

Is the Messiah God?



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INTRODUCTION:

Is there one God, Yahweh? Is there more than one God? Is God some kind of amalgamation of different persons in one being? For this study, we are starting with an understanding that The Father God sent a Messiah to Earth to save humankind. We are starting with an understanding that Yeshua (Jesus in English) IS that Messiah. If you are not sure that the Bible says that, please see my other Bible Study "Is Yeshua the Messiah?" before reading this study. My other Bible Studies may be found at www.vigilantvaliant.com. Some believe that in some mysterious, non-understandable way, God the Son IS God the Father, and God the Father IS God the Son, the Messiah sent by God the Father. What does the Bible say about the relationship between God the Father, and His Messiah?

Most of my Bible Studies attempt to include EVERY SCRIPTURE IN THE BIBLE on the topic. Some people have complained that it is just TOO MANY Bible verses. But my Bible Studies are to learn the TRUTH about what the Bible says, not what some denomination told me to believe, not what some person told me to believe, but what the Bible really says. I want ALL the scriptures on the topic. I want the scriptures those with opposing beliefs use as their key scriptures, so I can analyze them. I want to know their reason for believing the way they do, and give that a fair hearing. How can we find the "Truth, the Whole Truth, and Nothing but the Truth" if we don't have all the data, all the information available? Since my studies are meant to learn what the Bible really says on a topic, I typically use nothing from outside the Bible. Outside sources may or may not be valid. The ONLY place we can read the words of Yeshua (Jesus in English) is from the Bible. So yes, I hope I have found EVERY SCRIPTURE on the topic. If I have missed a scripture, if you find other scriptures that address the question, or see a mistake, or if you can in any way help me improve this writing, please contact me and let me know at dan@vigilantvaliant.com. "Iron sharpeneth iron".

I have compiled below scriptures I found on this topic. I use the King James Version (KJV) only because it was by far the main English translation during my life. While there are other good translations of the Bible, I am using the one I am familiar with, the KJV. Yes, it is old-fashioned English, but it can also be poetic and beautiful. So, all scriptures are quoted from the KJV Bible, unless otherwise noted. All scriptures will be indented and in italics. All Bolding, Underlining, Italicizing, (parentheses), highlighting, and [brackets] are done by me for emphasis.

END OF INTRODUCTION

DEFINING TERMS

The question we are researching may be more specifically stated as "Is the Messiah of God totally equal to Almighty God the Father, fully the God of Abraham, Isaac and Jacob, an equal person with The Living God. Is the Messiah Yahweh, the Holy One of Israel?"

Or, is the Messiah the Son of God, the first-born of many brethren? The Bible calls the angels of heaven "the sons of God", so we also need to find how the Bible uses the term "Son of God".

Or, Is the Messiah a prophet, and a holy man, but not God in any way?

As usual, we will try to get our definitions directly from the Bible.

IS THE MESSIAH GOD?

Is there a trinity of Gods, a Godhead? Is there one God? Are there three persons making up this one God? Perhaps you have heard many things from many people on this topic. The only real question is, "What Does the Bible Say?" Does the Bible say there is one God, or 3 Gods, or 2 Gods? Does the Bible say there is a Trinity of Gods? Did the Living God, Yahweh, The God of Abraham, Isaac, and Jacob (whose name became Israel) have a Son? If so, is that son wholly God, equal to the Father? These are hard questions, deep questions, and this study will not be easy. Knowing the answer to these questions is actually the most important of all Christian, spiritual knowledge. Our obedience to the very first of the Ten Commandments hangs in the balance. If we don't obey the very first commandment from God, the rest don't matter. The first of the Ten Commandments is found in Deuteronomy 5:6-7 and Exodus 20:2-3.

"2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
 3 Thou shalt have no other gods before me." (Exodus 20:2-3)

You can say, "Oh I don't steal, but I don't believe in God." Great that you don't steal, but that will not give you eternal life. It will not save you from the Lake of Fire. That takes a Savior! Another Bible study shows the Bible says that Yeshua is the Messiah from God. This study is to find out more about Him.


SCRIPTURES THAT SEEM TO SAY YESHUA IS EXACTLY EQUAL TO GOD THE FATHER

Starting with some of the strongest scriptures first, let's look closely at Isaiah 9:6. It is considered a Messianic scripture.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9:6)

I do not know Hebrew or Greek. But once in a while, it is good to confirm what the original languages said. Exactly what words did they use? I find the Interlinear Bible from www.BibleHub.com to be very helpful with the Hebrew and the Greek languages.

<https://biblehub.com/interlinear/isaiah/9-6.htm>

 **Isaiah 9:6**

| | | | | | |
|---------------------------------|------------|------------------|----------|------------|-----------------|
| 1961 [e] | 5414 [e] | 1121 [e] | 3205 [e] | 3206 [e] | 3588 [e] |
| wat ta·hî | lā·nū, | nit·tan- | bên | lā·nū, | yul·lag- |
| וַתְּהִי | לָנוּ, | נִתַּן | בֶּן | לָנוּ, | יֻלַּד |
| and will be | Unto us | is given | a Son | unto us | is born |
| Conj-w V-Qal-ConsecImperf-3fs | Prep 1cp | V-Nifal-Perf-3ms | N-ms | Prep 1cp | V-Pual-Perf-3ms |
| | | | | | ye·led |
| | | | | | kî- |
| | | | | | כִּי 6 |
| | | | | | For |
| | | | | | Conj |

| | | | | | | |
|-----------------|-----------|-------------|---------------------------------|--------------|----------|----------------|
| 3289 [e] | 6382 [e] | 8034 [e] | 7121 [e] | 7926 [e] | 5921 [e] | 4951 [e] |
| yō·w·'êš | pe·le | šə·mōw | way·yiq·rā | šik·mōw; | 'al- | ham·miš·rāh |
| יוֹעֵץ | פֶּלֵא | שְׁמוֹ | וַיִּקְרָא | שִׁכְמוֹ | עַל- | הַמְּשָׁרָה |
| Counselor | Wonderful | His name | and will be called | His shoulder | upon | the government |
| V-Qal-Prtppl-ms | N-ms | N-msc 3ms | Conj-w V-Qal-ConsecImperf-3ms | N-msc 3ms | Prep | Art N-fs |

| | | | | |
|------------|----------|--------------------|------------|---------|
| 7965 [e] | 8269 [e] | 5703 [e] | 1368 [e] | 410 [e] |
| šā·lō·wm. | šar- | 'ā·bî·'ad | gib·bō·wr, | 'el |
| שְׁלוֹמִים | שָׂר | אֲבִי־עַד | גִּבּוֹר | אֵל |
| of Peace | Prince | Everlasting-Father | Mighty | God |
| N-ms | N-msc | N-proper-ms | Adj-ms | N-ms |

Wonderful Counselor is "Yowes Pele" in Hebrew. Mighty God is "Gibbowr El". The Everlasting Father is "Abiad". The Prince of Peace is "Salowm Sar".

