**Who is Yeshua?**

By Rabbi Dr. Hillel ben David (Greg Killian)

In this [study](study.html) I would like to examine what the Bible says about the person of Yeshua. Lets start by looking at a well [known](daat.html) declaration:

***Matityahu (Matthew) 16:13-20*** *When Yeshua came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or* [*one*](one.html) *of the prophets.” “But what about you?” he asked. “Who do you say I am?” Simon Peter answered, “You are the* [*Mashiach*](mashiach.html)*, the Son of the living God.” Yeshua replied, “Blessed are you, Simon son of* [*Jonah*](jonah.html)*, for this was not revealed to you by man, but by my Father in* [*heaven*](heaven.html)*. And I tell you that you are Peter, and on this rock I will build my* [*church*](church.html)*, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of* [*heaven*](heaven.html)*; whatever you bind on earth will be bound in* [*heaven*](heaven.html)*, and whatever you loose on earth will be loosed in* [*heaven*](heaven.html)*.” Then he warned his disciples not to tell anyone that he was the* [*Mashiach*](mashiach.html)*.*

In this passage, Peter declared and Yeshua acknowledged that he is the “Anointed [One](one.html)” (that’s what [Mashiach](mashiach.html) means. “[Mashiach](mashiach.html)“ is another [name](name.html) for [one](one.html) who is anointed), the Son of the living God. So, we can now say that Yeshua is:

**The** [**Mashiach**](mashiach.html) **or Anointed** [**One**](one.html) **(The** [**Mashiach**](mashiach.html)**).**

**The Son of the living God.**

At His trial, Yeshua testified under oath, before [HaShem](hashem.html), as to Who He was:

***Matityahu (Matthew) 26:62-64*** *Then the* [*high priest*](priests.html) *stood up and said to Yeshua, “Are you not going to answer? What is this testimony that these men are against you?” But Yeshua remained silent. The* [*high priest*](priests.html) *said to him, “I charge you under oath by the living God: Tell us if you are the* [*Mashiach*](mashiach.html)*, the Son of God.” “Yes, it is as you say,” Yeshua replied. “But I say to all of you: In the* [*future*](future.html) *you will see the Son of Man* [*sitting*](mashal.html) *at the right* [*hand*](mashal.html) *of the Mighty* [*One*](one.html) *and* [*coming*](coming.html) *on the clouds of* [*heaven*](heaven.html)*.”*

In this passage, [Mashiach](mashiach.html) swears that He is:

**The** [**Mashiach**](mashiach.html) **or Anointed** [**One**](one.html)**.**

**The Son of God.**

This passage is written at the drash level, at this level we should find the answer to the question: How do we go about establishing [HaShem](hashem.html)’s Kingdom on earth?

The king held a very special position of honor. He was referred to as God’s “son”[[1]](#footnote-1) in this capacity.

***2 Samuel 7:8-14*** *Now therefore so shalt thou say unto my servant David, Thus saith* [*HaShem*](hashem.html) *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*](name.html)*, like unto the* [*name*](name.html) *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*](dwelling.html) *in a place of their own, and move no more; neither shall the children of* [*wickedness*](wicked.html) *afflict them any more, as beforetime, 11 And as since the* [*time*](time.html) *that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also* [*HaShem*](hashem.html) *telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt* [*sleep*](mashal.html) *with thy* [*fathers*](fathers.html)*, I will set up thy* [*seed*](flower.html) *after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my* [*name*](name.html)*, 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*](staff.html) *of men, and with the stripes of the children of men.*

[***Psalm***](psalms1.html) ***2:6*** *Yet have I set my king upon my holy hill of Zion. 7 I will declare the decree:* [*HaShem*](hashem.html) *hath said unto me, Thou art my Son; this day have I begotten thee.*

In this sense, the Yeshua was God’s “Son,” partly because He was / will be God’s [appointed](settimes.html) King. The king was “God’s anointed”.

Now remember that this is sworn testimony from Yeshua Himself. Notice also that Yeshua is claiming to be someone other than *The Mighty* [*One*](one.html). This testimony is repeated in Mark 14:61.

Others had obviously heard whom Yeshua had claimed to be:

***Matityahu (Matthew) 27:35-43*** *When they had crucified him, they divided up his clothes by casting lots. And* [*sitting*](mashal.html) *down, they kept watch over him there. Above his* [*head*](body.html) *they placed the written charge against him: THIS IS YESHUA, THE KING OF THE* [*JEWS*](gen-jew.html)*.* [*Two*](two.html) *robbers were crucified with him,* [*one*](one.html) *on his right and* [*one*](one.html) *on his left. Those who passed by hurled insults at him, shaking their heads And saying, “You who are going to destroy the* [*temple*](temple.html) *and build it in* [*three*](three.html) *days,* [*save*](salvation.html) *yourself! Come down from the cross, if you are the Son of God!” In the same way the chief* [*priests*](priests.html)*, the teachers of the* [*law*](law.html) *and the elders mocked him. “He saved others,” they said, “but he can’t* [*save*](salvation.html) *himself! He’s the King of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he* [*wants*](needs.html) *him, for he said, ‘I am the Son of God.’”*

Yeshua’s testimony was repeated in:

***Luqas (***[***Luke***](luke.html)***) 22:66-70*** *At daybreak the council of the elders of the people, both the chief* [*priests*](priests.html) *and teachers of the* [*law*](law.html)*, met together, and Yeshua was led before them. “If you are the* [*Mashiach*](mashiach.html)*,” they said, “tell us.” Yeshua answered, “If I tell you, you will not believe me, And if I asked you, you would not answer. But from now on, the Son of Man will be seated at the right* [*hand*](mashal.html) *of the mighty God.” They all asked, “Are you then the Son of God?” He replied, “You are right in saying I am.”*

At [one](one.html) point, Yeshua was nearly stoned for claiming to be the *Son of God*:

***Yochanan (John) 10:25-36*** *Yeshua answered, “I did tell you, but you do not believe. The miracles I do in my Father’s* [*name*](name.html)[*speak*](mashal.html) *for me, But you do not believe because you are not my sheep. My sheep listen to my voice; I* [*know*](daat.html) *them, and they follow me. I give them* [*eternal life*](eternal.html)*, and they shall never perish; no* [*one*](one.html) *can snatch them out of my* [*hand*](fourteen.html)*. My Father, who has given them to me, is greater than all; no* [*one*](one.html) *can snatch them out of my Father’s* [*hand*](fourteen.html)*. I and the Father are* [*one*](one.html)*.” Again the* [*Jews*](gen-jew.html) *picked up stones to stone him, But Yeshua said to them, “I have shown you many great miracles from the Father. For which of these do you stone me?” “We are not stoning you for any of these,” replied the* [*Jews*](gen-jew.html)*, “but for blasphemy, because you, a mere man, claim to be God.” Yeshua answered them, “Is it not written in your* [*Law*](law.html)*, ‘I have said you are gods’? If he called them ‘gods,’ to whom the word of God came--and the Scripture cannot be broken-- What about the* [*one*](one.html) *whom the Father set apart as his very own and sent into the* [*world*](worlds.html)*? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son‘?*

From this we see that it is important to note that being *god* is different from being *God*. I’d suggest that we see *god* (lower case) as [coming](coming.html) from the [Hebrew](hebrew.html) word *Elohim*, and the word *God* (capitalized) as [coming](coming.html) from the [Hebrew](hebrew.html) YHVH – [HaShem](hashem.html) (see the [study](study.html) titled :CONUNDRUM). Yeshua (god) is *The Word* and [HaShem](hashem.html) (God) is *The Speaker* of the *The Word*. Notice, again, that Yeshua claimed to be:

**The Son of God.**

Mark, in his [gospel](mishna1.html), also tells us who Yeshua is:

***Marqos (Mark) 1:1*** *The beginning of the* [*gospel*](mishna1.html) *about Yeshua* [*Mashiach*](mashiach.html)*, the Son of God.*

In this passage, Mark claims that Yeshua is:

**The Son of God.**

So far our witnesses have all been flesh and [blood](body.html). Lets see what the spirit [world](worlds.html) has to say about Yeshua:

***Luqas (***[***Luke***](luke.html)***) 4:41*** *Moreover,* [*demons*](demons.html) *came out of many people, shouting, “You are the Son of God!” But he rebuked them and would not allow them to* [*speak*](mashal.html)*, because they* [*knew*](daat.html) *he was the* [*Mashiach*](mashiach.html)*.*

So, [demons](demons.html) claim that Yeshua is:

**The Son of God.**

And the [demons](demons.html) “[knew](daat.html)” that Yeshua was:

**The** [**Mashiach**](mashiach.html) **or Anointed** [**One**](one.html)**.**

Lets see what other [demons](demons.html) said about Yeshua:

