish sages taught that the Holy Spirit, the counterpart to Eve in the paradigm, is both one with God, and yet, distinct from God. Isaiah 48:16 clearly reveals this. The verse has the Messiah saying,

“Come near to Me! Listen to this! From the first *I have not spoken in secret*. From the time it took place, *I was there*, and now the Lord *Yahveh* has *sent Me and His Spirit*.”

It's not difficult to see three different entities in the verse—the Lord *Yahveh* (as the Father), the Messiah, and the Holy Spirit.<sup>39</sup> Just as *Eve came forth* from Adam, the Holy Spirit came forth from Papa God, even though we don't see anything the Spirit 'coming forth' from God the Father in the Creation account.

The Genesis narrative opens abruptly with the Spirit of God already present, moving upon the surface of the Waters. Nothing has been created yet, so these Waters in Gen. 1:2 cannot be the waters of the Earth, which are not created until Day Three (Gen. 1:10, 13). These Waters speak of Papa God.<sup>40</sup> From this activity or union of the Holy Spirit with the Waters, Yeshua the Son *comes forth*, not created, but *begotten* in the image of his Father, as the *Light and Word* of Day One. Just as Cain came forth from Eve, but was *always* within Adam, so to speak, so too was Yeshua always within Papa God, from eternity past because Yeshua is the *Word* of *Yahveh*, God's literal *Word* made flesh:<sup>41</sup>

<sup>37</sup> *Yahveh* is usually translated as 'the LORD' in most English Bibles, due to a strange Christian tradition that follows a perverse Jewish tradition that declared that the name *Yahveh* was too holy for the common man to say. As noble as that thought is, it goes against Scripture: Ex. 3:15-16, 18; 5:2; 6:2-3; 12:12; 14:30; 15:1-3; Num. 6:22-27; 12:2, 4, 5, 6; 2nd Sam. 22:32; 1st Kings 18:21-39; Psalm 44:20; Isaiah 47:4; 48:1, 2, 16, 17; Jer. 7:4, 10, 12; Ezk. 17:3, 9; 20:5, 7, 19, 30, 33, 42, 44; Micah 4:5; Zephaniah 3:9; Zech. 5:4; 13:9; Rev. 14:12, etc. Also, *Yahveh* specifically says that Israel will know and *use His Name* (Is. 48:20; Jer. 31:23).

<sup>38</sup> For Yeshua: Gen. 17:1-3, 22; 18:1, 13-14, 26-33; Ex. 24:9-11; and the Holy Spirit: Ex. 13:21; Lev. 9:6, etc.

<sup>39</sup> It's also easy to see that when Yeshua came to Israel as a man He came filled with the Holy Spirit (Jn. 3:34), who was 'other' than the Father and the Son (Jn. 14:16, 26, etc.).

<sup>40</sup> Psalm 24:1-2; 104:3; 148:4. Ask for the PDF, *Yahveh and the Waters of Creation*.

<sup>41</sup> An interesting way to look at this is to ask, 'Where are your words that you haven't spoken yet?' In a way they are within you, waiting to come forth, similar to how God's Word, Yeshua, the Light, was within the Father

<sup>1</sup>“In the *Beginning* God created the Heavens and the Earth. <sup>2</sup>The Earth was *formless* and *void*,<sup>42</sup> and darkness was over the surface of the deep, and the Spirit of God was fluttering over the surface of the Waters. <sup>3</sup>Then God said, יְהִי אוֹר (yi’hi or), ‘Let there be Light!’ and there was Light!” (Gen. 1:1-3)

The first verse in Genesis, which tells us that God created the Heavens and the Earth, acts as a chapter heading or summary of what is to follow—the God Family creating everything. The next verse reveals the Spirit moving, or more accurately, hovering, ‘like a bird...with fluttering wings...that moves its wings back and forth constantly.’<sup>43</sup> The Hebrew verb for *fluttering*, מְרַחֶפֶת (mira’chefet) is feminine. This beautiful picture speaks of the active involvement of the Holy Spirit in the begetting or coming forth of the Son.

The third verse has the first words of God the Father recorded in Scripture. Literally, from the Hebrew, God (the Father) said, ‘Be! Light!’ and Yeshua *came forth*, in all His magnificent glory, as the *Light* of Day One, the actual *Word* of God (‘Light’), the *only begotten* of the Father. John speaks of Yeshua, God’s Word and Light, becoming *flesh*:

‘And the *Word* became flesh, and dwelt among us, and we saw *His glory*, glory as of the *only begotten* from the Father, full of grace and truth.’ (John 1:14)<sup>44</sup>

The Light of Day One cannot be the sun, nor the moon, nor the stars because they weren’t created until Day Four (Gen. 1:14-19). The Light of Day One is Yeshua.<sup>45</sup> Christians know Yeshua as the Light and the

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from eternity past, waiting to come forth on Day One, before the creation of the material universe.

<sup>42</sup> Some say that the Earth was already created, but this phrase states that there was *no form* to the Earth and that it was *void*. Picture in your mind, if you can, something that has no form, and you will see absolutely nothing. What the verse is saying is that the Earth had not yet been created. The first verse is the chapter heading. It has nothing to do with other worlds and universes existing (and being destroyed) before ours.

<sup>43</sup> Ludwig Koehler, Walter Baumgartner, and J. J. Stamm, authors; M. Richardson, translator, *The Hebrew-Aramaic Lexicon of the Old Testament* vol. 3 (Boston, MA USA: Brill Academic Publishers, 2002), pp. 1219-1220.

<sup>44</sup> The Greek word for Yeshua’s glory (δόξα *doxa*) is the same word that is used in the Septuagint for the glory of Yahveh. It points to the visible presence of the Holy Spirit over the Tabernacle of Moses during the day, as the Glory Cloud, and during the night as the Pillar of Fire. This glory of God’s was seen by all Israel for the 40 years that Israel was in the Wilderness (Ex. 40:34-38), which glory was seen in Yeshua (Mt. 17:1-9).

*Doxa*: “As a translation of the Hebrew *kavod*, ‘in a use foreign to Greek writing...*splendor, brightness*...in the Septuagint equivalent to’ the glory of Yahveh, ‘in the Targum and Talmud...*Shekinah*...*the glory of the Lord*, and simply...a bright cloud by which God made manifest to men his presence and power on earth; Ex. 24:17; 40:28...Rom. 9:4; Rev. 15:8; 21:11, 23.” *Thayer, Greek-English Lexicon of the New Testament* (Accordance electronic edition), n.p. In Hebrew it’s called the *Shekina*, or more accurately, the *Shikinah* שִׁכִּינָה (with the *k* a guttural sound, like the *ch* in Chanuka), the visible presence of the invisible God.

*Doxa* “translates most often the Hebrew *כְבוֹד kavod*...from the root...‘be heavy;’ evokes the idea of weight or that which confers weightiness (cf. 2 Cor 4:17, an eternal weight of glory)...Because Yahveh is the supreme sovereign, he is described as the ‘king of glory.’ The whole universe is full of his *doxa* (glory) that is, the splendor of his majesty. We should understand this to mean his mighty deeds, his glorious interventions (Ex. 14:18; 16:7) both in overturning his adversaries (Ex. 15:7) and in saving his people. In fact, more than once it is said that ‘the glory of Yahveh appeared’ (Ex. 16:10; Lev. 9:6; Num. 14:10, etc.); conceived sometimes as a manifestation of the deity (Is. 40:5), sometimes as an image of Yahveh (Num. 12:8; Ps. 17:15; cf. Ezk. 1:28); it is visible (Ex. 16:7; 33:18-22; Dt. 5:24). ‘The spirit of the glory of Yahveh was like a raging fire on the peak of the mountain in the eyes of the children of Israel’ (Ex. 24:17; Dt. 5:24); a sparking of light (Ezk. 1) that flames out (Is. 60:1-3). This is how biblical *doxa*, the manifestation of the presence and activity of the invisible and transcendent God answers to sense experience: even though’ sometimes ‘its brilliance cannot be perceived by the eyes of the flesh (Ezk. 33:22; Acts 22:11).” Ceslas Spicq, author; James D. Ernest, translator and editor, *Theological Lexicon of the New Testament*, vol. 1 (Peabody, Massachusetts: Hendrickson Publishers, 1994), pp. 364-366.