Yahweh God was not "born". This could not be referring to Our Father God. Yeshua, The Messiah, was born of Mary into this world, in the flesh, though He existed before the creation of all things. Yet **this verse says the Messiah's name will be "Mighty God" and "Everlasting-Father."** Clearly this will not be an easy study. But we will not worry about a conclusion until we have gathered and examined all the data, all the evidence, every scripture we can find on the topic.

I would say it is fair and reasonable to believe, on this one scripture, that Isaiah 9:6 seems to say the Messiah IS equal to and the same as The Father God, The Mighty God, The Everlasting Father.

Jeremiah 23:5 says the "righteous Branch" God will have born as a descendent of King David will be called "The Lord Our Righteousness." This again is considered to be a Messianic scripture.

"5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness." (Jeremiah 23:5-6)

<https://biblehub.com/interlinear/jeremiah/23-5.htm>, <https://biblehub.com/interlinear/jeremiah/23-6.htm>

Bible Hub ◀ **Jeremiah 23:5** ▶

| | | | | | | |
|---|---|---|--|--|--|---|
| 1732 [e] la·dā·wid לְדָוִד to David Prep-l N-proper-ms | 6966 [e] wa·hā·qi·mō·fī וְהִקְמֹתִי that I will raise Conj-w V-Hifil-ConjPerf-1cs | 3068 [e] Yah·weh, יְהוָה Yahweh N-proper-ms | 5002 [e] na·'um- נֹאמַר says N-msc | 935 [e] bā·'īm בָּאִים are coming V-Qal-Prtppl-mp | 3117 [e] yā·mīm יָמִים the days N-mp | 2009 [e] hin·nêh הִנֵּה Behold Interjection |
| 6213 [e] wa·'ā·śāh וְעָשָׂה and execute Conj-w V-Qal-ConjPerf-3ms | 7919 [e] wa·hiś·kīl, וְהִשְׁכִּיל and prosper Conj-w V-Hifil-ConjPerf-3ms | 4428 [e] me·leḵ מֶלֶךְ a King N-ms | 4427 [e] ū·mā·laḵ וְיִמְלֹךְ and shall reign Conj-w V-Qal-ConjPerf-3ms | 6662 [e] ṣad·dīq; צַדִּיק of righteousness Adj-ms | 6780 [e] ṣe·mah צֶמַח a Branch N-msc | |
| | | | 776 [e] bā·'ā·reṣ. בְּאֶרֶץ in the earth Prep-b, Art N-fs | 6666 [e] ū·ṣa·dā·qāh וּצְדָקָה and righteousness Conj-w N-fs | 4941 [e] miš·pāt מִשְׁפָּט judgment N-ms | |

Bible Hub ◀ **Jeremiah 23:6** ▶

| | | | | | | |
|--|---|---|--|--|--|---|
| 2088 [e] wa·zeh- וְזֶה and this [is] Conj-w Pro-ms | 983 [e] lā·be·tah; לְבֵטַח safely Prep-l N-ms | 7931 [e] yiś·kōn יִשְׁכֹּן will dwell V-Qal-Imperf-3ms | 3478 [e] wa·yiś·rā·'ēl וַיִּשְׂרָאֵל and Israel Conj-w N-proper-ms | 3063 [e] ya·hū·dāh, יְהוּדָה Judah N-proper-ms | 3467 [e] tiw·wā·śa' תִּיֻשָׁע will be saved V-Nifal-Imperf-3fs | 3117 [e] ba·yā·māw בְּיָמָיו In His days Prep-b N-mpc 3ms |
| | s ס - Punc | 6664 [e] ṣiq·qê·nū. צִדְקָנוּ OUR RIGHTEOUSNESS N-msc 1cp | 3068 [e] Yah·weh יְהוָה YAHWEH N-proper-ms | 7121 [e] yiq·ra·'ōw יִקְרָא He will be called V-Qal-Imperf-3ms 3ms | 834 [e] 'āšer- אֲשֶׁר by which Pro-r | 8034 [e] śa·mōw שְׁמוֹ His name N-msc 3ms |


Yahweh is the name which God Himself told us. It is the name of the Almighty God. Yet a descendent of King David is called this.

However, Jeremiah 33:16 calls the city of Jerusalem “The Lord Our Righteousness.” Clearly the city of Jerusalem is NOT the Living God Himself. So since that phrase is used for a city, Jerusalem, it may not mean what it seems to mean when used for the Messiah in Jeremiah 23:6.

“From everlasting”, “owlam” in Hebrew, is a phrase meaning without beginning. It is used of God, and it is also used of the Messiah who would come out of Bethlehem.

Micah 5:2 from the King James Version.

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” (Micah 5:2)

 ◀ **Micah 5:2** ▶

| | | | | | |
|---------------------|--------------------|----------|-------------|-------------|------------------|
| 505 [e] | 1961 [e] | 6810 [e] | 672 [e] | 1035 [e] | 859 [e] |
| ba·'al·pê | lih·yō·wŵ | šā·'îr | 'eḇ·rā·tāh, | le·hem | bêṭ- |
| בְּאַלְפֵי | לְהִיּוֹת | צָעִיר | אֶפְרַתָּה | לְחֶם | בֵּית |
| among the thousands | [Though] you are | little | Ephrathah | Bethlehem | in |
| Prep-b Number-mpc | Prep-l V-Qal-Inf | Adj-ms | N-proper-fs | N-proper-fs | Prep |
| | | | | | wa·'at·tāh 2 |
| | | | | | But you |
| | | | | | Conj-w Pro-2ms |

| | | | | | |
|----------------------|------------------|--------------------|------------------|------------|------------------|
| 3478 [e] | 4910 [e] | 1961 [e] | 3318 [e] | 4480 [e] | 3063 [e] |
| ba·yis·rā·'êl; | mō·wō·šêl | lih·yō·wŵ | yê·šê, | lî | mim·mā·kā |
| בְּיִשְׂרָאֵל | מוֹשֵׁל | לְהִיּוֹת | יֵצֵא | לִי | מִמֶּךָ |
| in Israel | Ruler | the one to be | shall come forth | to Me | [Yet] out of you |
| Prep-b N-proper-ms | V-Qal-Prtcp-l-ms | Prep-l V-Qal-Inf | V-Qal-Imperf-3ms | Prep 1cs | Prep 2ms |
| | | | | | ya·hū·ḡāh, |
| | | | | | of Judah |
| | | | | | N-proper-ms |

| | | | |
|-------------|----------------|---------------|------------------------------|
| 5769 [e] | 3117 [e] | 6924 [e] | 4163 [e] |
| 'ō·w·lām. | mî·mê | miq·qe·dem | ū·mō·w·šā·'ō·tāw |
| עוֹלָם: | מִיָּמַי | מִקְדָּם | וּמוֹצְאֹתָיו |
| everlasting | from | from of old | and Whose goings forth [are] |
| N-ms | Prep-m N-mpc | Prep-m N-ms | Conj-w N-fpc 3ms |

This phrase “from everlasting” is used in Psalm 90:1-2 of God Himself.