***Matityahu (Matthew) 8:23-29*** *Then he got into the boat and his disciples followed him. Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Yeshua was* [*sleeping*](mashal.html)*. The disciples went and woke him, saying, “Lord,* [*save*](salvation.html) *us! We’re going to drown!” He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm. The men were amazed and asked, “What kind of man is this? Even the winds and the waves obey him!” When he arrived at the other side in the region of the Gadarenes,* [*two*](two.html)[*demon*](demons.html)*-possessed men* [*coming*](coming.html) *from the tombs met him. They were so violent that no* [*one*](one.html) *could pass that way. “What do you want with us, Son of God?” they shouted. “Have you come here to torture us before the* [*appointed*](settimes.html)[*time*](time.html)*?”*

The [demons](demons.html) repeated this testimony in:

***Marqos (Mark) 3:7-12*** *Yeshua withdrew with his disciples to the lake, and a large crowd from Galilee followed. When they heard all he was doing, many people came to him from Judea,* [*Jerusalem*](city.html)*, Idumea, and the regions across the* [*Jordan*](stages.html) *and around Tyre and Sidon. Because of the crowd he told his disciples to have a small boat ready for him, to keep the people from crowding him. For he had healed many, so that those with diseases were pushing forward to touch him. Whenever the evil spirits saw him, they fell down before him and cried out, “You are the Son of God.” But he gave them strict orders not to tell who he was.*

***Marqos (Mark) 5:2-9*** *When Yeshua got out of the boat, a man with an evil spirit came from the tombs to meet him. This man lived in the tombs, and no* [*one*](one.html) *could bind him any more, not even with a chain. For he had often been chained* [*hand*](fourteen.html) *and* [*foot*](heel.html)*, but he tore the chains apart and broke the irons on his* [*feet*](heel.html)*. No* [*one*](one.html) *was strong enough to subdue him. Night and day among the tombs and in the hills he would* [*cry*](mashal.html) *out and cut himself with stones. When he saw Yeshua from a distance, he ran and fell on his knees in front of him. He shouted at the top of his voice, “What do you want with me, Yeshua, Son of the Most High God? Swear to God that you won’t torture me!” For Yeshua had said to him, “Come out of this man, you evil spirit!” Then Yeshua asked him, “What is your* [*name*](name.html)*?” “My* [*name*](name.html) *is Legion,” he replied, “for we are many.”*

So much for the testimony of the evil [angels](angels.html). Lets look at the testimony of the good [angels](angels.html):

***Luqas (***[***Luke***](luke.html)***) 1:26-35*** *In the* [*sixth*](six.html) *month, God sent the* [*angel*](angels.html)[*Gabriel*](angels.html) *to Nazareth, a town in Galilee, To a* [*virgin*](virgin.html) *pledged to be married to a man named* [*Joseph*](joseph.html)*, a descendant of David. The* [*virgin*](virgin.html)*’s* [*name*](name.html) *was Mary. The* [*angel*](angels.html) *went to her and said, “Greetings, you who are highly favored! The Lord is with you.” Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the* [*angel*](angels.html) *said to her, “Do not be afraid, Mary, you have found favor with God. You will be with child and give* [*birth*](birth.html) *to a son, and you are to give him the* [*name*](name.html) *Yeshua. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, And he will reign over the house of* [*Jacob*](israelja.html) *forever; his kingdom will never end.” “How will this be,” Mary asked the* [*angel*](angels.html)*, “since I am a* [*virgin*](virgin.html)*?” The* [*angel*](angels.html) *answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy* [*one*](one.html) *to be born will be called the Son of God.*

[Gabriel](angels.html), a good [angel](angels.html), testifies that Yeshua will be called:

**The Son of God.**

Lets look at the testimony of Yeshua’s friends:

***Yochanan (John) 11:21-27*** *“Lord,” Martha said to Yeshua, “if you had been here, my brother would not have died. But I* [*know*](daat.html) *that even now God will give you whatever you ask.” Yeshua said to her, “Your brother will rise again.” Martha answered, “I* [*know*](daat.html) *he will rise again in the* [*resurrection*](techiyat.html) *at the last day.” Yeshua said to her, “I am the* [*resurrection*](techiyat.html) *and the life. He who believes in me will live, even though he dies; And whoever lives and believes in me will never die. Do you believe this?” “Yes, Lord,” she told him, “I believe that you are the* [*Mashiach*](mashiach.html)*, the Son of God, who was to come into the* [*world*](worlds.html)*.”*

Martha testified that Yeshua is:

**The** [**Mashiach**](mashiach.html) **or Anointed** [**One**](one.html)**.**

**The Son of God.**

John also testified about Yeshua. John testified:

***Yochanan (John) 20:30-31*** *Yeshua did many other miraculous* [*signs*](signs.html) *in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Yeshua is the* [*Mashiach*](mashiach.html)*, the Son of God, and that by believing you may have life in his* [*name*](name.html)*.*

John testified that Yeshua is:

**The** [**Mashiach**](mashiach.html) **or Anointed** [**One**](one.html)**.**

**The Son of God.**

John repeated this testimony in:

***Yochanan (John) 1:29-34*** *The next day John saw Yeshua* [*coming*](coming.html) *toward him and said, “Look, the Lamb of God, who takes away the* [*sin*](sin.html) *of the* [*world*](worlds.html)*! This is the* [*one*](one.html) *I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’ I myself did not* [*know*](daat.html) *him, but the reason I came baptizing with water was that he might be revealed to Israel.” Then John gave this testimony: “I saw the Spirit come down from* [*heaven*](heaven.html) *as a dove and remain on him. I would not have* [*known*](daat.html) *him, except that the* [*one*](one.html) *who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.’ I have seen and I testify that this is the Son of God.”*

***1 Yochanan (John) 1:3*** *We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Yeshua* [*Mashiach*](mashiach.html)*.*

***1 Yochanan (John) 2:22*** *Who is the liar? It is the man who denies that Yeshua is the* [*Mashiach*](mashiach.html)*. Such a man is the anti-*[*Mashiach*](mashiach.html) *- he denies the Father and the Son.*

***1 Yochanan (John) 3:21-23*** *Dear friends, if our hearts do not condemn us, we have confidence before God And receive from him anything we ask, because we obey his* [*commands*](cmds613.html) *and do what pleases him. And this is his* [*command*](cmds613.html)*: to believe in the* [*name*](name.html) *of his Son, Yeshua* [*Mashiach*](mashiach.html)*, and to love* [*one*](one.html) *another as he commanded us.*

John also testified that Yeshua was the true God. This is the only place in scripture where this is spelled out:

***1 Yochanan (John) 5:20*** *We* [*know*](daat.html) *also that the Son of God has come and has given us understanding, so that we may* [*know*](daat.html) *him who is true. And we are in him who is true--even in his Son Yeshua* [*Mashiach*](mashiach.html)*. He is the true God* [Judge] *and* [*eternal life*](eternal.html)*.*

Nathanael also testified as to who Yeshua is:

***Yochanan (John) 1:47-49*** *When Yeshua saw Nathanael approaching, he said of him, “Here is a true Israelite, in whom there is nothing false.” “How do you* [*know*](daat.html) *me?” Nathanael asked. Yeshua answered, “I saw you while you were still under the* [*fig*](bethphag.html) *tree before Philip called you.” Then Nathanael declared, “Rabbi, you are the Son of God; you are the King of Israel.”*

Nathanael testified that Yeshua is:

**The Son of God.**

Paul also testified about Yeshua. Paul testified:

***Romans 1:1-4*** *Paul, a servant of* [*Mashiach*](mashiach.html) *Yeshua, called to be an apostle and set apart for the* [*gospel*](mishna1.html) *of God-- The* [*gospel*](mishna1.html) *he promised beforehand through his prophets in the Holy Scriptures Regarding his Son, who as to his human nature was a descendant of David, And who through the Spirit of holiness was declared with power to be the Son of God by his* [*resurrection*](techiyat.html) *from the dead: Yeshua* [*Mashiach*](mashiach.html) *our Lord.*

Paul testified that Yeshua is:

**The** [**Mashiach**](mashiach.html) **or Anointed** [**One**](one.html)**.**

**The Son of God.**

Paul repeated this testimony in:

***1 Corinthians 1:9*** *God, who has called you into fellowship with his Son Yeshua* [*Mashiach*](mashiach.html) *our Lord, is faithful.*

***2 Corinthians 1:19*** *For the Son of God, Yeshua* [*Mashiach*](mashiach.html)*, who was preached among you by me and Silas and Timothy, was not “Yes” and “No,” but in him it has always been “Yes.”*

[***Galatians***](galatian.html) ***2:20*** *I have been crucified with* [*Mashiach*](mashiach.html) *and I no longer live, but* [*Mashiach*](mashiach.html) *lives in me. The life I live in the* [*body*](body.html)*, I live by faith in the Son of God, who loved me and gave himself for me.*

[***Ephesians***](ephesians.html) ***4:13*** *Until we all reach unity in the faith and in the* [*knowledge*](knowledge.html) *of the Son of God and become mature, attaining to the whole measure of the fullness of* [*Mashiach*](mashiach.html)*.*

Now lets see what all of the disciples, in unison, called Yeshua:

***Matityahu (Matthew) 14:22-33*** *Immediately Yeshua made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to* [*pray*](prayer.html)*. When evening came, he was there alone, But the boat was already a considerable distance from land, buffeted by the waves because the wind was against it. During the* [*fourth*](four.html) *watch of the night Yeshua went out to them,* [*walking*](walking.html) *on the lake. When the disciples saw him* [*walking*](walking.html) *on the lake, they were terrified. “It’s a ghost,” they said, and cried out in fear. But Yeshua immediately said to them: “Take courage! It is I. Don’t be afraid.” “Lord, if it’s you,” Peter replied, “tell me to come to you on the water.” “Come,” he said. Then Peter got down out of the boat, walked on the water and came toward Yeshua. But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord,* [*save*](salvation.html) *me!” Immediately Yeshua reached out his* [*hand*](fourteen.html) *and caught him. “You of little faith,” he said, “why did you doubt?” And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”*

The disciples said that Yeshua is:

**The Son of God.**

The centurian who watched Yeshua die also testified as to who Yeshua is:

***Matityahu (Matthew) 27:54*** *When the centurion and those with him who were guarding Yeshua saw the earthquake and all that had happened, they were terrified, and exclaimed, “Surely he was the Son of God!”*

Finally, lets see what God Himself testified concerning Yeshua:

***Luqas (***[***Luke***](luke.html)***) 3:21-22*** *When all the people were being baptized, Yeshua was baptized too. And as he was* [*praying*](prayer.html)*,* [*heaven*](heaven.html) *was opened And the Holy Spirit descended on him in bodily form like a dove. And a voice came from* [*heaven*](heaven.html)*: “You are my Son, whom I love; with you I am well pleased.”*

So far the testimony has been remarkably consistent. Everyone agrees on who Yeshua is.

Just as an afterthought, there is only [one](one.html) other person who was ever called “the Son of God”:

***Luqas (***[***Luke***](luke.html)***) 3:38*** *The son of Enosh, the son of Seth, the son of* [*Adam*](adam.html)*, the son of God.*

In conclusion, it is clear that Yeshua is the Son of God and The [Mashiach](mashiach.html). It is also clear that He is distinct from God ([HaShem](hashem.html)), by His own, and others, testimonies. He is the ***Son of God***!

[One](one.html) more observation: Nowhere in the Nazarean Codicil[[2]](#footnote-2) is there a Greek word used to translate the tetragrammaton, YHVH.- יהוה, Modern [Hebrew](hebrew.html) translations of the Nazarean Codicil, and surviving [Hebrew](hebrew.html) manuscripts, never use the YHVH [name](name.html). **This means that Yeshua is never associated with the** [**covenantal**](covenant.html)[**name**](name.html) **of God**.

**\* \* \***

***Ezra-Nechemiah (Nehemiah) 3:9*** *Then Yeshua arose, (and) his sons and brethren, Kadmiel and his sons, the sons of Judah, as* [*one*](one.html)*, to sing before the workers in the* [*Temple*](temple.html) *of God; also, the sons of Henadad, their Levite sons and brethren.*

The word “and” is NOT in the [Hebrew](hebrew.html) text, although it seems to be implied. Since Yeshua is the [Kohen](kohen.html) Gadol, He is perhaps prophetically mentioned in relationship to the historical [priest](priests.html).

**\* \* \***

I am investigating the claims made about Yeshua. I want to [know](daat.html) what is true and what is false. I am going to start this investigation by examining the claims made by Ryrie. I am using the Ryrie [study](study.html) Bible, page 1937, as my reference point. This resourse provides all the reasons why many Christians believe that Yeshua is God ([HaShem](hashem.html)).

Ryrie’s [first](one.html) point is that Yeshua preexisted before His [birth](birth.html).

# I. His Preexistance

Does Micah 5:1-5, prove that Yeshua preexisted?

***Micah 5:1-5*** *Marshal your troops, O* [*city*](city.html) *of troops, for a siege is laid against us. They will strike Israel’s ruler on the cheek with a* [*rod*](staff.html)*. “But you,* [*Bethlehem*](bethlehem.html) *Ephrathah, though you are small among the clans of Judah, out of you will come for me* [*one*](one.html) *who will be ruler in Israel, whose origins are from of old, from ancient times.” Therefore Israel will be abandoned until the* [*time*](time.html) *when she who is in labor gives* [*birth*](birth.html) *and the rest of his brothers return to join the Israelites. He will stand and shepherd his flock in the strength of* [*HaShem*](hashem.html)*, in the majesty of the* [*name*](name.html) *of* [*HaShem*](hashem.html) *his God. And they will live securely, for then his greatness will reach to the ends of the earth. And he will be their peace. When the Assyrian invades our land and marches through our fortresses, we will raise against him* [*seven*](seven.html) *shepherds, even* [*eight*](eight.html) *leaders of men.*

This passage plainly speaks of someone “whose origins are from old, from ancient times”. The text also indicates that [HaShem](hashem.html) will be the God of the [one](one.html) whose origins are from old. He also will be a ruler in Israel. It does not say that this is the [Mashiach](mashiach.html), although [one](one.html) might say that [Mashiach](mashiach.html) is hinted at. Ryrie goes on to indicate that Yeshayahu (Isaiah) 9:6 also speaks of [Mashiach](mashiach.html)’s preexistence:

***Yeshayahu (Isaiah) 9:1-7*** *Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the* [*future*](future.html) *he will honor Galilee of the* [*Gentiles*](gen-jew.html)*, by the way of the sea, along the* [*Jordan*](stages.html)*-- The people* [*walking*](walking.html) *in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned. You have enlarged the* [*nation*](nations.html) *and increased their joy; they rejoice before you as people rejoice at the harvest, as men rejoice when dividing the plunder. For as in the day of Midian’s defeat, you have shattered the yoke that burdens them, the bar across their* [*shoulders*](body.html)*, the* [*rod*](staff.html) *of their oppressor. Every warrior’s boot used in battle and every garment rolled in* [*blood*](body.html) *will be destined for burning, will be fuel for the* [*fire*](fire.html)*. For to us a child is born, to us a son is given, and the government will be on his* [*shoulders*](body.html)*. And he will be called Wonderful Counselor, Mighty God* (Elohim)*, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that* [*time*](time.html) *on and forever. The zeal of* [*HaShem*](hashem.html) *Almighty will accomplish this.*

This verse does not seem to indicate preexistence to me. By the way, the [Hebrew](hebrew.html) word for “God” (Elohim), in this passage, is also used for judges and [angels](angels.html). We can see this in:

***Tehillim (Tehillim (***[***Psalms***](psalms1.html)***)) 8:5*** *For thou hast made him a little lower than the* [*angels*](angels.html)(Elohim)*, and hast crowned him with glory and honour.*

***Tehillim (Tehillim (***[***Psalms***](psalms1.html)***)) 82:6*** *I have said, Ye [are] gods (Elohim); and all of you [are] children of the most High.*

**The above verse was quoted by Yeshua in John 10:34 as applying to men.**

***Shemot (Shemot (***[***Exodus***](exodus.html)***)) 21:6*** *Then his master shall bring him unto the judges* (Elohim)*; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.*

***Shemot (Shemot (***[***Exodus***](exodus.html)***)) 22:7-8*** *If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man’s house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges* (Elohim)*, [to see] whether he have put his* [*hand*](fourteen.html) *unto his neighbour’s goods.*

Shemot ([Exodus](exodus.html)) 21:6; 22:7-8 states a judge is called Elohim, because a judge of Torah truly represents [HaShem](hashem.html) and has the [authority](authority.html) to [speak](mashal.html) in His [Name](name.html).

Thus we understand that Yeshua will rule (as a Judge) and we will rule (as judges) with Him. We will all be Gods (Elohim = Judges).

In Yochanan (John) 1, we have another indicator that Yeshua was living and working before his [birth](birth.html):

***Yochanan (John) 1:1-14*** *In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. There came a man who was sent from God; his* [*name*](name.html) *was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was* [*coming*](coming.html) *into the* [*world*](worlds.html)*. He was in the* [*world*](worlds.html)*, and though the* [*world*](worlds.html) *was made through him, the* [*world*](worlds.html) *did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his* [*name*](name.html)*, he gave the right to become children of God-- Children born not of natural descent, nor of human decision or a husband’s will, but born of God. The Word became flesh and made his* [*dwelling*](dwelling.html) *among us. We have seen his glory, the glory of the* [*One*](one.html) *and Only, who came from the Father, full of* [*grace*](grace.html) *and truth.*

While this passage seems conclusive, it could not have been used by the [Bereans](bereans.html) to prove the preexistence of [Mashiach](mashiach.html), because this passage had not yet even been written, much less validated as the word of God. This passage is therefore inconclusive.

