

Is Jesus God? (Part 7) - The Son of God Part 1 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/3t2csvv/is-jesus-god-part-7>

*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 Son of God: Defending the Deity of Yeshua

In this teaching from **Corner Fringe Ministries**, **Pastor Daniel Joseph** argues that the title "**the Son of God**" serves as a direct declaration of the **divine nature** of Jesus. While acknowledging that groups like **Unitarians** view this title as a common label for humans or angels, Daniel asserts that its use with the definite article signifies an **exclusive deity**. Daniel highlights that from the beginning of His ministry, Jesus was both validated by **divine testimony** and challenged by **Satan** specifically regarding this status. He uses **archaeological evidence** from the Dead Sea Scrolls to show that ancient Judaism once anticipated a Messiah with this title, despite modern Jewish rejection. Furthermore, he contrasts the biblical confession with the inscriptions on the **Dome of the Rock**, which explicitly deny that God has a son. Ultimately, the source concludes that confessing Jesus as the **Son of God** is the essential, life-giving heart of the **Christian faith**.

[Introduction]

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

[Daniel Joseph]

We are doing a study on the *Divine Nature of God*. A study where we are going through the Scriptures to prove that Yeshua, Jesus, is in fact a deity; that He is both Lord and God, because there are specific

movements known as the Unitarian Movement, Messianic Unitarians, and Christian Unitarians, just to name a few, that are coming against this theology.

So, today we are going to be talking about a specific title that Yeshua bears, and that title is called "the Son of God." The Son of God with the definite article. Now it's important for you to understand that Unitarians don't believe that just because



THE SON OF GOD

Yeshua is identified in the New Testament as the Son of God, that makes Him God; they don't believe that. Let me explain why.

If we go to Scripture, we find that there are many different people referred to as the Son of God, such as in Exodus 4:22—**Then you shall say to Pharaoh, 'Thus says the Lord: "Israel is My son, My firstborn.** So here we have Israel as a nation as a whole being called God's son. You could say they are the son of God. David, in Psalms 2:7, is identified as the Son of God, or God's Son. His son Solomon is identified as God's Son (2 Samuel 7:14).

Look in Job; in the first couple of chapters, we find the sons of God presenting themselves before the LORD on a specific day. It's referring to angels. Well, does that make the angels God? Did it make David God? Did it make Solomon God because he's called God's son? Does it mean that the nation of Israel is all of a sudden God because they're referred to as God's son? This is the argument from the Unitarian camp that just because you are called "The Son of God," it doesn't necessarily make you God.

In fact, they'll even take it a step further and state that Yeshua taught this very thing concerning Himself, and it was His own self-proclamation that He is not God. And what they'll do, in my experience, multiple times, is have a Unitarian come to you and take you to John Chapter 10, a chapter that we had covered at least part of last week, and they'll take you here to show you that Yeshua had His own self-awareness that He wasn't God.

So, let's take a look at this. —John 10:33— **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."** Now remember, He had just said (John 10:30), **'I and My Father are one,'** and the Jews interpreted that correctly; they interpreted it accurately. Well, You're blaspheming because You're making Yourself God.

Now we continue on to John 10:34— ³⁴ **Jesus answered them, "Is it not written in your law, 'I said, "You are gods"?"** This is where the Unitarians begin; they'll bring this to you. Yeshua was quoting Psalm 82:6 here, and if you go to the Hebrew, it's a good translation because the word used in the Hebrew is "*Elohim*," for gods. *Elohim*, and if you've been with us in this study, you know what that means. So, Yeshua says, **"I said, 'You are gods.'" ³⁵ If He called them gods, to whom the word of God came (and the Scripture cannot be broken),** I want you to let that sink in for a second. Yeshua's doing something intentionally here.

John 10:36— **Do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?** So, in a Unitarian mindset, they look at this passage, and they'll purport that Yeshua is telling us that He is not God; that's what He's doing. Yeshua is just basically saying, "Settle down, you're getting out of control." Don't get worked up, because You, Yourself are called *Elohim*. You, Yourself are called gods. Well, it's almost as though they're trying to present to us that Yeshua, in fact, lowered Himself, if you will, reduced His stature to create an equilibrium between these Jews and Himself, or bring them up, whatever. But it's in the sense that they're trying to create this atmosphere where Yeshua is trying to create an equilibrium, and they shouldn't get worked up.

