

Is Jesus God? (Part 6) - Father/Son Relationship; Abraham/Isaac Parallels

January 31, 2013

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/njtvz7p/is-jesus-god-part-6>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Inseparable Unity of the Father and the Son

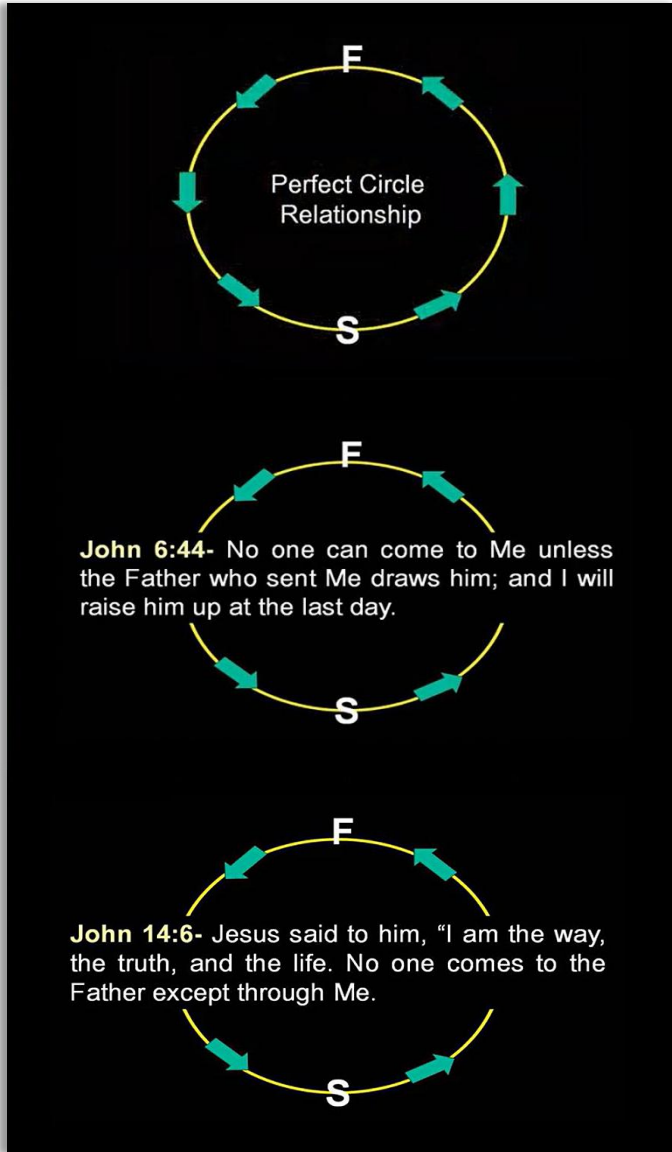
This transcript of a message by **Pastor Daniel Joseph of Corner Fringe Ministries** explores the **divine nature of Jesus** by emphasizing His **inseparable unity with the Father**. Using the metaphor of a "**perfect circle relationship**," Daniel argues that the Father and Son operate in **complete unison** during pivotal cosmic events like **creation, redemption, and judgment**. He draws deep **parallels between Abraham and Isaac** to illustrate how the Old Testament foreshadows the **unique, supernatural sonship** of Christ. By examining specific **Gospel of John passages**, Daniel contends that Jesus's claims to **give eternal life** and execute judgment are **assertions of deity**. Ultimately, he warns that **rejecting the Son** necessitates a total loss of the Father, as the two are **biblically and spiritually one**.

[Introduction]

Corner Fringe Ministries presents a 12-part series on the *Divine Nature of God*. Please enjoy the study.

[Daniel Joseph]

This is Part 6 of our *Divine Nature of God* study. Today, we're going to continue to look at the beautiful relationship that exists between the Father and the Son. The key to all of this, and this is very important. The key to understanding exactly how it is that Yeshua could possibly be a deity: how it is that Yeshua can receive worship, and how it is that He can receive the same blessing, glory, and honor that is only given to the Father. Well, this all begins to take shape; this all begins to make sense as we go further into the Word, as we dig further into Scripture. And the further we go, the more time we spend, the more you're going to understand that this mysterious and deeply spiritual relationship that exists between the Father and the Son is beautiful; it is absolutely gorgeous.



