

YESHUA

HIS DEITY AND SONSHIP

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TABLE OF CONTENTS

TABLE OF CONTENTS	iii
INTRODUCTION	1
YESHUA—THE UNIQUELY BEGOTTEN SON	2
YESHUA—THE CREATOR SON	8
YESHUA—THE ANGEL OF THE LORD	9
YESHUA—THE SENT ONE	13
YESHUA—OMNIPRESENT	15
YESHUA—THE WORSHIP OF THE SON	16
YESHUA—TITLES OF DEITY	17
CONCLUSION	22

INTRODUCTION

This article is written for those who desire to know what the Scriptures say about the nature of Yeshua (Jesus of Nazareth). Was he¹ deity in the flesh, the Son of God? 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? Who atoned for our sins? Was it someone from God—an angel from Heaven who took on human form, or was he a Jewish man who was given the Holy Spirit anointing so that he could become the Messiah at his baptism, or was Yeshua God the Father ‘in another form’? This article will reveal:

1. Yeshua—the Uniquely Begotten Son
2. Yeshua—the Creator Son
3. Yeshua—the Angel of the LORD
4. Yeshua—the Sent One
5. Yeshua—Omnipresent
6. Yeshua—the Worship of the Son
7. Yeshua—Titles of Deity

This article will prove from Scripture that Yeshua is not a created being, nor is He the Father, but that he is God the Son from eternity past, one with the Father and yet separate from Him. No created being, nor God the Father, can positively answer these seven concepts—only Yeshua of Nazareth can.

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. Instead, I refer to Yeshua as ‘he’ instead of ‘He,’ etc., except in biblical cites quoted or in quotes from books.

YESHUA—THE UNIQUELY BEGOTTEN SON

A thousand years before John wrote of Yeshua being the *uniquely begotten* Son of God (Jn. 1:14, 18; 3:16), Psalm 2:7 stated that the ‘anointed one,’ the Messiah or King of Israel (Ps. 2:2, 6), was *begotten* by God (the Father). This verse has the 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 the Father and the other, the speaker, is Yeshua, Yahveh the Son, who says that his Father 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 the Father, which means that the Son must have the exact divine nature as the Father, for this is what it means to be begotten.

The name Yahveh not only applies to the Father, but to the Son and to the Spirit as well. The name Yahveh is like our last name. In an earthly family with the last name of Smith, there’s father Smith, and mother Smith and baby Smith. They are all Smith, distinguished from one another by their first name, and they all share the exact same nature—human. Papa Smith is no more human than baby Smith, meaning, the baby has the exact same nature (human) as his father who *begot* him.

The Hebrew word for begotten is **יָלַד** (*yah’lahd*), which means, to “bear, bring forth, beget.”³ It’s significant that Yeshua speaks of himself as coming forth from the Father:

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; 10:36)

This idea of proceeding forth from God the Father is conceptually seen in a woman giving birth to a child, who comes forth from the womb of the mother. Obviously, the child has the exact human nature as its mother, and what Yeshua is telling us is that he has the exact divine nature of his Father. Also, 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, for the word is used primarily of the father, but it also implies that there is a mother in the act. Yeshua is specifically called the **Son** of God to make a distinction between the Father and him, and Yeshua speaks of God (the Father) as his Father.⁴ If Yeshua were the Father there would be no need for him to be called

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.

³ **יָלַד** Francis Brown, S. R. Driver and Charles A. Briggs, based on the lexicon of Wilhelm Gesenius; Edward Robinson, translator and E. Rodiger, Editor, *Hebrew and English Lexicon*, Abridged, paragraph 9143 (Accordance Bible Software).

יָלַד R. L. Harris, Editor; Gleason Archer, Jr. and Bruce Waltke, associate Editors, *Theological Wordbook of the Old Testament*, vol. I, p. 378-379 (Accordance Bible Software). Article by Paul Gilchrist; “bear, beget, bring forth...in Ps 2:7; refers to the relationship...between the Father and the Son.”

⁴ In Matthew Yeshua speaks of God (the Father) being *his* Father 15 times, using personal pronouns like ‘my Father’. These cites from the four Gospels do not include where a writer or Yeshua refer to the Father, but Yeshua is not using a personal pronoun (e.g. John 5:26, 30, 36-37, etc.).

Matthew ...15x ...Mt. 7:21; 10:32; 11:25-26; 12:50; 16:17, 27; 18:10, 19, 35; 20:23; 24:36; 25:34; 26:39, 53.