<sup>45</sup> Yeshua is the Light, as he states in John 8:12: ‘Then Yeshua again spoke to them, saying, ‘I am the Light of the

Word of God (Jn. 8:12; Rev. 19:13), but when John wrote that the Word was made flesh he understood Gen. 1:3 as the exact *Word* of God that was the *Light*, and also, God's *words* carved into the two stone tablets by the Finger of God,<sup>46</sup> known as the Ten Commandments, which symbolize *all the words of God* in the Old Testament (and New) because they all point to Yeshua as *the* Word of God. *This* was the *Word* and this was the *Light* that John was speaking of. The Word of God became a Jewish man,<sup>47</sup> with lineage

world. He who follows Me will not walk in the darkness, but will have the Light of life.' Which prophet or holy man ever spoke like that? (See also John 9:5; 12:35-36, 46; 2nd Cor. 4:6; Eph. 5:14; Rev. 21:23.)

<sup>46</sup> Exodus 31:18; 32:16; 34:1, 28; Dt. 9:10. Stone signifies eternity, hence, why ancient kings carved their victories into stone monuments, and their faces into stone (the Sphinx) and why God wrote the Ten Commandments on stone tablets (Isaiah 40:8; Mt. 24:35; Mark 13:31; Luke 21:33).

The Apostle John sees both Gen. 1:3, the Light of Day One, and the Stone Tablets, as Yeshua. The Greek meaning for the terms, *dwelt* and *glory*, refer to God *dwelling* (tabernacling) among Israel in the Tabernacle of Moses, with the *Glory* Cloud directly over the two Stone Tablets of the Ten Commandments in the Ark of the Covenant. (Interestingly enough, in Hebrew, the Ten Commandments are called the Ten *Words*.)

<sup>47</sup> The Church, for the last 1,900 years, has stripped Yeshua of his Jewishness (as well as His mother, Miryam/Mary). In 1983 I heard a Christian say that 'Jesus wasn't a Jew.' I was shocked. Others say, 'We don't know if Jesus was Jewish,' or 'We don't know what His nationality was.' Scripture declares that Yeshua was, and still is, a Jewish man (the God-*Jewish* Man, the first of the new Creation):

1. Yeshua was prophesied in the Jewish Bible, to be a Jew like Moses (Dt. 18:15, 18; Mic. 5:2).
2. Yeshua was born from the lineage of Abraham, Isaac, Jacob, Judah and David (Mt. 1:1f.; Lk. 3:23f.).
3. He was born as the King of the Jews (Mt. 2:2) in Bethlehem of Judah (Mt. 2:1, 5).
4. Yeshua was circumcised on the eighth day (Lk. 2:21) according to the Law of Moses (Gen. 17:1f.).
5. He was brought up by two Jewish people—one was literally his Jewish mother.
6. Yeshua had Jewish brothers and sisters (Mt. 13:55-56; Mark 6:3).
7. Yeshua included Himself with the Jewish people (John 4:20-22) and identified Himself with the Jewish people (Mt. 13:54; Mark 6:1-4), and He lived in Israel all His life.
8. He spoke of Himself as a (Jewish) prophet and was seen that way by the Jewish people (Mt. 13:57; Mk. 6:4; Luke 24:19, 27; John 6:14).
9. Yeshua 'came unto his *own*' Jewish people (John 1:11).
10. He began His messianic ministry in a Jewish synagogue, referring to Himself as the one whom Moses wrote about (Jn. 5:46; 6:14), and the fulfillment of Isaiah's prophecy about the *Jewish* Messiah (*the* Anointed One, for that's what Messiah [Christ] means; Is. 61:1-2; Lk. 4:16-22).
11. Yeshua taught in the Jewish synagogues, never in a church (Mk. 6:2; Lk. 4:15-16).
12. Yeshua was seen as a Jewish rabbi (Mt. 26:25; Mk. 9:5; 11:21; Jn. 1:38, 49; 3:2; 4:31; 6:25; 9:2, etc.).
13. He walked according to all the Jewish Law of Moses that applied to Him (Mosaic Law being the only way or standard to judge if He sinned or not [John 8:46; Rom. 7:7; 1st Jn. 3:4, etc.]).
14. Yeshua always went to the synagogue on the Jewish Sabbath, as was His custom (Luke 4:16). (Even though some say that the Sabbath 'isn't Jewish,' because it was made at Creation [Gen. 2:1-3], God gave the Sabbath to the Jewish people, and when anyone gives you a gift, it becomes yours, no? Also, no other nation ever kept, or keeps, the 7th day Sabbath, so to call it the Jewish Sabbath is not inappropriate or wrong).
15. Yeshua had 12 close Jewish friends—the Apostles! (Mt. 10:1f.; Luke 6:12-16)
16. He said that He was sent to only the lost sheep of the House of Israel (Mt. 15:24).
17. Yeshua kept the Jewish Passover (Mt. 26:17f.; Lk. 22:7-20), which was only for Jews (and proselytes).
18. He was crucified as the King of the *Jews* (Mt. 27:11, 29, 37; Lk. 23:37-38; Jn. 18:39; 19:19).
19. Yeshua was also crucified as the King of Israel (Mt. 27:42; Jn. 1:49; 12:13), which is synonymous with being the King of the Jews. (For why the terms *Israel* and *Jew* are synonymous ask for the PDF, *Jews, Israel and the Jews Today*.) In Dt. 17:14-15 God commanded Israel that they were not to take a king from the foreigners (Gentiles), but that he was to be someone from the House of Israel: 'be sure to appoint over you the

back to Abraham, Isaac, Jacob, Judah, and David, and He walked among His people Israel. Glory, honor and power to Messiah Yeshua!

The Spirit fluttering upon the Waters and the Father speaking is when the Son was begotten (Gen. 1:2-3). Yeshua came forth, and was at one and the same time, one with the Father (and the Spirit) and distinct from the Father (and the Spirit) because the Father's Word, seen as the Light of Day One, has *divine* life in Himself, having the essential nature of His Father. This is what *begotten* for Yeshua signifies. Yeshua the Son was the exact image of His Father, and as such, He is also deity.<sup>48</sup> It's obvious that a human son has the same human nature as his father, and this is meant to show us that the nature of Yeshua is the same as His Father, although having become a Man, and dying sinless for us, Yeshua is now the glorified God-Man.

## *Born from Above*

The account in Genesis 1:2-3, with the Spirit fluttering over the Waters and the Light coming forth shows us how we are Born from Above (Born Again)<sup>49</sup> into the Kingdom of God. It also reveals why Yeshua was baptized, and why baptism in water is important for every believer. John records:

“Yeshua answered, ‘Truly, truly, I say to you, unless one is born of Water *and* the Spirit, he cannot enter into the Kingdom of God.’” (John 3:5)

Yeshua refers to both Water *and* the Spirit, and says that one cannot enter the Kingdom without this birth. Some think the water is the water of baptism, and in an indirect way it pictures this, but Yeshua is specifically making reference to the Waters of Genesis 1:2, of which water baptism is a reflection of. There it states that the *Spirit of God* was fluttering over *the Waters*.<sup>50</sup> The Waters in John 3:5 are a direct reference to God the Father as the Waters of Gen. 1:2. In Gen. 1:3, the Light of Messiah *came forth* with God's first two words. *This* scene, of the begetting of the Son in Day One, reflects how we are birthed into the Kingdom of God, and why water baptism is so significant.