“90 Lord, thou hast been our dwelling place in all generations. 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” (Psalm 90:1-2)

<https://biblehub.com/interlinear/psalms/90-1.htm>

 **Psalm 90:1**  

| | | | | | | | |
|----------------------|--------------------|----------------------|----------------------|-------------------------|-----------------|-----------------------|------------------------|
| 1961 [e] hā-yî-tā | 859 [e] 'at-tāh | 4583 [e] mā-'ō-wn | 136 [e] 'āḏō-nāy, | 430 [e] hā-'ē-lō-hîm | 376 [e] 'îš- | 4872 [e] la-mō-šeh | 8605 [e] ta-ḥil-lāh |
| הָיִיתָ | אַתָּה | מְעוֹן | יְהוָה | הָאֱלֹהִים | אִישׁ | לְמֹשֶׁה | תְּפִלָּה |
| have been | You | dwelling place | Yahweh | of God | the man | of Moses | A Prayer |
| V-Qal-Perf-2ms | Pro-2ms | N-ms | N-proper-ms | Art N-mp | N-msc | Prep-l N-proper-ms | N-fs |

| | | |
|---------------------|--------------------|------------|
| 1755 [e] wā-ḏōr. | 1755 [e] bā-ḏōr | lā-nū, |
| וְדֹרֹתַי | בְּדֹרֹתַי | לְנוֹ |
| and all generations | in | our |
| Conj-w N-ms | Prep-b N-ms | Prep 1cp |

 **Psalm 90:2**  

| | | | | | |
|------------------------|-------------------|----------------------------------|------------------------|--------------------|-----------------------|
| 8398 [e] wa-tê-ḥêl; | 776 [e] 'e-reṣ | 2342 [e] wat-ta-ḥō-w-lêl | 3205 [e] yul-lā-ḏū, | 2022 [e] hā-rîm | 2962 [e] bā-te-rem |
| וְתֵבֶלֶת | אֶרֶץ | וַתַּחֲזִלְלֵנִי | וַיִּלְדֵנוּ | הָרִים | בְּטֵרֵם |
| and the world | the earth | Or ever You had formed | were brought forth | the mountains | Before |
| Conj-w N-fs | N-fs | Conj-w V-Piel-ConsecImperf-2ms | V-QalPass-Perf-3cp | N-mp | Prep-b Adv |

| | | | | |
|-----------------|--------------------|-----------------------|------------------|---------------------------|
| 410 [e] 'êl. | 859 [e] 'at-tāh | 5769 [e] 'ō-w-lām, | 5704 [e] 'aḏ- | 5769 [e] ū-mê-'ō-w-lām |
| אֵל | אַתָּה | עוֹלָם | עַד | וּמֵעוֹלָם |
| God | You [are] | everlasting | to | and Even from everlasting |
| N-ms | Pro-2ms | N-ms | Prep | Conj-w, Prep-m N-ms |

The Almighty God, The Living God, is the ONLY one the Bible says is ETERNAL, meaning with no beginning, and no end. "TO everlasting" can mean IMMORTAL, without an end. But "FROM everlasting" means eternal, with no beginning. ONLY God had no beginning, as He created all that exists. For further proof of God alone being eternal, see my Bible Study "Will Humans Be Tortured Forever in Hell."

"1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp,

*and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 10 **And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.***" (Isaiah 11:1-10)

*"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **God with us.**"* (Matthew 1:23)

One of the Messiah's names would be "God with us."

In the verses below, God calls Himself "us." This is very hard to understand why, if God is "one God." If Yeshua was with God the Father, as God the Son, these verses make more sense. Yet there may be other reasons God calls Himself "us."

*"26 And God said, **Let us make man in our image**, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them."* (Genesis 1:26-27)

*"17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. 20 And Adam called his wife's name Eve; because she was the mother of all living. 21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. 22 **And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now**, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."* (Genesis 3:17-24)

*"1 And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. 5 And the Lord came down to see the city and the tower, which the children of men builded. 6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 **Go to, let us go down, and there confound their language**, that they may not understand one another's speech. 8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city."* (Genesis 11:1-8)

Following are many verses about the Messiah, and prophecies about the Messiah and Yeshua fulfilling those prophecies, proving that He is the Messiah from the Father. This allows us to confirm that if the Bible says the Messiah is God, then Yeshua is God, for He is the Messiah.

*"8 I have set the Lord always before me: because he is at my right hand, I shall not be moved. 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 **For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.** 11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."* (Psalm 16:8-11)

*"1 **The words of Agur** the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, 2 Surely I am more brutish than any man, and have not the understanding of a man. 3 I neither learned wisdom, nor have the knowledge of the holy. 4 **Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? **What is his name, and what is his*****

son's name, if thou canst tell? 5 Every word of God is pure: he is a shield unto them that put their trust in him. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Proverbs 30:1-6)

"2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. 3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. 5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. **6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.** 7 **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.**" (Isaiah 9:2-6)

Above is another hard verse. "Unto us a child is BORN," "and His name shall be "The Mighty God, The Everlasting Father." The child will be called God's names, with "Everlasting Father" being the least ambiguous.

"1 Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. **5 And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.** 6 And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: **I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.** 7 Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee" (Isaiah 49:1-7)

10 Moreover the Lord spake again unto Ahaz, saying, 11 Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. 12 But Ahaz said, I will not ask, neither will I tempt the Lord. 13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? **14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.** 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." (Isaiah 7:10-16)

Remember above in Matthew 1:23 the scripture says Immanuel in Hebrew, Emmanuel in Greek, means **"God with us."**

"1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. 2 Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. 3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. 4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. 5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness. 7 Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; 8 But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jeremiah 23:1-8)

"7 I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. 8 For he said, Surely they are my people, children that will not lie: so he was their Saviour. 9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. 10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. 11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? **Where is he that put his holy Spirit within him? 12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? 13 That led them through the deep, as an horse in the wilderness, that they should not stumble? 14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. 15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? Are they restrained? 16 **Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting.**" (Isaiah 63:7-16)**

Thomas Didymous (Doubting Thomas) called Yeshua "My Lord and my God." Yeshua did not reprimand Thomas, so Yeshua accepted praise and worship as God. If He was not God, this would have been a sin. But the Bible says Yeshua was without sin. Therefore, this means Yeshua is God.

"24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 **And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."** (John 20:24-29)

The following verse is a very interesting one. God calls the Son, "O God", but then says "thy God" has anointed thee above thy fellows. Can God have a God over Him? **Is the Father of the Son also the God of the Son?**

"8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." (Hebrews 1:8-12)

"1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not." (John 1:1-5)

Philip The Apostle confirms that Yeshua is the Messiah Moses and the prophets wrote about. In the same set of verses, **Nathanael the Apostle confirms Yeshua was the Son of God**. In case you are wondering who Nathanael is, here is a short quote from an interesting article. From <https://www.compellingtruth.org/Nathanael-in-the-Bible.html> "Who was Nathanael in the Bible?"