Mark2x ...Mk. 8:38; 14:36;

Luke6x ...Lk. 10:21 (2x), 22; 22:29; 23:34; 24:49.

John.....37x ...Jn. 5:17; 6:32, 65; 8:19 (2x), 28, 38, 49, 54; 10:17, 18, 29, 30, 32, 37, 41; 12:26, 27, 28; 14:7, 12, 20, 21, 23, 28; 15:1, 8, 15, 23, 24; 16:10; 17:1, 5, 24; 18:1; 20:17 (2x).

Total60x ...In the four Gospels Yeshua speaks of the Father as his or my Father (and a couple times with

‘the Son.’ For example, 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 is 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 (and God the Holy Spirit) and to give us the understanding of the divine Family, the prototype of the first earthly family of Adam, Eve and Cain (Gen. 1:26; 4:1).⁵ The Two are One, but not the same Person, just as a husband and a wife are *one*, but obviously, the man is not the woman nor is the woman the man:

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

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

Adam and Eve were created, and all of us came 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 same 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 same *divine nature* as his Father.

Some say that we’re all sons and daughters of God, which is true,⁷ but Yeshua is the *uniquely and only begotten* Son of God.⁸ **God did not beget us.** Adam was a son of God, but he was created (Lk. 3:38). 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:⁹

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. ‘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)

no personal pronoun, but the inference if that it is Yeshua’s Father).

⁵ Gen. 1:26: ‘Let Us make Man in our Image and Likeness.’ See [Yeshua—God the Son](#) to further understand how Yeshua was always God the Son from eternity past, and [Three Persons—One God?](#) to realize that the Holy Spirit is the Wife/Mother in the God Family. After all, if there is a Father and a Son in the God Family, and Adam, Eve and Cain are a reflection or image of the God Family, is the Holy Spirit going to be ‘a Gentleman,’ as the Western Church teaches, or a Woman?

⁶ See [The Hebraic Perspective](#) to understand how the two perspectives effect how one walks out his faith in Yeshua. Also, see [Yeshua—God the Son](#) for the Hebraic Perspective on

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

⁷ John 1:14; 3:16; Col. 1:15, 1st John 4:9. See [Yeshua—God the Son](#) for a fuller explanation of this concept.

⁹ *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 (2x), 20; Rev. 2:18.

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 God the Father doesn’t speak as if He’s speaking to Himself as Jesus:

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

“While Yeshua 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 2:7¹⁰ and the idea that God has a Son, not an angel who became ‘Jesus,’ nor a Jewish man named Jesus who became the Messiah because of his anointing at his baptism:

“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 asks him, the High Priest uses the article, ‘the’ (Son of God), not ‘a son of God,’ and when the High Priest hears Yeshua’s response he immediately tears his priestly upper garment¹¹ 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, not just a son of God. 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.’¹² Then the High Priest tore his clothes and said, ‘He has *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!’”

¹⁰ Psalm 2:7 states, “I will declare the Decree! Yahveh has said to me, ‘You are My Son! Today I have begotten You!’”

¹¹ 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 oldest 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.

¹² The Clouds of Heaven are also known as the Shekinah Glory Cloud, which is 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; 16:10; 19:9; 24:16, 18; 33:9; 34:5; 40:34-38; Num 9:15-22, etc.).

Some might 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 Psalm 2:7. Those who brought Yeshua before Pilate also charged 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 around, watching Yeshua die, 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’ (the Father) ‘abides in him, and he in God.’ (1st John 4:14-15)

‘For whoever 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 emphatic about Yeshua being God the Son.¹³ It's evident that John is bringing out the deity *and* the sonship of Yeshua.¹⁴ 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,¹⁵ the glory as of *the only begotten*¹⁶ 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 Him.’

The Greek word that is used by John to speak of Yeshua being the only begotten Son, or the uniquely begotten Son, for both are equally valid translations, but the latter expresses the reality better, is μονογενής

¹³ 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 four times: Rom. 1:4; 2nd Cor. 1:19; Gal. 2:20; Eph. 4:13. The author of Hebrews speaks of Yeshua being the Son of God a number of times (e.g. Hebrews 1:1-2, 5-6, 8-9).

¹⁴ Ask me for my four page article, *Anti-Christ—The Denial of Yeshua's Deity*, for why those who say they believe in Jesus, but deny his deity, are of the anti-christ spirit.

¹⁵ For the Hebraic teaching on John 1:14 see [What Word Became Flesh? John 1:14](#).

