

YESHUA—HIS DEITY AND SONSHIP

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THE SEED OF ABRAHAM

This article is written for those who desire to know what the Scriptures say about the nature of Yeshua (Jesus of Nazareth). Was he deity in the flesh, the Son of God?¹ The term ‘the Son of God’ speaks of both Yeshua’s deity and his being the Son of God the Father. The Scriptures will bear witness to these two truths.

This article is meant to strengthen and give insights to those who already believe that Yeshua is the Son of God, and hopefully, cause those who consider him to be a created being, or those who think him to be the Father, to reconsider their position in the Light of God’s Word. The sonship and deity of Messiah Yeshua are two of the strongest themes in Scripture. From Genesis through Revelation, Yeshua is presented as God the Son.

The issue of Messiah’s deity is central to biblical salvation. Who died for our salvation? Was it someone from God; an angel from Heaven, or was it just a Jewish man given the Holy Spirit so that he could become the Messiah? Was it God the Father? This article will reveal:

1. Yeshua—the *only* Begotten, not created, Son of God;
2. Yeshua—the Creator Son;
3. Yeshua—the so-called Angel of the LORD;
4. Yeshua—Omnipresent;
5. Yeshua—his Titles of Deity;
6. Yeshua—the Sent One; and
7. Yeshua—Worship the Son

This article will prove that Yeshua is not a created being, nor is he the Father, but that Yeshua is God the Son. No created being, nor God the Father, can positively answer these seven concepts—only Yeshua of Nazareth can.

1. Yeshua—the only Begotten, not created, Son of God

A thousand years before John wrote of Yeshua being the *begotten* Son of God (Jn. 1:14, 18; 3:16), Psalm 2:7 states that the Messiah was *begotten* by God. This verse has Messiah saying:

“I will surely tell of the decree of Yahveh! *He said to me, ‘You are My Son! Today I have begotten you!’*”² (Psalm 2:7)

It’s obvious that there are two persons in this verse; one is Yahveh and the the other, the speaker, is

¹ To make it easier in this article to distinguish between the Father and the Son, I’ve not used capital letters for pronouns referring to Yeshua. I refer to Yeshua as ‘he’ instead of ‘He,’ etc., except in biblical quotes, etc.

² Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 2000), p. 986. Psalm 2:7 is ‘quoted as Messianic in the Talmud...(Sukk. 52a).’ The reason for this is found in v. 2, where Yahveh speaks of His anointed one (the Messiah), and v. 6, where Yahveh says that He will place His King (the Messiah) on Mt. Zion.

Yahveh's Son, the Messiah, who says that Yahveh said to him, 'I have begotten you.' Here we see the distinction between the Father and the Son, and also, that the Son is deity because he was begotten by God (not created), which means that the Son has the exact divine nature as the Father.

If words convey any meaning at all, we know that a father is never his son, but the father is the one who begets his son. Yeshua is specifically called *the Son* of God to make a distinction between the Father and him. If Yeshua were the Father there would be no need to call him 'the Son.' For instance, in a human family of a father, mother and son, when is the father ever the son? It's absurd to even think that the father could be the son, or vice-versa, and so, here we have a picture of the divine dynamics for the reason why Yeshua is called the Son of God—to distinguish him from God the Father. The Two are One, but not the same Person, just as a husband and a wife are *one*:

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

In Eph. 5:31 the Apostle Paul quotes Gen. 2:24 and then speaks of the oneness that believers have with the Messiah, a oneness that also speaks of Messiah and his Father: 'This is a great mystery, but I speak concerning Messiah and the Assembly' (Eph. 5:32).

People who think that Yeshua was a created being, or that the Father and Yeshua are the same Person, are thinking logically, in a Greek-Western perspective on what the Scriptures mean when they state that there is 'one' God (Dt. 6:4; Mk. 12:29), but the Bible, both Old *and* New, is a Hebraic document, not a Greek one.³ The only thing Greek about the New Testament are the Greek words, but the underlying concepts and spirit is Hebraic.

Adam and Eve were created, but we were all begotten from them. To be begotten means that one has the *exact nature* as the one who begot him. This is evident in Adam begetting Cain and Abel, two sons of Adam who had the exact human nature as Adam, but obviously, they weren't their father, nor was Adam, Cain or Abel. Yeshua, the Son of God, was begotten by God the Father from eternity past, and so, Yeshua has the exact *divine nature* as God the Father.

Some say that we're all sons and daughters of God, which is true,⁴ but Yeshua is the *only begotten* Son of God.⁵ God did not beget us. Also noteworthy is the fact that in every place where Yeshua is spoken of as *the Son of God*, it's never said that he's 'a' son of God, like it would be said of us, but *the Son of God*. This, as we'll see, is a great theological difference, which speaks of both his deity and sonship. Here are seven examples of the phrase, which occurs 44 times in the 27 books of the New Testament:⁶

1. “But Yeshua kept silent, and the High Priest answered and said to Him, ‘I put You under oath by the living God! Tell us if you are the Messiah, *the Son of God!*’” (Matthew 26:63)
2. “And demons also came out of many, crying out and saying, ‘You are the Messiah! *The Son of God!*’ And he, rebuking them, did not allow them to speak, for they knew that he was the Messiah.” (Luke 4:41)

³ Ask Avram for his article *The Hebraic Perspective* to see how the two different perspectives affect how one walks out his faith in Messiah Yeshua.

Also, see [Yeshua—God the Son](#) for the Hebraic Perspective on how Yeshua was always God the Son.

⁴ Gen. 1:26-28; 5:1-2; Ex. 4:22; Lk. 3:38.

⁵ John 1:14; 3:16; Col. 1:15, 1st John 4:9. See [Yeshua—God the Son](#) for a fuller explanation of this concept.

⁶ *Accordance Bible Software* (Altamonte Springs, FL: OakTree Software, 2011). Yeshua as the Son of God is seen in Mt. 4:3, 6; 14:33; 26:63; 27:40, 43, 54; Mk. 1:1; 3:11; 15:39; Lk. 1:35; 3:38; 4:3, 9, 41; 22:70; Jn. 1:34, 49; 5:25; 9:35; 10:36; 11:4, 27; 19:7; 20:31; Acts 8:37; 9:20; Rom. 1:4; 2nd Cor. 1:19; Gal. 2:20; Eph. 4:13; Heb. 4:14; 6:6; 7:3; 10:29; 1st Jn. 3:8; 4:15; 5:5, 10, 12, 13 (twice), 20; Rev. 2:18.

3. ‘Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of *the Son of God*, and those who hear will live.’ (John 5:25)
4. “Yeshua heard that they had cast him out, and when he had found him, he said to him, ‘Do you believe in *the Son of God?*’” (John 9:35)
5. “Do you say of him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘*I am the Son of God?*’” (John 10:36)
6. ‘Seeing then that we have a great High Priest who has passed through the heavens, *Yeshua the Son of God*, let us hold fast our confession.’ (Hebrews 4:14)
7. “And to the angel of the congregation in Thyatira write, ‘These things says *the Son of God*, who has eyes like a flame of fire and his feet like fine brass.’” (Revelation 2:18)

These citations of Yeshua saying, or being called the Son of God, reveal Scripture presenting him as deity and *the Son of God*, not just ‘a’ son of God. When Yeshua comes up out of the waters of his baptism, and also, on the Mount of Transfiguration, God the Father uses the personal pronoun ‘my,’ not ‘a,’ to speak of His Son:

“And suddenly a voice came from Heaven, saying, ‘*This is My beloved Son*, in whom I am well pleased.’” (Matthew 3:17)

“While he was still speaking, behold, a bright cloud overshadowed them and suddenly a voice came out of the Cloud, saying, ‘*This is My beloved Son*, in whom I am well pleased. Listen to him!’” (Matthew 17:5)

Proverbs 30:4 complements both Psalm two and the idea that God has a Son when it states:

“Who has ascended into Heaven or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, *and what is the name of His Son*, if you know?!”