But the reality is nothing could be farther from the truth. Just look at this passage. If you study it closely, you realize what is actually being said here. It's beautiful. You discover that nowhere in this passage does Yeshua recant His statement that He and His Father are one. Okay, that's very important. He doesn't retract His statement but rather goes further to confirm it. In one place at the beginning, I call

these the bookends. At the beginning, He says (John 10:30), "I and My Father are one." And then He goes on further to confirm that by stating, "I am the Son of God." That's what He says.

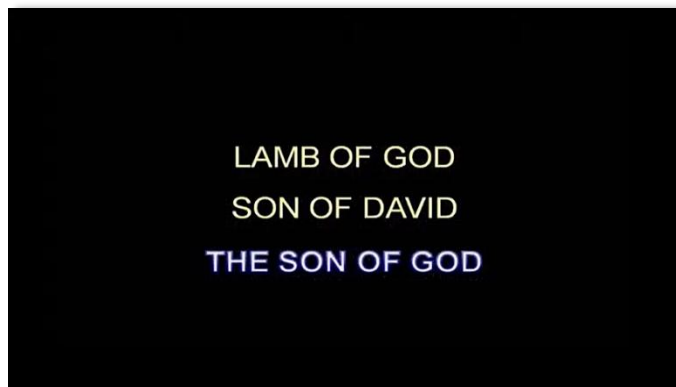
So, what Yeshua is doing here is simply conveying to them that this outrageous statement that He made shouldn't trouble them because the Father sent Him. This is what the Scriptures told of. Scriptures cannot be broken, right? Isn't that what He said? In other words, Yeshua is simply alluding to the fact here that the Scriptures support His stance. They testify and confirm these outrageous claims He just made. Therefore, they should believe the Scriptures and not be troubled. And Scripture is quite clear. Yeshua is the Son of God. The totality of the Scriptures proves this time and time again. And this title, Son of God, or more specifically, the Son of God, with the definite article, is a title that is reserved exclusively for Yeshua and Yeshua alone.

You know, I've mentioned several times over my past studies that when you look at specific titles that Yeshua carries, the different names that are given to Him in Scripture, He has many different names, a multitude of names in Scripture to refer to Yeshua. When you look at these names, they tell us something. They're always descriptors about a specific characteristic that Yeshua possesses. For example, "Lamb of God"; He is called the Lamb of God. Well, this is a specific title that alludes to the fact that it signifies He is the sacrifice; He is the atonement for the sins of the world. If you and I were to have a conversation exclusively, let's just say about Yom Kippur or about Yeshua atoning for the sins of Israel, there's a high probability that this title will come up. Why? Because it is this title by which we signify Him as our salvation, as giving us atonement for our sins. Amen?

Let me give you another example. "Son of David." Sometimes we refer to it as the *Mashiach ben David* or just *ben David*.

When the people went out and saw Him and cried out to Him and said (Matthew 9:27), "Son of David, have mercy on us,"

what were they doing? They were confessing with their mouth, showing the faith in their heart, "I know who You are. You're the King of Israel; that's who You are." It's the confession. This is a title that alludes to the fact that it signifies Yeshua is King. It's no different with this title, "the Son of God." This title tells us something about Him. It signifies His divine nature. It reveals that He is a deity. And it is this title we're going to be taking a close look at today. What it means, what it meant to the people of Yeshua's day, and what it meant to even the people before Yeshua's day. And just how important it is that you personally understand what this title means and that you personally make this confession.



Now, if you remember last week, one of the things that we had talked about was this miraculous conception of Yeshua in Miriam's womb, right? Where we saw that Yeshua was conceived by the *Ruach HaKodesh*, which means the Holy Spirit literally came down and impregnated Mary. So, it's literally the Father God in heaven. See, Yeshua was not conceived by man; He was conceived by His Father. The *Ruach HaKodesh* came down, and He is literally the Son of God.