¹⁶ See p. 6 note 17 for why ‘only begotten’ is an acceptable translation of the Greek word.

(*mono'geaneas*). The word is a combination of two Greek words meaning, only/unique and to beget.¹⁷ This is why I use the phrase, the uniquely begotten Son, because it more clearly distinguishes Yeshua from us than the only begotten Son, referring to his miraculous conception and his deity as God the Son in a slightly greater way.

When Psalm 2:7 states of the Father, “Today I have begotten you!,” what ‘day’ was that? Was it the day of the miraculous conception in the womb of Miryam (Mary)? No, for he had already existed as the uniquely begotten Son before that as God the Word and God the Light. The ‘day’ was Day One of Creation, before the Universe was made by God the Son (John 1:1-3). It was on Day One that Yeshua *came forth* from God the Father (and God his Mother)¹⁸ and was begotten as God the Son, God the Word and God the Light.

On Day One we see God the Father saying, ‘Let there be *Light!*’ (Gen. 1:3). These are literally God’s first recorded *words*—Yeshua came forth as both the *Word* of God and the *Light* of the world (Gen. 1:3; Jn. 1:7-9; 8:12; Rev. 19:13), and the Son of God.¹⁹ John speaks of Yeshua’s *glory*, which points directly back to the divine Glory Cloud over the Mt. Sinai when God descended upon it (Ex. 19:16–20:1f.; Dt. 5:22), and the Cloud over the Tabernacle of Moses (Ex. 40:34-38), and the Cloud that overshadowed Yeshua, Peter, James and John that day on the Mount of Transfiguration (Mt. 17:1-5f.). The Cloud was the visible manifestation of *the invisible God* and its glory is shared by Yeshua (John 1:14; 12:41 [cf. Isaiah 6:1f.],

¹⁷ μονογενής William D. Mounce and Rick D. Bennett, Jr., Editors, *Mounce Concise Greek-English Dictionary of the New Testament*, περιεχόμενος paragraph 9898 (Accordance Software). “Greek Strong’s: 3666 and 3439.” Appears “9x, *only-begotten, only-born*, Lk. 7:12; 8:42; 9:38; Heb. 11:17; *only-begotten* in respect of peculiar generation, *unique*, Jn. 1:14, 18; 3:16, 18; 1 Jn. 4:9.”

μονογενής Walter Bauer, augmented by William F. Arndt, F. W. Gingrich and Frederick Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (third edition, 2001), p. 658 (Accordance Bible Software). “μονογενής...(μόνος, γένος)...Of Jn. 3:16; Heb. 11:17 of Isaac; pert. to being **the only one of its kind** within a specific relationship, *one and only, only...*of children: of Isaac, Abraham’s only son...pert. to being the only one of its kind or class, **unique (in kind)** of someth. that is the only example of its category...In the Johannine lit...μονογενής υἱός” (the unique/only Son) “is used only of Jesus. The renderings *only, unique* may be quite adequate for all its occurrences here (i.e. in John)...*an only-begotten one, God* (acc. to his real being; i.e. *uniquely divine as God’s son.*)”

μονογενής Joseph Thayer, *Thayer’s Greek-English Lexicon of the New Testament*, paragraph 6524 (Accordance Bible Software). The New Testament speaks of *begotten* as μονογενής; *monogenēs...single of its kind, only* (A.V. **only-begotten**); *used of only sons or daughters (viewed in relation to their parents)...*Hence, the expression *ho monogenēs huios tou Theou* and *huios tou Theou ho monogenēs*, John 3:16,18; 1:18...1 John 4:9; *monogenēs para patros...*used of Christ, denotes **the only son of God...**by the incarnation (*ensarkōsis*) of the *logos* in him *he is of nature.*”

μονογενής Johannes Louw and Eugene A. Nida, Editors, *Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. 1 (New York: United Bible Societies, 1989), p. 591. “pertaining to what is unique in the sense of being the only one of the same kind or class— ‘*unique, only.*’ τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ‘he gave his only Son;’ Jn 3:16; τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεός; ‘God sent his only Son;’ 1 Jn 4:9; τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος ‘he who had received the promises presented his only’ (i.e. unique) ‘son...was ready to offer his only son,’ Heb. 11:17. Abraham, of course, did have another son, Ishmael” (Gen. 16:15, etc.), “and later sons by Keturah” (Gen. 25:1f.), “but Isaac was a unique son in that he was a son born as the result of certain promises made by God. Accordingly, he could be called a μονογενής” (only/unique) “son, since he was the only one of his kind.” The reason why Isaac was the unique son of Abraham was not because of promises, per se, for Ishmael was also promised (Gen. 16:11), but because the promise by God was made after Ishmael was born and it was made to Abraham when Sarah was far too old to conceive a child (Sarah was 89 years old when the promise came; Gen. 17:15-22). It was truly a miraculous conception for Sarah, paralleling the miraculous conception of another Jewish woman, Miryam (Mary). In this, as in many other things, Isaac is a picture of Messiah Yeshua.