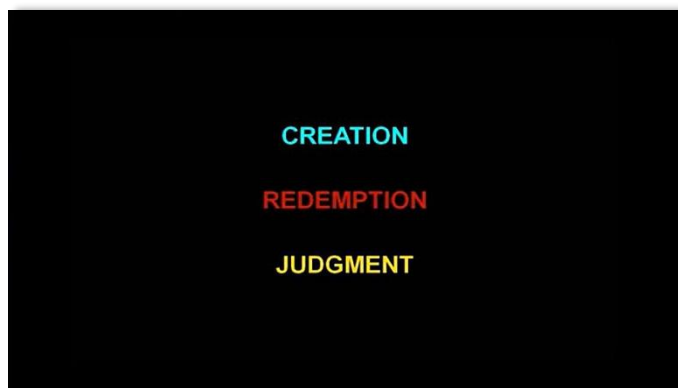
The simplest way that I can express this, if I may use some imagery here and try to paint you a picture, is a perfect circle relationship. Now, what do I mean by a perfect circle relationship? I actually derived this term from, it says, a compilation of two different passages found in the Gospel of John. The first is John 6:44, where Yeshua says, "No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day." Yeshua is very clear here on something: no one can come to Him unless the Father who sent Him draws him, so Yeshua is putting the emphasis on the Father. You can't get to Me unless the Father brings you. That's the first passage.

Now what's so interesting is that Yeshua makes a similar statement to this, only He does it in the exact opposite order. In John 14:6, Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. Okay, so go back to John Chapter 6. Yeshua says, "No one comes unto Me unless the Father who sent Me draws him," and yet you can't get to the Father except by the Son.

This is a perfect circular relationship. You cannot separate the two. You can't have one without the other; that is an impossibility. Yeshua and the Father—they're not independent of each other;

they're not separate gods. You can't have the Father without the Son, and you can't even get to the Son except through the Father. They're interwoven into each other. This is the beautiful relationship that we are seeking to unpack as we go further into the Word of God. I want you to understand that nothing happens in this perfect circular relationship without the Father and Son being in perfect unison. They always do things in perfect unison.

I want you to think about something for a second. The three most defining moments in the history of the world, the most prolific events of all time—I'll share with you what I think they are. Number one, creation. I'd say that's a pretty significant event, right? We wouldn't be here. Everything that is



here would not exist; this is pretty significant. The second is redemption. Okay, so we had creation, and you have all that stuff in between; you have the fall of man, and they're literally wallowing in death because of sin. God sends His Son to what? Redeem the world; very significant. And then we go to the end of the story, which is the final judgment.

Now, I want you to consider these three, the most defining moments in the history of the world. I want you to consider how these events come to fruition. I mean, how did they come to pass? How are they accomplished? Well, let's look at creation. Going back to the writer of Hebrews in Hebrews 1:1-2—¹ **God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds.** So, the Father made all things through His Son. The Father made all things through his Son. We see the Father and the Son in perfect unison.

How does God—Elohim—Yahweh redeem the world? We find redemption comes this way: — John 3:16 — **For God so loved the world that He gave His only begotten Son,** so how did Elohim redeem the world? The Father gave His Son, and through His Son, by the will of the Father, we are redeemed to our God. **That whoever believes in Him should not perish but have everlasting life.**

And what about the last one? Final judgment is something that has yet to take place. How is Elohim Yahweh going to judge the earth? —John 5:22— **For the Father judges no one, but has committed all judgment to the Son.** I want you to think about that for a second. The Father has done what? He's committed all judgment through His Son. So just as in creation, the Father created all things through the Son. He has redeemed the world to Himself through His Son. He will also commit judgment through His Son. He's committed all judgment to Yeshua.

This is an inseparable relationship. You can't even begin to describe the Father, His glory, His power, and His attributes without first identifying with His Son. You won't do it; you can't do it. You cannot understand the Father without the Son. Consider Matthew 11:27, where Yeshua says, **"All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him."** In other words, you cannot know the Father without the Son. It's that simple, and it's impossible to know Him without His Son.