Well, I want to continue to build upon this framework because what you're going to see today is that this title, "the Son of God," is an open declaration to the world of who Yeshua is, that He is both, as

Thomas said (John 20:28), "My Lord and my God." And the New Testament witness to this very thing is so strong, it is so compelling that we even find a Jewish philosopher wrestling with this very concept to the point that he is forced to make a statement like the following: — *The Real Kosher Jesus* (by Dr. Michael L. Brown, PhD) Quoting Martin Buber, *Two Types of Faith* (New York: Harper, 1961) — [From my youth onwards I have found in Jesus my great brother. That Christianity has regarded and does regard him as God and Savior has always appeared to me a fact of the highest importance, which, for his sake and my own, I must endeavor to understand ... I am more than ever certain that a great place belongs to him in Israel's history of faith and that this place cannot be described by any of the usual categories.](#)

This is quite a statement. This is a prolific statement. Think about it. For Judeo-Christianity to regard Yeshua as both God and Savior, as this Jewish philosopher put it, is of the highest importance, and it is something that we must endeavor as believers in Yeshua to understand. I mean, truly have a full understanding of it.

You know, as I pointed out in week one, one of the biggest stumbling blocks to Judaism, what prevents the Jewish people from confessing Yeshua as their personal Lord and Savior, is in fact that Judeo-Christianity confesses Him as both God and Savior. So, if we want to be a light to the Jewish people and we love the Jewish people, we're going to need to be able to articulate the most fundamental principle in all of Judeo-Christianity. Ironically, the most fundamental principle in Judaism is "*Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.*" Hear, O Israel, the LORD our God, the LORD is one. We need to be able to articulate to the Jews and to the world what this means, that it, in fact, means that Yeshua is one with His Father, that He is *echad*, and we need to be able to do this through scriptural means.

So, with that said, I want to begin today by going to the Tanakh, and we're going to be looking at a prophecy. It's a very important prophecy for us to look at, because it tells us something about the "One Who Is to Come." It's a prophecy about One Who Is to Come, and it's not ambiguous. This "One who is to Come" is identified by name.

Isaiah 40:1-3—¹ "Comfort, yes, comfort My people!" Says your God. ² "Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned. Think about the One Who Is to Come; He pardons iniquity. For she has received from the Lord's hand double for all her sins." ³ The voice of one crying in the wilderness: "Prepare the way of the LORD; that is *Yod Hey Vav Hey* (YHVH), the way of Yahweh. He's named. Make straight in the desert a highway for our God. Or *Elohim*; He is named by name.

Now, we're also told about one crying in the wilderness here, and this person cries out. The sole purpose of his crying out is to declare and to prepare the way of Yahweh. That's the whole purpose of His coming. The passage is explicit about who is coming, Yahweh. Therefore, Yahweh sends His servant to prepare His way, and who is this servant who prepares the way? Well, when John the Baptist was asked who he was, listen to how he responds. — John 1:23-27—²³ He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the Lord,'" as the prophet Isaiah said." ²⁴ Now those who were sent were from the Pharisees. ²⁵ And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" ²⁶ John answered them, saying, "I baptize with water, but there stands One among you whom you do not know. ²⁷ It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."

Okay, so the first thing is this one crying out in the wilderness is John the Baptist. He was sent to do what? To prepare the way of Yahweh. I keep emphasizing that. Now listen to how he speaks of Yeshua

in this passage because this is who he's talking about in John 1:27, "It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose." I want you to think about something that Yeshua said in Matthew Chapter 11. Yeshua said in Matthew 11:11, "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist ..."

I want you to think about who this character is. You have Noah, Moses, and Joseph, right? Abraham, Isaac, Jacob, Elisha, and Job—you have all these prominent men in Scripture, I mean, the greatest of the great. And yet of this one, Yeshua says there's none greater than John the Baptist, born among women. He is called the prophet of the highest, and look at what he says. I want to put this in context because what does this man say? Yeshua testifies that none who have been born of one woman are greater than him. He testifies, "I'm not worthy to lose His sandal strap." John is putting into context the one whom he is preparing the way for, that he has been sent to prepare the way for.

John 1:28-30—²⁸ These things were done in Bethabara beyond the Jordan, where John was baptizing. ²⁹ The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! ³⁰ This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' Quite a peculiar statement, I think, considering John the Baptist was born before Yeshua. John the Baptist began his ministry before Yeshua. And yet he says he was before me. Again, what is John alluding to? His eternal pre-existence. The one he has come to testify about is not normal. All right?