Indeed! The name of *His Son* is Yeshua. In Matthew 26:63-66, Yeshua is on trial before the High Priest and the Sanhedrin in Jerusalem. This event reveals what the Jewish understanding of the designation ‘the Son of God’ meant and didn’t mean. If it only meant that Jesus was ‘a’ son of God, like all of us are, then there would have been *no theological problem* with Yeshua affirming that he was ‘a son of God,’ but on the contrary, when the High Priest hears his response he immediately tears his priestly upper garment⁷ and says that Yeshua blasphemed. The term, then, ‘the Son of God,’ used throughout the New Testament, must have meant that Yeshua was *the Son of God* (i.e. God the Son). Yeshua was silent before the High Priest until he put Yeshua under oath:

“Then the High Priest said to Him, ‘I put you under oath before the living God! Tell us if you are the Messiah, *the Son of God?*!’ Yeshua said to him, ‘You rightly say, and I tell you, from now on you will see the Son of Man seated at the right hand of the Power and coming on the Clouds of Heaven.’⁸ Then the High Priest tore his clothes and said, ‘He has

⁷ Tearing one’s clothes (i.e. tearing the top part of a garment) is a sign of tremendous grief upon seeing or hearing something catastrophic. The first time in Scripture that it speaks of this is when Moses forbids Aaron and his two remaining sons to tear their clothes at the deaths of Aaron’s two other sons (Nadab and Abihu; Lev. 10:6). In the case of Yeshua, the High Priest began to tear his upper garment to display his alleged hearing of blasphemy—Yeshua affirming that he was the Messiah, the Son of God.

⁸ The Clouds of Heaven are also known as the Shekinah Glory Cloud(s), which are the visible manifestation of the invisible God. This Cloud accompanied the Sons of Israel out of Egypt and was seen over the Tabernacle of Moses, where the God of Israel dwelt all the days of the Wilderness journeyings, etc. (Ex. 13:21-22; 14:19-20, 24;

blasphemed! Why do we still need witnesses? You have now heard his *blasphemy!* What do you think?!” They answered and said, ‘He is deserving of death!’”

Some say that Yeshua didn’t answer that he was the Son of God, but Scripture states otherwise. Yeshua was accused of blasphemy because he answered in the affirmative to being the Son of God. Also interesting is the High Priest’s understanding that the Messiah would be the Son of God. He must have been familiar with Ps. 2:7. Those who brought him before Pilate also charge him with this:

“We have a law, and according to that law he ought to die because he has claimed to be *the Son of God.*” (John 19:7; see also Luke 22:69-71)

Obviously, their use of the term *the Son of God* meant that they saw Yeshua proclaiming himself to be God the Son, and not just ‘a son of God,’ like themselves. Also, at Yeshua’s crucifixion, when the Chief Priests, Scribes and Elders of Israel stood before Yeshua, they again speak of him being God the Son:

“Likewise the Chief Priests also, mocking with the Scribes and Elders, said, ‘He saved others! Himself he cannot save! If he is the King of Israel, let him now come down from the cross and we will believe him! He trusted in God—let Him deliver him now if He will have him, for he said, ‘I am the Son of God.’” (Matthew 27:41-43)

If the designation, ‘the Son of God,’ only meant that Yeshua was a human being, it wouldn’t have carried any theological force against him. The Scriptures, though, repeatedly declare Yeshua to be ‘*the Son of God.*’ If it didn’t mean ‘God the Son,’ *there wouldn’t have been any reason for the designation,* nor for him to be accused of blasphemy.

The Apostle John emphasizes that Yeshua is God the Son when he states:

‘And we have seen and testify that the Father has sent *the Son* as Savior of the world. Whoever confesses that Yeshua is *the Son of God,* God abides in him, and he in God.’ (1st John 4:14-15)

‘For whatever is born of God overcomes the world and this is the victory that has overcome the world—our faith...He who believes in *the Son of God* has the witness in himself; *he who does not believe God has made Him a liar,* because he has not believed the testimony that God has given of *His Son.* And this is the testimony: that God has given us eternal life and this life is in *His Son.*...And we know that *the Son of God* has come and has given us an understanding, that we may know Him who is true, and we are in him who is true, in *His Son Yeshua the Messiah. This is the true God* and eternal life.” (1st John 5:4, 10-11, 20; see also 1st Jn. 1:1-4)

The Apostle John is quite emphatic about Yeshua being God the Son.⁹ It’s evident that John is bringing out the deity *and* the sonship of Yeshua.¹⁰ According to John, Yeshua wasn’t a created being, nor the Father. John also speaks of Yeshua being the *Word* of God (Rev. 19:13) and the *only begotten Son*:

John 1:14, 18: ‘And the *Word* became flesh and dwelt among us, and we beheld his glory,¹¹ the glory as of *the only begotten* of the Father, full of grace and truth...No one has seen God at any time. The *only begotten Son,* who is in the bosom of the Father, he has declared

16:10; 19:9; 24:16, 18; 33:9; 34:5; 40:34-38; Num 9:15-22, etc.).

⁹ John speaks of Yeshua being the Son of God (i.e. God the Son) 18 times: Jn. 1:34, 49; 5:25; 9:35; 10:36; 11:4, 27; 19:7; 20:31; 1st Jn. 3:8; 4:15; 5:5, 10, 12, 13 (twice), 20; Rev. 2:18.

Paul speaks of Yeshua being the Son of God only four times: Rom. 1:4; 2nd Cor. 1:19; Gal. 2:20; Eph. 4:13.

¹⁰ Ask Avram for his four page article, *Anti-Christ: Denial of the Deity of Yeshua* for why those who say they believe in Jesus, but deny his deity, are anti-christ.

¹¹ For the Hebraic teaching on John 1:14 see [What Word Became Flesh? John 1:14.](#)

Him.’

The ‘Word’ that became flesh, speaks of Day One when we see God saying, ‘Let there be *Light!*’ (Gen. 1:3). These are literally God’s first recorded *words*—Yeshua, the *Word* of God and the *Light* of the world (Jn. 8:12). John speaks of Yeshua’s *glory*, which points back to the Glory Cloud over the Tabernacle of Moses (Ex. 40:34-38, etc.), the visible manifestation of *the invisible God*. John also speaks of Yeshua being *begotten*, the *only* begotten (Son) of the Father. This, of course, not only speaks of Day One, but also of how Yeshua was conceived in the womb of Mary. It certainly wasn’t by natural human means, but by God the Father and God the Holy Spirit, as the angel Gabriel says to Mary:

“Then the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And behold! You will conceive in your womb and bring forth a Son, and shall call his name Yeshua. He will be great, and will be called *the Son of the Most High (God)* and the Lord God will give him the Throne of his father David.¹² And he will reign over the House of Jacob forever, and of his Kingdom there will be no end.’ Then Mary said to the angel, ‘How can this be, since I do not know a man?’ And the angel answered and said to her, ‘*The Holy Spirit* will come upon you, and the *power of the Most High (God)* will overshadow you. Therefore, that Holy One who is to be born will be called *the Son of God.*” (Luke 1:30–35)

The Scriptures bring out that Yeshua was conceived in the womb of Mary by God the Father and God the Holy Spirit, which means that Yeshua was begotten as the God-Man by the Father and the Spirit, and that he is God the Son, as well as the Son of Man.

In John 17:8, Yeshua speaks of *coming forth* from God the Father. In other words, Yeshua is giving us a description of what happened on Day One—how he *came forth* from the Father (and the Spirit):

‘For I have given to them the words which You have given me, and they have received them, and have known surely that *I came forth from You*, and they have believed that *You sent Me.*” (John 17:8; see also Jn. 8:42; 16:27-28, 30)

Yeshua is saying that he was begotten by the Father on Day One of Creation. This speaks of both his deity and his sonship.

These Scriptures present a solid biblical witness that Yeshua is neither a created being, nor is he God the Father, but God the Son.¹³ Some may say that the New Testament never states it like that, but what ‘*the Son of God*’ means, as has been seen in this section, is that Yeshua is God the Son. Any other interpretation destroys the theological understanding of both the Old and New Testaments concerning the Messiah of Israel, *the only begotten Son of God*.

2. Yeshua—the Creator Son

Yeshua, as God the Son, is also the Creator Son. The Apostle John writes that *nothing* was created in the Beginning (at Creation) that Yeshua didn’t create:

‘In the beginning was the *Word* and the *Word* was with God, and the *Word* was God. He was in the beginning with God. *All things* came into being through Him and apart from

¹² See [The Davidic Lineage of Messiah Yeshua](#) for how Yeshua comes from the line of David.

¹³ See page 2, note 6, for the different New Testament writers, and the 44 times, that Scripture speaks of Yeshua as the Son of God.

