

## Is Jesus God? (Part 8) - The Son of God Part 2 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/nmj9sf/is-jesus-god-part-8>

\*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 Divine Nature of the Son of God

This is a transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries**. The primary objective of this study is to demonstrate that Yeshua (Jesus) possesses a **divine nature** as "the Son of God," a title signifying He is both **Lord and God**. By examining **supernatural events** like Yeshua walking on water and the resurrection of saints, Daniel argues that Yeshua's actions reveal a deity that defies natural laws. Central to this identity is the **prophecy in Isaiah 9:6**, which describes the coming Son as "**Mighty God**" and "**Everlasting Father**," attributes that Daniel argues are fully realized in Yeshua. He further highlights that Yeshua was specifically put on trial and **crucified for His identity**, as the Sanhedrin viewed His claim to be the Son of God as **blasphemy** under the Torah. Ultimately, he concludes that acknowledging Yeshua's divine status is **essential for salvation**, as He is granted the authority to **give life**, execute **judgment**, and receive the **same honor** as the Father.

### [Introduction]

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

### [Daniel Joseph]

Well, today we're in week 8 of our *Divine Nature of God* study. A study that I put together for the express purpose of proving Yeshua is more than just a man, to prove that He is both Lord and God.

If you remember last week, we talked about a very special title that He holds, that Yeshua bears, and that is *Ben Elohim*, or Son of God, or more specifically, with the definite article, "the Son of God." Not "a Son of God," but "the Son of God." And this is a title that does, in fact, signify; it tells us something about Him. It reveals a characteristic of Him. It reveals His divine nature. It reveals who He is—that He is, in fact, a deity.

Now, I didn't get to cover everything I wanted to cover last week, so this is going to be kind of a part two, if you will, to this Yeshua being the Son of God. So, we're going to continue to look at more biblical testimony and more testimony that declares that Yeshua is the Son of God.

With that said, we're going to begin in the Book of Matthew, Chapter 14, and here we're going to read a story where we find Yeshua doing something that's never been done before. Furthermore, He's doing something that's never even been heard of before, for that matter. We go to Matthew 14:25—**Now in the fourth watch of the night Jesus went to them, walking on the sea.** Now, a little background to back it up just a little bit. Yeshua had commanded His disciples to get in the boat and to go before Him. Okay? Yeshua went, and He began to pray. He was on the mountain; He was praying. Well, now we find that Yeshua decides to come to them, but He doesn't decide to do it by boat. He just says, "I'm just going to go ahead and walk on the water and go right out to them." This is pretty incredible, right?

You know, it's one thing for the LORD to part the sea so that the children of Israel can go across on dry land. I think it's another thing to say, I'm not even going to bother with that. I'm just going to defy all rational laws of nature, and I'm just going to walk right on top of the water.

So how do Yeshua's disciples react when they see him walking on the water? —Matthew 14:26— **And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear,** cried out for fear. So, when the disciples see their Master coming, they're not sure who He is; they're terrified, and actually, if you look at this, we realize that they understand what is taking place is of a spiritual nature because what do they call the person coming to them? Do they identify, "Hey, a man is coming to us"? No, it says they actually proclaim, "It is a ghost," in the Greek, *phantasma* (Φάντασμα). It's better translated as "an apparition" or maybe "spirit." So, the point is, the apostles knew what they were experiencing was not of this Earth; it was supernatural. It was divine in nature.

Matthew 14:27-31—<sup>27</sup> **But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid."** <sup>28</sup> **And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."** <sup>29</sup> **So He said, "Come."** **And when Peter had come down out of the boat, he walked on the water to go to Jesus.** <sup>30</sup> **But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!"** <sup>31</sup> **And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?"**

This, to me, is pretty amazing. The disciples see Yeshua; they understand they're experiencing something totally supernatural. Yeshua reveals Himself to them, and the first thing Peter says is, **"Lord, if it's You, command me to come to You on the water."** Now think about it; just put yourself in this place. You know, we read these stories in Scripture, and sometimes we've read them so many times, they begin to lose their luster. I want to try to rejuvenate that luster a little bit. And you need to literally put yourself in the boat. Just put yourself in the boat; you're out in the middle of the sea, you see something, and you can't even get your arms wrapped around it. He tells you He's your Lord, but you're still struggling with this because this is spiritual in nature. Perhaps you think you're maybe even having a vision, and then you're fishing with your buddy, Peter, whom you've known for years. And then you see him get out of the boat, and he starts walking on water. You know, this would be the moment that I would be looking in the boat for the defibrillator because my heart would fail. I couldn't possibly ... I don't know how I would react. This is spiritual; what is going on here is supernatural.