John 1:31-33—³¹ I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." ³² And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. ³³ I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' Just think about this for a second: the greatness of this one who was to come. The one who didn't baptize with water, but with the *Ruach HaKodesh*. In other words, the one that was to come was beyond compare. There's none like Him.

So, what does John testify concerning this one? This is the testimony: —John 1:34 —"And I have seen and testified that this is the Son of God." That's his testimony. The one upon whom the Holy Spirit sat, He is the Son of God, and the article is there in the Greek: "the Son of God"—not a Son of God, but the Son of God.

This event, where John witnesses the Spirit of God coming down on Yeshua, you need to understand that this really was the commencement, the inauguration, if you will, of Yeshua's ministry. Now, immediately after this commencement, this inauguration, we find that Yeshua is led out into the wilderness to be tempted by the devil. But what I find most interesting about this event is the methodology by which Satan comes to challenge Yeshua.

You know, oftentimes when we read this passage, the primary focus is generally on the fact that Yeshua is being tempted, which I agree with. I understand Yeshua was being tempted. But if you look at the story a bit closer, you discover the primary focus here was Satan coming to challenge Yeshua regarding who He was; that was the temptation. Let's take a look at this in Matthew 4:1-3—¹ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² And when He had fasted forty days and forty nights, afterward He was hungry. ³ Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."

Think about this: John the Baptist testifies of Yeshua and who He is; He is the Son of God. Immediately, He's led out into the wilderness, and what's the first thing He's being challenged with? This title, the Son of God. **If You are the Son of God, command that these stones become bread.**

You know, oftentimes we put the emphasis on Yeshua being hungry; He hasn't eaten or drunk in 40 days. The emphasis is on Satan's trying to get him to eat. No, there's nothing wrong with Yeshua eating at any time, right? I mean, would that be a violation? Would that be a sin? The temptation—see the temptation for what it was. The temptation was, **"If You are the Son of God, command that these stones become bread."** Challenging Him, "If you are the Son of God, you've created all things; making these stones become bread is no big thing. Show me You are God. —Matthew 4:4— **But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"** Yeshua wouldn't give in.

Isn't it interesting that the very same thing Satan came and challenged Yeshua on, calling into question that He is the Son of God, is the very same thing Satan is doing today? He's calling that title into question. Satan could have picked any one of the multitude of titles that Yeshua possesses. Lamb of God, Light of the World, Son of David; he doesn't choose any of those. He chooses this one, the Son of God.

Let's continue in Matthew 4:5-6—⁵ **Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, ⁶ and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, lest you dash your foot against a stone.'"** He doesn't do it once; he comes again. Does he use a different title? No. He comes to tempt Him; he challenges Him, "If You are the Son of God, jump off; You're God."

Let me be clear here: I don't want you to miss this. Satan knew that Yeshua was the Son of God. Okay, he knew this. He wasn't coming to test Him as in, "I'm not sure who You are. I want to make sure I can find out, so I'm going to tempt You." That's not what this was about at all. And this is clear evidence throughout the New Testament that Satan knew just who He was.

Let me give you a few examples of Satan's demons, of his angels, Satan's minions. Let's see what they thought of Him. — Mark 1:34 — **Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak.** Think about the power here, the authority. He did not allow the demons to speak **because they knew Him.** What did they know? Mark 3:11-12 says, **"¹¹ And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God."¹² But He sternly warned them that they should not make Him known."** This is what they knew. This title, the Son of God, bears great meaning, and in the spiritual realm, think about this: in the spiritual realm, this appears to be the title that Yeshua is most often referred to as. I find that very interesting.

I'll give you another example: —Matthew 8:29 — **And suddenly they cried out, demons, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"** It's interesting; in both this dialogue that happened with Satan and the dialogue that happens with the demons, they're both identifying the great power that this one possesses, the Son of God, right? Commanding stones to become bread, throw yourself off—You're God; You're not going to die. And look at what is said here, **"Have you come here to torment us before the time?"** The demons know who He is; He's the Son of God. And what did we read about last week? That He is the judge. — John 5:22— **For**

the Father judges no one, but has committed all judgment to the Son. And we read in Revelation 6:16 about “the wrath of the Lamb.” The wrath of the Lamb.