¹⁸ See [Three Persons—One God?](#) for why the Holy Spirit is the Women in the God Family and how She was already there before Creation as the Spirit of God or the Holy Spirit (Gen. 1:2).

¹⁹ Mt. 4:3, 6; 8:29; 14:33; 27:43; Mk. 1:1; 3:11; Lk. 1:35; 4:41; Jn. 1:34; 3:18; 5:25; 10:36; 11:27; 20:31; Rom. 1:4; Eph. 4:13; Heb. 10:29; 1st Jn. 4:15, etc.

17:5, 24), which glory speaks of his deity as God, the uniquely begotten Son.

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) or was begotten:

‘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)²⁰

Yeshua is declaring that he was begotten by the Father on Day One of Creation. This speaks of both his deity and his sonship. No angel or prophet of God ever spoke like this Man.

These Scriptures present a solid biblical witness that Yeshua is neither a created being nor is he God the Father, but God the Son; the uniquely begotten Son.²¹ Some may say that the New Testament only states that he is ‘*the Son of God*,’ but we have seen that Yeshua is certainly God the Son, which is what the phrase, the Son of God means, and this takes the latter phrase out of the possible misunderstanding that ‘the Son of God’ could mean (i.e. that Yeshua was only *a* son of God like the rest of us). As both the Old and New Testaments reveal of the Messiah of Israel, *he is the only and uniquely begotten Son of God*.

²⁰ For more on how Yeshua came forth from the Father (and the Spirit) on Day One, see [Yeshua—God the Son](#).

²¹ See page 3, note 9, for the different New Testament writers, and the 44 times, that Scripture speaks of Yeshua as the Son of God.

YESHUA—THE CREATOR SON

Yeshua is also God the Creator Son. The Apostle John writes that *nothing* was created that Yeshua didn't create, which takes him out of the realm of an angel:

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

John's initial phrase, "In the Beginning," is intentionally structured to replicate the 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 One is calling our attention to something incredible—Yeshua, God the Creator Son, took on flesh and blood and not only dwelt among his creation, he gave his sinless life as an atoning sacrifice to pay for our sins. This was already planned out by the God Family before the Universe was created, as Revelation reveals. First speaking of the anti-Christ, John goes on to tell us when Yeshua was sacrificed:

"All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb *slain from the foundation of the world.*" (Revelation 13:8)

The Apostle Paul confirms 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*" (of deity) "*should dwell*, and by him to reconcile all things to Himself, 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)

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 both the Light of the world (Jn. 8:12) and the Word of God. In Gen. 1:3, God *speaks* of Light, and it *comes forth*. This is Yeshua, both the Word of God (Jn. 1:14) and the Light of God (Jn. 1:7-9; 8:12). From Day One on, all that is created was done by the Father, the Son and the Holy Spirit, and hence, John writing what he did.

Yeshua is God the Creator Son. Nothing was created that wasn't created by him and through him. He cannot be an angel nor any other created being, and he's not God the Father, but God the Son,²² even though most English Bibles speak of him in the Old Testament as The Angel of the LORD.

²² Yeshua was always God the Son; see, [Messiah's Deity and Micah 5:2](#), and [Yeshua—God the Son](#),

YESHUA—THE ANGEL OF THE LORD

The phrase *the Angel of the LORD* or *the Angel of God* (note the capital A), 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.²³ *The Angel of the LORD* and *the Angel of God* are horrendous translations because in this case, the word ‘Angel’ is not only false, it also gives ammunition to cults like the Jehovah’s Witnesses, who teach that Jesus was the ‘angel Michael.’ 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.²⁴ Now, most messengers from God are angels, but *this* messenger, *the* Messenger of the *LORD* (or more properly Yahveh),²⁵ is Jesus, and so the designation ‘Angel’ is false. When *this* Messenger is seen, the people who see him say that they have seen God. This Messenger also speaks in the first person as God, something no angel in Scripture ever does.