Now, sadly enough, this relationship that we're talking about that exists between the Father and the Son—this is the relationship that is under attack. This is the relationship that is being assaulted by the adversary. The adversary has gone out and is sowing seeds of disruption, seeds of confusion, and seeds of perversion, if you will, for the sole purpose of taking the glory from the one whom God has ordained to receive it. In other words, Satan has gone out to create disunity and to break apart this relationship that Yeshua is sharing with us that is so beautiful. Satan is going out to break apart that beautiful unity, and there are a lot of people buying into this lie.

The reality of the Unitarian movement is that it really attempts to bypass the Son altogether. To remove the emphasis from Him and direct it to the Father alone. This is where you get into dangerous waters. I've had Unitarians in the past tell me, in this building, "Well, I don't worship the Son. I only worship the Father. I won't pray to Yeshua. I will only pray to the Father." I've had Unitarians come and tell me that I'm doing this congregation a huge disservice because we praise and worship the Son. I've been told I worship the Antichrist because I do this, to which I respond very simply, "If I have the Son, I have the Father." It's that simple. If I have Yeshua, I lack nothing.

Listen to the warning given by John in 1 John 2:22-23—²² **Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.** Did you catch that? He is antichrist who denies the Father and the Son. ²³ **Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.** By default, if I confess, I acknowledge, and I believe in the Son of God, I have the Father. That is the testimony. That's the biblical testimony.

If we go to John Chapter 8, we find the Pharisees; they ask Yeshua a very important question. —John 8:19— **Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also."** Think about that statement for a second. You do not know My Father because you don't know Me. The only way I can know the Father is if I know Yeshua. That's the only way.

Jumping to John 15:22-24—²² **If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.** ²³ **He who hates Me hates My Father also.** ²⁴ **If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father.** That's a pretty dramatic statement. "If I hate Yeshua, by default, I hate the Father." So do you see everything that is done to the Son of God, that is done to Yeshua, is done to the Father? If I love the Son, I love the Father. If I hate the Son, well, then I hate the Father. If I know the Son, I know the Father; if I've seen the Son, I've seen the Father.

Do you see why Satan would go out to attack this relationship and try to steer you away from making that confession? That very confession that we read about in John Chapter 20, Thomas's confession, where he said with his own lips (John 20:28), **"My Lord and my God."** Is it any wonder why Satan would go after this perfect unity between the Father and the Son? Satan has gone out, and he is committing character assassination against Yeshua by taking people away, taking that worship away from Him, and taking the praise, the honor, and the glory away from Him. Deceiving the nations. It's character assassination with deadly consequences. He knows that if you don't have the Son, then you will not have the Father. He's brilliant; he knows what he's doing.

I want to take you to John Chapter 10, because Yeshua is going to explain this perfect unity that exists, this relationship between Him and His Father, and he's going to do it in very simple terms. We're going to understand this; I'm going to show you some things here, but he does it very controversially. I've got to show you this; it's quite interesting. —John 10:23-25—²³ **And Jesus walked in the temple, in Solomon's porch.** ²⁴ **Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."** ²⁵ **Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me.** ²⁶ **But you do not believe, because you are not of My sheep, as I said to you.** ²⁷ **My sheep hear My voice, and I know them, and they follow Me.** ²⁸ **And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.**

There are three things that are said here of the utmost importance, and I want to draw your attention to them. Look at how He starts Verse 27; He claims to be the shepherd. He states, "My sheep." Whose sheep are they? Yeshua says they are Mine. **My sheep hear My voice.** The second thing He says is found in Verse 28. He goes on to say, **"I give them eternal life."** That's a pretty bold statement. First, He has the audacity to say, "Hey, these sheep, they are Mine."

Then He goes on to say, "I am the one who gives them eternal life," and then He goes on with the rest of that verse and says, "**They shall never perish; neither shall anyone be able to snatch them out of My hand.**" Think about that statement for a second. He is telling them no one can snatch them out of my hand. Why? Because He's of the highest authority. If nobody can snatch them out of His hands, He's stating no one is greater; I'm at the highest authority. They are My sheep, and I give them eternal life.

Now, is Yeshua going off as a rogue deity here in taking all the glory? No. He goes on to explain the beautiful relationship that exists between Him and His Father, lest they be confused. Look at what He says in John 10:29— **My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.** I think about how beautiful this is and how powerful it is. I just learned in Verse 28 that no one can snatch them out of Yeshua's hand, and now I learned in the very next verse where He says, "Well, no one can snatch them out of My Father's hand." It sounds like to me we're talking about the same pair of hands. The very same hands that are holding the very same sheep together—the Father and the Son.