"Nathanael was one of Jesus' twelve disciples. He is only called Nathanael in the Gospel of John and is identified as Bartholomew in the rest of Scripture. Nathanael means "God has given" in Hebrew; Bartholomew describes him as the "son of Tolmai" and was probably his last name. So he was Nathanael son of Tolmai, or Nathanael Bar-Tolmei. He was from Cana in Galilee and a friend of fellow disciple Philip."

"43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto

him, **We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth**, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, **Rabbi, thou art the Son of God; thou art the King of Israel.** 50 Jesus answered and said unto him, **Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these.** 51 And he saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.**" (John 1:43-51)

"6 **Who, being in the form of God, thought it not robbery to be equal with God:** 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:6-8)

"4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: **12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;** 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more." (Hebrews 10:4-17)

"And without controversy great is the mystery of godliness: **God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.**" (1 Timothy 3:16)

The scriptures leave no question that **the Messiah, Yeshua, is God.**

SCRIPTURES THAT SAY YESHUA IS THE SON OF GOD

The following is God the Father Himself talking to King David. In speaking about David's "seed" after him,

"8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. 12 **And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.** 13 **He shall build an house for my name, and I will stablish the throne of his kingdom for ever.** 14 **I will be his father, and he shall be my son.** If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 **But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.** 16 **And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.** 17 According to all these words, and according to all this vision, so did Nathan speak unto David." (2 Samuel 7:8-17)

Above God says "I will be his Father, and he shall be my son." If we can agree that this is talking about the Messiah, Yeshua, it says He will be the "Son of God".

In Psalms, the Lord calls the Messiah "My Son."

*"1 Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us. 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure. 6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the Lord hath said unto me, **Thou art my Son; this day have I begotten thee.** 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the Lord with fear, and rejoice with trembling. 12 **Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**" (Psalm 2:1-12)*

The words of Agur in Proverbs seem to say God has a Son.

*"1 **The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, 2 Surely I am more brutish than any man, and have not the understanding of a man. 3 I neither learned wisdom, nor have the knowledge of the holy. 4 Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell? 5 Every word of God is pure: he is a shield unto them that put their trust in him. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.**" (Proverbs 30:1-6)*

When Yeshua was baptized by John the Baptist, **God the Father Himself said Yeshua was His Son.**

*"13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.**" (Matthew 3:13-17)*

Yeshua was to be the Son of the Highest God, and His kingdom will never end.

*"30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, **and shalt call his name Jesus. 32 He shall be great, and shall be called the Son of the Highest:** and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; **and of his kingdom there shall be no end.** 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also **that holy thing which shall be born of thee shall be called the Son of God**" (Luke 1:30-35)*

The following verses 1 Corinthians 15:27-28 help clear this up. It says clearly that God the Father put ALL THINGS under Yeshua, the Son of God the Father, yet that ALL THINGS did not include God the Father being under Yeshua the Son, but that the Son of God, Yeshua, was still subject to God the Father who put ALL THINGS under Yeshua the Son. This verse seems to be the keystone that definitely and authoritatively states that Yeshua is the SON OF GOD, but not equal to God the Father.

"27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Corinthians 15:27-28)

Again in Corinthians, Paul says Yeshua the Christ is subject to God the Father, Yahweh, as the "head of Christ."

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Corinthians 11:3)

" 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell;" (Colossians 1:12-19)

"8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." (Hebrews 1:8-12)

*"Seeing then that we have a great high priest, that is passed into the heavens, **Jesus the Son of God**, let us hold fast our profession."* (Hebrews 4:14)

Again Peter the Apostle says Yeshua is the Son of God.

*"12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 **The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus;** whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go."* (Acts 3:12-13)

*25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, **having raised up his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities"* (Acts 3:25-26)

The question we were searching for an answer to seems to be clinched by (1 Corinthians 15:27-28) discussed above. A preponderance of verses say that Yeshua is the Son of God, but not God the Father Himself.

The scriptures leave no question that **the Messiah, Yeshua, is the Son of God.**

SCRIPTURES THAT SAY YESHUA IS THE ONLY BEGOTTEN SON OF GOD

The word "begotten" is used 24 times in the King James Version of the Bible, 9 times in the Old Testament in Hebrew, and 15 times in the New Testament, in Greek. While at first one might think we should only look at the verses about Yeshua, to be thorough, we want to look at EVERY time the word is used, to see how the ancient Hebrew people, or the Greek speaking Israelites used the words translated "begotten" in today's English.

The first usage in the Bible is in Genesis 5:4. It speaks of the first man, Adam, having his son Seth. It clearly here was used in the Hebrew to just mean that Adam had a son, through the natural birthing process. Nothing spiritual or mysterious is indicated. It is used exactly in the sense in modern English to say, "She had a baby."

*"3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth: 4 And **the days of Adam after he had begotten Seth** were eight hundred*

years: and he begat sons and daughters: 5 And all the days that Adam lived were nine hundred and thirty years: and he died." (Genesis 5:3-5)

In Genesis 5:4 Strong's says the Hebrew word used is "howlidow."

[3205 \[e\]](#)

[hō·w·lî·dōw](#)

הוֹלִידוֹ

he had begotten

[V-Hifil-Inf | 3ms](#)

In Genesis 4:18, the root word is used as "begat" three times, each meaning clearly, "had a baby", in the way a normal human father does.

"And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech." (Genesis 4:18)

[3205 \[e\]](#)

[yā·lad](#)

יָלַד

begat

[V-Qal-Perf-3ms](#)

Strong's Concordance

yalad: to bear, bring forth, beget

Original Word: יָלַד

Part of Speech: Verb

Transliteration: yalad

Phonetic Spelling: (yaw-lad')

Definition: to bear, bring forth, beget

Notice in the bottom blue line of the first word "howlidow", is the abbreviation "inf" which stands for Infinitive Construct. Under the second word "yalad", is the abbreviation "Perf" which stands for Perfect case.

Now I don't remember enough of my high school or college English classes to remember what those terms really mean. But it does not take a rocket scientist to realize that just like "Begat" is the base word of "Begotten", and they look and sound different, that in ancient Hebrew, the past, present, and future tenses of a word would look different.

I have mentioned before that some scholars mock those of us who do not know Hebrew or Greek, and turn to Strong's Concordance to get an idea of the meaning of the original words of a verse. Nevertheless, I believe it is a wonderful tool to use in Bible Study. James Strong who wrote "Strong's Exhaustive Concordance of the Bible" knew what they meant.

Adding the information from Strong's Concordance to information from other tools, like BibleHub.com's Interlinear Bible, and Parallel Bibles, with over 26 Translations, we certainly can come away with a better understanding than we had just reading one English Translation.

The next usage of the word "begotten" in the English Bible is in Leviticus 18:11. Here it is a different Hebrew word, "mowledet." The sense used is consistent with what we have seen already, describing a child naturally born to a human.