Him *nothing came into being that has come into being.*' (John 1:1-3)

John's initial phrase is intentionally structured to resemble the very first verse in the Bible that speaks of God creating the universe: '*In the beginning* God created the Heavens and the Earth' (Gen. 1:1). John is calling our attention to something incredible...the Creator Son took on flesh and dwelt among his creation.

In Gen. 1:3, God said, *Let there be light!* In John 1:14 and Rev. 19:13, Yeshua is also called the *Word* of God. It's not a coincidence, as we've seen. Yeshua is the very Word of God.

The light of Day One wasn't the sun, the moon and/or the stars, for they were created on Day Four (Gen. 1:14-19). It's Yeshua begotten as the Light of the world (Jn. 8:12). In Gen. 1:3, God *speaks* of Light coming forth, and it's Yeshua as both the Word of God (Jn. 1:14) and the Light (Jn. 1:7-9; 8:12). From Day One on, all that is created is done by the Father, the Son (and the Spirit), hence John writing what he did.

The Apostle Paul also speaks of Yeshua being the Creator Son when he says of Yeshua:

'He is the image of the invisible God, the firstborn over all creation. For by him *all things were created that are in Heaven and that are on Earth*, visible and invisible, whether thrones or dominions or principalities or powers. *All things were created* through him and for him. And he is before all things, and in him all things consist. And he is the head of the body, the Assembly, who is the Beginning, the firstborn from the dead, that in all things *he may have the preeminence*. For it pleased the Father that in him *all the fullness should dwell*, and by him to reconcile all things to Himself, by him, whether things on Earth or things in Heaven, having made peace through the blood of his cross.'" (Colossians 1:15–20; see also Hebrews 1:1-4)

Yeshua is the Creator Son. Nothing was made that wasn't made by him and through him. He is not an angel, nor any other created being, not the Father, but God the Son.

3. Yeshua—the so-called Angel of the LORD

The phrase *the Angel of the LORD* or *the Angel of God* is used a number of times in the Old Testament, and as many scholars have rightly seen, it refers to what they call the pre-incarnate Jesus; Jesus before his conception in the womb of Mary.¹⁴ It's a disastrous translation error to use the word 'Angel' because it gives ammunition to cults like the Jehovah Witnesses, who teach that Jesus was the 'archangel Michael,' but Yeshua certainly wasn't an angel. The Hebrew word that is translated as 'angel' is *mal'ach* מַלְאָךְ, and although it is used of angels, it literally means a 'messenger,' either a man, an angel, or the Messiah.¹⁵ Now,

¹⁴ If this Messenger was just an angel the translators wouldn't have capitalized the word (*Angel*), which most Bibles have. They know that it speaks of Jesus, but they continue to mistranslate the word.

¹⁵ R. L. Harris, editor; Gleason Archer, Jr. and Bruce Waltke, associate editors, *Theological Wordbook of the Old Testament*, vol. II (Chicago: Moody Press, 1980), pp. 464-465: '*Messenger, representative, courier, angel*...Men, particularly the prophets, could serve as God's messengers. For the prophets, the term implied official representation of God as well as message bearing (2 Chr 36:15-16; Hag 1:13)...The Messenger/Angel of Yahweh. This figure has the same general range of functions as other messengers. He brought messages, good (Gen 16:10-13) and threatening (Jud 5:23). He performed specific commissions of judgment (2 Kgs 19:35; Ps 35:5-6) and deliverance (Gen 22:11; Ps 34:7 [H 8]). He could also be called the 'angel of God' (Jud 13:6, 9, cf. v. 3)...He alone had the ministry of intercession with God in behalf of men (Zech 1:12; 3:1-5)...*those who see him marvel that they have seen God* (Jud 13:21-22) and he speaks for God in the first person (Gen 16:10; Ex 3:2, 6; Jud 2:1). He is identified with the pre-incarnate Christ on the grounds of similarity in functions, especially the intercessory function.' In Gen. 32:6 it speaks of the men that Jacob sent to Esau as *mal'achim* (messengers; this is the plural of *mal'ach*; messenger/angel), and reveals that the word isn't always translated as *angel(s)*. Therefore, with the word being

most messengers from God are angels, but *this* messenger, *the* Messenger of the *LORD* (or more properly Yahveh),¹⁶ is unique. When *this* Messenger is seen, others say that they have seen God. This Messenger also speaks in the first person as God, something no angel should do. In Gen. 16, Hagar has an encounter with this Messenger. In Hebrew he's called the Messenger of Yahveh (Gen. 16:7, 9, 10, 11). He tells Hagar that the child in her womb will be a son and to call him Ishmael. The Messenger also says that *he* will multiply her descendants, and for her to return to her mistress, Sarah, from whom she was running away. When the encounter is over, Hagar speaks of having seen God, yet, *there is no mention of God in the entire account* (Gen. 16:1-15), only the Messenger of Yahveh (Gen. 16:7, 9, 10, 11), *whom she says is Yahveh*:

“Then she called the name of Yahveh *who spoke to her*, You–Are–the–God–Who–Sees; for she said, ‘Have I also here *seen him* who sees me?’” (Genesis 16:13)

Hagar understood that it wasn't an angel that she saw, but it was God (the Son). She wasn't the only one, but she is the first person recorded in Scripture to have seen Yeshua, the Messenger of Yahveh. This not only speaks of Yeshua as the Messenger of Yahveh, but also as deity, as Hagar rightly says. How could she call this Messenger Yahveh? The name Yahveh seems to be something like a last name for the Godhead, including all three (at times): Father Yahveh, Son Yahveh (Yeshua), and Holy Spirit Yahveh; just as there is in a family of three, the father, the son, and the mother, each sharing the same last name, but each individuals in their own right, again pointing back to Genesis 1:26 ('Let us make man...').

In Genesis 22:1, it says that '*God* tested Abraham' and told him to take his son Isaac and sacrifice him. Abraham obeyed and when the knife was poised over Isaac's throat to slay him, the Messenger of Yahveh intervened (Gen. 22:11, 15) and says two things that point to this Messenger being Yeshua, God the Son. One, the Messenger stops Abraham from sacrificing Isaac and says, 'you have not withheld your son, your only (unique)¹⁷ son, from *me*:'

“But the Angel (Messenger) of the *LORD* called to him from heaven and said, ‘Abraham! Abraham!’ So he said, ‘Here I am.’ And He said, ‘Do not lay your hand on the lad, or do anything to him, for now I know that you fear God, since you have not withheld your son, your only son, *from me*.’” (Genesis 22:11–12)

It was God who set the test in motion (Gen. 22:1-2), but it was the Messenger who stopped it and said that Abraham hadn't withheld his son from him, the Messenger. Some might say that the Messenger was only acting as an agent of Yahveh, and so, had the authority to speak 'for' Yahveh, but this is not what an angel would say, even if he was speaking for God,¹⁸ and this diversion is shattered by what happens after that:

“Then the *Angel (Messenger) of the LORD* called to Abraham a second time out of heaven,

used for ordinary messengers the phrase can be (and should be) translated as the Messenger of Yahveh. Human messengers (*mal'achim*) are seen in Gen. 32:3, 6; 1st Sam. 16:19; 19:11, 14, 15, 16, 20 [twice], 21 [twice]; Mal. 3:1, etc.).

¹⁶ Most Bibles translate *Yahveh*, the name of the God of Israel, as 'the *LORD*.' The name Yahveh is found more than 6,800 times in the *Tanach* (Old Testament). The Rabbis forbid saying the name, ruling that it is 'too holy' to use, but this goes against what Yahveh says about Israel calling upon His name. Be that as it may, when the KJV was being made in England, the translators followed that concept, and most every Bible since then continues to present Yahveh's name as 'the *LORD*.' For why the Rabbis say that the name of Yahveh is too holy to pronounce and why they don't fully write out *God* and *Lord*, but instead spell them as G-d and L-rd, see [God—The Missing 'o'](#).

¹⁷ The Hebrew word is better translated as 'unique' because Abraham had another son in Ishmael, and Isaac's birth was miraculous—Sarah was too old to have a child and she had been barren all her life. She, as well as Rebecca and Rachel, are prototypes for the miraculous conception of Yeshua in the womb of Mary. For more on this see [The Virgin Conception of Messiah and Isaiah 7:14](#).