We continue in Matthew 14:32-33—<sup>32</sup> **And when they got into the boat, the wind ceased.** I mean, immediately after they get into the boat. Yeshua gets into the boat, and the wind ceases. <sup>33</sup> **Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."**

What brought these men to this conclusion? What brought these men to come before Yeshua and worship Him, declaring with their mouths, "You are the Son of God"? The answer is simple. They witnessed something so extraordinary that they knew this was not of man. It could not be of man, but of God alone.

Let me show you another amazing event. And the following story is a dialogue that takes place between Yeshua and Martha. And a little backdrop to this story: Martha's brother Lazarus had died. And we all know how the story goes. It appears Yeshua delayed His coming on purpose, knowing full well what He would do when He got there.

Well, upon Yeshua's arrival in town, Martha comes to Him, and she states the following. Listen to what she says: John 11:21-22—<sup>21</sup> Now Martha said to Jesus, "Lord, if You had been here, my brother would not have died. <sup>22</sup> But even now I know that whatever You ask of God, God will give You." Amazing. I want to point out here that the first thing Martha showed Yeshua was her faith. She said, "Lord, if you had been here, my brother would not have died." It's the first thing out of her mouth. That shows you the legitimate faith of this woman in Yeshua. But it goes farther than that; her faith goes farther. But even now I know that whatever you ask of God, He will give you. Nothing—Yeshua is not limited in any way. This is her own confession. How amazing is this? Yeshua has no limitations.

John 11:23-24—<sup>23</sup> Jesus said to her, "Your brother will rise again." <sup>24</sup> Martha said to Him, "I know that he will rise again in the resurrection at the last day." I just need to interrupt. What's even more fascinating is that Martha is such an awesome woman of God because she just repeated to her Master what her Master taught her. If you go back to John 6:40, 44, and 54, Yeshua says, "I will raise them up" continuously, multiple times. I will raise them up at the last day. I am the bread from heaven. Over and over, we know Martha was there because she said, "Wait a second, I know they will rise again in the resurrection at the last day," exactly what Yeshua taught her. This is an amazing woman of God.

John 11:25-26—<sup>25</sup> Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. <sup>26</sup> And whoever lives and believes in Me shall never die. Do you believe this?" Now, Yeshua is asking Martha here if she believes that He is, in fact, "the life." He just made the declaration, I am the resurrection, and I am the life. So, He's asking her if she believes, Do you believe that I'm the life and that anyone who believes in Me, though they die, they shall live? Do you believe this?

**John 11:27-** She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."

**Isaiah 9:6-** For unto us a Child is born, Unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Now, what is important here to notice is how Martha responds to Yeshua's question, because in her response, this will signify her understanding of what is being asked of her. Listen to how she responds to this question. Do you believe this? —John 11:27— She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world." So, Martha, upon being questioned if she believes that He is life, answers Yeshua that she believes that He's the Son of God. Now,

Martha adds something here; I want you to catch it. She adds something to this confession. I want to

point this out because it's very important. It appears that Martha is actually referring to a specific prophecy based upon this last statement, these few words that say, "**Who is come into the world.**"

Let me tell you why I think this is important. You need to see what Martha is doing here. She is basically stating that Yeshua is the very one that the prophet *Yeshayahu*, the prophet Isaiah, foretold of, who prophesied would come. Listen to this prophecy, and you are going to be convinced that this is exactly what Martha is pulling from; she's drawing from this prophecy. —Isaiah 9:6— **For unto us a Child is born, Unto us a Son is given ...** What did Martha just call Yeshua? She just called Him "**the Son of God, who has come into the world.**" And what did we just read here? **For unto us a Child is born, a Son is given**—a Son is given. A son is coming into the world. —John 3:16— **For God so loved the world that He gave His only begotten Son ...** Right?

This prophecy in Isaiah gets even more interesting as we continue because it begins to detail or describe what this Son looks like. I want to know what this Son looks like; please describe Him to me. Well, the Prophet goes on in Isaiah 9:6, ... **And the government will be upon His shoulder. And His name ...** Understand something: this is in the singular. This is not "*Shemot*" (שמות) in Hebrew; that would be plural; that would be names. It states His name, "*Shemo* (שֵׁמוֹ)," singular. I think this is quite interesting. His name **will be called *Pele, Yo'etz, El Gibbor, Avi'ad, Sar Shalom*** (פֶּלֶא, יוֹעֵץ, אֵל, גִּבּוֹר אַבְיָעַד שָׁר־שָׁלוֹם). I've never heard of a name like that. That's a fascinating name. **Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.** This is His name.