There's something else I want to point out in John 10:29 because this is where the Unitarians get tripped up. This is one of the hardest things they deal with; they can't get their arms wrapped around it. And that is Yeshua's statement where He says, "**My Father, who has given them to Me, is greater than all ...**" In other words, in conversations I have personally had, the Unitarians will bring this to my attention. And they'll say, "Yeshua had His own self-consciousness that His Father was greater than all." Obviously, He's not God then, nor is He a deity, nor is He to receive worship, because He, Himself, has made the confession His Father "is greater than all." Or, that famous statement in John 14:28, "**My Father is greater than I,**" and so with this, you know, they are really challenged.

Let me first say that this statement that Yeshua makes here, "**My Father, who has given them to Me, is greater than all ...**," doesn't preclude Yeshua's deity. It doesn't preclude the testimony that Thomas gave, "**My Lord and my God.**" Why do I say that? Wait until you see what Yeshua says next. He just said, "My Father is greater than all," and in John 10:30, He says, "**I and My Father are one.**" Think about that for a second. He makes the statement saying, "You can't take them out of My hand. You can't take them out of the Father's hand. My Father is greater than all." Then He has the audacity to say, "**I and My Father are one.**" We're *echad* (אֶחָד).

John 10:30- "I and My Father are one."

Deuteronomy 6:4- Hear, O Israel: The LORD our God, the LORD is one!

John 10:27- My sheep hear My voice, and I know them, and they follow Me.

You need to understand the gravity of what Yeshua just said; there's more to it because you need to understand that this is a play on words. What Yeshua has just done is a play on words. It's a play-off of the most esteemed Jewish prayer of all time, the

Shema. The very prayer that little Jewish children would have memorized by the time they're 3 or 4 years old. Because they would have heard their fathers, their Abba's, repeat this and teach this over and over. This is the fundamental principle in the Jewish faith, the *Shema*, which states, "*Shema yisra'el adonai eloheinu adonai echad*" (שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד): Hear, O Israel, the Lord our God, the Lord is One.

What did Yeshua just do? He stepped out and said, "My Father is greater than all," and then He came out and said, "I and my Father are one." The very thing the *Shema* states. But how does the *Shema*

start? *Shema*. "*Shema*" means "hear" in Hebrew. *Shema* Israel; it is a trumpet call. Listen, Israel, "The LORD our God. The LORD is one."

If we go back a little bit, what did Yeshua say in John 10:27? "My sheep hear My voice, and I know them, and they follow Me." He just got done; he's yelling, Israel, My sheep, hear My voice. This is exactly what the *Shema* is. Hear, O Israel. Hear what? The voice of God. It's an amazing passage. Yeshua is making a play on words here.

And how did the Jews who opposed Him deal with this? Well, let's look at this: —John 10:31-33—³¹ Then the Jews took up stones again to stone Him. ³² Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" ³³ The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God." The Jews understood exactly what Yeshua had done, making that play on words, that play off of the *Shema*. He had just made Himself God. Now, was Yeshua making Himself God on an independent level? No! That's why He goes on to explain this relationship; it's just the opposite. Yeshua is simply trying to explain to them that beautiful relationship, that perfect circle relationship between the Father and the Son.

Now, I want to build upon this concept even further. I want to take you to the Tanakh, the Old Testament, and show you a picture that foreshadows this very relationship that we're talking about between the Father and the Son. And one thing we need to realize as believers in Yeshua is that the Old Testament is all about who? Yeshua, right? In John 5:39, Yeshua makes that beautiful statement, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me." Drop down a few more verses, and what does He say? — John 5:46 — For if you believed Moses, you would believe Me; for he wrote about Me, referring to the Torah. In other words, the entire Hebrew Bible is about one person, Yeshua. Alright?

With that said, I want to take you back to the Tanakh, to the Old Testament, since it is all about our Jewish Messiah, because there's a relationship there. There's a relationship that was recorded that parallels the very relationship that we're reading about in the New Testament between Yeshua and the Father, and we're going to see when we go back to this if we can get any sort of confirmation. If there's any way we can get any sort of confirmation regarding the amazing relationship between the Father and Son that is being presented to us in the New Testament. Was there anything foreshadowing this crazy relationship that Yeshua came and laid upon the world? There is, and it's a story about two men. Their names are Avraham and Yitzhak, or Abraham and Isaac.