Both the Father and the Spirit (i.e. the Water and the Spirit), *birth, create anew* the believer, so that he,

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king the LORD your God chooses. *He must be from among your own brothers*. Do not place a foreigner over you, one who is not a brother Israelite' (Dt. 17:15 NIV; see also Lk. 17:17-18 and note how Yeshua uses the term *foreigner* for a non-Jew, certainly implying that He saw Himself as a Jew.)

20. Yeshua speaks, in the last chapter of the very last book of the Bible, of being the Root and Seed of David (Rev. 22:16; cf. 2nd Sam. 7:14; Is. 11:1). Does it get 'any more' Jewish than that? Yeshua was always, and still is, God the Son from eternity past. Being conceived in the womb of Miryam He took on flesh, became a Jewish human being, with a pristine nature like Adam's (before the Fall), that was susceptible to rebellion and sin—hence the real danger in the temptations of Satan because Yeshua could have sinned (Mt. 4:1-11), and the horrible consequences for us if Yeshua followed in the footsteps of Adam's disobedience and rebellion. At His resurrection, His deity and sinless Jewish humanity were eternally glorified (i.e. there is no possibility of Yeshua sinning now), so that He truly is the firstborn from the dead of the new Creation (Rom 8:29-30; Col. 1:15, 18; Heb. 1:6; Rev. 1:5). Believers have the promise that they will live forever with Him in the New Jerusalem, which name sounds a lot like a *Jewish* city here in Israel (Rev. 3:12; 21:2), and that Christians will be like Him (1st Cor. 15:48-49; 2nd Cor. 5:17; Eph. 1:3-5; 5:30-32; Phil. 3:20-21; Col. 1:18; 2nd Pet. 2:1-4; 1st Jn. 3:2). Glory to God the Father, God the Holy Spirit and God the Son!

<sup>48</sup> John 14:9: “Yeshua said to him, ‘Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father. How can you say, ‘Show us the Father’?”

Col. 1:15, 19: ‘He is the *image* of the invisible God, the firstborn of all Creation...For it was the Father's good pleasure for *all the fullness* to dwell in Him.’

<sup>49</sup> Either phrase translates the Greek properly.

<sup>50</sup> *Water* in Hebrew is always plural, *waters*.



too, shares in the deity of the God Family and the glorified human nature of the Son, and so is one with, and able to marry, God the Son (Rev. 19:7, 9), the God-Man. This is the promise of salvation; that we are to become exactly like Yeshua is now because *like* can only mate with or marry *like* (after its kind; Gen. 6:20; 7:14). A man is only to marry a woman, one who is *like* him (Gen. 2:20f.; Lev. 20:15-16), but different. Yeshua can only have a Bride who is *like Him*, just as God created Eve, with the same essential nature as Adam, *from Adam himself*, so we have been created out of the pierced side of Yeshua, whose blood mixed with the ground of the Earth, which is where Man was created from. This is the new Creation that will make the first incredible Creation pale in beauty, glory and wonder (Rom. 8:19-23f.; Rev. 20:1f.).<sup>51</sup>

Yeshua's baptism in water symbolizes *how* He became the Light of the World and the Word of God. When Yeshua was immersed in the waters of baptism the Spirit descended as a dove, and the voice of the Father was heard (Mt. 3:16-17; Mk. 1:10-11; Lk. 3:21-22).<sup>52</sup> The Three of them were there, *just as it was on Day One*. Yeshua, coming up out of the waters of baptism pictures His *coming forth* from the Waters of the Father and the operation of the Holy Spirit. This is why Yeshua, when wanting to be baptized in water, spoke of fulfilling 'all righteousness' (Mt. 3:15), and why baptism in water, in the name of Yeshua,<sup>53</sup> is of incredible significance for every believer. These are the *Waters and Spirit* of a believer's water baptism and why Yeshua declared that only those Born from Above by both Water (the Father) and the Spirit could enter the Kingdom. This is *the* picture of the new creation process and entry into the Kingdom of God. (Mental assent to a creed, no matter how true, just won't do. One must be Born Again.)

When a believer, following his Lord, is immersed in water baptism he is declaring that he, too, has *come forth* from the Father and the Spirit, *just as Yeshua did*. The Waters and the Spirit are seen as creating anew the believer, in the image of the Son, to be His Wife, to be one with Him and to share His deity (and glorious humanity), just as Eve came forth from Adam and shared his nature and was one with him. This is the spiritual reality that water baptism reflects. The Light that was seen on Day One of Creation<sup>54</sup> is now within every believer, seen from the time that we were Born Again, and pictured in water baptism. We have been created in the image of the Son of God.<sup>55</sup>

When we are Born from Above or Born Again the Spirit comes to live within us and brings the Father and the Son.<sup>56</sup> In essence, we are the feminine counterpart of Yeshua when He walked and lived in Israel, as a Jewish man who could be tempted, but who relied completely on the Spirit within. One day, we will be glorified, just as Yeshua was, after His death and resurrection.

What the Father ordained from before Creation was that His Son would have a Bride—all the Jews and Gentiles who love Messiah Yeshua and are Born Again. The Spirit of God is making us into a Woman, like Eve. Revelation 21:9 reads,

“Then one of the seven angels, who had the seven bowls full of the seven last plagues, came and spoke with me saying, ‘Come here, I will show you the *Bride*, the *Wife* of the

<sup>51</sup> To more fully realize the promise that God holds out to us, see [Salvation—The Promise!](#)

<sup>52</sup> See [The Bridegroom of Blood—Exodus 4:25](#).

<sup>53</sup> Baptism in water should always be done in the name of Yeshua/Jesus, despite what Mt. 28:19 says. Matthew 28:19 is a corrupted text inherited from the Roman Catholic Church. The original text never spoke of baptizing in the name of the Father, the Son and the Holy Spirit. Yeshua died for us, not the Spirit, nor the Father, and we're baptized into Yeshua's death and resurrection (Rom. 6:1f.). For a PDF that reveals the original words of the verse, ask for *Matthew 28:19—Baptism in the Name of the Father, the Son and the Holy Spirit?*

<sup>54</sup> Although Yeshua came forth on Day One of Creation, He was not created. The physical (and spiritual) universe was created from Day Two through Day Sixth.

<sup>55</sup> See Rom. 8:29-30; 1st Cor. 6:15; 15:48-49; 2nd Cor. 3:18; Eph. 1:3-5; 5:30-32; Phil. 3:20-21; Col. 1:15, 18; 2nd Thess. 2:13-14; 2nd Peter 1:2-4; 1st John 3:2, etc.

<sup>56</sup> John 14:23: “Yeshua answered and said to him, ‘If anyone loves Me, he will keep My word and My Father will love him and *We* will come to him and make *Our* abode with him.’”

Lamb.’”

This is the complement, in the spiritual realm, of what we read in the natural, of Eve being *created* by God *from* Adam. The Father has taken and created a Wife *out of His Son*, that Yeshua might have a Bride, *like Himself* (Gen. 2:20-24). It’s interesting to realize that God could have created Eve from the dust of the ground, as He did Adam, but He didn’t. They were meant to be *one* in an essential and intrinsic way (Gen. 2:21-24; Eph. 5:25-32, esp. v. 32), and Eve reflects our being taken out of Yeshua to be one with Him.