¹⁸ An angel of God would most likely say, 'you have not withheld your son, your unique one, from God.' An angel of God would never take that prerogative and 'speak as God.'

and said: ‘By *myself* I have sworn, says *Yahveh*, because you have done this thing, and have not withheld your son, your only (unique) son—*blessing I will bless you*, and multiplying *I will multiply your descendants* as the stars of the heaven and as the sand which is on the seashore, and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because *you have obeyed My voice.*’” (Genesis 22:15-18)

Who was speaking?! The Messenger or Yahveh?! Without so much as an introduction, Scripture relates that the Messenger called to Abraham, and then, all of a sudden Yahveh is speaking! It’s the Messenger, Yahveh the Son. This alternating between the ‘Angel’ and Yahveh is also seen when Moses meets God at the burning bush. Moses was tending the flock of his father in law Jethro when he turned and saw a bush that burned, but wasn’t being consumed. As he came closer to it, Scripture records:

“And the Angel (Messenger) of the LORD *appeared to him in a flame of fire* from the midst of a bush. So, he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, ‘I will now turn aside and see this great sight, why the bush does not burn.’ So when the LORD saw that he turned aside to look, God called to him *from the midst of the bush* and said, “Moses, Moses!’ And he said, ‘Here I am.’ Then He said, ‘Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.’ Moreover He said, ‘I am the God of your Father—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God.” (Exodus 3:2-6)

Scripture states that the Messenger of Yahveh *appeared* to Moses in a flame of fire from the midst of the bush, and then, all of a sudden, again without an introduction, Yahveh is speaking to Moses *from the midst of the bush*...the very place where the Messenger of Yahveh had been! This Messenger is Yahveh the Son.

Another powerful picture of the Messenger of Yahveh being Yeshua, God the Son, is when Jacob flees from the wrath of his brother Esau, comes to Bethel and falls asleep for the night, has a dream and sees Yahveh the Son:

“Now Jacob went out from Beersheba and went toward Haran. So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. Then he dreamed, and behold, a ladder was set up on the Earth, and its top reached to Heaven, and there the angels of God were *ascending and descending* on it (or him).¹⁹ And behold, *Yahveh* stood above it (or him) and said: ‘I am Yahveh, God of Abraham your Father and the God of Isaac, the land on which you lie I will give to you and your descendants. Also, your descendants shall be as the dust of the earth. You shall spread abroad to the west and the east, to the north and the south, and in you and in your seed all the families of the earth shall be blessed.’” (Gen. 28:10-14)

It states that Jacob saw Yahveh, but what did he see, or rather *who* did he see? In Gen. 32:9-12 Jacob calls upon Yahveh to deliver him and says to his wives that it was Yahveh who told him to return to Canaan, but the reference is to Gen. 31:10-13 where the *Messenger* of God tells Jacob to return, and this Messenger says that *he is the God* that Yakov (Jacob) *saw* at Bethel:

“And it happened, at the time when the flocks conceived, that I (Jacob) lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks were streaked, speckled, and gray-spotted. Then *the Messenger of God* spoke to me in a dream, saying, ‘Jacob.’”

¹⁹ The Hebrew word for ‘it’ can also be translated as ‘him.’

And I said, 'Here I am.' And He said, 'Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; *for I have seen all that Laban is doing to you. I am the God of Bethel*, where you anointed the pillar and *where you made a vow to me*. Now arise, get out of this land, and return to the land of your family.'" (Gen. 31:10-13)

Yeshua is the God of Bethel and the God of Abraham, Isaac and Jacob. In the dream that Jacob had at Bethel there is no mention of any Messenger of God, only Yahveh Himself (Gen. 28:13), and Jacob was very impressed by this for he actually names the place, Bethel, which means, the 'House of God,' and he also calls it the very Gate of Heaven (Gen. 28:17). Yet here, in his dream of the flocks, the *Messenger* of God is said to be the God of Bethel, the God that Jacob saw in his dream with the ladder. Jacob doesn't have any problem with the Messenger being God, and acts upon what the Messenger-God says.

The incident with Nathanael meeting Yeshua for the first time confirms who Jacob saw that night in Bethel. It was Yeshua:

"Nathanael said to Him, 'How do You know me?' Yeshua answered and said to him, 'Before Philip called you, when you were under the fig tree, I saw you.' Nathanael answered and said to him, 'Rabbi, *You are the Son of God!* You are the King of Israel!' Yeshua answered and said to him, 'Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these.' And he said to him, 'Most assuredly, I say to you, hereafter you shall see the Heavens opened, and the angels of God *ascending and descending upon the Son of Man.*'" (John 1:48-51)

Angels *ascending and descending* are only mentioned twice in Scripture. One would think that because angels are from Heaven that they would first *descend* to Earth and then *ascend* back up to Heaven, but here in John, Yeshua speaks of them first ascending and then descending. In other words, the angels were all around Yeshua, who was on Earth, and so, the angels are first *ascending* to Heaven and then descending back to Yeshua. The only other place in Scripture, of course, where this phrase is seen is when Jacob dreams his dream in Bethel:

"Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there *the angels of God were ascending and descending on (it) him.*' (Gen. 28:12)

Yeshua, the Son of Man, who spoke to Nathanael that day, was seen by Jacob 1,800 years earlier. The Hebrew word in Gen. 28:12 for 'it' can also, and should in this passage, be translated as 'him' (i.e. Yeshua). Most wrongly teach that Yahveh was up in Heaven, high above the Earth, but when we realize that the phrase, 'And behold, *Yahveh* stood above it' refers now to Yahveh standing above *him* (Jacob), not 'it' (the ladder), it reveals that Yahveh was standing on the Earth, right next to Jacob, with the ladder next to Yahveh and the angels of Yahveh *first ascending from* Yahveh, up the ladder to Heaven, and coming back down to Yahveh. This opens up a deeper scriptural insight into what Yeshua said that day to Nathanael. Yahveh, whom Father Jacob had seen, was standing right before the Apostles—it was Yahveh the Son, Yeshua.

The blessing that Father Jacob gave to Joseph and his two sons is another striking example that this 'Angel' is none other than Yeshua, God the Son. Jacob attributes *redemption* to this 'Angel,' placing him in the category of deity:

"And he blessed Joseph, and said: 'God, before whom my Fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, *the Angel (Messenger) who has redeemed me from all evil, bless the lads.* Let my name be named upon them and the name of my Fathers Abraham and Isaac and let them grow into a multitude in the midst of

the earth.” (Gen. 48:15-16)

Jacob asked the Angel (Messenger) to bless the lads and speaks of the Messenger as having redeemed him from all evil. Who redeemed Jacob from all evil? An angel or God?

It’s also interesting to see that in the book of Numbers it speaks of this ‘Angel’ as *setting Israel free* from Egyptian slavery! Yeshua is the Redeemer of Israel, both from Egypt and from Satan:

“When we cried out to Yahveh, He heard our voice and sent the Angel (Messenger) and brought us up out of Egypt, and now here we are in Kadesh, a city on the edge of your border.” (Num. 20:16)

More than 20 times in the book of Judges it speaks of the Angel (Messenger) of Yahveh (God),²⁰ but none is more striking than when Samson’s father Manoah brings a sacrifice and places it on a rock before the Messenger. As the fire is consuming the sacrifice, the Messenger ‘ascended in the flame of the altar’ (Judg. 13:20). Awestruck, Manoah thinks he’s going to die because he says that he’s *seen God* (Judg. 13:22), but nowhere is *God* mentioned in the passage. Manoah saw Yeshua, God the Son, in the Messenger of Yahveh.

Another time in Judges that speaks of this Messenger being God the Son is when he tells all Israel that *he* led them out of Egypt, and that *he* brought them,

“to the land of which *I* swore to your Fathers, and *I* said, ‘*I* will never break *my* covenant with you’” (Judg. 2:1).