So, from the commencement of Yeshua's earthly ministry, John the Baptist declares Him to be the Son of God, and from that very moment on, it would be that very testimony that Satan and his kingdom would call into question. But a serious blow is given to Satan's campaign by the abundance of the testimonies found in the New Testament.

I want to give you a few examples of said testimonies, and as we look at some of these examples, I want you to notice how these individuals arrive at the conclusion that Yeshua is the Son of God. If we go to the Gospel of John, we find that Yeshua has a conversation with a man by the name of Nathaniel. Now Nathaniel, it's important to note, had never met Yeshua before. Never met Him before in his life, and this is what is recorded in John 1:47-49—⁴⁷ Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!” ⁴⁸ Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” ⁴⁹ Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”

Now, after Nathaniel saw that Yeshua had intimate knowledge—I mean, just look at this text here. It alludes to the fact that Yeshua possessed information that only God Himself possessed, okay? Which only God Himself could have. Most likely, I mean, the details aren't here; not all the details are here, but most likely Nathaniel had prayed or was praying a very specific prayer to which Yeshua Himself responded. In any case, Nathaniel, because of what Yeshua said, responds and confesses Him to be the Son of God.

The Apostle Paul had a similar experience. We all know what happened to him on the road to Damascus. He was on the road to Damascus to actually persecute the church of the Messiah. And on his way, he sees this light, gets knocked off his donkey, and goes blind for three days. God commands Ananias to go; you're going to heal him; he's going to receive his eyesight. So, Ananias goes, as the LORD commanded, and he heals him, and the text says that Paul, who had not eaten for three days and three nights, ate and spent some time with the disciples. Listen to the first thing that he does; this is amazing to me. — Acts 9:20— **Immediately he preached the Christ in the synagogues, that He is the Son of God.** That was Paul's testimony. That was John's testimony. That is Nathaniel's testimony. He preached in the synagogues what? That He is the Son of God.

Now, how did that go over? Not so well. —Acts 9:23— **Now after many days were past, the Jews plotted to kill him.** Isn't that interesting? The very thing, the very reason why the Jews wanted to kill Yeshua and stone Him, was for the testimony that He is the Son of God. It's the very reason they sought to kill Paul. The message that Yeshua is the Son of God is controversial; it is a controversial message.

What was Peter's declaration concerning Yeshua? —Matthew 16:13-15—¹³ **When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”** ¹⁴ **So they said, “Some say John the Baptist.** Now it's interesting that he says, “Some say John the Baptist,” because at this time John the Baptist was beheaded; he was killed. And what did Herod say? Oh man, when he heard of the fame of Yeshua and saw His works, he said, “It's John the Baptist risen from the dead.” Right? So, some say John the Baptist, **some Elijah, and others Jeremiah or one of the prophets.”** ¹⁵ **He said to them, “But who do you say that I am?”**

The first question is, what do men say? Who do men say that I am? This question gets even more specific: Who do you say that I am? —Matthew 16:16-17—¹⁶ Simon Peter answered and said, “You are the Christ, the Son of the living God.” ¹⁷ Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.

I want you to consider, first of all, what was Peter's confession? When Yeshua asked him, point-blank, "Who do you say that I am?" It was with this title that Peter confessed, “You are the Christ, the Son of the living God.” That was his confession, but Yeshua adds something here that’s so important that we don't miss. And He says that “flesh and blood has not revealed this to you, but My Father who is in heaven.” Interesting. The confession that Yeshua is the Son of God is what? It is a confession of supernatural proportions; it is one of the Spirit. No one can know God. No one can know the Lord without that Spirit (1 Corinthians 12:3). You can't make confessions like "Yeshua is the Son of God" without the Spirit of God. Do you understand? This is a spiritual message about a spiritual being. Amen?

Then consider this: In 1 John 4:15, I didn't put it up here; I'll just read it to you quickly. John tells us, “Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.” And that is the title used in that text. "Whoever confesses that Yeshua is the Son of God." This is a spiritual message, and you are not going to make this confession without the Spirit of God.