Just as God caused Adam to fall into a deep sleep and took Eve from his rib or side, the Father caused His Son to go into a deep sleep (death), and Messiah’s Bride was taken from His side, too. Perhaps this is what John is hinting at when he solemnly states that water and blood came out of Messiah’s *side* (Jn. 19:34-35), speaking of the essence of the Father and the Son. The Waters of the Father, working in concert with the blood of His Son have made us the Bride of Messiah, *created us anew*,<sup>57</sup> for the *divine life* of the Son was in His blood (Lev. 17:11). Just as Eve was literally created from Adam, so too, the Bride of Messiah was created from Yeshua. This is the paradigm, for Yeshua is the second and the last Adam, so, *His Eve* has come forth from him:

“And so it is written, ‘The first man Adam became a living being.’ The last Adam became a life-giving spirit...The first man was of the earth, made of dust—the second Man is the Lord from Heaven.” (1st Corinthians 15:45, 47)

Yeshua is the *only begotten Son* of the Father, and as such, has the same essential nature as His Father. This means that Yeshua is God the Son. The Born Again experience and the new creation, which are one and the same thing, is pictured in the waters of baptism. Each believer is created and birthed into the Kingdom of God to be part of the Bride of Messiah because each believer has come forth like Messiah Yeshua did, and has His nature. This elevates baptism in water from a mere ritual, as some degradingly call it, to the divine status that it is—the picture and public presentation of a member of the creation of the Bride of Messiah, and also reveals that the Father, the Spirit and the Son are God. Yet, I still need to speak a little more of people who present Scripture declaring that there is only *one* God.<sup>58</sup>

## IS THE FATHER THE SON?

From the Greek-Western perspective of *one*, there are those who, trying to retain the deity of their Jesus and also accommodate their understanding of ‘one God,’ teach that the Father *became* the Son. This heresy, known as modalism (or Sabellianism),<sup>59</sup> is contrary to Scripture, nature and language. A cursory reading of most any of the books in the New Testament reveals the distinction between the Father and the Son.<sup>60</sup> Nowhere is it written in the New Testament that the Father *is or became* Jesus, and Yeshua *never* says that He is the Father, but that the Father *sent Him*, and that all who honor the Father *must honor the Son* in the same way as they honor the Father.<sup>61</sup> How, then, can the Father and the Son be the *same* Person?

<sup>57</sup> 2nd Cor. 5:17; cf. Rom. 8:29; Col. 1:15, 18; Heb. 12:23; Rev. 1:5.

<sup>58</sup> Malachi 2:10; Mark 12:32; Romans 3:30; James 2:19, etc.

<sup>59</sup> Relating to the teachings of Sabellius (220 AD), who developed a form of the modalist doctrine that the Father, Son, and Holy Spirit are not distinct. He taught that the God expresses himself in three operations—as Father, in creation; as Son, in redemption; and as Holy Spirit, in sanctification.

<sup>60</sup> Mt. 7:21; 20:32-33; 11:25, 26, 27; 15:13; 16:17, 27; 18:19; 20:23; 25:34; 26:39, 42, 53; Jn. 1:18; 3:35; 5:17, 19, 20, 21, 22, 23, 26, 30-37, 45; 6:27, 29, 32, 37, 38, 39, 40, 44, 46, 47, 57, 65, 69; 8:16, 18, 19, 27, 28, 29, 38, 42, 49, 54; 10:15, 17, 18, 29, 32, 36, 37, 38; 11:41; 12:27, 28, 49, 50; 13:1, 3; 14:6, 10, 12, 13, 16, 21, 23, 28, 31; 15:1, 9, 15, 16; 16:3, 28, 32; 17:1, 11, 24, 25; 18:11; 20:17, 21; Acts 1:4; 2:32-36; Rom. 1:7; 15:6; 1st Cor. 1:3; 8:6; 2nd Cor. 1:2-3; 11:31; Gal. 1:3; Heb. 1:5; 1st Pet. 1:3; 2nd Pet. 1:17; 1st Jn. 1:1-3; 2:1, 22, 23, 24; 2nd Jn. 1:9; Jude 1:1; Rev. 1:4, 5, 6; 3:5, 12, 21; 4:1-6:1, etc., etc., etc.

Yeshua God the Son: Father is Yeshua? John 8:16-18, 26-29, 38, 42, 49, 54-55; Rev. 4:1-6:1.

If the Father is the Son, if the two are actually the same Person, why is Yeshua *always* referred to as the **Son** of God, if in fact the Father is Yeshua? Why doesn't the New Testament just say that the Father is Yeshua? That would be the clearest way to know and understand that the two were the same Person, but we never see this in the New Testament. If words mean anything, the conclusion is simple—the Father is **not** the Son. The Son is His own Person (and deity). There is no Scripture that disproves this, although some try and support that contention from Scripture, using verses such as John 14:9, where Yeshua says that if you've seen Him you've seen the Father. This, though, doesn't prove that the Father *is* the Son anymore than someone saying that an earthly son is 'just like his father.' Yeshua isn't saying that He *is* the Father, as is clearly seen from the very next verse after John 14:9:

“Do you not believe that *I am in* the Father, and *the Father is 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.” (John 14:10)

Yeshua says that He didn't speak from His own authority. If the Father was Yeshua, shouldn't Yeshua have said that He spoke from His own authority? This verse presents Messiah Yeshua as *the* Sent One from Heaven,<sup>62</sup> *the* Messenger of Yahveh,<sup>63</sup> *sent by the Father*. Also, the Father dwelling in Yeshua does not make the Father Yeshua. It speaks of Their oneness, just as Yeshua dwelling in a believer doesn't make the believer Yeshua. The Hebrew concept of being *one* declares that a husband and his wife are one, but obviously, the husband is not his wife, and the wife is not her husband.

In terms of nature and language, when is a father ever his own son? I'm not speaking of semantics or the roles that a man may have when he might be a husband, a father, a son and a fireman, all at the same time. *What earthly father is literally his own son?* As preposterous as Modalism is, it is a logical understanding of 'God being one,' and reveals the problem with trying to understand the Hebraic God (or the Hebraic Scriptures) from a Greek-Western mindset. It's so obviously wrong, even though it's logical, because Modalism twists and perverts hundreds of Scriptures, both in the Old and the New, to arrive at its understanding. On the other hand, those who believe that the Father, Yeshua and the Holy Spirit are Three distinct Persons are correct because they see it in Scripture, but they don't have any more of an idea of *how* that is than the Modalists.

Modalism, 'the Father being Jesus,' is contrary to Scripture, nature, and language. If it's not in the natural realm it's not going to exist in the spiritual realm, either. What is seen in the natural is a *reflection* of the spiritual, as we've seen with Adam, Eve and Cain. The Apostle Paul affirms this and declares:

“For since the creation of the world His invisible attributes, His eternal power and divine nature, have been **clearly seen**, being understood *through what has been made*, so that they are without excuse.” (Romans 1:20 NASB)

The Scriptures that speak of Yeshua being *one* with his Father<sup>64</sup> mean that Yeshua has the exact nature as His Father—deity, and also, that Yeshua has the same personality and ethical makeup.<sup>65</sup> The Three are one God. *Man* (Adam, Eve and Cain) is natural reflection of God, and so it's easy to see that *God* is Three

<sup>61</sup> John 5:23: 'so that all will honor the Son *even as they honor the Father*. He who does not honor the Son does not honor the Father *who sent Him*.'

<sup>62</sup> See p. 4, note 13 for Yeshua as *the* Sent One from the Father.

<sup>63</sup> The Messenger of Yahveh, seen a number of times in the Old Testament, is written in most English Bibles as the Angel of the LORD. See p. 4, note 13.

<sup>64</sup> For example, 'I and My Father are one.' (John 10:30 NKJV)

<sup>65</sup> "If you had known Me, you would have known My Father also, and from now on you know Him and have seen Him... Yeshua 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'?" (John 14:7, 9)

distinct divine Beings: the God Family.