In saying this the Messenger reveals himself as God the Son, the pre-incarnate Yeshua, and in this we see Yeshua’s deity as he speaks in the first person as God and all those that see him say that they have seen God. There are many more places where the so-called Angel of the LORD appears and they only further confirm that Yeshua existed before he was conceived in the womb of Miryam (Mary) and that he was seen as Yahveh the Son in the form of the Messenger of Yahveh (the Angel of the LORD).²¹

4. Yeshua—Omnipresent

Omnipresent is defined as being everywhere at the same time. Only God can be that. When Yeshua was in Israel 2,000 years ago, Paul says that he laid down certain aspects of his deity to become a man, and having become a man, he became one who served others, even to the point of death (Phil. 2:5-11). For example, Yeshua wasn’t everywhere at the same time then, but now, Yeshua dwells in all believers. *Only deity can be in more than one place at the same time:*

“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.’ (John 14:23)

“I do not pray for these alone, but also for those who will believe in me through their word, that they all may be one, as You, Father, are in me, and I in You; that they also may be one in Us, that the world may believe that You sent me.” (John 17:20–21)

A corollary of Yeshua dwelling in us *is our dwelling in him:*

‘Therefore, if anyone is *in* Messiah, he is a new creation—old things have passed away, behold! All things have become new.’ (2nd Cor. 5:17)

‘Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know

²⁰ Judges 2:1, 4; 5:23; 6:11-12, 20, 21 (twice), 22 (twice); 13:3, 6, 9, 13, 15, 16 (twice), 17, 18, 20, 21 (twice).

²¹ See [The Angel of the Lord](#) for more on who the ‘Angel’ of the LORD is.

yourselves that Yeshua the Messiah is *in* you?—unless indeed you are disqualified.” (2nd Cor. 13:5)

‘the *mystery* which has been hidden from ages and from generations, but now has been revealed to His holy ones. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is *Messiah in you*, the hope of glory.” (Col. 1:26-27)

“Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son *and* in the Father.” (1st John 2:24)

Scripture speaks of Messiah being both in us and us in him. This can only happen if Messiah Yeshua is deity, God the Son. Yeshua is not a created being, for no created being can be in more than one place at a time.

5. Yeshua—His Titles of Deity

The titles that the New Testament gives to Yeshua also confirm that he is deity because most of these titles are applied to only Yahveh in the *Tanach*. For instance, in Isaiah, Yahveh is seen as the First and the Last:

“Thus says Yahveh, the King of Israel, and his Redeemer, Yahveh of Hosts: ‘I am the First and I am the Last! Besides Me there is no God!’” (Isaiah 44:6; see also Is. 41:4).

Yet, Yeshua is seen as the First and the Last in Rev. 1:17. The Apostle John writes,

“When I saw him, I fell at his feet like a dead man and he placed his right hand on me, saying, ‘Do not be afraid. I am the First and the Last.’”

We know this is speaking of Yeshua because the next verse (v. 18) says of him that he was *dead* and is alive forevermore. Also, in Rev. 2:8, Yeshua says,

“And to the angel of the congregation in Smyrna write, ‘These things says the First and the Last, who was dead, and came to life.’

Yeshua also describes himself, in Rev. 22:12-13, as having three titles of deity,

‘And behold, I am coming quickly, and my reward is with me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.’

In Revelation 1:11, Yeshua again says he’s the Alpha and the Omega and the First and the Last: ‘I am the Alpha and the Omega, the First and the Last.’

This concept, of Yeshua being one with Yahveh the Father, as Yahveh the Son, is brought together when John hears a voice ‘in back’ of him, turns to see who it was, and John speaks of the Son of Man being the First and the Last, and that He was dead and is alive forever (Rev. 1:12-18).

In John 8:58, Yeshua speaks of being the great I AM (‘Before Abraham was, I AM’). The Jews who didn’t like Yeshua (as opposed to the multitudes of Jews who did like him)²² knew that He was ‘making himself equal with God’ (Jn. 5:18; 8:59). They picked up stones to kill him because they thought that he was blaspheming (Lev. 24:16). The designation, ‘I AM,’²³ was used by God at the Burning Bush when Moses asked

²² Mt. 4:25; 5:1; 8:1; 9:8, 33, 36; 11:7; 12:15, 23; 13:2; 14:5, 13, 14; 15:10, 30-35; 19:2; 21:8-9, 11, 46; 22:23; Mk. 3:7-9, 20; 4:1; Lk. 8:40; 9:11-16, 37; 11:14; 12:1; Jn. 6:2; 12:9-13, etc.

²³ ‘I AM’ is generally understood to reflect the eternal self-existence of the God of Israel, but it also means this: ‘I

Him what His name was (Ex. 3:14; God also told Moses that His name was Yahveh; Ex. 3:15).

Yeshua said that he was the Resurrection and the Life (Jn. 11:25), and that he was the Way, the Truth and the Life' (Jn. 14:6). Surely, these are prerogatives of only God. What prophet ever said anything like this? The terms, *the Way, the Truth* and *the Life* are synonyms for the Law of Moses (God's *Word*; Is. 1:10; 2:3; 5:24). In Psalm 119 *the Way* is spoken of as the Law of Moses in vv. 14, 27, 30, 32-33, 35 (where *path* is the 'way'), 104-105. *The Truth* is seen as the Law of Moses in vv. 43, 142, 151, 160, and *the Life* is seen as the Law in vv. 50, 93. Yeshua was saying that he was the Living Law (the Living Torah, the Living *Word* of God) in the flesh.²⁴

Another designation that Yeshua uses of himself, and is spoken of him by John, is *the Light*. In the *Tanach*, God is seen as being the Light,²⁵ yet Yeshua says that he is the Light of the world (Jn. 8:12; 9:5), and it's said of Messiah that he would be Light (Is. 42:6; 49:6; Rev. 21:23).²⁶

Yeshua said that he was the Good Shepherd (Jn. 10:11, 14), yet this is seen of God,²⁷ and is also spoken of the Messiah (Ezk. 34:23; 37:24; Zech. 13:7, where it's spoken of God's *Companion!*). In the *Tanach* God is spoken of as being the Lord.²⁸ Yet, in the New Testament this title is given to Messiah Yeshua.²⁹

In the *Tanach* God is called the Savior.³⁰ Yet, in the New Testament Yeshua is the Savior.³¹ Also, Paul's use of the terms *God* and *Savior* in Titus reveal that Yeshua is *both* God (the Son) and Savior. Paul wrote in Titus 1:3-4:

³⁴but at the proper time manifested, even His *word*, in the proclamation with which I was entrusted according to the commandment of *God our Savior*; ⁴To Titus, my true child in a common faith: Grace and peace from God the Father *and* Messiah Yeshua *our Savior*' (see

will be for you whatever you need, whenever you need it.' In other words, when Israel was in the dry and barren Wilderness, lacking both food and water, Yahveh provided Manna and water. It also means that when we need strength and courage along the Way, Yeshua will strengthen and encourage us and that no obstacle, whether human or demonic, within us or without, can keep us from entering the New Jerusalem (Rev. 21:1f.), as long as we continue to walk with him.

²⁴ *The Way*, as a synonym for the Word of God, the Law of Moses, is also seen in many other places, like Ex. 18:20; 32:8; Dt. 9:12, 16; 11:28; 13:5; 31:29, etc.

The Truth, as a synonym for the Word of God, the Law of Moses, is also seen in many other places, like Ps. 117:2; Prov. 23:23; Is. 26:2; Jer. 5:1, etc.

The Life, as a synonym for the Word of God, the Law of Moses, is also seen in many other places, like Dt. 30:15, 19-20; 32:47; Ps. 16:11; Prov. 3:1-3, 13-18; 6:23; 10:17; 12:28, etc.

²⁵ Isaiah 2:5; 10:17; 51:4; 59:9; 60:1, 3, 19; Micah 7:8-9.

²⁶ Yeshua as the Light: Mt. 4:16; Jn. 1:7, 8, 9; 3:19, 20, 21; 12:35-36; 2nd Cor. 4:6; Rev. 21:23.

²⁷ Gen. 48:15; Ps. 23:1; Is. 40:11; Jer. 31:10; Ezk. 34:12, 23-24; Micah 7:14.

²⁸ Gen. 15:2, 8; Ex. 23:17; Josh. 7:7; Judges 16:28; 2nd Sam. 7:18, 19, 20, 22, 28, 29; 1st Kings 2:26; 8:53; Is. 22:12, 14-15; 25:8; 28:16, 22; 30:15; 40:10; 48:16; 49:22; 50:4, 7, 9; 52:4; 56:8; 61:1, 11; 65:13, 15; Jer. 1:6; 2:19, 22; 4:10; 7:20; 14:13; 32:17, 25; 44:26; 46:10 (twice); 49:5; 50:25, 31; Ezk. 2:4; 3:11, 27; 4:14; 5:5, 7, 11; 6:3 (twice), 11; 7:2, 5; 8:1; 9:8; 11:7-8, 13, 16-17, 21; 12:10, 19, 28, etc.