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 (Yahveh the Son)*:

“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 calls him God.

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

²³ 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. All they need to do is call him, the Messenger of...

²⁴ 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 Yahveh. 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 used for human messengers the phrase can, 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.).

²⁵ 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 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’](#).

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)²⁶ 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 God, 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,²⁷ and this false position is shattered by what happens immediately after that verse:

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

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 same pattern is seen between the ‘Angel’ and Yahveh 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 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, 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. He has a dream and Scripture says he sees Yahveh (the Son, i.e. Yeshua):

“Now Jacob went out from Beersheba and went toward Haran. So he came to a certain

²⁶ 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](#).

²⁷ An angel of God would never say, ‘you have not withheld your son...*from me*.’ An angel of God would never take that prerogative and ‘speak as God.’ No angel in Scripture speaks like that (cf. Rev. 19:10; 22:9).

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* upon it. And behold! **Yahveh** stood above him (Jacob)²⁸ 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, and 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 says that Jacob saw Yahveh, but *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 Yahveh 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 leapt upon the flocks were streaked, speckled, and gray-spotted. Then ***the Messenger of God spoke to me in a dream***, saying, ‘Jacob!’ 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 and Isaac whom Jacob saw and heard from. In the dream that Jacob had at Bethel there is no mention of any Messenger of God, *only Yahveh* (Gen. 28:13), and Jacob was very impressed by this, for he actually names the place Bethel, which means, the ‘House of God.’ 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 reveals and confirms that Jacob saw Yeshua night in Bethel, who spoke of himself as the God who stood over Jacob that night that the angels of God were ascending and descending from:

“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 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 upon the Earth, and the angels are first *ascending* to Heaven and then descending back to Yeshua. The only other place in Scripture where this phrase is seen is with Jacob 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*. And behold!

²⁸ The Hebrew word for ‘it’ can also be translated as ‘him,’ and the ‘him’ is Yeshua, who stood over Jacob (cf. John 1:51).

Yahveh stood above/over (it; i.e.) him (Jacob)...” (Genesis 28:12-13)

Yeshua, the Son of Man, who spoke to Nathanael that day, was seen by Jacob 1,800 years earlier ‘as Yahveh.’ The Hebrew word in Gen. 28:12 for ‘it’ can also, and should in this passage, be translated as ‘him’ (i.e. Jacob), not the ladder. Most wrongly teach that God was up in Heaven, high above the Earth, but when we realize that the phrase, ‘And behold, *Yahveh* stood above it’ refers to Yahveh standing above *him* (Jacob), not ‘it’ (the ladder), we realize that Yahveh was standing on the Earth, right next to Jacob, with the ladder next to Yahveh the Son, and the angels of Yahveh the Son *first ascending from* Yeshua, up the ladder to Heaven and then coming back down to Yeshua. This is what Jacob saw, and this is what Nathaniel heard that day from Messiah Yeshua. **Yahveh the Son**, whom Father Jacob had seen, was standing right before Nathaniel in Yeshua of Nazareth.

Turning next to the blessing that Jacob gave to Joseph and Joseph’s two sons we find another striking example that this ‘Angel’ is none other than Yeshua, God the Son. Jacob attributes *redemption* to this ‘Angel,’ placing the ‘Angel’ he knew 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 the Son?

It’s also interesting to see that in the book of Numbers it speaks of this ‘Angel’ *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 He 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 this Angel (Messenger) of Yahveh,²⁹ but none is more striking than when Samson’s father Manoah brings a sacrifice for him 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’ (Judges 13:20). Awestruck, Manoah thinks he’s going to die because he says that he’s *seen God* (Judges 13:22), but nowhere is *God* mentioned in the passage. Manoah saw Yeshua, God the Son—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 into the Promised Land,

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

In saying this the Messenger reveals himself as God the Son, the pre-incarnate Jesus, as Christian theologians call him, and in this we see Yeshua’s deity as he speaks in the first person as God, and all those who saw him say that they saw God. There are other cites where the so-called Angel of the LORD appears, and they only further confirm that Yeshua not only existed before he was conceived in the womb of Miryam (Mary) but that he was seen as Yahveh the Son in the form of the Messenger of Yahveh (the Angel of the LORD).³⁰ The meaning of a messenger is one who is sent with a message, and we see that played out in the Gospels where Yeshua refers to himself as ‘the Sent One,’ which also confirms that he was the Messenger of Yahveh.