I want to first address Abraham. One thing to note about him is that, throughout the Word of God, Abraham is identified as father Abraham. We know that special covenant that was given to him, that he changed his name from *Avram* (אַבְרָם) to *Avraham* (אַבְרָהָם) because he would be a father of many nations. So, I'll just give you a couple of examples. We find Paul in Romans 4:16 saying, "Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all." So, the Apostle Paul even identifies Abraham as father. — Galatians 3:7— Therefore know that only those who are of faith are sons of Abraham. Again, Paul is identifying Abraham as the father. James refers to him as father Abraham (James 2:21). Yeshua Himself refers to Abraham as father Abraham (John 8:56). All this to say, I'm just making the simple point that Abraham, or father Abraham, is a typology of our Father in heaven. Okay? He's a typology of our Father in heaven.

Now, father Abraham, had a son, a very special son who was quite unique, and I say this because his son's conception was miraculous. Now, lest there be any confusion, I am not talking about Ishmael, the son that was born to Abraham through a maidservant, Sarah's maidservant Hagar. I'm referring to Isaac. See, Isaac's birth was something quite extraordinary in that Sarah could not have children.

I want to show you this in Genesis 18:10-11, and this is Yahweh; He had come to speak. Remember those three men? Yahweh was speaking with Abraham. Well, here, He said, ¹⁰ **And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.)** ¹¹ **Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing.** She was 90. She was getting up there in age, but the text says she had passed the age of childbearing. Sarah couldn't have children. Physically impossible; she could not have children.

We continue in Genesis 18:12-14—¹² **Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?"** ¹³ **And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear a child, since I am old?'"** ¹⁴ **Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."** Sarah laughed because she was looking in the physical realm. It's impossible for me to have children. Isaac's conception was a miracle. God does what God does best: He takes the impossible and makes it very possible. Amen? Isaac's birth was supernatural.

Have we ever heard any story like this before? In Luke 1:31-34, the angel comes to Miriam. — ³¹ **And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus.** ³² **He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.** ³³ **And He will reign over the house of Jacob forever, and of His kingdom there will be no end."** ³⁴ **Then Mary said to the angel, "How can this be, since I do not know a man?"** So fascinating. Do you see the symmetry, the parallels between the response of Sarah and the response of Miriam? They are both looking at their situations as impossible. Impossible. "I haven't even known a man," Miriam says.

Luke 1:35—**And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.** Think about this for a second. The conception of Yeshua was completely supernatural, even more so than that of Isaac. Think about how wondrous a thing this was. You literally have the seed of God coming down through the Holy Spirit and impregnating Mary. She didn't conceive of man. She was conceived by the Spirit of God.

So, this quite literally makes Yeshua not normal, okay? For starters, it quite literally makes Him the Son of God. He's literally of the seed of His Father. Check your history books; you won't find anything like this ever recorded; it's never happened. It's never happened in the Bible. Yeshua is literally the Son of God. Do a DNA test; Yeshua is the Son of God. It's His Abba; literally His Abba. I'm so fascinated by just that. If you just look at the Immaculate Conception, she didn't conceive of man; it was God who came down.

With that said, I want to continue to draw some parallels between Abraham and Isaac and the Father and Yeshua. From the very beginning, we saw that Isaac was special, being born to a woman who couldn't bear children, but there's something else about Isaac I want to mention here, and it's found in Genesis 22:1-2. — ¹ **Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!"** **And he said, "Here I am."** ² **Then He said, "Take now your son, your only son Isaac, whom**

you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”

Now, there's something said in this passage that's quite important, and I want you to pick up on it. It's the fact that Abraham is about to set out on a journey to the land of Moriah to sacrifice his son. Do you know what the land of Moria is? It's *Yerushalayim*. It's Jerusalem. He had set out on a journey to go sacrifice his son *Yitzchak*. And the text doesn't stop there; it says something else. Did you catch it? Right at Verse 2, it says, "Take now your son, your only son, Isaac." This statement is a little peculiar, considering Abraham had another son who was older than Isaac, right? Ishmael; he was 14 years old when Isaac was born, and yet Isaac, in the passage ... And Ishmael wasn't dead; he didn't die, not at this point anyways. And yet the passage explicitly calls Isaac his "only son."