Even more fascinating—every one of these is a legitimate description that describes our Father in Heaven to the "T," every single one of them. Wonderful, Counselor, Mighty God, Everlasting Father, and Prince of Peace—every single one of these describes our Father accurately. And yet, think about this: these descriptions, these descriptors, are used to describe the Son. Truly, this Son was never just a man. This Son is like no other. This Son is unique; He's one of a kind. As John put it (John 1:18), He is the *monogenēs Theos* (μονογενῆς Θεός), the unique God, the one-of-a-kind God.

Now, the prophecy doesn't end here, but it goes on further to describe this Son who was to come into the world, this Son who was given. —Isaiah 9:7— **Of the increase of His government.** I want to stop there. The government, the kingdom, is attributed to Him. He is the ruler; it is His kingdom; it is His government. **Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this.**

This Son whom Isaiah is describing, He's not just "a Son of God." In other words, a child of God. He is "the Son of God" who possesses the very attributes of His Father, who rules over the kingdom and sits on the throne of David. He literally sits on the throne of David, which, by the way, if you go to 1 Chronicles 29:23, is called "**the throne of the LORD,**" the throne of Yahweh in Hebrew.

Getting back to Martha and her confession that Yeshua was the Son who was to come into the world, Martha understood the prophecy in Isaiah clearly, and she knew exactly who Yeshua was. He was the Son of God whose government will never end. She knew the description that Isaiah gave, and she understood those descriptions: "*Pele, Yo'etz, El Gibbor, Avi'ad, Sar Shalom.*"

I want to move on and show you another example. In this example, we're going to find that this title, Son of God, is explicitly being used for evangelism, obviously for the purpose of conversion. That's the purpose of evangelism: to convert, to save souls. Amen?

The following passage I'm going to show you is found in Acts Chapter Eight, and for those of you who have been baptized, you just went through the baptism study, and this story is going to ring a bell, because this is the story between Philip and the eunuch, where God commands Philip, Go overtake the chariot. The eunuch was traveling; he was in his chariot. Philip follows the command of the Spirit; he goes and overtakes the chariot, but he finds the eunuch reading the prophet Isaiah, specifically Isaiah Chapter 53, and from that point Philip begins to preach the gospel of Yeshua to this eunuch as he is traveling.

Phillip's message is so persuasive to him that the eunuch is convinced—he's beyond convinced, okay? This is what is said in Acts 8:36—**Now as they went down the road, they came to some water. And the eunuch said, "See, here is water. What hinders me from being baptized?"** Interestingly enough, we know that some of the details that took place, some of the dialogue or the discussion between Philip and the eunuch, were in fact Philip expressing to him the importance of baptism and how that is representative of salvation, and this is something he needs to do—he needs to be baptized into the death and resurrection of the *Mashiach* if he wants eternal life.

And so, the eunuch, understanding the necessity of baptism, asks, "What hinders me from being baptized?" Philip adds a stipulation. There is something that could hinder him. —Acts 8:37—**Then Philip said, "If you believe with all your heart, you may."** Believe what? **And he answered and said, "I believe that Jesus Christ is the Son of God."**

This is what Philip was asking him. Think about this for a second: the eunuch's confession here that Yeshua *HaMashiach* is the Son of God could only be based upon Philip's profession. He didn't get this on his own accord; he was taught this. Philip conveyed something to him, something very, very important, and that was the necessity to identify and to confess that Yeshua is the Son of God.

So, we find that this title, Son of God, is in fact an integral component, if you will, to the Gospel message, and you're going to see this more as we continue. Is it any wonder why Satan has labored so hard to destroy this title? Is it any wonder why he has gone out to demean Yeshua, to lower Yeshua to a standard of just "a Son of God" versus "the Son of God"? The answer is no, I don't wonder why, because if you remember what I said last week, from the very beginning of Yeshua's earthly ministry, we discovered that his title "Son of God" was being called into question, right? A title that signifies literally His oneness with His Father, a title that signifies His deistic nature, and a title that truly tells us that He is literally of His Father. Going back to the Immaculate Conception, he wasn't conceived by man; He was conceived by God. The *Ruach HaKodesh* (רוּחַ הַקֹּדֶשׁ) came down upon Miriam.