*"The nakedness of **thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.**"* (Leviticus 18:11)

[4138 \[e\]](#)

[mō·w·le·det](#)

מוֹלֶדֶת

begotten by

[N-fsc](#)

Next is Numbers 11:12. Here, “yæ•lid” is used, but note it is from the same root as most above, Strong’s H3205, a tense or case (or whatever) of the base word “yalad” we saw above. And again, the meaning is clearly a child born to a person.

*"Have I conceived all this people? **Have I begotten them**, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?" (Numbers 11:12)*

[3205 \[e\]](#)

[yæ•lid•tî•hū;](#)

יִלְדֵיהֶם

beget them

[V-Qal-Perf-1cs | 3ms](#)

Now skipping those verses where the words begat and begotten are used in exactly the same way, we will look at only variant uses, where it MAY mean something else, as in Job 38:28. It is asking who MADE the dew drops. This is the first time the English word begotten is used for something not human. Still we have no problem understanding the meaning as, “Who MADE the dew?” And the Hebrew word used was indeed, “howlid” as in “howlidow” used above, and is the same root word.

*"Hath the rain a father? Or **who hath begotten** the drops of dew?" (Job 38:28)*

[3205 \[e\]](#)

[hō•w•lîd,](#)

הוֹלִיד

has begotten

[V-Hifil-Perf-3ms](#)

So now we get to the Old Testament verse that we needed this information for, Psalm 2:7. For context we will quote Psalm 2:6-8. This is widely accepted as a Messianic prophecy. If you doubt that, read all of Psalm 2. It is only 12 verses. So what is the ancient Hebrew word used here, that is translated “begotten”?

*"6 Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree: the Lord hath said unto me, **Thou art my Son; this day have I begotten thee**. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm 2:6-8)*



◀ Psalm 2:7 ▶

| | | | | | | | | |
|---------|-----------|-------------|------------|----------------|-------------|------------|---------|--------------------------|
| 589 [e] | 859 [e] | 1121 [e] | 413 [e] | 559 [e] | 3069 [e] | 2706 [e] | 413 [e] | 5608 [e] |
| 'ā-nî, | 'at-tāh; | bə-nî | 'ê-lay | 'ā-mar | Yah-weh | hōq | 'el | 'ā-sap-pə-rāh, |
| אֲנִי | אַתָּה | — | בְּנִי | אָמַר | יְהוָה | — | אֵל | אֲסַפְּרָה |
| I | You [are] | My Son | to Me | has said | Yahweh | the decree | unto | I will declare |
| Pro-1cs | Pro-2ms | N-msc 1cs | Prep 1cs | V-Qal-Perf-3ms | N-proper-ms | N-ms | Prep | V-Piel-Imperf.Cohort-1cs |

3205 [e] 3117 [e]
yæ•lid•tî•kā. hay-yō-wm
יִלְדֵיהֶם הַיּוֹם
have begotten You Today
V-Qal-Perf-1cs | 2ms Art | N-ms

So we see again the base word H3205, "yə·lid" as we saw above. So **God the Father is saying He gave birth to His Son**. While we did see this word used for making dew drops, everywhere else it was in the birth of a child, having a baby, having had a child. What is of interest, is the word "created" which was used often before, of everything from the heavens to the Earth, to every angel, man, animal, insect, and plant. Certainly the All-Knowing Father could have used different words if He thought they relayed the meaning He wanted better. But He didn't. He used the word for having a baby, a child, a son.

MANY ADOPTED SONS BUT ONLY ONE BEGOTTEN SON

The genealogy of Yeshua is given in Luke 3:23-38. Of interest in this study is the last verse, Luke 3:38. It says Adam, whom we know God created, is called the "son of God."

*"23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, which was **the son of Adam, which was the son of God.**" (Luke 3:23-38)*

It is EXTREMELY INTERESTING to note that here the word "son" used so often above is NOT IN the original Greek.



◀ Luke 3:38 ▶

| | | | | | | | |
|---------------|------------|----------|-----------|----------|------------|----------|----------|
| 3588 [e] | 1800 [e] | 3588 [e] | 4589 [e] | 3588 [e] | 76 [e] | 3588 [e] | 2316 [e] |
| tou | Enōs | tou | Sēth | tou | Adam | tou | Theou |
| 38 τοῦ | Ἐνώσ , τοῦ | - | Σῆθ , τοῦ | - | Ἀδάμ , τοῦ | - | Θεοῦ . |
| - | of Enosh | - | of Seth | - | of Adam | - | of God |
| Art-GMS | N-GMS | Art-GMS | N-GMS | Art-GMS | N-GMS | Art-GMS | N-GMS |

The Berean Literal Bible translates these verses the way they really are stated in Greek. Below is Luke 3:37-38 BLB.

"Of Methuselah, of Enoch, of Jared, of Mahalalel, of Cainan, 38of Enosh, of Seth, of Adam, of God."
(Luke 3:37-38 BLB)

So we can see how easily we can be messed up by translators adding words that seem so right to them, but can mislead us. Not that it was bad here, for in all the uses it clearly DOES mean "son of". But it might be construed in the LAST usage, "the son of God", to mean that created beings like Adam were "begotten" of God. It does NOT SAY THAT. We just need to be careful.

The phrase "sons of God" is used 11 times in the Bible, 5 times in the Old Testament, and 6 times in the New Testament. In ALL FIVE Old Testament verses, it is used of the angels of God, including the fallen angels, as Satan was among them.

In the New Testament ALL SIX uses are speaking of born again, saved, believers as shown by Romans 8:14.

Ladies, there will be many verses below speaking of the "sons of God". Please understand that women also have the power to become the daughters of God.

The Bible makes it clear humans are NOT created as sons or daughters of God, but by FAITH, He gives them the ability to BECOME the sons or daughters of God. We become sons and daughters of God by believing in God, and Christ the Messiah, and obeying the commandments, and enduring to the end of our lives. If that part about obeying and enduring surprise you, please see my study "How Jesus & His 12 Apostles Say We Are Saved."

*"11 He came unto his own, and his own received him not. 12 **But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:** 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* (John 1:11-13)

"For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14)

In the New Testament, the phrase "only begotten" is used only 6 times, 5 times of Yeshua, the Messiah, and once of Isaac, the son of Abraham.

The first time "only begotten" is used in the New Testament is in John 1:14. It is the translation of the Greek word "monogenous".

*"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten** of the Father,) full of grace and truth."* (John 1:14)

[3439 \[e\]](#)
[monogenous](#)
ΜΟΝΟΥΓΕΝΟΥΣ
of an only begotten
[Adj-GMS](#)

Every time the term "only begotten" is used, it is always from the root word G3439, and in the form of monogenous or monogene.