When you consider John 3:16—"For God so loved the world that He gave"—where? In *Yerushalayim*. His what? His only begotten Son. As a what? A sacrifice. We see this relationship unfolding. We were given a foreshadowing in Abraham and Isaac, and we find Isaac is what? He is a typology of Yeshua. Literally a typology of Yeshua.

And if you question this, the New Testament writers pick up on this. They saw the relationship of *Avraham* and *Yitzchak* as being that relationship between the Father and the Son. Look at what Paul says in Galatians 3:16—Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is *Mashiach*, Christ. What's fascinating is the Scripture Paul is quoting; if you go to Genesis 21:12, you'll read "... for in Isaac your seed shall be called." Yet Paul, what does he do? He identifies the deeper meaning of the passage, and he literally calls him out by "Yeshua."

Let's take this even further. If we go back to Genesis Chapter 25, we're going to discover something else. Abraham does something for Isaac and only Isaac; look at what he does. — Genesis 25:1-4—¹ Abraham again took a wife, and her name was Keturah. ² And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³ Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. ⁴ And the sons of Midian were Ephah, Epher, Hanoch, Abidah, and Eldaah. All these were the children of Keturah.

Now, something you need to know here: you have Isaac, who is still alive, and all of a sudden, we find in a couple of chapters earlier that Abraham's wife, Sarah, had died. Abraham takes a new wife named Keturah, and she bears six sons who have sons. This guy Abraham has a lot of children right now, and yet the very next verse says this: —Genesis 25:5— And Abraham gave all that he had to Isaac. Does that sound familiar? —John 3:35— The Father loves the Son, and has given all things into His hand. —John 16.15— All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. They are mine because the Father has given Him all things.

Genesis 25:5 - And Abraham gave all that he had to Isaac.

John 3:35 - The Father loves the Son, and has given all things into His hand.

John 16:15- All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

So, we see there was a very unique relationship foretold in Abraham and Isaac; it foreshadowed the relationship of the Father and Son, a relationship that is recorded to point towards and confirm the greater revelation, the perfect circle relationship where we find the Father and the Son are truly *echad*; they are literally one with one another.

I want to take you to John Chapter 5 because it carries, perhaps, the most potent or compelling evidence in a condensed version, if you will, to show Yeshua's deity. Now, at the beginning of this chapter, we find a fascinating story. There's a man who had suffered from an infirmity for 38 years; he's completely immobile, and this man had the luxury of Yeshua actually walking up to him. "Would you like to be made well?" And the man responds to him, "Well, I have no one to throw me into the pool or bring me into the pool when it is stirred." Yeshua responds to him (John 5:8), **"Rise, take up your bed and walk."**

Now, when Yeshua did this, it was the Sabbath. He healed the man on the Sabbath, and unfortunately, the unbelieving Jews didn't take so kindly to this man walking around on the Sabbath carrying his bed. So, they begin to rebuke him, saying, "Listen, you're not supposed to be carrying your mat on this day; it's the Sabbath." The man responds (John 5:11), **"He who made me well said to me, 'Take up your bed and walk.'"** At which point they go out, and they start persecuting Yeshua because of this. And we read the following: —John 5:17-18—¹⁷ **But Jesus answered them, "My Father has been working until now, and I have been working."** There's that unison. Everything Yeshua does, all these things He's painting, is the picture of Him and His Father being completely *echad*.¹⁸ **Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.** Again, the Jews understood exactly what He was stating.

How does Yeshua respond? The response is so important that we must follow up on what happened in the story. And the response is, "Yeshua stepped back and said, 'No, no, I'm sorry. You totally misunderstood what I just said. You took it the wrong way. I'm sorry, that's not what I meant; that's not my intention.'" Is that what He does? No, actually, we're going to see that Yeshua goes on to further explain the relationship that exists between Him and His Father.

John 5:19-20—¹⁹ **Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. ²⁰ For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.** Yeshua is not a rogue god. He's not on His own, independent from the Father, doing His own thing, receiving glory, honor, and power separate from His Father. It's received in perfect unification. They are one with one another.