I want to move on and do something kind of interesting here. I want to show you a few different accounts regarding Yeshua's trial that led to His crucifixion. And you'll notice in these different accounts that I'm actually taking you through different moments of His trial, literally from the beginning of His trial to His crucifixion and then even to His resurrection. So, we're going to go to Matthew, we're going to go to Luke, and we're going to go to John, but they're going to be at all different moments in time, and I want to do this because I want to point out something very important, and you're going to see this.

We're going to begin in Luke 22:63-66—<sup>63</sup> **Now the men who held Jesus mocked Him and beat Him. <sup>64</sup> And having blindfolded Him, they struck Him on the face and asked Him, saying, "Prophecy! Who is the one who struck You?"** Interesting. If you want to see some eerie parallels, go back to 1 Kings Chapter 22. <sup>65</sup> **And many other things they blasphemously spoke against Him. <sup>66</sup> As soon as it was day, the elders of**

the people, both chief priests and scribes, came together and led Him into their council ... The first thing you need to understand: All these men mentioned are what you would call the Sanhedrin. See, the individuals that made up the Sanhedrin are these individuals that we're reading about right here. The chief priests, the scribes, and the elders. The elders would judge; they would have been judges. This is of no insignificant meaning, which is what I'm telling you. This is the *crème de la crème* gathering.

This is what they ask: —Luke 22:67-70— <sup>67</sup> “If You are the Christ, tell us.” But He said to them, “If I tell you, you will by no means believe. <sup>68</sup> And if I also ask you, you will by no means answer Me or let Me go. <sup>69</sup> Hereafter the Son of Man will sit on the right hand of the power of God.” <sup>70</sup> Then they all said, ...— Did you catch that? — They all said, “Are You then the Son of God?” See, that statement that Yeshua just made prompted them to say, “Whoa, you're talking about sitting at the right hand of the power of God. What are you telling us? Are you the Son of God? Is that what You're saying? So, we find Yeshua in the hot seat. He's being probed by the elders, the chief priests, and the scribes. They're all gathered together, and they don't mince words. It's point blank: “Are You the Son of God?” Yeshua responds with His own lips and says, “You rightly say that I am.” Yeshua's own confession was that He is the Son of God, and it is this confession that is at the heart of His trial.

I want you to see that. In other words, Yeshua is put on trial for His identity. Think about this for a second; He is put on trial for His identity. And how did they respond to Yeshua confessing that He is the Son of God? —Luke 22:71— And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.” In other words, it's time for Him to die; it's time for Him to be killed. He just made Himself the Son of God. We need no further testimony.

Therefore, they led him off to Pilate, and we're going to pick this up in the Gospel of John—John 19:5-7— <sup>5</sup> Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold the Man!” <sup>6</sup> Therefore, when the chief priests and officers—we're talking about the same people here, right? The chief priests and officers saw Him, they cried out, saying, “Crucify Him, crucify Him!” Pilate said to them, “You take Him and crucify Him, for I find no fault in Him.” <sup>7</sup> The Jews answered him, “We have a law; did you catch that? We have a law, and according to our law He ought to die. Why? Because He made Himself the Son of God.” Do you see why He was being led to be crucified? For that title, for that testimony that He is the Son of God.

I want you to understand something here. The Torah does, in fact, state that those who blaspheme God must be put to death. That's Torah; that's law. You'll find it in Leviticus 24:16. If you blaspheme God, if any of you were to stand up and say, “I'm the Son of God,” that's grounds for stoning. That's grounds for putting you on a tree. According to the Torah, you must die. You just committed blasphemy. So, it is as they say, in our law, we have a law, and according to our law, He must die. Yes, according to the Torah, He must die if He was lying.

The whole point of showing this to you is to point out the very reason Yeshua was crucified; it was for this testimony. Testimony that came from His own lips: I am the Son of God. So, from the very beginning of Yeshua's ministry, we find Satan; he challenges Yeshua regarding His identity in the wilderness, right? Regarding the fact that if He is the Son of God, then He is to command the stones to become bread. And now, again, at the end of his earthly ministry, we literally find this very testimony is being challenged, and it is this very testimony that is putting Him to the stake.