*"14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten of the Father,**) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by **Jesus Christ.** 18 No man hath seen God at any time, **the only begotten Son,** which is in the bosom of the Father, he hath declared him."* (John 1:14-18)

*"For God so loved the world, that he gave **his only begotten Son,** that whosoever believeth in him should not perish, but have everlasting life."* (John 3:16)

*"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the **only begotten Son of God.**"* (John 3:18)

*"In this was manifested the love of God toward us, because that God sent **his only begotten Son** into the world, that we might live through him."* (1 John 4:9)

*"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up **his only begotten son,**"* (Hebrews 11:17)

Please note that EVERY TIME it is used of Yeshua, it is preceded by “ONLY.” Yeshua is the “ONLY BEGOTTEN SON” of God.

In Hebrews Paul quotes Psalm 2:6, and makes clear it is speaking of the Messiah, Yeshua as the Begotten Son of God.

"1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:1-14)

The Book of Acts repeats the reference, and directly states it is from Psalm 2.

"32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:32-29)

So we have seen the ONLY Yeshua is called the “Only Begotten Son of God.”

The scriptures proclaim that Yeshua is NOT ONLY the ONLY BEGOTTEN SON, He is also the “FIRST BEGOTTEN of the dead”, the “FIRSTBORN among many brethren.”

"5 For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Hebrews 2:5-12)

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:29)

"4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from **Jesus Christ, who is the faithful witness, and the first begotten of the dead**, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood**, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Revelation 1:4-6)

We have seen that believing in Yeshua the Messiah gives us the power to become the sons and daughters of God. This makes Yeshua our brother," the first-born among many brethren." He who came from glory, subjected Himself to the will of the Father, and was bruised for our iniquities, and was made perfect through sufferings, to become the Savior of many.

It seems the entire picture of our salvation is given in the Messianic verse from Isaiah below.

"53 Who hath believed our report? And to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 **Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.** 5 **But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.** 6 All we like sheep have gone astray; we have turned every one to his own way; and **the Lord hath laid on him the iniquity of us all.** 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: **for the transgression of my people was he stricken.** 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: **when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.**" (Isaiah 53:1-10)

So the Bible says Yeshua the Messiah is not only the ONLY begotten Son but also the First Begotten.

WHO DOES YESHUA SAY HE IS?

[In this section, the words of Yeshua will be in RED.]

It is great to hear what the Apostles, prophets, and others in the Bible say about Yeshua, but how much more important to hear what Yeshua (Jesus in English) says about Himself.

Luke records that Yeshua said directly to the elders of the people and the chief priests that He was the Son of God.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, **67 Art thou the Christ? Tell us.** And he said unto them, **If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.** 71 And they said, **What need we any further witness? For we ourselves have heard of his own mouth.**" (Luke 22:66-71)

Thanks to BibleHub.coms Parallel Bible, <https://biblehub.com/luke/22-70.htm> we find 13 English translations to clarify what Yeshua said here.

"New King James Version

Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am."

New American Standard Bible

And they all said, "So you are the Son of God?" And He said to them, "You say correctly that I am."

NASB 1995

And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am."

NASB 1977

And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am."

Amplified Bible

And they all said, "Are You the Son of God, then?" He replied, "It is just as you say."

Aramaic Bible in Plain English

But all of them were saying, "You are therefore the Son of God?" Yeshua said to them, "You are saying that I AM THE LIVING GOD."

Contemporary English Version

Then they asked, "Are you the Son of God?" Jesus answered, "You say I am!"

GOD'S WORD® Translation

Then all of them said, "So you're the Son of God?" Jesus answered them, "You're right to say that I am."

International Standard Version

Then they all asked, "Are you, then, the Son of God?" He answered them, "You said it—I AM."

Literal Standard Version

And they all said, "You, then, are the Son of God?" And He said to them, "You say [it], because I AM";

Weymouth New Testament

Thereupon they cried out with one voice, "You, then, are the Son of God?" "It is as you say," He answered; "I am He."

World English Bible

They all said, "Are you then the Son of God?" He said to them, "You say it, because I am."

Young's Literal Translation

And they all said, 'Thou, then, art the Son of God?' and he said unto them, 'Ye say it, because I am;''

Thanks to BibleHub.com for this wonderful Parallel Bible tool.

It is clear the elders, chief priests, and scribes understood that Yeshua said "I AM", saying He is the Son of God.

"24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." (John 10:24-38)

There are two important points in the verses above. First, Yeshua says God the Father is "greater than ALL." All would include Yeshua Himself. Secondly, **Yeshua clearly and straightforward says "I am the Son of God."**

"28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from

heaven to eat. 32 Then Jesus said unto them, *Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.* 33 *For the bread of God is he which cometh down from heaven, and giveth life unto the world.* 34 Then said they unto him, Lord, evermore give us this bread. 35 **And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.** 36 But I said unto you, that ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 **For I came down from heaven, not to do mine own will, but the will of him that sent me.** 39 **And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.** 40 **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.** 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, *Murmur not among yourselves.* 44 **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.** 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 **Not that any man hath seen the Father, save he which is of God, he hath seen the Father.** 47 *Verily, verily, I say unto you, He that believeth on me hath everlasting life.* 48 **I am that bread of life.** 49 **Your fathers did eat manna in the wilderness, and are dead.** 50 **This is the bread which cometh down from heaven, that a man may eat thereof, and not die.** 51 **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.** 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* 54 *Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.* 55 *For my flesh is meat indeed, and my blood is drink indeed.* 56 *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* 57 **As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.** 58 **This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.** 59 These things said he in the synagogue, as he taught in Capernaum." (John 6:28-59)

The following is also a difficult verse for me. Yeshua says "He that hath seen me hath seen the Father." But also, "I am in the Father, and the Father in me." And also, "I go unto my Father" and "I will pray (to) the Father". Then to top it off, "I am in My Father, and Ye in Me, and I in you." If believing in Jesus and obeying Him put us "in" Him, is that exactly the same as Him being "in" the Father because He believes in and obeys the Father, or is it very different, in that He is the actual ONLY SON of God the Father?

"1 Let not your heart be troubled: ye believe in God, believe also in me. 2 *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.* 3 *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.* 4 *And whither I go ye know, and the way ye know.* 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.** 7 *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.* 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 **Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.** 11 *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.* 12 *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.* 13 *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.* 14 *If ye shall ask any thing in my name, I will do it.* 15 *If ye love me, keep my commandments.* 16 **And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.** 18 *I will not leave you comfortless: I will come to you.* 19 *Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.* 20 **At that day ye shall know that I am in my Father, and ye in me, and I in you.**"(John 14:10)

The statement from the mouth of Yeshua that "My Father is greater than I" seems to verify that He is in fact the Son of God the Father, and fully God, yet at the same time, subordinate to God the Father, as any son would be subordinate to his father. This seems to me to strongly support that Yeshua is not the SAME as God the Father, but in fact, God the Son, the Messiah God the Father sent into the world, to offer salvation to those who believe and obey.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." (John 14:28)

The phrase spoken by Yeshua "**with the glory which I had with thee before the world was**" certainly seems to support that Yeshua was in glory with the Father before the creation of the world. **This would make Him the ONLY TRUE Son of God, begotten, not created.**

"1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:1-5)

"16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." (John 20:16-18)

Again, Yeshua has a God, and that God is His Father. HOWEVER, He says that God the Father is the Father of the "brethren" and the God of the "brethren". This supports the verse above that to as many as believe, to them He gave the power to become the sons of God, adopted sons.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." (John 8:58-59)

Why did they want to stone Yeshua? Because they understood Him to mean that He was God by using the name "I am."