Judeo-Christianity is, hands down, the most unique religion in the world. It understands that the Father of the universe has an only-begotten Son. And that Son is, in fact, *Yeshua HaNotzri* (ישוע הנצרי), Jesus of Nazareth. Unfortunately, the Judaism of today doesn't believe this. You know, if you ask your typical Orthodox rabbi today, they will tell you that, well, the Mashiach was never thought of as the Son of God. The Mashiach is simply going to come. He's going to be a man, a highly favored man, but he's a man nonetheless. Well, let me say this. Archaeology tells a somewhat different story regarding Judaism. At least the Judaism around the time or before the time of Yeshua.

I'm referring to one of the greatest archaeological finds in history, which is known as the Dead Sea Scrolls. Within one of the fragments that was found was something very interesting regarding the expected Jewish Messiah, something that was recorded. It's the fragment 4Q246. It is called the Son of God fragment. This is what it says: “He shall be called the Son of the God; they will call him the Son of the Most High... He will judge the earth in righteousness... and every nation will bow down to him... with (God's) help he will make war, and... [God] will give all the peoples into his power.” This fragment was found in the Dead Sea Scrolls. It shows us, okay, it shows us what Judaism, before the time of the Messiah, thought of the *Mashiach* and the ideologies that He is the Son of God.

Despite what most of Judaism believes today, we see that roughly before the coming of Yeshua, the Jewish people were, in fact, expecting a *Mashiach* who was called the Son of God. So, if history would suggest that the Jewish people were, in fact, looking at a Messiah who is called the Son of God, and we have countless testimonies, again, just to reiterate, in the New Testament and Jewish testimonies from the first centuries and the Dead Sea Scrolls supporting this, what happened? What happened? Simply put, since Yeshua came and began His earthly ministry, Satan has gone out to challenge Yeshua's very title. The very title "the Son of God." Satan has gone out to strip Yeshua of His glory; that is what is happening. Satan has gone out to strip Yeshua of His honor, and Satan knows just how important it is to confess Yeshua as the Son of God.

So, I don't wonder why the Jews today deny Yeshua as the Son of God. Satan hates the Jewish people, and he's out to sow seeds of perversion. But I'll tell you this: there is a time coming, and I believe, LORD

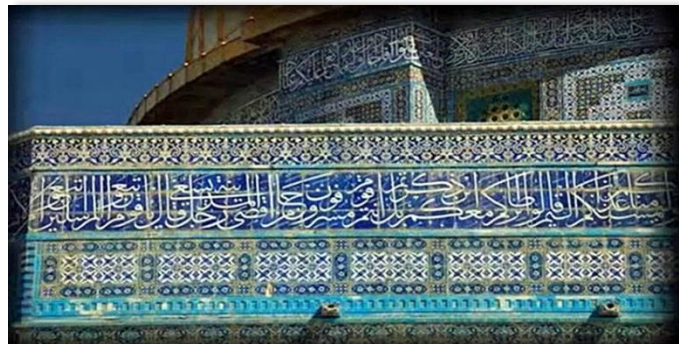
willing, that our very eyes will see it, when the Jewish people as a whole, Israel as a nation, will turn and make that confession. The tragedy of this situation is this. Satan has gone out to deceive the world. We have a lot of religions that all confess Jesus, right? At least to some level. Judaism confesses Jesus. You'll find that many Orthodox rabbis will see Him as a Pharisee, a good Pharisee, all right? You have Mormons; they confess Jesus to some extent. You have Jehovah's Witnesses; they confess Jesus to some extent. What do all these religions have in common? They all deny the Jewish testimony and the testimony of the New Testament that Yeshua is the Son of God, all of them. The Muslim religion believes in Jesus; they believe He was a great messenger sent from God, another religion.



This is the Dome of the Rock, and this is in Jerusalem. If you haven't been there, I'll take you there real quick. This part right here—this sits in the center; in the center of this is a bunch of dirt. It's said to be the place where Abraham brought Isaac and sacrificed him, called Mount Moriah in Jerusalem. It's called the Temple Mount. This is where the Temple of God stood, and the Holy of Holies was right over the center