Ryrie believes that [Mashiach](mashiach.html)’s preexistence is proven by the fact that he was mentioned in this passage:

***Shemot (***[***Exodus***](exodus.html)***) 3:1-4*** *Now Moses was tending the flock of Jethro his father-in-*[*law*](law.html)*, the* [*priest*](priests.html) *of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. There the* [*angel*](angels.html) *of the* [*HaShem*](hashem.html) *appeared to him in flames of* [*fire*](fire.html) *from within a bush. Moses saw that though the bush was on* [*fire*](fire.html) *it did not burn up. So Moses thought, “I will go over and see this strange sight--why the bush does not burn up.” When* [*HaShem*](hashem.html) *saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!” And Moses said, “Here I am.”*

Ryrie sees “the [angel](angels.html) of [HaShem](hashem.html)“ as being [Mashiach](mashiach.html). Yet in this passage it does not give us any indication that this [angel](angels.html) is also [Mashiach](mashiach.html).

Ryrie then goes on to say that [Mashiach](mashiach.html)’s preexistence is proven by his names of: Logos, Son of God, and Jehovah.[[3]](#footnote-3) He does not give any references for these names, however.

We have, in another paper, already seen that [Mashiach](mashiach.html) *did* accept the title of “son of God”. We also acknowledged that John 1 seems to indicate that Yeshua was called Logos. I was unable to find any passage that indicates that he is [HaShem](hashem.html). [HaShem](hashem.html) is NEVER used in the Nazarean Codicil, and I was unable to see any indication that [Mashiach](mashiach.html) is [HaShem](hashem.html) in the Tanakh.[[4]](#footnote-4)

# II. Deity

Ryrie believe that the deity of [Mashiach](mashiach.html) is proven by his names: “God”, from:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 1:7-10*** *In* [*speaking*](mashal.html) *of the* [*angels*](angels.html) *he says, “He makes his* [*angels*](angels.html) *winds, his servants flames of* [*fire*](fire.html)*.” But about the Son he says, “Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. You have loved righteousness and hated* [*wickedness*](wicked.html)*; therefore God, your God, has set you above your companions by anointing you with the oil of joy.” He also says, “In the beginning, O Lord, you laid the foundations of the earth, and the* [*heavens*](heaven.html) *are the work of your* [*hands*](fourteen.html)*.*

While it is true that the Greek word “Theos” is used to translate “[HaShem](hashem.html)”, it is also used to translate other Greek words like “Elokim”, as in:

***Yochanan (John) 10:34-36*** *Yeshua answered them, “Is it not written in your* [*Law*](law.html)*, ‘I have said you are gods’? If he called them ‘gods’, to whom the word of God came--and the Scripture cannot be broken-- What about the* [*one*](one.html) *whom the Father set apart as his very own and sent into the* [*world*](worlds.html)*? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’?*

In the above passage, *Theos* is used to translate the [Hebrew](hebrew.html) word *Elohim*, in [Psalm](psalms1.html) 82:6, which is then used as a term which applies to all of [HaShem](hashem.html)’s people. The word *Theos*, therefore, can not be used to prove conclusively that [Mashiach](mashiach.html) is [HaShem](hashem.html).

Let’s examine the term, Son of God, and see if it proves that Yeshua is [HaShem](hashem.html). In the following verse, Yeshua is called the Son of God:

***Matityahu (Matthew) 14:25-33*** *During the* [*fourth*](four.html) *watch of the night Yeshua went out to them,* [*walking*](walking.html) *on the lake. When the disciples saw him* [*walking*](walking.html) *on the lake, they were terrified. “It’s a ghost,” they said, and cried out in fear. But Yeshua immediately said to them: “Take courage! It is I. Don’t be afraid.” “Lord, if it’s you,” Peter replied, “tell me to come to you on the water.” “Come,” he said. Then Peter got down out of the boat, walked on the water and came toward Yeshua. But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord,* [*save*](salvation.html) *me!” Immediately Yeshua reached out his* [*hand*](fourteen.html) *and caught him. “You of little faith,” he said, “why did you doubt?” And when they climbed into the boat, the wind died down. Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”*

This seems pretty conclusive until we see some of the other places where this term is used:

***Luqas (***[***Luke***](luke.html)***) 3:38*** *The son of Enosh, the son of Seth, the son of* [*Adam*](adam.html)*, the son of God.*

In this verse we see that [Adam](adam.html) is also called the *son of God*. **Is** [**Adam**](adam.html) **deity too?** We can also note that the most conclusive way to prove that Yeshua is deity, is to prove that he is [HaShem](hashem.html). Nowhere is this done, and in several places we see [HaShem](hashem.html) as a distinct entity which is separate from Yeshua.

Ryrie indicates that the yod-hay-vav-hay, [HaShem](hashem.html), is applied to Yeshua. I am unable to find any such reference in the Tanakh, which is the only place we have the [name](name.html) of [HaShem](hashem.html) used unambiguously.

The next [name](name.html) that Ryrie uses is “Lord”, in:

***Matityahu (Matthew) 23:37-39*** *“O* [*Jerusalem*](city.html)*,* [*Jerusalem*](city.html)*, you who kill the prophets and stone those sent to you, how often I have longed to* [*gather*](gather.html) *your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, ‘Blessed is he who comes in the* [*name*](name.html) *of the Lord.’”*

When Matityahu (Matthew) says, “*Blessed is he who comes in the* [*name*](name.html) *of the Lord”,* he is quoting:

[***Psalm***](psalms1.html) ***118:26*** *Blessed is he who comes in the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. From the house of* [*HaShem*](hashem.html) *we bless you.*

“Lord” is a translation of the Greek *Kurios*, which means “[one](one.html) in supreme [authority](authority.html)“. If Yeshua is the [one](one.html) who is [coming](coming.html), then he is not [coming](coming.html) in his own [name](name.html), he is [coming](coming.html) in the [name](name.html) of [HaShem](hashem.html), as [Psalm](psalms1.html) 118:26 clearly shows. This is like an ambassador who comes in the [*name*](name.html) of a higher power, a state for example. The ambassador wields the [authority](authority.html) of the higher power, yet he is a distinct entity from the higher power. So, Ryrie’s argument does not hold any sway, here.

Ryrie’s next terms are “King of kings”, and “Lord of lords”, as used in:

***Revelation 19:11-16*** *I saw* [*heaven*](heaven.html)[*standing*](mashal.html) *open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His* [*eyes*](body.html) *are like blazing* [*fire*](fire.html)*, and on his* [*head*](body.html) *are many crowns. He has a* [*name*](name.html) *written on him that no* [*one*](one.html) *knows but he himself. He is dressed in a robe dipped in* [*blood*](body.html)*, and his* [*name*](name.html) *is the Word of God. The armies of* [*heaven*](heaven.html) *were following him, riding on white horses and dressed in fine linen, white and* [*clean*](purity.html)*. Out of his* [*mouth*](body.html) *comes a sharp sword with which to strike down the* [*nations*](nations.html)*. “He will rule them with an iron scepter.” He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this* [*name*](name.html) *written: KING OF KINGS AND LORD OF LORDS.*

In the above passage the [name](name.html) of the entity is “the Word of God”. The Word has [two](two.html) titles written on him. The titles may or may not belong to him.

King of kings is not a title which is ascribed exclusively to God:

***Ezra-Nechemiah (Nehemiah) 7:11-12*** *This is a copy of the* [*letter*](letters.html) *King Artaxerxes had given to Ezra the* [*priest*](priests.html) *and* [*teacher*](teacher.html)*, a man learned in matters concerning the* [*commands*](cmds613.html) *and decrees of* [*HaShem*](hashem.html) *for Israel: Artaxerxes, king of kings, To Ezra the* [*priest*](priests.html)*, a* [*teacher*](teacher.html) *of the* [*Law*](law.html) *of the God of* [*heaven*](heaven.html)*: Greetings.*

So, Artaxerxes was also king of kings. This title was not exclusive to God. King Nebuchadnezzar is also called the king of kings by Daniel:

***Daniel 2:37-37*** *“This was the* [*dream*](dreams.html)*, and now we will interpret it to the king. You, O king, are the king of kings. The God of* [*heaven*](heaven.html) *has given you dominion and power and might and glory;*

In the following passage, we have an unambiguous statement that [HaShem](hashem.html), not Yeshua, is King of kings and Lord of lords:

***I Titus 6:13-17*** *In the sight of God, who gives life to everything, and of* [*Mashiach*](mashiach.html) *Yeshua, who while testifying before Pontius Pilate made the good confession, I charge you To keep this* [*command*](cmds613.html) *without spot or blame until the appearing of our Lord Yeshua* [*Mashiach*](mashiach.html)*, Which God will bring about in his own* [*time*](time.html)*--God, the blessed and only Ruler, the King of kings and Lord of lords, Who alone is immortal and who lives in unapproachable light, whom no* [*one*](one.html) *has seen or can see. To him be honor and might forever. Amen.*

So, we have learned that the title “King of kings” does not always pertain to God. It can also pertain to earthly kings. There are several references to “Lord of lords”, and all of them seem to apply to [HaShem](hashem.html):

Tehillim ([Psalm](psalms1.html)) 136:3, 1 Timothy 6:15, Revelation 17:14, and Revelation 19:16.