Now look at what happens in John 5:21— **For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.** This is a powerful statement. Yeshua just said exactly how the Father raises the dead. Yeah, that's how I operate. That's how I roll; I give life. When it comes to being God, one thing is very clear to me. It is God and God alone who gives life. And for Yeshua to come out and make this statement that I give life, just as He said (John 10:28), **"I give them (My sheep) eternal life."** When He makes that statement, it is a deistic statement. God is the one who gives life to all things; without God, there is no life. It's that simple.

John 5:22 - For the Father judges no one, but has committed all judgment to the Son,

Psalms 7:8- The LORD shall judge the peoples; . . .

Psalms 9:7 - But the LORD shall endure forever; He has prepared His throne for judgment. **8**- He shall judge the world in righteousness, And He shall administer judgment for the peoples in uprightness.

Yeshua goes on to say in John 5:22— **“For the Father judges no one, but has committed all judgment to the Son.”** Again, going back to a deistic statement, judgment is done by Yahweh. Do you understand? Judgment is done by Yahweh. If we go to Psalms over and over and over, and I'm just going to give you a couple of examples, we find Yahweh is a judge. Here, in Psalm 7:8— **The LORD shall judge the peoples.** — Psalm 9:7— **But the LORD shall endure forever; He has prepared His throne for judgment.** This

is a psalm; this is a prophetic psalm talking about final judgment. He has prepared His throne, which we read about last week. Where is Yeshua? He's at the throne of the Living God; He's in the midst. *“Mesos”* (μέσος) was the Greek word. Psalm 9:8— **He shall judge the world in righteousness, and He shall administer judgment for the peoples in uprightness.**

We're going to end here for today. The point I want to make here is go to the Tanakh, go to the Old Testament. Who does judgment? Yahweh. Go to the New Testament. Who's doing judgment? Yeshua. Was there a change? No, there was no change. There was a revelation of who Yeshua is and of who Yahweh is. It's in this relationship; it's all hidden within this relationship of the Father and the Son.

Next week, we're going to continue to talk about this title that Yeshua carries that is so powerful, but it's this title, "Son of God," and we're going to find through that title, without a doubt, you will not be able to even argue it, that Yeshua is in fact a deity. So, with that, Shabbat Shalom.

The Perfect Circle

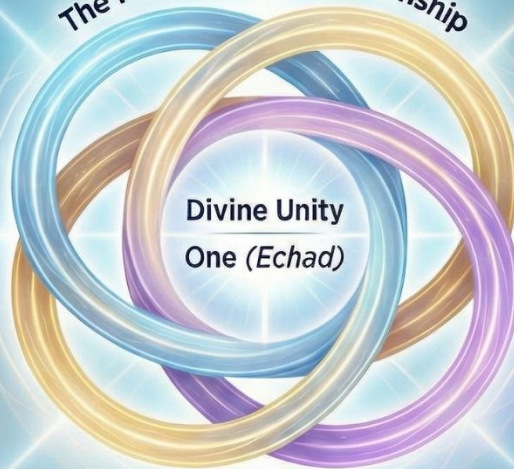
The Divine Unity of the Father and the Son

THE 'ECHAD' CONNECTION



Yeshua and the Father are not separate gods but are interwoven and "One" (Echad).

The Perfect Circle Relationship



RECIPROCAL DIVINE ACCESS



The Father draws believers to the Son while the Son is the only way to the Father.

UNIFIED SECURITY



Scripture describes believers being held safely in "the same pair of hands" (John 10:28-29).

UNITY IN HISTORY AND TYPOLOGY

UNISON IN CREATION, REDEMPTION, AND JUDGMENT

The Father acts through the Son in the world's three most defining historical moments.



OLD TESTAMENT TYPOLOGY



RELATIONSHIP: Father Abraham & "Only Son" Isaac



BIRTH: Supernatural/Miraculous (90-year-old Sarah)



SACRIFICE: Isaac offered in the Land of Moriah



INHERITANCE: Abraham gave all he had to Isaac



NEW TESTAMENT FULFILLMENT

The Father & Only Begotten Son



Supernatural (Virgin Mary via Holy Spirit)



Yeshua sacrificed in Jerusalem



The Father has given all things to the Son