There is only one God. It's not that Scripture is wrong, but the *interpretation* of Scripture, that there is literally *only one Being* who is God is wrong because that's not what Scripture presents (the traditional Jewish understanding notwithstanding).<sup>66</sup> *God* (deity) is the *essential nature* of the Father, the Son and the Holy Spirit. They are *one God Family*, just as Adam and Eve were literally one before Eve was created from Adam (*and they were still one after that*; Gen. 2:24). Their union brought forth Cain, Abel and Seth, etc., who were also one with them (in their essential human nature).<sup>67</sup> They were one family. There is only one human race, but many humans, yet all humans share the same identical nature. In that sense we are all *one human Family*.

With all that Yeshua says about His Father, and Yeshua praying to His Father, if the Father *is* the Son we have a very schizophrenic Son, or should I say schizophrenic Father? This can get confusing. 'Oneness' Christian groups err because of their Greek-Western definition of 'one,' and their intransigence in refusing to believe the myriad number of Scriptures that clearly declare that the Son is distinct from the Father. They mistake the Father for the Son, and so, despite what they might say, they give no honor to the Son as the Son. They are willfully blind to the Word of God—both Living and written.

Yeshua is the uniquely begotten *Son* of God—God the Son. The creation of Adam and Eve, and the begetting of their children (Gen. 5:1-3f.) point to the begetting of the Son of God having the exact nature as His Father. The Father is not Yeshua, but on the contrary, Yeshua is God the Son.

## *Maybe an Angel?*

On the other hand, there are others, like the cult known as Jehovah's Witnesses, who circumvent the fact that there is 'only one God,' teaching the damnable heresy that Jesus was a created being. Jehovah's Witnesses teach that the angel Michael is Jesus. This is the old Arian heresy.<sup>68</sup> One problem with this is that if Jesus isn't deity, God the Son, then His sacrificial death has absolutely no power to save anyone, and the New Testament is worthless because no created being's sacrificial blood would have the divine power necessary to forgive and cleanse sin, and to transform human carnal nature into divine nature, promising eternal life (2nd Peter 1:2-4).<sup>69</sup> Also, it negates Scripture that says that God is Israel's Savior,<sup>70</sup> not an angel or a man (which we'll see in the next section).

Scripture *always* speaks of Messiah Yeshua as *begotten*, not created.<sup>71</sup> The angels, including Michael,<sup>72</sup> were created by God, not begotten by God. Everything that is begotten has the exact nature as that which begot it. Just as Cain had the exact nature of his father, Adam, so too, Yeshua has the exact nature of His Father—deity. Cain was *begotten* in the *image* of his father Adam. Yeshua was *begotten* in the image of

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<sup>66</sup> See [Messiah's Deity and Micah 5:2](#).

<sup>67</sup> This is where that the paradigm breaks down. The Holy Spirit, the counterpart to Eve, wasn't created, but then again, the Father, the counterpart to Adam in this paradigm wasn't created, either. Yet, the reflection is true.

<sup>68</sup> Arius of Alexandria (280-336) taught that 'doctrine must be completely reasonable to the human mind or it was not biblical.' As such, Arianism teaches that Jesus was created and that Jesus is not equal to God the Father. See [Modern Day Arians—Who Are They?](#) for why Jehovah's Witnesses are classified as Arians.

<sup>69</sup> See also p. 13, note 51.

<sup>70</sup> Isaiah 43:3, 11; 45:21; 49:26; 60:16; Hosea 13:4 (cf. Luke 1:47; 2:11; John 4:42; Acts 5:31; 1st Tim. 4:10; etc.).

<sup>71</sup> John 1:14: 'And the Word became flesh and dwelt among us, and we saw His glory, glory as of the only *begotten from the Father*, full of grace and truth.'

John 3:16: 'For God so loved the world that He gave His *only begotten Son*, that whoever believes in Him shall not perish, but have eternal life.' (See also John 1:18; Acts 13:33; Heb. 5:5.)

<sup>72</sup> Michael the angel is mentioned five times in Scripture (Dan. 10:13, 21; 12:1; Jude 1:9; Rev. 12:7) and at no time is Michael ever equated with, or seen as, Yeshua, or as the Messiah of Israel.

His Father, too. Hebrews 1:5 says,

“For to which of the *angels* did God ever say, ‘You are *My Son!* Today I have *begotten* You!’? And again, ‘I will be a Father to Him and He shall be a Son to Me’?”<sup>73</sup>

The first part of the verse in Hebrews is based on Psalm Two, where the Messiah is seen as declaring what the Father told Him, on Day One of Creation, no doubt:

“I will tell of the decree! Yahveh said to Me, ‘You are My Son! *This day* I have *begotten* You!’” (Psalm 2:7)

Many religions, including Christianity and Judaism, say that God is our Father and that we are all sons of God, which in a sense is very true. In texts such as Psalm 2:7, John 1:14, 18, Hebrews 1:5 and 1st John 4:9, though, there is a special distinction made between Yeshua’s Sonship and our sonship. Yeshua was *begotten* of God the Father. We were begotten of our sinful fathers all the way back to Adam, whom God created. *This* marks the vast difference between Yeshua and us. Yeshua was *begotten* in the image of His Father,<sup>74</sup> not created, and so, He *is* fully divine because His Father is deity, and therefore, no man is a son of God the way that Yeshua is the Son of God.

The Greek-Western sense of the concept of *one* leaves no room for anyone else to be *God* except the Father. That’s why Jehovah’s Witnesses teach that Jesus is a *created* angel, but the concept of oneness in Hebrew speaks of one family. In this understanding both the Holy Spirit and Yeshua are deity or God, having the same divine nature as the Father.<sup>75</sup> That’s what the Creation account reveals—Messiah Yeshua is God the Son—fully deity, fully God—the Light of Day One; the uniquely begotten Son of God<sup>76</sup> before He became a man in the womb of Mary. He wasn’t an angel. An angel didn’t die for us. Yeshua became a Jewish man and died so that we could be forgiven and Born Again through His divine blood and the Waters and the Spirit of God. Marvel of marvels and Wonder of wonders, that God the Son would come to Earth, become a man and die for us, that we might live forever—*one* with Them!

## *Just a Man?*

Some other groups teach that Yeshua was just a man, born naturally from both Joseph and Mary, which is another form of Arianism. There are many forms of Arianism, but this teaches that one day Yeshua was just walking down the street and the Holy Spirit led him to John’s baptism, and the Spirit came upon Him, and that’s how He got ‘the Messiah anointing’ to be the Messiah! This is yet another perverse Greek-Western attempt to reckon the ‘one God’ with who Yeshua is. Old Testament Scriptures, though, proclaim Messiah’s existence and deity *before* His birth in Bethlehem,<sup>77</sup> which obviously makes Him more than just a man, but a passage from the New Testament soundly reproves the teaching that Yeshua was just an ordinary man. In this passage from Matthew, Yeshua takes the super-Old-Testament-knowledge-

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<sup>73</sup> The first part of Heb. 1:5 reveals the Messiah to be the Son of God (from Ps. 2:7), while the second phrase, based on 2nd Sam. 7:14, implies the title, the Son of David (as King of Israel). Yeshua, as the God-Man, was both. For how Yeshua was descended from King David, see [The Davidic Lineage of Messiah Yeshua](#).

<sup>74</sup> 2nd Cor. 4:4; Col. 1:15; Heb. 1:3.

<sup>75</sup> This is *not* the Catholic Trinity that I am presenting here. The Catholic Church takes its view of the God of Israel from pagan Babylon. Please realize that everything that the God of Israel created, Satan has counterfeited, with his pagan religious systems, and yet, in that we see *why* all ancient paganism had three major gods in their trinity. For why the Catholic Church is not a Christian church, see p. 6, note 21.

<sup>76</sup> To better understand why I use the phrase, *uniquely begotten*, see [What Word Became Flesh? John 1:14](#).