Unfortunately, in Revelation 19:16, we can not tell that these names apply to the Word of God, or whether he was merely wearing them.

Ryrie next suggests that Yeshua is deity because he is omnipotent according to Matityahu (Matthew) 28:18:

***Matityahu (Matthew) 28:16-20*** *Then the* [*eleven*](eleven.html) *disciples went to Galilee, to the mountain where Yeshua had told them to go. When they saw him, they prostrate themselves in homage to him; but some doubted. Then Yeshua came to them and said, “All* [*authority*](authority.html) *in* [*heaven*](heaven.html) *and on earth has been given to me. Therefore go and make disciples of all* [*nations*](nations.html)*, baptizing them in the* [*name*](name.html) *of the Father and of the Son and of the Holy Spirit, And* [*teaching*](teacher.html) *them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”*

The NIV shows us that it is [authority](authority.html) that Yeshua has received, not necessarily power. This reference is too ambiguous to be of any help.

Ryrie indicates that Yeshua was omniscience, according to:

***Yochanan (John) 1:47-49*** *When Yeshua saw Nathanael approaching, he said of him, “Here is a true Israelite, in whom there is nothing false.” “How do you* [*know*](daat.html) *me?” Nathanael asked. Yeshua answered, “I saw you while you were still under the* [*fig*](bethphag.html) *tree before Philip called you.” Then Nathanael declared, “Rabbi, you are the Son of God; you are the King of Israel.”*

This passage only indicates that Yeshua could see Nathaniel while he was far away, not that he knows everything. Further, Yeshua, himself, plainly says that he does not [know](daat.html) everything, that only [HaShem](hashem.html) knows everything:

***Matityahu (Matthew) 24:36*** *“No* [*one*](one.html) *knows about that day or hour, not even the* [*angels*](angels.html) *in* [*heaven*](heaven.html)*, nor the Son, but only the Father.*

and:

***Matityahu (Matthew) 6:8*** *Do not be like them, for your Father knows what you need before you ask him.*

Therefore, [one](one.html) must conclude that Yeshua does NOT [know](daat.html) everything, he is NOT omniscient, only [HaShem](hashem.html) is.

Ryrie now proceeds to assert that Yeshua is omnipresent according to:

***Matityahu (Matthew) 18:19-20*** *“Again, I tell you that if* [*two*](two.html) *of you on earth agree about anything you ask for, it will be done for you by my Father in* [*heaven*](heaven.html)*. For where* [*two*](two.html) *or* [*three*](three.html) *come together in my* [*name*](name.html)*, there am I with them.”*

This assertion can not be true, unless Yeshua does not have a [physical](physical.html) form, if he is not s son of man. I have [prayed](prayer.html) many times with [two](two.html) or more, in his [name](name.html), and I have never seen him. He was not [physically](physical.html) there. The scriptures plainly indicate that [HaShem](hashem.html) can be everywhere because He is spirit. We can further corroborate this idea by looking at:

***Yochanan (John) 7:33-36*** *Yeshua said, “I am with you for only a short* [*time*](time.html)*, and then I go to the* [*one*](one.html) *who sent me. You will look for me, but you will not find me; and where I am, you cannot come.” The* [*Jews*](gen-jew.html) *said to* [*one*](one.html) *another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and* [*teach*](teacher.html) *the Greeks? What did he mean when he said, ‘You will look for me, but you will not find me,’ and ‘Where I am, you cannot come’?”*

If Yeshua is omnipresent, then how can he not be where the disciples are? It does not appear that Yeshua is omnipresent. Since he is a man, we would see him, and as a man, he can not be omnipresent.

Ryrie now indicates that Yeshua is deity because he gives life:

***Yochanan (John) 1:4*** *In him was life, and that life was the light of men.*

This verse does not indicate anything more than the fact that Yeshua was alive, and that his life gives light to men. I do not see anything that indicates that this is something that can not be done by [Mashiach](mashiach.html) or by [angels](angels.html). I do not see any indication that this is something that can be done exclusively by [HaShem](hashem.html).

The next attribute that Ryrie points to, to prove that Yeshua is deity, in truth:

***Yochanan (John) 14:6*** *Yeshua answered, “I am the way and the truth and the life. No* [*one*](one.html) *comes to the Father except through me.*

Clearly, the above verse separates Yeshua from the Father. This passage clearly indicates that Yeshua is unique, it does not indicate that he is deity.

The last attribute that Ryrie uses to prove the deity of Yeshua, is immutability:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 13:8*** *Yeshua* [*Mashiach*](mashiach.html) *is the same yesterday and today and forever.*

So where does it say that immutability is trait of [HaShem](hashem.html) alone? Can [angels](angels.html) be immutable? Are all resurrected people immutable?

At this point Ryrie begins to use the works of Yeshua to prove his deity. The [first](one.html) work that he points to is his ability to create:

***Yochanan (John) 1:1-3*** *In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.*

[Mashiach](mashiach.html) is the creator. It does not say that he created all things, it says that all things were created *through* him. [HaShem](hashem.html) [spoke](mashal.html) the [ten](ten.html) sayings, and those words were endowed with the ability to create. [HaShem](hashem.html) can give anyone, any ability He chooses. The fact that we have an ability, does not make us deity. So it will be for each of the other works that Ryrie uses to prove that Yeshua is deity:

**Sustains:**

***Colosians 1:17*** *He is before all things, and in him all things hold together.*

**Forgives** [**sin**](sin.html)**:**

***Luqas (***[***Luke***](luke.html)***) 7:48*** *Then Yeshua said to her, “Your* [*sins*](sin.html) *are forgiven.”*

Note: Because Yeshua has [authority](authority.html) to [forgive](forgive.html) [sins](sin.html):

***Luqas (***[***Luke***](luke.html)***) 5:21-25*** *The Pharisees and the teachers of the* [*law*](law.html) *began thinking to themselves, “Who is this fellow who speaks blasphemy? Who can* [*forgive*](forgive.html)[*sins*](sin.html) *but God alone?” Yeshua* [*knew*](daat.html) *what they were thinking and asked, “Why are you thinking these things in your hearts? Which is easier: to say, ‘Your* [*sins*](sin.html) *are forgiven,’ or to say, ‘Get up and* [*walk*](walking.html)*’? But that you may* [*know*](daat.html) *that the Son of Man has* [*authority*](authority.html) *on earth to* [*forgive*](forgive.html)[*sins*](sin.html)*....” He said to the paralyzed man, “I tell you, get up, take your mat and go home.” Immediately he stood up in front of them, took what he had been lying on and went home praising God.*

This [authority](authority.html) does not mean that it is him that we have wronged, only that [HaShem](hashem.html) has given [Mashiach](mashiach.html) the [authority](authority.html) to act on His behalf.

**Raises the dead** (We [know](daat.html) that Elijah also had the [authority](authority.html) to raise the dead. He is not deity too, is he?):

***Yochanan (John) 5:25*** *I tell you the truth, a* [*time*](time.html) *is* [*coming*](coming.html) *and has now come when the dead will hear the voice of the Son of God and those who hear will live.*

**Judges:** (Moses judged; is he deity?)**:**

***Yochanan (John) 5:27*** *And he has given him* [*authority*](authority.html) *to judge because he is the Son of Man.*

**Sends the Holy Spirit:**

***Yochanan (John) 15:26*** *“When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.*

Next, Ryrie uses **worship** to prove that he is deity:

**By** [**angels**](angels.html)**:**

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 1:6*** *And again, when God brings his firstborn into the* [*world*](worlds.html)*, he says, “Let all God’s* [*angels*](angels.html) *prostrate themselves in homage to him.”*

Prostration is not the same as worship! When ever we see “worshipped” as it applied to Yeshua, it is always:

4352 **proskuneo**, pros-koo-neh’-o; from 4314 and a prob. der. of 2965 (mean. to [kiss](mashal.html), like a dog licking his master’s [hand](fourteen.html)); to fawn or crouch to, i.e. (lit. or [fig](bethphag.html).) prostrate oneself in homage (do reverence to, adore):-worship.

Keep in mind that Strong’s uses the colon (:) to terminate the definition and begin displaying the English translation as used in the KJV. So, worship is the translation, in the above definition, not the meaning!

This bowing down was something [one](one.html) did to [HaShem](hashem.html) and men. What [one](one.html) did **ONLY** to [HaShem](hashem.html) was:

3000 **latreuo**, lat-ryoo’-o; from latris (a hired menial); to minister (to God), i.e. render religious homage:-serve, do the service, worship (-per).

The word **latreuo** is defined as “religious homage” as opposed to just prostration.This word, **latreuo**, is used in all of the following verses. I have underlined the translation to call it to your attention:

***Matityahu (Matthew) 4:7-11*** *Yeshua answered him, “It is also written: ‘Do not put the Lord your God to the test.’” Again, the* [*devil*](demons.html) *took him to a very high mountain and showed him all the kingdoms of the* [*world*](worlds.html) *and their splendor. “All this I will give you,” he said, “if you will bow down and worship me.” Yeshua said to him, “Away from me, Satan! For it is written: ‘Bow to the Lord your God, and worship him only.’” Then the* [*devil*](demons.html) *left him, and* [*angels*](angels.html) *came and attended him.*

Notice that the word “only” is applied to **latreuo** and that **proskuneo** is also used in the same verse. Notice also that Yeshua does not tell us to bow to Yeshua or to worship Yeshua. It was the perfect opportunity, but Yeshua pointed us to [HaShem](hashem.html).