"13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:13-17)

"16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have

done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John 5:16-30)

Wow! What a wealth of information from the mouth of our Savior and Lord Himself!

1. Verse John 5:18 shows the Jews totally understood Yeshua was calling Himself God.
2. In John 5:19 Yeshua says "The Son can do nothing of Himself." God the Father can do anything He pleases. Yeshua is saying here that He is subordinate to God the Father.
3. In John 5:21 Yeshua says that as God the Father can give life, So can Yeshua the Son of God, but we saw above that the Father GAVE that to the Son.
4. In verse 22, in agreement with Revelation verses about Judgment Day, it is not the Father that will judge, but the Father has GIVEN this responsibility to God the Son.
5. Verse 25 speaks of the resurrection where The Son of God, Yeshua, raises the dead.
- 6. Verse John 5:26 is EXTREMELY IMPORTANT! Yeshua says God the Father has life in Himself, innately, but God the Father, Yahweh, GAVE God the Son, Yeshua, life innately also. The Father GAVE life to the SON.**
7. Explaining Judgment Day in the Book of Revelation, God the Father turned over to God the Son the authority to JUDGE humankind.
8. In verse John 5:30, as in point 2 above, Yeshua is repeating that of Himself He can do nothing.
9. Also in verse 30, Yeshua says His will is separate from the Father's will. Just as in the Garden of Gethsemane, Yeshua asked God the Father to take away the horrible trial that was awaiting Him. His will ENDS UP being the same as the Father's, because Yeshua willingly subjected Himself to His Father's will. This separation of WILLS gives firm foundation to believe that They are two different BEINGS, but two different beings who totally agree, in the final result, one being subject to the other.

*"62 And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee? 63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, **Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.** 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? **Behold, now ye have heard his blasphemy.** 66 What think ye? They answered and said, He is guilty of death."* (Matthew 26:62-66)

Lest we fail to understand the significance of what Yeshua is saying here, out of 27 Translations of the Bible, ALL translate it as very similar terms, such as: "You have said it", "You have said so,", "You have said it yourself,", "It is as you said,", "You have [in fact] said it;" They ALL agree He is saying, **"Yes, I am the Christ, the Son of God."**

Yeshua told us to pray, "Our Father, who art in Heaven," He made it clear that those who believe in and obey God are His adopted children. So God is Our Father also. However, in the verse below, Yeshua makes it clear that He is God the Son, the ONLY BEGOTTEN SON.

*"16 For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten Son of God.**"* (John 3:16-18)

VERSES THAT SHOW YESHUA IS A SEPARATE PERSON FROM THE FATHER

For Yeshua to be able to say "not mine" but "His" shows two different persons. And to be obedient to someone else, shows the one being obedient to a different person.

*"Jesus answered them, and said, **My doctrine is not mine, but his that sent me.**"* (John 7:16)

*"And being found in fashion as a man, **he humbled himself, and became obedient unto death, even the death of the cross.**"* (Philippians 2:8)

"49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John 12:49-50)

"But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." (John 14:31)

While it is hard, if not impossible to really understand how two different beings can be of one essence, these scriptures (and dozens more) show that there is absolutely ONE GOD! Yet many verses above showed us that Yeshua IS GOD, and Yeshua is THE ONLY BEGOTTEN SON OF GOD THE FATHER. In some way that perhaps humans do not have enough intellect to fully comprehend, God the Father is THE ONLY GOD, and Yeshua is GOD. It helps that Yeshua said "I and the Father are one." Yet these verses show one is greater than the other, and one is obedient to "the other", and one knows things the other does not know, and one can be away from and then go to the other.

*"24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err. 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 **And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:** 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, **Well, Master, thou hast said the truth: for there is one God; and there is none other but he:** 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." (Mark 12:24-34)*

*"6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 **And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**" (Luke 4:6-8)*

*31 Therefore, when he was gone out, **Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.** 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." (John 13:31-38)*

*"9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, **and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.** 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 **And now come I to thee;** and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. **18 As thou hast sent me into the world, even so have I also sent them into the world.** 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for*

these alone, but for them also which shall believe on me through their word; **21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me. **22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. **24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.**" (John 17:21-22)

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) **But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.**" (1 Corinthians 8:5-6)

"Blessed be the **God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.**" (Ephesians 1:3)

Can a person be their own father? The English usage here is "Blessed be the God of Our Lord Jesus Christ", and "Blessed be the Father of Our Lord Jesus Christ." Can a person be their own God, or their own father?

"**15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:**" (Ephesians 1:15-17)

Yeshua has a God, the Father of Glory, The Living God of Israel. Can a person be their own god?

"**3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.**" (1 Timothy 2:3-6)

"For there is ONE God and one mediator between God and men, the man Christ Jesus:" How can a person mediate between themselves and another person?

Yeshua God is a different person than Yahweh God, but not a different God, because He does not know everything the Father knows.

"**Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.**" (Matthew 24:34-36)

"**But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.**" (Mark 13:32)

Some may say that Yeshua is not God, because of the following verses. But consider that as a different person than the Father, God the Father can honestly say "I am not a man", while God the Son can have become a man, and live, and die, since God ALONE has immortality, Yeshua could suffer death, but His immortal spirit still lived, and did not die, for the Father says He gave the Son life in Himself. So these verses do NOT PROVE that Yeshua is not God. They are made sensible by The Father and The Son being two different persons. Note that Yeshua often called Himself The Son of Man.

"**I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.**" (Hosea 11:9)

"**God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"** (Numbers 23:19)

"**And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.**" (1 Samuel 15:29)

One person can not have a different will than their own. The following scriptures show Yeshua had a different **WILL** than the Father, but ALWAYS obeyed the will of the Father.

*"38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little farther, and fell on his face, and prayed, saying, **O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.** 40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, **O my Father, if this cup may not pass away from me, except I drink it, thy will be done.**" (Matthew 26:38-42)*

*"32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 **And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.** 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Coudest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words." (Mark 14:32-39)*

*"40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 **Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.** 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow," (Luke 22:40-45)*

*"For I came down from heaven, **not to do mine own will, but the will of him that sent me.**" (John 6:38)*

*"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me.**" (John 5:30)*

In this rousing story of Lazarus, Yeshua's friend, Yeshua prays to God His Father, and His Father hears Him. They therefore can not be identical beings, but must be different persons. It would border on ridiculous to thank yourself for hearing yourself.

*"38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. **And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.** 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." (John 11:38-44)*

Yeshua says God the Father is "the only true God." This strongly supports that God the Father is in the SUPREME position, the supreme authority, "the ONLY TRUE GOD" yet allows for His Son, His Messiah, to also be fully God.