<sup>77</sup> The prophecy in Micah that speaks of the Messiah being born in Bethlehem, the city where David was born, which, the Messiah, as David’s Son, is very appropriate, is Micah 5:2 (Heb. 5:1). It’s yet another passage in the Old Testament that reveals the eternal existence and deity of Yeshua. See [Messiah’s Deity and Micah 5:2](#).

able Pharisees to task about the pre-existence of the Messiah of Israel. Yeshua asked them:

“Whose son is the Messiah?”

“The Pharisees correctly answered, ‘David’s Son.’” (from 2nd Sam. 7:12-17)

“Then Yeshua said, ‘How is it that David, in the Spirit, calls him Lord?,’ saying,”

‘Yahveh said to *my* Lord, sit at my right hand until I make Your enemies Your footstool!’ (from Psalm 110:1)

“If David calls Him Lord, how is Messiah His son?”

“*And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.*” (Mt. 22:41-46)

After previously having silenced both the Pharisees, with their pernicious question about paying taxes to Caesar or not (Mt. 15-22), and then the Sadducees, with their ludicrous question about whose wife the woman would be to the seven brothers, in the, to the Sadducees, non-existent resurrection (Mt. 22:23-33), and having established the two great commandments as the *hinge* on which *all the other commandments of God swing*, or have their reason for existing (Mt. 22:34-40),<sup>78</sup> Yeshua put forth His own question to the punctilious ‘all the i’s dotted and all the t’s crossed’ Pharisees. They weren’t able to answer Yeshua because for David to see and to call his *future Son* (the Messiah), *Lord*, meant that the Messiah was alive in David’s time *and* that He was David’s Lord *before* He (the Messiah) was born. So, how could the Messiah be David’s *Son*?!

Alfred Edersheim writes that the lineage of the Messiah was,

“perhaps...the most familiar subject in their theology...The argument proceeded...on the two-fold supposition that the Psalm was Davidic and that it was Messianic. Neither of these statements would have been questioned by the ancient Synagogue.”<sup>79</sup>

D. A. Carson says of Yeshua’s question (‘If David calls him Lord, how is Messiah his son?’), that,

“this does not mean that Jesus or Matthew is *denying* that the Messiah is David’s son, replacing this notion with a more transcendent perspective. This Gospel repeatedly recognizes that Jesus the Messiah is (the) Son of David, not only by title (1:1; 9:27; 15:22; 20:30-31; 21:9, 15; cf. 12:23) and by genealogy (1:2-16) but also by its portrayal of Jesus as King of the Jews (2:2; 21:5; 27:11, 29, 37, 42). What Jesus does is *synthesize* the concept of a *human* Messiah in David’s line with the concept of a *divine* Messiah who transcends human limitations (e.g., Ps. 45:6-7; Is. 9:6; Jer. 23:5-6; 33:15-16; Zech. 12:10 [MT]; 13:7 [NASB]).”<sup>80</sup>

<sup>78</sup> Robert H. Mounce, author; W. Ward Gasque, New Testament editor, *New International Biblical Commentary: Matthew* (Peabody, MA: Hendrickson Publishers, 1995), pp. 210-211. For Mt. 22:40 (‘on these two commandments hang all the Law and the Prophets’): “(Gr. *kremannymi*, ‘To hang...As a door hangs on its hinges, so the whole Old Testament hangs on these two commandments,’ *BAGD*, p. 450). All the other precepts and instructions in the Old Testament are ways in which these two” commandments “find expression.”

Edersheim, *The Life and Times of Jesus The Messiah*, p. 753, says that Jews “would know what it meant that the Law and the Prophets ‘hung’ on” (the two great commandments) “for it was a Jewish expression (תלויין *tal’vin*). He taught them, not that any one commandment was greater or smaller, heavier or lighter, than another—might be set aside or neglected, but that all sprang from these two as their root and principle, and stood in living connection with them.” (See Mt. 5:19) In other words, *every* law, judgement, statute and ordinance *defines* God’s two great commandments—*how* God wants to be to loved or how God wants us to love our neighbor as ourself). The Church errs greatly in demonizing Mosaic Law and saying that it has been done away with.

<sup>79</sup> Edersheim, *The Life and Times of Jesus The Messiah*, p. 991. “Ps. 110 is throughout applied to the Messiah...the Midrash on Ps. 18:36 (35 in our AV), Ps. 110:1, ‘Sit thou at My right hand’ is specifically applied to the Messiah, while Abraham is said to be seated at the left.”

<sup>80</sup> D. A. Carson, author; Frank E. Gaebelein, general editor; J. D. Douglas, associate ed., *The Expositor’s Bible*

The passage from Psalm 110:1 declares the pre-existence of the Messiah, which is brought out in David, Messiah's earthly 'Father,' seeing Him alive before He was born, and with that, as David's Lord, something that was unfathomable to the Jewish mindset because Jews were (and still are) taught that all the Jewish *Fathers* who preceded them were to be more respected by them, so how could David, the Father of the Messiah, call his own son Lord? This reveals Messiah's pre-eminence *and* deity, for King David calls the Messiah, his son, *my Lord*. As King of Israel, there was no one in the entire universe that was David's Lord, *except for Yahveh*, and here we see Yahveh the Father speaking with Yahveh the Son, the Messiah, David's Lord. David *knew* that the Messiah, his Son, was divine. "*Just a man*" religious groups presumptuously err by teaching a less than divine Messiah.<sup>81</sup> *Shema* Israel!

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*Commentary*, vol 8, *Matthew* (Grand Rapids, MI, USA: Zondervan, 1984), n.p. Accordance electronic ed.

<sup>81</sup> Another favorite passage that 'just a man' people distort is when the rich young ruler comes to Yeshua (Luke 18:18-19f.) and greets him with, 'Good Master!', which was an exceptional greeting. It wasn't a superficial form of flattery, nor just a courteous greeting, but it reveals that he deeply respected Yeshua and wanted to know what he needed to do for eternal life. (Although one could speak of another as a good person, it was *never* used as a greeting for a rabbi in Yeshua's day 'because it ascribed to man an attribute possessed only by God' and '[according to Plummer there is not one example in the whole Talmud of a rabbi being addressed in this way; Fitzmyer finds one example, but it's dated in the fourth century].') Leon Morris, M.Sc., M.Th., Ph.D., *Tyndale New Testament Commentaries: Luke* (Leicester, England: Inter-Varsity Press, 2000), p. 292. Yeshua then tells the young man that the only one who is good is God.

Some use Yeshua's statement to Him, about only God being good, to say that 'Jesus was' acknowledging 'his sinfulness,' and therefore, He was only a man, but so 'far from repudiating the deity of Jesus, as some hold, the question' ('Why do you call me good?') 'seems to invite the young man to reflect on it,' especially as Yeshua wasn't wanting His deity and/or Messiahship known to the Jewish multitudes (Mt. 16:13-20; Mk. 1:21-25). The man may have realized who Yeshua was. Be that as it may, 'Jesus is not implying that he himself is not good.' Quotes from Craig A. Evans, *New International Biblical Commentary: Luke* (Peabody, MA: Hendrickson Publishers, Inc., 1990), p. 276.

Yet another Scripture that is used to deny the deity of Yeshua is Jn. 14:28, when Yeshua says that His Father is greater than He. Here Yeshua is stating what any Jewish son would have said of his father. In other words, a godly son is always respectful to his father, and under his father's authority, which makes his father greater than him in that sense, but obviously, the two of them share the same essential nature.

A further problem for the 'just a man' people is that Scripture states that Yeshua never sinned (Jn. 8:46; 2nd Cor. 5:21; Heb. 4:15; 1st Pet. 2:22; 1st Jn. 3:5). This cannot be said of any ordinary man descended from Adam and Eve (1st Kings 8:46; Romans 3:23).