²⁹ 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).

³⁰ See [The Angel of the Lord](#) for more on who the ‘Angel’ of the LORD is.

YESHUA—THE SENT ONE

The concept of being *sent by God* is first seen in God *sending* Moses to deliver Israel from Egyptian slavery.³¹ This becomes the human prototype of what it means for God *to send* someone, like a prophet, a deliverer, (an angel),³² or the Messiah,³³ and also, for the Messiah to send his Apostles,³⁴ (and for Messiah Yeshua to send the Holy Spirit).³⁵ 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 (the Father) and His (Holy) Spirit have sent me.*’ (Is. 48:16)

It’s obvious that the ‘I’ and ‘me’ who is speaking is Messiah Yeshua because ‘Yahveh God’ and ‘His Spirit’ are *sending* him. Something similar 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 and 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 from the scroll of Isaiah (Is. 61:1-2, in the synagogue in Nazareth. After reading the passage he states:

‘Today this Scripture is fulfilled in your hearing.’ (Luke 4:21)

Here are seven citations, of many, that speak of Yeshua being *sent* by the Father, which obviously means that God 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, and 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, and on account of sin He condemned sin in the flesh.’ (Rom. 8:3)

³¹ Ex. 3:12, 13, 14, 15; 4:28; 5:22; 7:16; Num. 16:28-29; Dt. 34:11; Acts 7:34-35.

³² 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.

³³ 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.

³⁴ 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.

³⁵ Lk. 24:49; Jn. 13:20; 14:26; 15:26; 16:7.

7. “And because you are sons, *God has sent forth the Spirit of His Son* into your hearts, crying out, ‘Abba, Papa!’” (Gal. 4:6)

Just as the ‘Angel’ of the LORD was sent by the Father to Hagar and Abraham before he sacrificed his unique son Isaac, etc., Messiah Yeshua was sent by his Father to Israel to fulfill all the promises of the Father to Israel; that she would have a Savior who would die for her so that she could be forgiven of her sins and transformed to be able to live in the very presence of the Father.

The Greek word for ‘sent’ is *apostello ἀποστέλλω* and means ‘a person with a commission.’³⁶ 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.) clearly proclaims Yeshua as the Sent One from God (the Father).³⁷ Yeshua was always, and will always be, God the Son.³⁸

³⁶ ‘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.’

³⁷ See [Messiah—The Sent One](#) for why the healing of the man born blind proclaimed Yeshua as the Messiah.

³⁸ See [Yeshua—God the Son](#) for how Yeshua was always God the Son.

YESHUA—OMNIPRESENT

Something that is a wonderful defense of Messiah Yeshua's deity is that Yeshua resides within every Christian. Omnipresent, in terms of God, is defined as being everywhere at the same time. Only God can be that. No angel, demon nor even Satan can be in more than one place at a time.

Before his crucifixion Yeshua said to his Apostles that they weren't to be sorrowful because he was returning to his Father, but that They would return to them. John records that,

“Jesus answered and said to him” (Judas, not Iscariot), “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.*” (John 14:23)

Paul wrote:

‘Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves that Yeshua the Messiah is *in* you?—unless indeed you are disqualified.’ (2nd Cor. 13:5)

Paul also states that Yeshua laid down certain aspects of his deity to become a man, for instance, his omnipresence, and having become a man he came to serve others (Mt. 20:28), even to the point of death (Phil. 2:5-11). Yeshua wasn't everywhere at the same time then, but now, Yeshua dwells in all believers.

A corollary to 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)

‘the *Mystery* which has been hidden from ages and from generations, but now has been revealed to His holy ones.³⁹ 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)

The Scriptures speak of Messiah being both in us, and of us being in him. This can only be if Messiah Yeshua is deity, God the Son. Yeshua is not a created being, human or angelic, for no created being can be in more than one place at a time. Also, how could all of us be in him if he weren't God the Son?

“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.” (Colossians 1:18)

³⁹ ‘Holy ones’ is the Greek term that is hidden by the English ‘saints.’

YESHUA—THE WORSHIP OF THE SON

The Bible declares that we are to worship God only (Ex. 34:14; Dt. 26:10, etc.). Yet, in the New Testament Yeshua receives worship and is acknowledged as God (the Son). 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 about Yeshua being God. Here we have another witness to Yeshua being deity—God the Son, which obviously means that Yeshua is to be worshipped as God the Son.