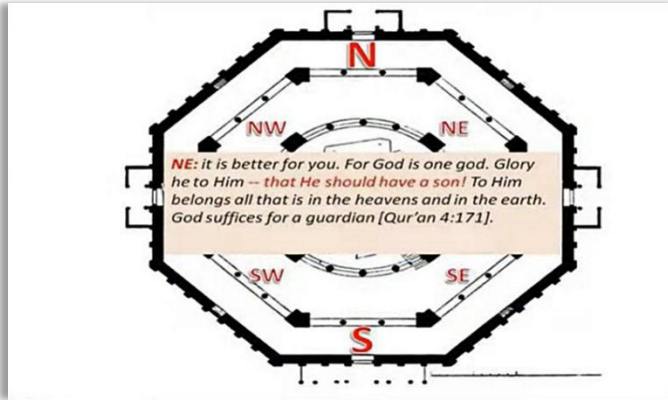
of this building. The Holy of Holies, where the *Kohen Gadol* (כהן גדול), the High Priest, would go in once a year on Yom Kippur and make atonement for the sins of Israel.

Now, what I want to do is take you in because what you're going to see is outside, on the perimeter, there are writings in Arabic. Here's a close shot of it. You see these Arabic writings while on the south side of the outer of the octagon, the south side, so that would be here. We read this: "In the name of God, the Merciful, the Compassionate. There is no god but God alone without partner. Say, 'He is God, one God, the everlasting, who has not begotten and has not been begotten.' He is without equal." That's actually a statement from the Quran.



Do you think it's a coincidence that the very thing that Satan came and challenged Yeshua on was a specific title of being the Son of God, the only begotten Son of God, John 3:16? That now sits on the Temple Mount, this statement that Satan has put up here, that He has not begotten?

Let me show you in the inner octagon on the east side; it says, "Nor say anything but the truth about God; the Messiah, Jesus, son of Mary, was only God's messenger. His word that he committed to Mary and his spirit proceeding from him, so believe in God and his messengers; do not say "three." This is the testimony sitting on the Temple Mount today.



I'll show you one more on the Northeast Corridor. "It is better for you. For God is one god. Glory be to Him—that He should have a son!" And in other words, God forbid that God have a son.

The very thing that defines Judeo-Christianity, and I'll close with this, the very thing that defines Judeo-Christianity that separates us from the rest of the world is the confession that Yeshua is the Son of God.

I may have used this imagery last week, but I want to reiterate this. If I were to paint a picture for you of this entire study, the *Divine Nature of God* study, it's probably going to be a 10- or 11-week study. If I were to liken that to a human body, this part that we're getting into about confessing Him as the Son of God would literally be the heart of the body that pumps the blood into the rest of the body. That is how important this message is and how important it is that you understand Him as the Son of God.

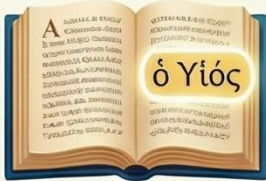
Shabbat Shalom.

THE SON OF GOD

The Ultimate Declaration of Divinity

This unique title, marked by the definite article. Is a specific declaration of deity, serving as the heart of Judeo-Christian faith and the primary target of spiritual opposition.

SCRIPTURAL EVIDENCE FOR DIVINITY



A bespoken Greek manuscript manuscript.

The Power of the Definite Article

The Greek text specifies Yeshua is "The Son," not just "a son," denoting unique deity.



John the Baptist identified Yeshua as the fulfillment of Isaiah's prophecy concerning Yahweh's arrival.

Prophetic Fulfillment of Yahweh

John the Baptist identified Yeshua as the fulfillment of Isaiah's prophecy concerning Yahweh's arrival.

A Supernatural Confession

Peter's confession of the title was revealed by God, not human logic or "flesh and blood."

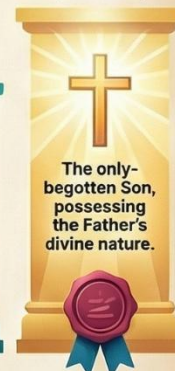
DISTINGUISHING THE UNIQUE TITLE

Yeshua (John 1:34)

Israel (Exodus 4:22)



Angels (Job 1:6)



THE SPIRITUAL BATTLE FOR THE TITLE



The Adversary's Primary Target

In the wilderness, Satan specifically challenged Yeshua's identity using the phrase "if You are the Son."



Demonic Recognition of Authority

Demons frequently cried out this specific title, recognising Yeshua's power to judge and torment them.



Global and Historical Denial

Modern inscriptions on the Dome of the Rock explicitly deny that God has begotten a son.