# THE SHEMA—HEAR OH ISRAEL!

The *Shema*,<sup>82</sup> Dt. 6:4-5, forms the central belief in Judaism that ‘the LORD’ is the God of Israel, that Israel must love Him, and that He is *one*:

<sup>4</sup>“HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE. <sup>5</sup>And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.”  
(Dt. 6:4-5 JPS)<sup>83</sup>

Today, Judaism interprets the meaning of *one* in the *Shema* to emphasize that He is one God, in the singular sense.<sup>84</sup> There has been a recent shift in English Jewish Bible publications to support that by translating the last phrase as, ‘the Lord is one *God*’ or ‘one *Lord*,’ thereby making it read like this:

“Hear, O Israel: The Lord our God, the Lord is one God (or one Lord). (Dt. 6:4)

Yet, there’s no Hebrew word for the last *God* or *Lord* in the verse. This is a direct polemic against Christianity (Jesus being deity, the *Son* of God). Grammatically it’s possible to interpret it that way,<sup>85</sup> but the Jewish Publication Societies’ (JPS) translation above, published as recently as 1982, didn’t have it. Even with this, though, Jewish commentators interpret the *Shema*, with its statement that ‘The Lord is *One*,’ as proof that ‘God *doesn’t* have a son.’

Benjamin Davidson, though, states that the Hebrew word *eh’had* אֶחָד (*one* in the *Shema*) can mean both *one*, as in one flower, and also, ‘as one, together.’<sup>86</sup> The *Theological Wordbook* speaks of the latter definition when it states:

“Likewise in Exodus 24:3, ‘with one voice’ expresses that all Israel was involved in entering into the Covenant with Yahweh. The concept of unity is related to the Tabernacle, whose curtains are fastened together to form *one* unit (Ex. 26:6, 11; 36:13).<sup>87</sup> Adam and Eve are described as ‘one flesh’ (Gen. 2:24), which includes more than sexual unity. In

<sup>82</sup> The Hebrew word *shema* means, ‘listen!, hear—to obey,’ and is the first Hebrew word in Dt. 6:4.

<sup>83</sup> *The Holy Scriptures According to the Masoretic Text*, vol. II (Philadelphia: The Jewish Publication Society of America, thirteenth printing, 1982), p. 437.

<sup>84</sup> “This does not mean ‘Jehovah is one God, Jehovah alone’ (*Abenezra*), for in that case יהוה לְבַדּוֹ (Yahveh alone) would be used instead of אֶחָד יהוה” (Yahveh is one). Keil, *The Pentateuch*, p. 884.

<sup>85</sup> Jeffrey H. Tigay, Nahum M. Sarna, general editor, *The JPS Torah Commentary: Deuteronomy* (Philadelphia: The Jewish Publication Society, 1996), p. 76.

<sup>86</sup> Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1979), p. 17. From this word comes a noun (that is also used as a name) אֶחָד ae’houd (Ehud) which means *union*.

<sup>87</sup> There were two curtains that acted as the ceiling for the Tabernacle of Moses. Together they completely covered it and draped over its three sides to the ground. One curtain covered the Holy of Holies, picturing the Father, and the other curtain covered the Holy Place, picturing the Holy Spirit. A third curtain hung from where the two ceiling curtains came together, and all three were fastened together by gold hooks or clasps to blue loops on the edges of the curtains where they met (Exodus 26:1-6, 11, 31-33). The divine design had the two ceiling curtains coming together directly over where the Holy of Holies and the Holy Place met. The third curtain hung from them to the ground and separated the two holy rooms. It was this third curtain or veil that was torn in two, from top to bottom, when Yeshua was crucified because *this* curtain symbolized God the Son! (Mt. 27:51; Mk. 15:38; Lk. 23:45) This is how the author of Hebrews can speak of the veil that was torn as being Messiah Yeshua’s flesh (Heb. 10:19-20). God states that these three curtains (and the entire Tabernacle) were to be *one* (Ex. 26:6, etc.), so even though they were *three separate* curtains, they were one unit in God’s eyes and pictured the oneness and distinctiveness of the Father, the Holy Spirit and the Son. This is just one example from the Tabernacle. My teaching on the Tabernacle of Moses, which can be obtained at [BOOKS AND CDS](#), brings these insightful gems out, for the entire Tabernacle is a heavenly picture of the Triunity and salvation of the God of Israel.



Gen. 34:16 the men of Shechem suggest intermarriage with Jacob's children in order to become 'one people.' Later, Ezekiel predicted that the fragmented nation of Israel would someday be reunited, as he symbolically joined two sticks (37:17). Once again Judah and Ephraim would be one nation with one King (37:22). Abraham was viewed as 'the one' from whom all the people descended (Is. 51:2; Mal. 2:15), the one father of the nation."<sup>88</sup>

This oneness or unity is certainly what the *Shema* hints at when it declares that Yahveh is *one*. *Yahveh* is one *family*, a corporate unity. This means that both the Father and the Son are deity, as well as the Holy Spirit.

The Jewish interpretation of 'the Lord being one Lord,' also doesn't take into account that the word for *one* can mean *the union of two or more beings* (Gen. 2:24; cf. Mal. 2:15;<sup>89</sup> Psalm 2:7; Prov. 30:4).<sup>90</sup> Of course, Judaism doesn't recognize the fact that God made Adam and Eve and their offspring as a picture revealing the reality and nature of the God Family. Since the time of Alexander the Great (356–323 BC), because of the Hellenization of that part of the world, most Jews think in Greek-Western terms and fail to see what is implicitly in their own Hebrew Scriptures, especially because they don't believe in Messiah Yeshua and aren't filled with the Holy Spirit. It's the Holy Spirit who opens up the Word and teaches us all things from the Scriptures about the Messiah. Just because someone is Jewish doesn't mean that their thinking is Hebraic.<sup>91</sup> The Hebraic concept of *oneness*, and that of *hint*, certainly allow for the *Shema* to be understood as speaking of more than one divine Being.<sup>92</sup>

## CONCLUSION

God declares that Man was made in God's image and likeness, and so, Man is truly a reflection of God, but not as most theologians think. Adam and Eve were two people, but Eve came from Adam and God calls them one flesh. Their reunion brings forth a son, begotten in the image of his father. This sets up the paradigm for God being more than one divine Being, and for Yeshua being deity, the only begotten Son of the Father. The first human family of Adam, Eve and Cain reflects the God Family of Father, Holy Spirit and Son.

The three plural pronouns in Gen. 1:26 (*us* and *our*) present a very illogical grammatical and theological construction if the Maker of Man is only one Being. It hints, though, and supports, the God Family paradigm, which is further established by the three different nouns for the term *God* in Hebrew. Two are singular (*el* and *elo'ah*) and one (*elohim*) is plural, and while *elo'ah* is only used for the God of Israel, it's hardly ever seen in Scripture. On the other hand, the plural noun, *elohim*, is overwhelmingly used for the *God* of Israel, even though it's a general word used for both *God* and *gods*.

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<sup>88</sup> Harris, *Theological Wordbook of the Old Testament*, vol. I, p. 30. The word is closely identified with another Hebrew word, *ya'had* יָאָהַד, which means, 'to be united...and stresses *unity* while recognizing diversity within that oneness.'

<sup>89</sup> 'In effect,' Mal. 2:15 'says that God made monogamous marriage and intends *unions* to last.' Robert L. Alden, author; Frank E. Gaebelin, general editor; J. D. Douglas, associate ed., *The Expositor's Bible Commentary—Malachi*, vol. 7 (Grand Rapids, MI, USA: Zondervan, 1985), n.p. Accordance electronic edition.

<sup>90</sup> Psalm 2:7 speaks of the Messiah begin begotten as God's Son, and Prov. 30:4 asks the reader if he knows the name of God's Son.

<sup>91</sup> This also stands for Jewish (and Gentile) teachers in the Messianic Jewish community, as well as the Hebrew Roots movement. Just because the sign on the door reads, *Messianic* or *Hebrew Roots*, doesn't mean that the tree is planted on the soil of ancient Israel.