Now, I understand the purpose of Yeshua's coming was to atone for the sins of the world, but what is the testimony that put Him on the cross? It is the testimony that He is the Son of God. And even as

Yeshua hung on the cross, I want you to see this: what was being challenged even as He was on the cross? —Matthew 27:38-40—<sup>38</sup> Then two robbers were crucified with Him, one on the right and another on the left. <sup>39</sup> And those who passed by blasphemed Him, wagging their heads <sup>40</sup> and saying, “You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.” <sup>41</sup> Likewise the chief priests also, mocking with the scribes and elders, said, <sup>42</sup> “He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. <sup>43</sup> He trusted in God; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of God.’”


It's amazing; the very thing we saw being challenged in the wilderness by Satan, he was doing the exact same thing that we see being done here as He hung on the cross. His title, "Oh, if you're the Son of God, then come on down." Satan said the same thing. "If you're the Son of God, make the stones become bread." Jump off this cliff if you're the Son of God. You're literally seeing Satan's propaganda as He was literally hanging on the tree for our sins, challenging Him on His title. And yet, we find in Scripture it's this title by which we must confess Him. This is the title; we need to understand Him as the Son of God.

Nathaniel, remember John 1:49? He said, “**Rabbi, You are the Son of God!...**” John the Baptist (John 1:34), “**And I have seen and testified that this is the Son of God.**” Peter, when Yeshua asked him (Matthew 16:15-16), <sup>15</sup> ... “**But who do you say that I am?**” <sup>16</sup> Simon Peter answered and said, “**You are the Christ, the Son of the living God.**” Even in Martha's testimony, Martha confesses (John 11:27), “**Yes, Lord, I believe that You are the Christ, the Son of God, ...**” And we even find Roman centurions making this confession (Matthew 27:54).

Look at this; we'll just drop down a couple of verses; this is after His resurrection. Look at what happens. —Matthew 27:51-53—<sup>51</sup> Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, <sup>52</sup> and the graves were opened. Again, let's go back to supernatural events like Yeshua walking on the water. Pay attention here. The graves were open, and many bodies of the saints who had fallen asleep were raised; <sup>53</sup> and coming out of the graves after His resurrection, they went into the holy city, meaning Jerusalem, and appeared to many.

Now I need to stop here. Can you imagine this event? Your Uncle Bob died 30 years ago. You're sitting having dinner with your family; he walks in the door. What do you think you would do? Your mouth would drop, the food would come out of your mouth, and you'd pass out. Right? I mean, think about it; this is what I'm saying: our God is supernatural. He's alive. He's powerful. The things that these people experienced were so incredible that they led them to one confession.

Matthew 27:54—**So when the centurion and those with him**—these are Romans; they're not Jews—**who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying**—what did they say? **“Truly this was the Son of God!”** They were left with no other testimony—truly, this was the Son of God. I'm telling you that those who truly believe in Him make this confession. This is the confession that leads to life.



**“Truly this was the Son of God!”**

Toward the end of John's Gospel, John tells his readers the very reason that he recorded all the miraculous events, all these supernatural events. It was for one reason; look at this reason. —John 20:30-31—<sup>30</sup> **And truly Jesus did many other signs in the presence of His disciples, which are not written**

in this book; <sup>31</sup> but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. What is His name? He is Yeshua *HaMashiach*, the Son of God. That you may have everlasting life in that name.

This is the confession that needs to be made. This is what we must believe, and upon believing this, this is what we must profess to the world. 1 John 4:15 tells us, "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God." So, I would say that understanding Yeshua, or believing Yeshua as the Son of God, thus being one with His Father, being deity, I say it's pretty important when it comes to talking about everlasting life. This is salvational; this is not one of those moments when you say, "Well, let's agree to disagree." You might be pre-trib, and I'm post-trib; this is not one of those scenarios; understand that. This is salvational.

Yeshua expresses how important it is to identify His great stature. Look at what He says in John 5:22-23—<sup>22</sup> For the Father judges no one, but has committed all judgment to the Son, <sup>23</sup> that all—listen to this—should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. The statement that "all should honor the Son just as they honor the Father" tells us that the Son receives the very same glory, honor, praise, and adoration that is only due to God, and yet the Son receives it, and He is to receive it. Therefore, I have no reservation whatsoever about worshipping Yeshua, about praying to Him, about praising His great name, or about thanking Him for saving me. Why? Because I know it is the will of the Father in heaven that I do so. It is His will.

Now, Verse 23 doesn't stop; it says, "He who does not honor the Son does not honor the Father who sent Him." This is where things begin to get really intense. This is what I'm talking about when I say this is "salvational." Okay? This is an ultimatum. There are many ultimatums in Scripture. I know we don't like them, but they're there. The bottom line is if we don't honor the Son, if we don't treat the Son as we would treat the Father in every way, then we do not have the Father.