Notice in this next verse that worship belongs to [HaShem](hashem.html):

***Luqas (***[***Luke***](luke.html)***) 1:67-75*** *His father Zechariah was filled with the Holy Spirit and prophesied: “Praise be to the Lord, the God of Israel, because he has come and has* [*redeemed*](redemption.html) *his people. He has raised up a* [*horn*](shofar.html) *of* [*salvation*](salvation.html) *for us in the house of his servant David (As he said through his holy prophets of long ago),* [*Salvation*](salvation.html) *from our enemies and from the* [*hand*](fourteen.html) *of all who hate us-- To show mercy to our* [*fathers*](fathers.html) *and to remember his holy* [*covenant*](covenant.html)*, The oath he swore to our father* [*Abraham*](avraham.html)*: To rescue us from the* [*hand*](fourteen.html) *of our enemies, and to enable us to worship him without fear In holiness and righteousness before him all our days.*

***Luqas (***[***Luke***](luke.html)***) 2:36-38*** *There was also a prophetess, Anna, the daughter of Phanuel, of the* [*tribe*](tribes.html) *of Asher. She was very old; she had lived with her husband* [*seven*](seven.html) *years after her* [*marriage*](mashal.html)*, And then was a widow until she was eighty-*[*four*](four.html)*. She never left the* [*temple*](temple.html) *but worshiped night and day, fasting and* [*praying*](prayer.html)*.* [*Coming*](coming.html) *up to them at that very moment, she gave thanks to God and* [*spoke*](mashal.html) *about the child to all who were looking forward to the* [*redemption*](redemption.html) *of* [*Jerusalem*](city.html)*.*

***Luqas (***[***Luke***](luke.html)***) 4:4-8*** *Yeshua answered, “It is written: ‘Man does not live on bread alone.’” The* [*devil*](demons.html) *led him up to a high place and showed him in an instant all the kingdoms of the* [*world*](worlds.html)*. And he said to him, “I will give you all their* [*authority*](authority.html) *and splendor, for it has been given to me, and I can give it to anyone I want to. So if you worship me, it will all be yours.” Yeshua answered, “It is written: ‘Worship the Lord your God and serve him only.’”*

***II Luqas (Acts) 6:15 – 7:7*** *All who were* [*sitting*](mashal.html) *in the Sanhedrin looked intently at Stephen, and they saw that his* [*face*](body.html) *was like the* [*face*](body.html) *of an* [*angel*](angels.html)*. Then the* [*high priest*](priests.html) *asked him, “Are these charges true?” To this he replied: “Brothers and* [*fathers*](fathers.html)*, listen to me! The God of glory appeared to our father* [*Abraham*](avraham.html) *while he was still in Mesopotamia, before he lived in Haran. ‘Leave your country and your people,’ God said, ‘and go to the land I will show you.’ “So he left the land of the Chaldeans and settled in Haran. After the death of his father, God sent him to this land where you are now living. He gave him no* [*inheritance*](inherit.html) *here, not even a* [*foot*](heel.html) *of ground. But God promised him that he and his descendants after him would possess the land, even though at that* [*time*](time.html)[*Abraham*](avraham.html) *had no child. God* [*spoke*](mashal.html) *to him in this way: ‘Your descendants will be strangers in a country not their own, and they will be enslaved and mistreated* [*four*](four.html) *hundred years. But I will punish the* [*nation*](nations.html) *they serve as slaves,’ God said, ‘and afterward they will come out of that country and worship me in this place.’*

***II Luqas (Acts) 7:37-42*** *“This is that Moses who told the Israelites, ‘God will send you a prophet like me from your own people.’ He was in the assembly in the desert, with the* [*angel*](angels.html) *who* [*spoke*](mashal.html) *to him on Mount* [*Sinai*](stages.html)*, and with our* [*fathers*](fathers.html)*; and he received living words to pass on to us. “But our* [*fathers*](fathers.html) *refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt. They told Aaron, ‘Make us gods who will go before us. As for this fellow Moses who led us* [*out of Egypt*](thebirth.html)*--we don’t* [*know*](daat.html) *what has happened to him!’ That was the* [*time*](time.html) *they made an* [*idol*](idolatry.html) *in the form of a calf. They brought sacrifices to it and held a celebration in honor of what their* [*hands*](fourteen.html) *had made. But God turned away and gave them over to the worship of the heavenly* [*bodies*](body.html)*. This agrees with what is written in the book of the prophets: “‘Did you bring me sacrifices and offerings* [*forty*](forty.html) *years in the desert, O house of Israel?*

In this next passage, Paul has an opportunity to tell us to worship Yeshua, instead he himself only worships [HaShem](hashem.html):

***II Luqas (Acts) 24:10-16*** *When the governor motioned for him to* [*speak*](mashal.html)*, Paul replied: “I* [*know*](daat.html) *that for a* [*number*](nchart.html) *of years you have been a judge over this* [*nation*](nations.html)*; so I gladly make my defense. You can easily verify that no more than* [*twelve*](twelve.html) *days ago I went up to* [*Jerusalem*](city.html) *to worship. My accusers did not find me arguing with anyone at the* [*temple*](temple.html)*, or stirring up a crowd in the* [*synagogues*](synagog.html) *or anywhere else in the* [*city*](city.html)*. And they cannot prove to you the charges they are now making against me. However, I admit that I worship the God of our* [*fathers*](fathers.html) *as a follower of the Way, which they call a sect. I believe everything that agrees with the* [*Law*](law.html) *and that is written in the Prophets, And I have the same hope in God as these men, that there will be a* [*resurrection*](techiyat.html) *of both the righteous and the* [*wicked*](wicked.html)*. So I strive always to keep my conscience clear before God and man.*

***II Luqas (Acts) 26:1-8*** *Then Agrippa said to Paul, “You have permission to* [*speak*](mashal.html) *for yourself.” So Paul motioned with his* [*hand*](fourteen.html) *and began his defense: “King Agrippa, I consider myself fortunate to stand before you today as I make my defense against all the accusations of the* [*Jews*](gen-jew.html)*, And especially so because you are well acquainted with all the* [*Jewish*](gen-jew.html) *customs and controversies. Therefore, I beg you to listen to me patiently. “The* [*Jews*](gen-jew.html) *all* [*know*](daat.html) *the way I have lived ever since I was a child, from the beginning of my life in my own country, and also in* [*Jerusalem*](city.html)*. They have* [*known*](daat.html) *me for a long* [*time*](time.html) *and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee. And now it is because of my hope in what God has promised our* [*fathers*](fathers.html) *that I am on trial today. This is the promise our* [*twelve*](twelve.html)[*tribes*](tribes.html) *are hoping to see fulfilled as they earnestly worship God day and night. O king, it is because of this hope that the* [*Jews*](gen-jew.html) *are accusing me. Why should any of you consider it incredible that God raises the dead?*

***II Luqas (Acts) 27:21-25*** *After the men had gone a long* [*time*](time.html) *without* [*food*](food.html)*, Paul stood up before them and said: “Men, you should have taken my advice not to sail from Crete; then you would have spared yourselves this damage and loss. But now I urge you to keep up your courage, because not* [*one*](one.html) *of you will be lost; only the ship will be destroyed. Last night an* [*angel*](angels.html) *of the God whose I am and whom I worship stood beside me And said, ‘Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you.’ So keep up your courage, men, for I have faith in God that it will happen just as he told me.*

In this next passage we have Paul clearly telling folks the [name](name.html) of the [One](one.html) he worships. Notice:

***Romans 1:7-10*** *To all in Rome who are loved by God and called to be saints:* [*Grace*](grace.html) *and peace to you from God our Father and from the Lord Yeshua* [*Mashiach*](mashiach.html)*.* [*First*](one.html)*, I thank my God through Yeshua* [*Mashiach*](mashiach.html) *for all of you, because your faith is being reported all over the* [*world*](worlds.html)*. God, whom I worship with my whole* [*heart*](body.html) *in preaching the* [*gospel*](mishna1.html) *of his Son, is my witness how constantly I remember you In my* [*prayers*](prayer.html) *at all times; and I* [*pray*](prayer.html) *that now at last by God’s will the way may be opened for me to come to you.*

In this verse Paul worships the Creator, which could be construed as either *The Word* or *Elohim*:

***Romans 1:24-25*** *Therefore God gave them over in the sinful* [*desires*](needs.html) *of their hearts to sexual* [*impurity*](purity.html) *for the degrading of their* [*bodies*](body.html) *with* [*one*](one.html) *another. They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator--who is forever praised. Amen.*