²⁹ Acts 1:21; 2:36; 4:33; 7:59; 8:16; 9:5-6, 10-11, 13, 15, 17, 27, 29, 42; 10:36, 48; 11:16-17, 20; 15:11, 26; 16:31; 19:5, 13, 17; 20:21, 24, 35; 21:13; 22:8, 10; 23:11; 26:15; 28:31; Rom. 1:3, 7; 4:24; 5:1, 11, 21; 6:11, 23; 7:25; 8:39; 10:9; 13:14; 14:9, 14; 15:6, 30; 16:18, 20, 24; 1st Cor. 1:3, 7-10; 5:4 (twice), 5; 6:11; 8:6; 11:23; 15:57; 16:22; 2nd Cor. 1:2-3, 14; 4:10, 14; 8:9; 11:31; 13:14; Gal. 1:3; 6:14, 17-18; Eph. 1:2-3, 15, 17; 3:14; 5:20; 6:23; Phil. 1:2; 2:19; 3:20; 4:23; Col. 1:2-3; 3:17; 1st Thess. 1:1 (twice), 3; 2:15, 19; 3:11, 13; 4:1, 2; 5:9, 23, 28; 2nd Thess. 1:1-2, 7-8, 12; 2:1, 14, 16; 3:6, 12, 18; 1st Tim. 1:1; 5:21; 6:3, 14; 2nd Tim. 4:1, 22; Titus 1:4; Philemon 1:3, 5, 25; Heb. 13:20; James 1:1; 2:1; 1st Peter 1:3; 2nd Peter 1:8, 14, 16; 2nd John 1:3; Jude 1:4, 17, 21; Rev. 22:20-21, etc.

³⁰ 2nd Sam. 22:3; Psalm 106:21; Is. 43:3, 11; 45:15, 21; 49:26; 60:16; 63:8; Jer. 14:8; Hosea 13:4; Luke 1:47.

³¹ Luke 2:11; John 4:42; Acts 5:31; 13:23; Eph. 5:23; Phil. 3:20; 2nd Tim. 1:10; Titus 1:4; 2:13; 3:6; 2nd Pet. 1:11; 2:20; 3:18; 1st John 4:14.

also Titus 3:6).

Paul speaks of ‘God our Savior’ (v. 3) and then says that Yeshua is ‘our Savior’ (v. 4). We also see that ‘God the Father’ is not the Son (‘Messiah Yeshua’). In Titus 2:10-11 Paul writes:

‘not pilfering, but showing all good faith so that they will adorn the doctrine of *God our Savior* in every respect. For the grace of God has appeared, bringing salvation to all men,’

In the last two verses, Paul can be seen as saying that God the Father is also Savior (v. 10), for it is this ‘grace of God’ that has appeared, ‘bringing salvation to all men.’ Yet, only two verses later, in Titus 2:13, Paul again writes that Yeshua is both God and Savior:

‘looking for the blessed hope and the appearing of the glory of our great *God and Savior, Messiah Yeshua.*’

There are some who deny the deity of Messiah Yeshua who would interpret this verse, where it speaks of Yeshua being ‘God and Savior,’ as Paul speaking of the Father and Yeshua, but this false interpretation is struck down on two points. First, if their interpretation were correct, Paul would have said, ‘our great God and His Savior Yeshua the Messiah.’³² Second, from the three times that Paul speaks of ‘God our Savior’ (Titus 1:3; 2:10; 3:4), Paul also writes of Yeshua being the Savior (Titus 1:4; 2:13; 3:6).

The Apostle Paul isn’t the only Apostle who understood the deity of Yeshua. Peter says,

“Simon Peter, a bondservant and apostle of Yeshua the Messiah: To those who have obtained like precious faith with us by the righteousness of *our God and Savior Jesus Christ.*” (2nd Peter 1:1)

The use of the terms *God and Savior*, referring to Yeshua the Messiah, reveal that the New Testament presents Yeshua as both God and Savior, titles that the Old Testament applies to God. There are some who might say that the Old refers a number of times to human beings as saviors (as well as lords), and this is true, but this is not the context that the New Testament refers to Yeshua, and certainly, the Old Testament doesn’t speak of there being any other gods for Israel except Yahveh.

In Colossians 2:2 the word *both* speaks of the deity of the Father and the Son, which Paul rightly calls a mystery:

“to the knowledge of the *mystery* of God, *both of the Father and of Messiah*, in whom are hidden all the treasures of wisdom and knowledge.”

In Colossians 2:8-10 Paul says of Messiah Yeshua that *all the fullness of the Godhead* dwells in him:

“Beware *lest anyone cheat you through philosophy and empty deceit*, according to the tradition of men, according to the basic principles of the world, and not according to Messiah. *For in him dwells all the fullness of the Godhead bodily* and you are complete in him, who is the head of all principality and power.”

There are other unique titles or designations given to Yeshua, or that Yeshua himself speaks of having, that no mere man, prophet, nor angel, could rightly take upon himself. For instance, what man, prophet of God, or angel could ever say that he was the Bread of Life? Yet, Yeshua speaks this about himself.³³

What man, prophet or angel was ever called the Word of God? Yet, this is who Yeshua is.³⁴ What man, prophet or angel was ever called the Holy One of Israel? Yet, this is what Yeshua is recognized as, not only

³² See 1st Timothy 1:1 where Paul writes ‘of God our Savior and the Lord Yeshua the Messiah,’ distinguishing between the Father and the Son (see also 2nd Tim. 4:1).

³³ John 6:33, 35, 41, 48, 51.

³⁴ Genesis 1:3; John 1:1, 14; Rev. 19:13.

by ‘human beings,’ but also by the very demons that he cast out of people.³⁵

Who, but the God of Israel, could ever say that he was the Lord of the Sabbath? Yet, Yeshua says that he is the Lord of the Sabbath.³⁶ Who could say that he was the resurrection and the life?³⁷

Who, but the God of Israel, was to judge the world at the end of time?³⁸ Yet, Yeshua said that he would judge everyone at the end of time and that all who honored the Father must honor him *the same way*:

‘For not even the Father *judges* anyone, but He has given all judgment to the Son *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’ (John 5:22-23).³⁹

Honoring the Father, among other things, means worshipping and serving God, so, here Yeshua is declaring that he is to be worshipped and served as the Father is worshipped and served.

Yeshua states that only he has full knowledge of the Father and that only he is able to give knowledge of the Father to those whom he chooses. Who but deity could have full knowledge of God?

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

Yeshua, in Mt. 12:6, speaks of himself being greater than the Temple: ‘Yet I say to you that in this place there is One greater than the Temple.’

The Temple was *the* place where God dwelt. With Yeshua saying that he was greater than the Temple he was revealing that, as great a place as the Temple was, Yeshua was greater because God the Father literally dwelt in him, *the living Temple of God*.

All these titles and designations of Yeshua reveal that he is God the Son. He’s not a created being, nor God the Father. There is another title that is found in the *Tanach* that isn’t applied to Yahveh as God the Father, and Yeshua uses it more than any other to speak of himself.⁴⁰ Daniel’s vision of *the Son of Man* and the Ancient of Days on His Throne (Dan. 7:9-10, 13-14), also reveals the distinction between the Father and the Son. C. F. Keil notes that the Son of Man is both human and divine:

‘The superhuman or divine nature of the person seen in the form of a man lies in the coming with the *clouds of heaven*, since it is true only of God that He makes the clouds His chariot; Ps. 104:3, cf. Isa. 19:1...The Messiah here appears as a *divine being* as much as He does a human. The union of the divine and the human natures lies also in the self-designation of Christ as ὁ υἱὸς τοῦ ἀνθρώπου’ (the Son of Man).

‘If, then, Jesus speaks of Himself as the Son of man, He means thereby not merely to say that He was the Messiah, but He wishes to designate Himself as the Messiah of Daniel’s prophecy, i.e., as the Son of man coming to the earth in the *clouds of heaven*.’