Some, like the Pharisees, still not wanting to see, point to the fact that these ‘were only humans’ who could have been wrong about giving worship to Yeshua and 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, riches, wisdom, strength, honor, 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, honor, 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 worshipped as such. Yeshua is worthy of our worship. Yeshua said,

“For the Father judges no one, but has committed all judgment to the Son, *that all should honor the Son just as they honor the Father*. He who does not honor the Son does not honor the Father who sent Him.” (John 5:22-23)

YESHUA—TITLES OF DEITY

The titles that the New Testament gives to Yeshua also confirm that he is deity because most of these titles are only applied to Yahveh in the *Tanach* (Old Testament). 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; cf. Is. 41:4; 48:12).

Yeshua is seen as the First and the Last in Revelation. 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.’” (Rev. 1:17)

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 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 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 says, ‘Before Abraham was, I AM.’ The Jews who didn’t like Yeshua (as opposed to the multitudes of Jews who did like him)⁴⁰ 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,’⁴¹ was used by God at the Burning Bush when Moses asked 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’), and vv. 104-105. *The Truth* is seen as the Law of Moses in vv. 43, 142, 151, 160, and *the Life* is seen as Mosaic Law in vv. 50, 93. Yeshua was saying that he was the Living Word/Law/Instruction/Teach of God in the flesh.⁴² One could say that Mosaic Law had come to life in Jesus Christ.

⁴⁰ 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.

⁴¹ ‘I AM’ is generally understood to reflect the eternal self-existence of the God of Israel, but it also means this: ‘I 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.

⁴² *The Way*, as a synonym for the Word of God, the Law of Moses, is also seen in many other places, like Ex.

Another designation that Yeshua uses of himself is *the Light*. In the *Tanach*, God is seen as being the Light,⁴³ 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, and of the future world.⁴⁴

“I, Yahveh, have called You in righteousness, and will hold Your hand. I will keep You and give You as a covenant to the (Jewish) people, and as Light to the Gentiles,” (Isaiah 42:6; cf. 49:6)

“The City had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its Light.” (Revelation 21:23)

Yeshua said that he was the Good Shepherd (Jn. 10:11, 14), yet this is seen of God,⁴⁵ 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.⁴⁶ Yet, in the New Testament this title is given to Messiah Yeshua.⁴⁷

In the *Tanach* God is called the Savior⁴⁸ and in the New Testament Yeshua is the Savior.⁴⁹ 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:

³but 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*' (cf. 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 Messiah Yeshua the Son, in Titus 2:10-11:

'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.' (Titus 2:10-11)

In the last two verses, Titus 2:10-11, 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

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.

⁴³ Isaiah 2:5; 10:17; 51:4; 59:9; 60:1, 3, 19; Micah 7:8-9.

⁴⁴ Yeshua as the Light: Matthew 4:16; John 1:7, 8, 9; 3:19, 20, 21; 12:35-36; 2nd Cor. 4:6; Rev. 21:23.

⁴⁵ Gen. 48:15; Ps. 23:1; Is. 40:11; Jer. 31:10; Ezk. 34:12, 23-24; Micah 7:14.

⁴⁶ 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.

⁴⁷ 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.

⁴⁸ 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.

⁴⁹ 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.

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 poor interpretation is struck down on two points. First, if their interpretation was correct, Paul would have said, ‘our great God *and His* Savior, Yeshua the Messiah.’⁵⁰ 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 that 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)

And lest we forgot what the Father gave Peter to say, which was confirmed by Messiah Yeshua that day when Yeshua asked, ‘Who do men say I am,’ Peter declares Yeshua to not only be the Messiah, but also the Son of the Living God:

“He said to them, “But who do you say that I am?” Simon Peter answered and said, “You are the Messiah, the Son of the living God.” Yeshua answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, *but My Father who is in Heaven.*” (Matthew 16:15-17; cf. Heb. 1:1-13)

The use of the terms *God and Savior* (2nd Pet. 1:1), referring to Yeshua the Messiah, as well as Peter’s revelation, which Yeshua confirmed, reveal that the New Testament presents Yeshua as both God and Savior, titles that the Old Testament applies to (Yahveh—God the Father). There are some who might say that the Old Testament 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 in, 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 Yeshua:

“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 of God that have been 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 God and the Bread of Life (Jn. 6:33, 35) and the Living Waters (John 7:37-40; Jer. 2:13; 17:13)? Yet, Yeshua speaks this about himself.⁵¹

What man, prophet or angel was ever called the Word of God? Yet, this is who Yeshua is.⁵² What man, prophet or angel was ever called the Holy One of Israel? Yet, this is what Yeshua is recognized as, not only by ‘human beings,’ but also by the very demons that he cast out of people.⁵³ Who, but the God of Is-

⁵⁰ 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).