<sup>92</sup> Tigay, *The JPS Torah Commentary: Deuteronomy* (Philadelphia: The Jewish Publication Society, 1996), p. 76. 'For all of its familiarity, the precise meaning of the *Shema* is uncertain and it permits several possible renderings.'

Scripture, in both the Old and the New, states that the Messiah is the only *begotten* Son of God. This means that Yeshua has the same essential nature as his Father—deity. This is seen in the natural, where every human son, since the time of Cain and Abel, has the same human nature as his father.

The Son of God came forth from the union of God the Father and God the Holy Spirit, seen in Gen. 1:2 as the Spirit fluttering over the Waters. Yeshua reenacted that at His water baptism. That’s why He was baptized. Water baptism, then, is the public and symbolic personal enactment of having been being created anew,<sup>93</sup> Born from Above, just as the Son was begotten on Day One, and the Light of God coming forth in all His glory, the glory that is of the only begotten Son of the Father.

With Yeshua coming upon the scene 2,000 years ago, and the New Testament speaking of Him as the Son of God, and of Him speaking of the Father having sent Him, it would take a linguistic acrobat to deny the deity, Sonship, and distinct Personhood of Messiah Yeshua.<sup>94</sup> From Scripture, nature, and language, the Father is not His own Son. Nor is Yeshua a created being (i.e. an angel, or an ordinary man). Yeshua is distinct from His Father, and yet, one with Him. Yeshua is God the Son. This is well attested in both the Old and New Testaments.<sup>95</sup>

Of course, there are always people who, for whatever reasons, deny and twist the Scriptures, even to the point of denying the existence of God. So, people who profess false doctrine about the nature of Yeshua will continue to have their scripturally unsupported opinions of Him, even if they seem to have Scripture ‘to prove’ their point. The Pharisees had Scripture ‘to prove’ their dark doctrines, also, but they couldn’t stand up to the Light of Day (One);

“Then His disciples came and said to Him, ‘Do You know that the Pharisees were offended when they heard this saying?’ But He answered and said, ‘Every plant which My heavenly Father has not planted will be uprooted. Let them alone. They are blind leaders of the blind, and if the blind leads the blind, both will fall into a ditch.’” (Mt. 15:12-14)

“And He said, ‘To you it has been given to know the *mysteries* of the Kingdom of God, but to the rest it is given in parables, that ‘Seeing they may not see, and hearing they may not understand.’” (Luke 8:10)

What we are facing today is what the people of God have faced since the days of the Apostles:

- *Is the Father the Son?* Modalism or the Sabellian heresy teaches that God operates in different ‘modes,’ and so, God was Father, Son, and Holy Spirit, much like water can be water, ice and vapor. Modalism doesn’t deny the deity of Jesus, but denies His distinct Person, saying that the Father is Jesus, which essentially means that the Father was crucified for our sins.<sup>96</sup> Of course, you’ll not find that in Scripture, but those wanting to hold to their Greek-Western understanding of ‘one God,’ face that problem, as well as all the Scripture that speak of Yeshua’s separateness and Personhood from the Father. As someone once said, when God the Father died on the cross as Jesus, who

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<sup>93</sup> In this the Bride of Messiah is like Eve, *created* from Adam, and one with him.

<sup>94</sup> When looking at all the titles of Yahveh in the Old Testament we see them given to Yeshua in the New Testament. One could wrongly assume that they are one and the same Person, but the biblical concept here is that of kingship, specifically King David in relation to his son, King Solomon. Yahveh, King of Israel, as the Father, hands His Kingdom over to His Son, King Yeshua. That’s how the titles that we find in the Old Testament about Yahveh (the Father) can be transferred to Yahveh the Son—all the titles, except that of Father. Yeshua is never called *the Father* in the New Testament. Also, the title of *Son* is never given to the Father.

In Isaiah 9:6 the *essence* of the Father is seen *within the Son*: ‘For a child will be born to us, a son will be given to us, and the government will rest on his shoulders. His name will be called Wonderful, Counselor, Mighty God, Eternal *Father*, Prince of Peace.’ See also John 14:6-11.

<sup>95</sup> For a sweeping overall account of Yeshua’s deity and Sonship, from both the Old and New Testaments, see [Yeshua—His Deity and Sonship](#).

<sup>96</sup> This is called Patripassianism, from the Latin Pater, Father, and passus, to suffer.

was running the universe? Oneness Pentecostals have this heresy as their reason for existing.<sup>97</sup>

- *Maybe an Angel?* This form of Arianism teaches that the pre-incarnate Jesus was a heavenly being created by God the Father, which meant that Yeshua wasn't deity, nor did He exist from eternity past. Jehovah's Witnesses teach that Jesus was, and still is, the archangel Michael, a created heavenly being. The roots of this concept can be seen in Paul's time when he warned the Colossians (2:1-19) about worshipping angels, who, in Gnosticism, were the means or mediators to the pagan creator god. One had to work their way up the 'angelic ladder' in order to know the pagan god, and of course, one had to work their way to be saved, which describes the works righteousness 'salvation' of Jehovah's Witnesses.
- *Just a Man?* Another form of Arianism is found in the New Age (Unitarian) concept, which, like all things New Age, goes back to ancient times. In the case of Jesus being an ordinary man, endowed with the 'Christ Spirit' or 'Christ consciousness,' it goes back to the days of the Apostles. Certain Jews and Gentiles could not accept that God had a Son, and that He became a man, and so, they created a "Jesus" who was just a man who, for whatever reason, was chosen by God and given the "Christ Spirit." (Another variation of this is that Jesus wasn't a man at all, but only appeared to be a man; Jesus was actually a phantom.)

These three heretical teachings about Yeshua are attempts to understand the Jewish Messiah through Greek-Western eyes. As wise King Solomon once penned, and must have said a thousand times, 'There is nothing new under the sun' (Eccl. 1:9c).

What Satan promised Eve, but could not deliver on, God has always had in mind for us. In glory, because of the sacrifice of His beloved Son Yeshua, we will be like Yeshua is now, the God-Man, for He was the first of the new Creation.<sup>98</sup> The only difference between Him and us will be that He was always God the Son, whereas we will be deity and have His human nature by the new Creation, coming from His side:

"Simon Peter, a slave and Apostle of Yeshua the Messiah: To those who have obtained like precious faith with us by the righteousness of our God and Savior Yeshua the Messiah: Grace and peace be multiplied to you in the knowledge of God and of Yeshua our Lord, as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us *exceedingly great and precious promises*, that through these you may be *partakers of the divine nature*, having escaped the corruption that is in the world through lust." (2nd Peter 1:1-4; see also Jn. 3:5-6; Rom. 6:1f., 2nd Cor. 5:17; Gal. 6:15)

Yet another hint from the Old Testament that speaks of God being more than one Being is the *Shema*, with its phrase, 'Yahveh is *one*.' Interpreting it from its Hebraic perspective it speaks of Yahveh as one corporate unity—the last name for the God Family—Papa Yahveh, Holy Spirit Yahveh, and Son Yahveh. Eve was created from Adam, and we have been created anew from Yeshua. The paradigm has come full circle, for we are the Bride of Messiah Yeshua.

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<sup>97</sup> Sabellianism, Patripassianism, Modalism, Jesus Only, Father Only, and Oneness Pentecostalism are viewed as being derived from the Platonic doctrine that God was an indivisible Monad and could not be differentiated as distinct Persons.

Oneness Pentecostals say they're different from Sabellianism, but basically they are the same due to their denial of the Triune Godhead and of Yeshua not being God the Son from eternity past.

<sup>98</sup> Rom. 8:29; Col. 1:15, 18; Heb. 1:6; 12:23; Rev. 1:5.

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<sup>99</sup> Revised on 18 February 2018.