***Philippians 3:2-4*** *Watch out for those dogs, those men who do evil, those mutilators of the flesh. For it is we who are the* [*circumcision*](circumcz.html)*, we who worship by the Spirit of God, who glory in* [*Mashiach*](mashiach.html) *Yeshua, and who put no confidence in the Though I myself have reasons for such confidence. If anyone else thinks he has reasons to put confidence in the flesh, I have more:*

***2 Timothy 1:1-4*** *Paul, an apostle of* [*Mashiach*](mashiach.html) *Yeshua by the will of God, according to the promise of life that is in* [*Mashiach*](mashiach.html) *Yeshua, To Timothy, my dear son:* [*Grace*](grace.html)*, mercy and peace from God the Father and* [*Mashiach*](mashiach.html) *Yeshua our Lord. I thank God, whom I worship, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my* [*prayers*](prayer.html)*. Recalling your* [*tears*](mashal.html)*, I long to see you, so that I may be filled with joy.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 8:1-6*** *The point of what we are saying is this: We do have such a* [*high priest*](priests.html)*, who sat down at the right* [*hand*](mashal.html) *of the throne of the Majesty in* [*heaven*](heaven.html)*, And who serves in the* [*sanctuary*](mikdash.html)*, the true* [*tabernacle*](mikdash.html) *set up by the Lord, not by man. Every* [*high priest*](priests.html) *is* [*appointed*](settimes.html) *to offer both gifts and sacrifices, and so it was necessary for this* [*one*](one.html) *also to have something to offer. If he were on earth, he would not be a* [*priest*](priests.html)*, for there are already men who offer the gifts prescribed by the* [*law*](law.html)*. They worship at a* [*sanctuary*](mikdash.html) *that is a copy and shadow of what is in* [*heaven*](heaven.html)*. This is why Moses was warned when he was about to build the* [*tabernacle*](mikdash.html)*: “See to it that you make everything according to the pattern shown you on the mountain.” But the ministry Yeshua has received is as superior to theirs as the* [*covenant*](covenant.html) *of which he is mediator is superior to the old* [*one*](one.html)*, and it is founded on better promises.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 9:7-15*** *But only the* [*high priest*](priests.html) *entered the inner room, and that only once a year, and never without* [*blood*](body.html)*, which he offered for himself and for the* [*sins*](sin.html) *the people had committed in ignorance. The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the* [*first*](one.html)[*tabernacle*](mikdash.html) *was still* [*standing*](mashal.html)*. This is an illustration for the present* [*time*](time.html)*, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper. They are only a matter of* [*food*](food.html) *and drink and various ceremonial washings--external regulations applying until the* [*time*](time.html) *of the* [*new*](new.html) *order. When* [*Mashiach*](mashiach.html) *came as* [*high priest*](priests.html) *of the good things that are already here, he went through the greater and more perfect* [*tabernacle*](mikdash.html) *that is not man-made, that is to say, not a part of this* [*creation*](bara.html)*. He did not enter by means of the* [*blood*](body.html) *of goats and calves; but he entered the Most Holy Place once for all by his own* [*blood*](body.html)*, having obtained eternal* [*redemption*](redemption.html)*. The* [*blood*](body.html) *of goats and bulls and the ashes of a* [*heifer*](heifer.html) *sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly* [*clean*](purity.html)*. How much more, then, will the* [*blood*](body.html) *of* [*Mashiach*](mashiach.html)*, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may worship the living God! For this reason* [*Mashiach*](mashiach.html) *is the mediator of a* [*new*](new.html)[*covenant*](covenant.html)*, that those who are called may receive the promised eternal* [*inheritance*](inherit.html)*--now that he has died as a ransom to set them free from the* [*sins*](sin.html) *committed under the* [*first*](one.html)[*covenant*](covenant.html)*.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 10:1-4*** *The* [*law*](law.html) *is only a shadow of the good things that are* [*coming*](coming.html)*—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their* [*sins*](sin.html)*. But those sacrifices are an* [*annual*](annual.html) *reminder of* [*sins*](sin.html)*, Because it is impossible for the* [*blood*](body.html) *of bulls and goats to take away* [*sins*](sin.html)*.*

The writer to the [Hebrews](bereans.html) *could* have told us to worship Yeshua, but instead he told us to worship [HaShem](hashem.html) in a clear and unambiguous way:

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 12:28-29*** *Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, For our “God is a consuming* [*fire*](fire.html)*.”*

Clearly the above quote comes this passage in the Tanach where [HaShem](hashem.html) is clearly the subject:

***Devarim (Deuteronomy) 4:24*** *For* [*HaShem*](hashem.html) *(*[*HaShem*](hashem.html)*) your God is a consuming* [*fire*](fire.html)*, a jealous God.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 13:9-10*** *Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by* [*grace*](grace.html)*, not by ceremonial* [*foods*](food.html)*, which are of no value to those who* [*eat*](eating.html) *them. We have an altar from which those who worship at the* [*tabernacle*](mikdash.html) *have no right to* [*eat*](eating.html)*.*

***Revelation 7:13-15*** *Then* [*one*](one.html) *of the elders asked me, “These in white robes--who are they, and where did they come from?” I answered, “Sir, you* [*know*](daat.html)*.” And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the* [*blood*](body.html) *of the Lamb. Therefore, “they are before the throne of God and worship him day and night in his* [*temple*](temple.html)*; and he who sits on the throne will spread his tent over them.*

***Revelation 22:1-3*** *Then the* [*angel*](angels.html) *showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb Down the middle of the great street of the* [*city*](city.html)*. On each side of the river stood the* [*tree of life*](eternal.html)*, bearing* [*twelve*](twelve.html) *crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the* [*nations*](nations.html)*. No longer will there be any curse. The throne of God and of the Lamb will be in the* [*city*](city.html)*, and his servants will worship him.*

Worship by men, [angels](angels.html), or by everyone, is always a different word than what is used for [HaShem](hashem.html) exclusively.

\* \* \*

The following is an excerpt from an Email I responded to:

Your Excellency has asked me to prove that Yeshua is YHVH. The YHVH [name](name.html) is called [HaShem](hashem.html) by many pious [Jews](gen-jew.html). I will be using [HaShem](hashem.html) instead of YHVH throughout this note.

To begin my answer lets look at a very familar passage and analyze it:

***Yochanan (John)1:1*** *In the beginning was the Word, and the Word was with God, and the Word was God.*

In this passage, Yeshua is referred to as *The Word*. A word is a collection of sounds uttered by a speaker. The words of a speaker are distinct from the speaker. Who is the speaker in this passage? Bereshit (Genesis) 1:3:

***Bereshit (Genesis) 1:3*** *And Elohim (God) said, Let there be light: and there was light.*

The speaker is Elohim. This seems simple till we note what was spoken through Yeshayahu (Isaiah):

***Yeshayah (Isaiah) 45:5-8 I*** *[am]* [*HaShem*](hashem.html)*, and [there is] none else, [there is] no God beside me: I girded thee, though thou hast not* [*known*](daat.html) *me: That they may* [*know*](daat.html) *from the rising of the* [*sun*](hachama.html)*, and from the west, that [there is] none beside me. I [am]* [*HaShem*](hashem.html)*, and [there is] none else. I form the light, and create darkness: I make peace, and create evil: I* [*HaShem*](hashem.html) *do all these [things]. Drop down, ye* [*heavens*](heaven.html)*, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth* [*salvation*](salvation.html)*, and let righteousness spring up together; I* [*HaShem*](hashem.html) *have created it.*

In this passage we learn that [HaShem](hashem.html) created everything. So who created the [world](worlds.html) *Elohim* or [*HaShem*](hashem.html)? Are these [two](two.html) different names for the same entity?

The answer, of course, is that these are [two](two.html) names for [HaShem](hashem.html). *Elohim* is used when judging / creating and [*HaShem*](hashem.html) is used when [HaShem](hashem.html) is exercising the attribute of loving kindness. As simple as this answer is, we have a problem:

***Yochanan (John) 1:3*** *All things were made by him; and without him was not any thing made that was made.*

In this passage it says that *The Word* created everything. So, what is the answer? I will make it clear. Here is what happened: [*HaShem*](hashem.html) exercising the attribute of justice (using the [name](name.html) Elohim) [spoke](mashal.html). *The Word* came out of His [mouth](body.html) and created that which [*HaShem*](hashem.html) commanded. In this way we see that [*HaShem*](hashem.html) created everything by His Word. *The Word* created that which [*HaShem*](hashem.html) commanded. This shows that [*HaShem*](hashem.html) and *The Word* are related, but, *The Word* is not the speaker, [*HaShem*](hashem.html) is the speaker.

Conclusion: [HaShem](hashem.html) is different from The Word. [HaShem](hashem.html) is the speaker who [spoke](mashal.html) The Word.

**Taken together, the arguments presented in this paper prove conclusively that Yeshua is NOT** [**HaShem**](hashem.html)**.**

\* \* \*

Sanhedrin 100a, attributes to Rabbi Meir the saying: "The measure which [one](one.html) measures will be measured out to him."