‘He thereby lays claim at once to a divine original, or a *divine pre-existence*, as well as to affirm true humanity of His person, and seeks to represent Himself, according to John’s expression, as the Logos (Word) becoming flesh. This view of the expression will be confirmed by a comparison of the passages in which Jesus uses it. In John 1:51, ‘Hereafter ye

³⁵ Mark 1:24; Luke 4:34; Acts 3:14; 1st John 2:20.

³⁶ Matthew 12:8; Luke 6:5.

³⁷ John 11:25.

³⁸ Isaiah 2:4; 3:13; 33:22; 66:16; Ezk. 34:17, 20; Joel 3:12; Rom. 3:6; Heb. 10:30; 12:23; Rev. 6:10.

³⁹ See also Matthew 7:21-23; 25:31-46; John 5:24-30; Acts 10:42; 17:31; Romans 2:16; 2nd Timothy 4:1.

⁴⁰ *Accordance Bible Software*: The Gospels record Yeshua using the term, *the Son of Man*, 83 times.

shall see heaven open, and the angels of God ascending and descending upon the Son of man,' the divine glory is intimated as concealed in the lowliness of the Son of man: the Son of man who walks on the earth in the form of a man is the Son of God. So also in the answer which Jesus gave to the high priest, when he solemnly adjured Him to say 'whether He were the Christ, the Son of God' (Matt. 26:63), pointing distinctly to Dan. 7:13,'

'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the *clouds of heaven*.'

'In like manner in all the other passages in the Gospels in which Jesus designates Himself the Son of man, He points either to His present lowliness or to His future glory, as is abundantly proved by Fr. A. Philippi (*Kirch. Glaubenslehre*, iv. 1, p. 415, der 2 Auf.) by a lucid comparison of all the passages in the Gospel of Matthew.'⁴¹

Yeshua's unique titles and designations reveal that he is not a created being, nor the Father, but God the Son.

6. *Yeshua—the Sent One*

The messianic concept of being *sent* by God is seen in God *sending* Moses to deliver Israel from Egyptian slavery,⁴² and this becomes a prototype of what it means for God *to send* someone, like a prophet, deliverer, an angel,⁴³ or the Messiah,⁴⁴ and for the Messiah to send his disciples or his Apostles,⁴⁵ and for Messiah Yeshua to send the Holy Spirit.⁴⁶ The Messiah was prophesied to be *the Sent One* (like Moses; Dt. 18:15-18). This is also brought out in Isaiah 48:16 with a very interesting twist:

'Come near to me and hear this: I have not spoken in secret from the beginning; from the time that it was, I was there and now *Yahveh God and His Spirit have sent me*.'

It's obvious that the 'I' and 'me' who is speaking is Messiah Yeshua because 'Yahveh God' and 'His Spirit' are *sending* him. This is also seen in the famous Messianic passage about the Messiah:

'The Spirit of the Lord Yahveh is upon me, because Yahveh has anointed me to preach good tidings to the poor; He has sent me to heal the brokenhearted, to proclaim liberty to the captives and the opening of the prison to those who are bound.'" (Isaiah 61:1)

Yeshua confirms that the 'me' in Is. 61:1 is him when he officially inaugurates his ministry by reading Is. 61:1f., in the synagogue in Nazareth, and after reading it he states: 'Today this Scripture is fulfilled in your hearing' (Luke 4:21).

Here are seven citations that speak of Yeshua being *sent* by the Father, which obviously means that God

⁴¹ C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 9, *Ezekiel and Daniel* (Peabody, MA: Hendrickson Publishers, 2001), pp. 673-674.

⁴² Ex. 3:12, 13, 14, 15; 4:28; 5:22; 7:16; Num. 16:28-29; Dt. 34:11; Acts 7:34-35.

⁴³ Judges 6:8, 14; 2nd Sam. 12:1; 24:11-12; 1st Kgs. 14:6; Ps. 105:17, 26; Jer. 7:25; 25:4; 26:5, 12, 15; 29:19; 44:4; Ezk. 2:3-6; Micah 6:4; Haggai 1:12; Zech. 7:12; Mt. 24:31; Lk. 1:19, 26; 4:26; Jn. 1:6, 8, 33; 3:28; Acts 12:11; Rom. 10:15; Heb. 1:14; Rev. 1:1; 22:16.

⁴⁴ Mt. 15:24; Lk. 4:43; John 3:34; 4:34; 5:23-24, 30, 36, 37, 38; 6:29, 38-39, 44, 57; 7:16, 28-29, 33; 8:16, 18, 26, 29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25; 20:21; Acts 3:20, 26; 10:36; Rom. 8:3; Gal. 4:6; 1st Jn. 4:9-10, 14.

⁴⁵ Mt. 10:5, 16; Mk. 3:14; 6:7; Lk. 9:2; 10:1-2; 22:35; Jn. 4:38; 20:21; Acts 9:17; 22:21; 26:17; 1st Cor. 1:17.

⁴⁶ Lk. 24:49; Jn. 13:20; 14:26; 15:26; 16:7.

the Father is not Yeshua:

1. ‘I can do nothing on my own initiative. As I hear, I judge and my judgment is just because I do not seek my own will, but the will of Him who *sent* me.’ (Jn. 5:30)
2. ‘But I have a greater witness than John’s, for the works *which the Father has given me to finish*—the very works that I do—bear witness of me, *that the Father has sent me*. And *the Father Himself, who sent me*, has testified of me. You have neither heard His voice at any time, nor seen His form, but you do not have His word abiding in you, because *whom He sent*, him you do not believe.’ (Jn. 5:36-38)
3. “Yeshua answered and said to them, ‘This is the Work of God, that you believe in him whom He has *sent*.’” (Jn. 6:29)
4. ‘For I have come down from Heaven, not to do my own will, but the will of Him who *sent* me.’ (Jn. 6:38)
5. ‘And He who *sent* me is with me. He has not left me alone, for I always do the things that are pleasing to Him.’ (Jn. 8:29)
6. ‘For what the Law could not do in that it was weak through the flesh, God did by *sending* His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.’ (Rom. 8:3)
7. “And because you are sons, God has *sent* forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’” (Gal. 4:6)

The Greek word for ‘sent’ is *apostello ἀποστέλλω* and means ‘a person with a commission.’⁴⁷ This is where the English word ‘apostle’ comes from and why we see the writer of Hebrews speaking of Yeshua as *the Apostle—the Sent One*:

‘Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle (the Sent One) and High Priest of our confession, Messiah Yeshua’ (Hebrews 3:1).

Yeshua is *the Sent One* from the Father—the Messiah of Israel. The healing of the Jewish man born blind (John 9:1f.) also proclaims Yeshua as the Sent One.⁴⁸ Yeshua was always, and will always be, God the Son.⁴⁹

⁴⁷ ‘ἀποστέλλω,’ Thayer, *Greek-English Lexicon of the New Testament* (Accordance electronic software), n.p. ‘So, very frequently, Jesus teaches that God sent him, as Matt. 10:40; Mark 9:37; Luke 10:16; John 5:36, etc; he, too, is said to have sent his apostles, i.e. to have appointed them: Mark 6:7; Matt. 10:16; Luke 22:35; John 20:21, etc.’

⁴⁸ See [Messiah—The Sent One](#) for why the healing of the man born blind proclaimed Yeshua as the Messiah.

⁴⁹ See [Yeshua—God the Son](#) for how Yeshua was always God the Son.

7. *Yeshua—Worship the Son*

The Bible declares that we are to worship God and Him only (Ex. 34:14; Dt. 26:10, etc.). Biblical worship is always seen as being applied to Yahveh and Yahveh alone. Yet, in the New Testament Yeshua receives worship and is acknowledged as God. If Yeshua was a created being, He wouldn't have been worshipped. The only conclusion is that Yeshua is also God (the Son).

In John 9:38, Yeshua had just given sight to the Jewish man who had been born blind. It says of the former blind man that he said to Yeshua, “‘Lord, I believe!’ and he *worshipped* him.”