*"1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, **that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**" (John 17:1-4)*

Yeshua has a throne of His own, to the right hand of the throne of God the Father.

God promised to the Messiah to have Him sit at His right hand, a position of authority or closeness or trust. Sitting indicates a chair of some kind or throne.

*"The Lord said unto my Lord, **Sit thou at my right hand**, until I make thine enemies thy footstool." (Psalm 110:1)*

*"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when **the Son of man shall sit in the throne of his glory**, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28)*

*"When the **Son of man** shall come in his glory, and all the holy angels with him, **then shall he sit upon the throne of his glory**:" (Matthew 25:31)*

When Stephen was stoned, he saw Yeshua standing at the right hand of God the Father. While He is not sitting on a throne, He is a separate person, standing beside God the Father.

*51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: 53 Who have received the law by the disposition of angels, and have not kept it. 54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 **And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.** 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 59 **And they stoned Stephen**, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:51-60)*

*"**But unto the Son** he saith, **Thy throne, O God**, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Hebrews 1:8)*

*"Now of the things which we have spoken this is the sum: We have such an high priest, who is **set on the right hand of the throne of the Majesty in the heavens**;" (Hebrews 8:1)*

*"Looking unto **Jesus** the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, **and is set down at the right hand of the throne of God.**" (Hebrews 12:2)*

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21)

*"1 And he shewed me a pure river of water of life, clear as crystal, **proceeding out of the throne of God and of the Lamb.** 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but **the throne of God and of the Lamb shall be in it**; and his servants shall serve him." (Revelation 22:1-3)*

While some verses about sitting on a throne may be figurative, meaning having power over some group, many of these verses above seem to indicate a physical or spiritual throne. The point in all of them is that Yeshua has a throne, and Yahweh His father has a throne. They are two different persons.

Verses below speak of the High Priest MelchiZedeK (MelchiSedeC), First let's see the background of all the Bible says about this High Priest.

"8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. 10 And the vale of Siddim was full of slimepits; and the kings of

Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. **12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.** 13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. **14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.** 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. **16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.** 17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. **18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.** 19 And he blessed him, and said, **Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand.** And he gave him tithes of all." (Genesis 14:9-20)

The Psalm has one LORD talking to another LORD, and making Him a priest like Melchizedek. Can we sort out who is who?

"1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Psalm 110:1-6)

Notice that "The Lord hath sworn," and the "Lord at thy right hand" shall strike through kings in the day of His wrath." The book of Revelation in the Bible makes it clear that it is Yeshua who will come to Earth in the day of God's wrath, and destroy the kings and armies who move against His holy city, Jerusalem. This "Lord", Yeshua, who will do this is at the "right hand" of "The Lord," Yahweh, who made this "Lord," Yeshua, a priest "after the order of Melchizedek.

"1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 14 Seeing then that we have a great high priest, that is passed into the heavens, **Jesus the Son of God, let us hold fast our profession. 15 For we have not an **high priest** which cannot be touched with the feeling of our infirmities; but was **in all points tempted like as we are**, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."** (Hebrews 4:1-16)

"5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9

*And being made perfect, he **became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.***" (Hebrews 5:5-10)

All of these scriptures about our High Priest, after the order of Melchisedec, identify two persons, the Most High God, Yahweh, and the Son of God, Yeshua. Note that in Hebrews 4:15 above it says Yeshua "was in all points tempted like as we are". Yeshua (Jesus in English) was tempted. Yet James 1:13 below says "God can not be tempted." **THEY MUST BE TWO SEPARATE BEINGS.**

*"Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil, neither tempteth he any man:**" (James 1:13)*

Some interpret the verses below to say "God and Savior" as one person, to try to support that Yeshua, God the Son, is exactly the same person as God the Father. However the word translated "our" DOES exist in the Greek, "hēmōn".

*"Looking for that blessed hope, and the glorious appearing **of the great God and our Saviour Jesus Christ;**" (Titus 2:13)*

*"1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness **of God and our Saviour Jesus Christ:**" (2 Peter 1:1)*

An English professor at the University of Missouri said the English with the word "our" definitely means TWO different persons. Therefore, instead of their hoped for meaning, the verses above support that these are two different persons.

Some use the verse below to try to say that Yeshua the Messiah is NOT GOD AT ALL, but just Lord.

*"4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us there is **but one God, the Father**, of whom are all things, and we in him; **and one Lord Jesus Christ**, by whom are all things, and we by him." (1 Corinthians 8:4-6,)*

If this means Jesus is only Lord, and NOT God, then it also means The Father is only God, and NOT Lord. With the overwhelming number of times the Bible uses "the Lord" for God the Father, this interpretation is obviously untrue. God the Father is our God and our Lord. Jeshua can also be our Lord and our God.

I love the famous scene of Doubting Thomas. Yay Thomas Didymus! If we ever slip into wondering if the apostles could have been duped, Thomas shows us he is not going to believe without strong PROOF. Thank you, Thomas! And the proof was overwhelming enough that Thomas not only now believed it was Yeshua Himself, but also fully accepted Yeshua as God.

*"24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, **My Lord and my God.** 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:24-31)*

Also in this verse above, is the proof that Yeshua claimed to be God. He did not rebuke Thomas for calling Him God. He accepted the praise to God as God. If Yeshua was NOT God, this would have been sacrilege, a sin the Pharisees often laid on Yeshua, when He cured on the Sabbath, or forgave sin.

The Father has life in Himself, but He "GAVE" that power to The Son. The Father also "HAS GIVEN" the power and assignment to JUDGE . Yeshua the Messiah also again declares His will can be different from the Father's will.

15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 7 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought

*the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.** 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;** 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. **30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.**" (John 5:15-30)*

"14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. **I have power to lay it down, and I have power to take it again.** This commandment have I received of my Father." (John 10:14-18)

So, these last few verses, in conjunction with all those above in this section, show that Yeshua was fully God, but also a different person from the Father.

CONCLUSION

We have searched the scriptures to find the truth about the relationship between God the Father, Yahweh, and God the Son, Yeshua. A few facts have been driven home.

1. God the Father and God the Son are not identical, as in the same person.
2. Yeshua is strongly presented as "The Son of God."
3. Yeshua is not only said to be the Son of God, but THE ONLY BEGOTTEN SON OF GOD, begotten not adopted.
4. The Holy angels are the sons of God, and there will be many humans who BECOME the adopted sons and daughters of God.
5. But Yeshua is the FIRSTBORN.
6. We saw that Yeshua calls Himself "The Son of God" and "The Son of Man."
7. Scriptures speak of Yeshua as a different person from Yahweh.

Everyone has to study, pray, and make their own decisions.

For me, the Bible says Yeshua is fully God, The Son of God, fully man, The Son of Man, and the Messiah of God.

If you have not believed in Yeshua (Jesus) before, please do now, before it is too late.

May Yahweh, The Living God, guide and bless and protect and save you.

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