⁵¹ John 6:33, 35, 41, 48, 51.

⁵² Genesis 1:3; John 1:1, 14; Rev. 19:13 (see [Yeshua—God the Son](#)).

rael, could ever say that he was the Lord of the Sabbath? Yet, Yeshua says that he is the Lord of the Sabbath.⁵⁴ What man could say he was the resurrection and the life?⁵⁵ Who, but the God of Israel, was to judge the world at the end of time?⁵⁶ 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).⁵⁷

Honoring the Father, among other things, means worshiping and serving God, so, here Yeshua is saying 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 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” (fully) “knows the Son except the Father. Nor does anyone” (fully) “*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, and so the physical Temple had that honor and ‘greatness.’ 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, and he was God the Son.

These more than ten titles and designations of Yeshua reveal that he is God the Son.⁵⁸ 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.⁵⁹ 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. Noted 19th century theologian and scholar C. F. Keil writes 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

⁵³ Mark 1:24; Luke 4:34; Acts 3:14; 1st John 2:20.

⁵⁴ Matthew 12:8; Luke 6:5.

⁵⁵ John 11:25.

⁵⁶ 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.

⁵⁷ 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.

⁵⁸ The titles of deity are:

1. First and Last
2. Alpha and Omega
3. I AM
4. I am the Resurrection
5. I am the Life
6. I am the Way
7. I am the Truth
8. I am the Light of the World
9. I am the Good Shepherd
10. Lord
11. The Holy One (of Israel)
12. Lord of the Sabbath
13. God (i.e. Thomas and the Blind Man)
14. The Son of (the Living) God
15. One greater than the Temple

⁵⁹ *Accordance Bible Software*: The Gospels record Yeshua using the term, *the Son of Man*, 83 times.

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 (the) 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 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 a...comparison of all the passages in the Gospel of Matthew.'⁶⁰

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

⁶⁰ C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 9, *Ezekiel and Daniel* (Peabody, MA: Hendrickson Publishers, 2001), pp. 673-674.

CONCLUSION

There are other things that this article could have included about Yeshua that speak of his Sonship and deity, like his sinlessness,⁶¹ and his ability to forgive sins,⁶² but I think that the point has been proven: Yeshua was not a created being, nor was he God the Father. He is God the Son from eternity past. 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.⁶³ No man nor angel could give us that.

Those who teach that the Father and the Son are the same person need to readjust their orientation to the biblical 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, etc.⁶⁴

⁶¹ John 8:46; Hebrews 4:15; 1st Peter 2:22.

⁶² 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).

⁶³ 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.

⁶⁴ 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:

1. **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.
2. **Exodus** 3:6; 33:7-11.
3. **Joshua** 5:13-15.
4. **Judges** 13:3, 6, 8-18, 19-22.
5. **Isaiah** 48:12-16.
6. **Zechariah** 13:7.
7. **Psalms** 2:2, 6-7; 110:1.
8. **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.
9. **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.
10. **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.
11. **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.
12. **Acts** 3:15; 8:37; 9:20.
13. **Romans** 1:4, 9; 5:10; 8:3, 9-11, 27, 29, 32.
14. **1st Corinthians** 1:9, 24, 30; 2:7-8; 6:15, 17; 8:6; 15:47.
15. **2nd Corinthians** 1:3, 19, 21; 3:17-18; 4:4, 6; 5:17; 11:31; 13:5, 14.

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- 16. Galatians** 1:15-16; 2:20; 3:27-28; 4:4, 6.
- 17. Ephesians** 1:3, 7; 3:9, 17; 4:13; 5:25-27, 30-32.
- 18. Philippians** 1:1; 2:5-11; 3:20-21.
- 19. Colossians** 1:3, 5-20, 27; 2:1-3, 6-7, 8-10, 16-17; 3:4, 10-11.
- 20. 1st Thessalonians** 1:10.
- 21. 1st Timothy** 1:16; 6:13-16.
- 22. 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.
- 23. 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.
- 24. James** 2:1.
- 25. 1st Peter** 1:3, 10-11.
- 26. 2nd Peter** 1:1, 11, 16-17; 3:18.
- 27. 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.
- 28. 2nd John** 1:3, 9.
- 29. 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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