In John 20:28, we find ‘doubting Thomas’ not doubting anymore. When Thomas sees Yeshua for the first time after the resurrection he exclaims to Yeshua, ‘My Lord and *my God!*’ Those who deny the deity of Yeshua say that Thomas was so shocked that he excitedly blurted out ‘my God!’ after seeing Yeshua alive from the dead, but this interpretation is false and meant to deceive. Thomas didn't first say, ‘Oh my God!’ as we might expect from someone who had just been startled, but rather acknowledged first that Yeshua was his Lord (‘My Lord’) and *then* he spoke of Yeshua being his God, saying, ‘*and my God,*’ not, ‘Oh my God!’ Also, if the words of Thomas about Yeshua being God were wrong Yeshua would have corrected Thomas, but Yeshua only speaks of the lack of faith that Thomas had (v. 29), not what Thomas had just said. Here we have another witness to Yeshua being deity—God the Son, which means that he is worthy of our worship.

Some, still not wanting to believe, might point to the fact that these ‘were only humans’ who could have been wrong about giving worship to Yeshua, or that he was God, but aside from Yeshua himself implying that he was to be worshipped (Jn. 5:22-23), we see in Hebrews 1:6 that God commands the angels to worship Yeshua: “‘But when He (God the Father) again brings the Firstborn (Yeshua) into the world, He (God the Father) says, ‘Let all the angels of God worship him (Yeshua).’”

Also, in Revelation, John saw heavenly beings worshipping Yeshua, the Lamb of God. In Revelation it states of the Lamb of God:

‘When he had taken the Scroll, the four Living Beings and the 24 Elders *fell down before the Lamb*, each one holding a harp and golden bowls full of incense, which are the prayers of the holy ones.’ (Revelation 5:8)

“Then I looked, and I heard the voice of many angels around the Throne, the Living Beings, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: ‘Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!’ And every creature which is in Heaven and on the Earth and under the Earth and such as are in the sea, and all that are in them, I heard saying. ‘Blessing and honor and glory and power be to Him who sits on the Throne *and* to the Lamb, forever and ever!’” (Revelation 5:11–13)

The falling down of the four Living Beings and the 24 Elders before the Lamb, along with the Lamb being praised by them and the angels in the same breath as they do the One sitting on the Throne, points to the Lamb of God being deity and worthy of worship. Yeshua is so worthy of our lives.

Conclusion

There are other things that this article could have included about Yeshua that speak of his sonship and deity, like his sinlessness,⁵⁰ and his ability to forgive sins,⁵¹ but I think that the points have been proven: Yeshua was not a created being, nor was he God the Father. He was always God the Son. The deity and sonship of the Messiah are firmly established in both the Old and the New Testaments. In Yeshua is found salvation—forgiveness for our sins and eternal life.⁵²

Messiah Yeshua is God the Son. Those who teach that the Father and the Son are the same person need to readjust their orientation to the Hebraic Perspective. On the other hand, those who teach that the Messiah is a created being believe in a false Messiah who cannot save them, even if they happen to call his name Yeshua or Jesus.⁵³

⁵⁰ John 8:46; Hebrews 4:15; 1st Peter 2:22.

⁵¹ Mt. 9:1-8, especially v. 6 where Yeshua forgives the person of his sins in his own authority (also Mk. 2:10; Lk. 5:21). The scribes and Pharisees were right—only God could forgive sins (Mk. 2:3-12; Lk. 5:17-22, see also Mt. 9:2-7).

⁵² Mt. 26:28; Lk. 1:77; 24:47; Jn. 3:17; 10:9; Acts 2:38; 4:12; 5:31; 10:43; 13:38; 16:30; 26:18; Rom. 10:9; 1st Cor. 1:18; Eph. 1:7; 2nd Tim. 1:9; Heb. 5:9.

⁵³ Below are Scriptures that speak of God being seen or appearing as Yahveh or as a Man. Also, there's Scripture on the so-called, 'Angel of the LORD' speaking as God or seen as Yahveh, etc., and Scripture from the New Covenant that speaks either specifically, or by inference, of Yeshua's deity or relationship with his Father:

Genesis 1:1-3; 16:7-14; 17:1-15; 18:1, 3, 10, 13-15, 17-33; 22:1-3, 11-12, 14, 15-18; 24:7; 26:2, 24; 28:10-13, 16-17; 31:10-13; 32:9, 24, 26-30; 48:15-16.

Exodus 3:6; 33:7-11.

Joshua 5:13-15.

Judges 13:3, 6, 8-18, 19-22.

Isaiah 48:12-16.

Zechariah 13:7.

Psalms 2:2, 6-7; 110:1.

Matthew 1:18, 20, 23; 3:16-17; 8:23-27, 28-29; 9:1-7; 11:27, 28-30; 12:6-8; 13:41; 14:33; 16:13-19, 27; 17:1-2, 5; 18:19-20; 22:41-46; 23:34, 37; 24:30-31, 35-36; 25:31; 26:29, 39, 42, 53, 63-66; 27:40, 43, 54; 28:6, 9, 17, 18, 19, 20.

Mark 1:1, 11; 2:3-7, 8-11, 27; 3:11; 5:6-7; 9:2-4, 7; 13:35-37; 14:26, 60-64; 15:39.

Luke 1:16-17, 26-35, 43, 68-69, 76; 2:11, 49; 3:4, 22; 4:9, 41; 5:20-21, 22-25; 6:5; 7:48-50; 8:28; 9:29, 32, 34, 35; 10:18, 21, 22; 13:34-35; 20:9-16, 17-19, 41-44; 21:27, 33; 22:29, 42, 65, 69, 70, 71; 23:34, 46; 24:49.

John 1:1-4, 6-9, 10, 12, 14, 15, 16, 18, 23, 29, 30, 34, 49, 51; 2:9, 11, 16, 19; 3:16, 17, 18, 19, 20, 21, 31, 35, 36; 4:10, 13-14; 5:17-23, 25-27, 28-30, 36-37, 39-40, 43; 6:27, 32-33, 35, 38-40, 44, 46-48, 51, 53-56, 57-58, 62, 65, 69; 7:29, 37-38; 8:12, 16, 19, 23, 28-29, 33-38, 42, 49, 53-59; 9:5, 35-38; 10:7, 9-10, 11, 14, 15, 17-18, 25, 28, 29-30, 31-33, 35-36, 37-38; 11:4, 25, 26, 27, 41-44; 12:26, 27-28, 35-36, 41, 44-46, 49-50; 14:1, 2, 6, 7, 9, 10, 11, 12, 13, 18, 20, 21, 23, 24, 31; 15:1, 2, 4, 5, 7, 9, 10, 15, 23, 24, 26; 16:10, 14, 15, 16, 27, 28; 17:1, 2, 3, 5, 8, 10, 11, 21, 22, 24; 18:11; 19:7; 20:17, 21, 28, 30-32.

Acts 3:15; 8:37; 9:20.

Romans 1:4, 9; 5:10; 8:3, 9-11, 27, 29, 32.

1st Corinthians 1:9, 24, 30; 2:7-8; 6:15, 17; 8:6; 15:47.

2nd Corinthians 1:3, 19, 21; 3:17-18; 4:4, 6; 5:17; 11:31; 13:5, 14.

Galatians 1:15-16; 2:20; 3:27-28; 4:4, 6.

Ephesians 1:3, 7; 3:9, 17; 4:13; 5:25-27, 30-32.

Philippians 1:1; 2:5-11; 3:20-21.

Colossians 1:3, 5-20, 27; 2:1-3, 6-7, 8-10, 16-17; 3:4, 10-11.

1st Thessalonians 1:10.

1st Timothy 1:16; 6:13-16.

Titus 1:3–God our Savior; 1:4–Yeshua the Messiah our Savior; 2:10–God our Savior; 2:13–our great God and Savior Yeshua the Messiah; 3:4–God our Savior; 3:6–Yeshua the Messiah our Savior.

Hebrews 1:1-4, 5-6, 8; 3:1-6; 4:14-15; 5:5, 8-9; 6:6; 7:26, 27, 28; 9:11-12, 13-14, 15, 23-28; 10:10, 12, 14, 19-20; 12:24; 13:8, 12, 20-21.

James 2:1.

1st Peter 1:3, 10-11.

2nd Peter 1:1, 11, 16-17; 3:18.

1st John 1:1-3, 7; 2:22-24, 28-29; 3:8, 23; 4:9-10, 14-15; 5:5, 7-8, 9-12, 13, 20-21.

2nd John 1:3, 9.

Revelation 1:6, 7-8, 11-13, 17; 2:8, 18, 23, 27; 3:5, 7, 14, 21; 5:8-13; 7:9-10, 17; 19:11-13, 16; 20:4-6; 21:22, 23; 22:1, 12.

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