***Matthew 7:2*** *The measure you give will be the measure you get.*

***Matthew 5:7*** *Blessed are the merciful, for they shall obtain mercy.*

He who is merciful to others, shall receive mercy from [Heaven](heaven.html).

--R. Gamaliel Beribbi, 3rd century C.E., [Shabbat](sabbath.html) 151b

***Matthew 10:8*** *Freely you receive, freely give.*

Just as I [teach](teacher.html) gratuituously, so you should [teach](teacher.html) gratuitously.

--R. Judah, 299 C.E., Bekoroth 29a

***Matthew 5:37*** *Let what you say be simply yes or no.*

Let your yes be yes, and your no be no.

--R. Abaye, died 338 C.E., Baba Metzia 49a

***Matthew 23:12*** *Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.*

He who humbles himself for the Torah in this [world](worlds.html) is magnified in the next; and he who makes himself a servant to the Torah in this [world](worlds.html) becomes free in the next.

--R. Jeremiah, died 250 C.E., Baba Metzia 85b

***Matthew 7:3*** *Why do you see the speck that is in your brother's eye, but do not notice the beam that is in your own eye?*

Do they say, take the splinter out of your eye, he will retort: "Remove the beam out of your own eye."

--R. Johanan, surnamed Bar Napha, 199-279 C.E., Baba Bathra 15b

***Matthew 5:10*** *Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of* [*heaven*](heaven.html)*.*

Be rather of the persecuted than of the persecutors.

--R. Abbahu, 279-310 C.E., Baba Kamma 93a

***Matthew 6:31*** *Do not be anxious, saying, "What shall we* [*eat*](eating.html)*?" or "What shall we drink?"*

Whoever has a piece of bread in his basket and says, "What shall I [eat](eating.html) tomorrow?" belongs only to them who are little in faith.

--R. Eliezer, died 117 C.E., [Sotah](hair.html) 48b-

***Mark 2:27*** *The* [*Sabbath*](sabbath.html) *was made for man, and not man for the* [*Sabbath*](sabbath.html)*.*

It (the [Sabbath](sabbath.html)) is committed to your [hands](fourteen.html), not you to its [hands](fourteen.html).

--R. Jonathan ben [Joseph](joseph.html), flourished after the destruction of the [Temple](temple.html), Yoma 85a

***Matthew 9.37*** *The harvest is plentiful, but the laborers are few.*

The day is short, and the work is much; and the workmen are indolent, but the reward is much; and the Master of the House is insistent.

--R. Tarfon, 120 C.E., Aboth 2:15

"…it happened that a certain heathen came before Shammai and said to him,'Take me as a proselyte, but on the condition that you [teach](teacher.html) me the entireTorah, while I stand on [one](one.html) [foot](heel.html).' Shammai instantly drove him away with a builder's measuring [rod](staff.html) he happened to have in his [hand](fourteen.html). When the heathen came before Hillel, Hillel said to him, 'What is hateful to you, do not do to your fellow man. This is the entire Torah. All of it; the rest is commentary. Go ahead and [study](study.html) it.'"

([Shabbat](sabbath.html) 31a)

***Mark 12:28-31*** *Then* [*one*](one.html) *of the scribes [in Matt. 22:34-40, the Pharisees and Sadducees; in Lk. 10:25-28, a lawyer], who had been listening to these discussions and had observed how well Jesus answered, came forward and asked him, "Which is the* [*first*](one.html) *of all the* [*commandments*](cmds613.html)*? He answered, 'The* [*first*](one.html) *is, 'Hear O Israel: the L-rd our G-d is the* [*one*](one.html) *L-rd, and you must love the L-rd your G-d with all your* [*heart*](body.html)*, with all your soul, with all your mind, and with all your strength. The second is this: 'You must love your neighbor as yourself.' No other* [*commandment*](cmds613.html) *is greater than these.'*

"At the approaching of [Messiah](mashiach.html), insolence will increase and honor will be held in contempt…The young will cause the faces of their elders to go pale, and the great will wait upon those of little worth. A son will revile his father. A daughter will rise up against her mother, a daughter-in-[law](law.html) against her mother-in-[law](law.html). A man's enemies will be the inmates of his own house."[[5]](#footnote-5)

***Matthew 10:35-36*** *I have come to set man against father, a daughter against her mother, a daughter-in-*[*law*](law.html) *against her mother in* [*law*](law.html)*; and a man will find his enemies under his own roof.*

[***Luke***](luke.html) ***12:51-53*** *… I have come to bring dissension. From now on, a family of* [*five*](five.html) *will be divided,* [*three*](three.html) *against* [*two*](two.html) *and* [*two*](two.html) *against* [*three*](three.html)*; father against son and son against father, mother against daughter and daughter against mother, mother-in-*[*law*](law.html) *against daughter-in-*[*law*](law.html) *and daughter-in-*[*law*](law.html) *against mother-in-*[*law*](law.html)*.*

"Abbaye asked Rabbah: What is your reason for not wanting to see him [the [Messiah](mashiach.html)]? Should you say, 'Because of the [birth](thebirth.html) pangs preceeding the [Messiah](mashiach.html)'s [coming](coming.html),' have we not been [taught](teacher.html): R. Eliezer's disciples asked him, 'What should [one](one.html) do to be spared the pangs of the [Messiah](mashiach.html)?' 'Let him engage in [study](study.html) of Torah and in good deeds.'"

(Sanhedrin 98b)

"R. [Isaac](isaac.html) [taught](teacher.html): In the year when the King [Messiah](mashiach.html) reveals himself, all the kings of the [nations](nations.html) of the earth will be agitated and frightened; they will fall upon their faces and be seized with pangs like the pangs of a woman in labor."

(PR, Piskas 35-37; Yalkut, Isa., ~499)

***Mark 13:8*** *For* [*nation*](nations.html) *will go to war against* [*nation*](nations.html)*, kingdom against kingdom; there will be earthquakes in many places; there will be* [*famines*](famine.html)*. These are the* [*first*](one.html)[*birth*](birth.html)*-pangs of the* [*new*](new.html) *age.*

***John 16:20-21*** *In very truth I tell you, you will* [*weep*](mashal.html) *and* [*mourn*](mourning.html)*, but the* [*world*](worlds.html) *will be glad. But though you will be plunged in grief, your grief will be turned to joy. A woman in labor is in pain because her* [*time*](time.html) *has come; but when her baby is born she forgets the anguish in her joy that a child has been born into the* [*world*](worlds.html)*.*

"R. Yose bar Simon said: The [nations](nations.html) of the earth will bring gifts to the [Messiah](mashiach.html)."

(MTeh 87:6)

***Matthew 2:1-11*** *Jesus was born at* [*Bethlehem*](bethlehem.html) *in Judaea during the reign of Herod. After his* [*birth*](birth.html) *astrologers from the* [*east*](east.html) *arrived in* [*Jerusalem*](city.html)*, asking, where is the* [*new*](new.html)*-born king of the* [*Jews*](gen-jew.html)*?… they set out… entering the house, they saw the child with Mary his mother and bowed low in homage to him; they opened their treasure chests and presented gifts to him…*

**CONCLUSION:**

Just because we have proven that Yeshua is not [HaShem](hashem.html) (YHVH) does not mean that he cannot be the [Mashiach](mashiach.html). In fact He is [Mashiach](mashiach.html) ben [Yosef](joseph.html). Clearly He is a unique being who often represents [HaShem](hashem.html).

Yeshua is the [atonement](atonemen.html) for the [Gentiles](gen-jew.html) (the [world](worlds.html)). In this way He plays the role of [Yitzchak](isaac.html) ([Isaac](isaac.html)) when he was bound by [Avraham](avraham.html). In the same way that [Yitzchak](isaac.html) was an [atonement](atonemen.html) for the [Jews](gen-jew.html), so also was Yeshua an [atonement](atonemen.html) for the [Gentiles](gen-jew.html). He was the Lamb of God, He was the sacrificial [offering](korbanot.html) required of all [Gentiles](gen-jew.html) as part of the conversion process. He is therefore a replacement for the lamb of conversion which can no longer be brought because the [Temple](temple.html) was destroyed. [Jews](gen-jew.html) do not need this lamb because they converted at Mt. [Sinai](stages.html) in the days of Moses and thus have no need of the conversion lamb.

\* \* \*

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1. See 2 Samuel 7:14; Psalm 2:7-9 [↑](#footnote-ref-1)
2. The so called ‘New Testament’. [↑](#footnote-ref-2)
3. *Jehovah* is a made-up word which was coined by the translators of the KJV. This is based on the vowel points of Adonai which is how pious [Jews](gen-jew.html) pronounce the YHVH. [↑](#footnote-ref-3)
4. Tanach is an acronym for *Torah* (the [law](law.html)), Neviim (the Prophets), and *Ketubim* (the Writings). The so called ‘Old Testament’. [↑](#footnote-ref-4)
5. Sotah 49b; Sanhedrin 97a and Ein Ya'akov, as loc. [↑](#footnote-ref-5)