And there is a Psalm that communicates this very thing, that trumpets this warning. They're really connected. This passage that we just read here is connected to Psalm Chapter 2. Psalm 2 is a ceremonial crowning of the King. It's a coronation of a king; it's a heavily messianic Psalm. —Psalm 2:1-6—<sup>1</sup> Why do the nations rage, and the people plot a vain thing? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against Yahweh and against His *Mashiach*, against the LORD and against His Anointed, saying, <sup>3</sup> "Let us break Their bonds"—interesting, I love this plural going back to Genesis 1:26. Let us break Their bonds in pieces and cast away Their cords from us." <sup>4</sup> He who sits in the heavens shall laugh; the Lord shall hold them in derision. <sup>5</sup> Then He shall speak to them in His wrath, and distress them in His deep displeasure: <sup>6</sup> "Yet I have set My King on My holy hill of Zion."

Psalm 2:7—"I will declare the decree: the LORD has said to Me, ... Now, what's interesting here is ultimately this is a messianic psalm. This psalm is primarily about Yeshua. Understand that our Orthodox Jewish friends will tell you this psalm is about David. Agreed, this is the Psalm of David. Psalm Chapter 2 is the Psalm of David. David was set up as a king by the LORD Himself. And so, when He says, "I will declare the decree: the LORD has said to Me, 'You are My Son, Today I have begotten You.'" The kings of Israel were called "sons of God." We already covered this.

So, on a one-dimensional or on a surface plateau, if you will, there is a physical application of this Psalm to David, but ultimately the psalm is only fulfilled in Yeshua, "the Son of God." So, with that said, we see that this is a dialogue of the Father with the Son—this beautiful dialogue. He says (Psalm 2:7-9), "... You are my Son, today I have begotten you. <sup>8</sup> Ask of Me, and I will give you the nations for your inheritance,

and the ends of the earth for your possession. <sup>9</sup> You shall break them with a rod of iron; you shall dash them to pieces like a potter's vessel. Interesting. What is this Son doing? He is judging, right? What does John 5:22 say? "For the Father judges no one, but has committed all judgment to the Son." He is judging—interesting.

The warning: Psalm 2:10-12—<sup>10</sup> Now therefore, be wise, O kings; Be instructed, you judges of the earth. <sup>11</sup> Serve the Lord with fear, and rejoice with trembling. <sup>12</sup> Kiss the Son, lest He be angry—*Nasheku Var* (נִשְׁקוּ-בָר), or *Nasheku Bar*, literally means "pay homage to the Son lest He be angry"; the warning is right here. Yeshua reflected this warning in John, which we just got done reading in John Chapter 5. This is a reflection. The warning has been stated: "Kiss the Son, pay homage to Him, *Nasheku*—honor the Son lest He be angry—And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him. Their trust in the Son.

I didn't put this up here, but I'll read John 3:18 for you; these are Yeshua's words. He says, "He who believes in Him"—He's referring to Himself—is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God." Think about that: "Because he has not believed in the name of the only begotten Son of God." And here at the end of the Psalm, "Put your trust in Him." We must believe in Him.

This is why you see all the hosts of heaven, going back to Revelation 5:13, which we already covered, but that's why you see all the hosts of heaven crying out together, "Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever!" He receives the same honor that the Father is given because it's the will of the Father.

If you really want to get a Unitarian to reconsider their ideology or their theology on the divinity, the divine nature of Yeshua, John Chapter 5 is a good place for you to start the conversation because John Chapter 5 is literally one deistic statement after another, and something I would like to point out is that every time these prolific deistic statements are made. The name Yeshua uses regarding Himself, because it's Him talking, is one term, "the Son." Every time, "the Son."

**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.

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

**John 5:23-** that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

Let me share them with you, and we're going to close with this: 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 deistic statement. It is the Son who gives life. Well, we know only God gives life, right? And yet it is the Son who gives life.

The very next verse, John 5:22—For the Father judges no one, but has committed all judgment to the Son. Read the Tanakh.

Read the Old Testament over and over again; it is Yahweh who judges. It is Elohim who judges. And yet we find the revelation of what that looks like; the Son judges.

John 5:23—that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. The warning: you better acknowledge Him as you do the Father, or you do not have Him either.

Jumping to John 5:26—**For as the Father has life in Himself, so He has granted the Son to have life in Himself.** Oh my! It's one thing to say, "I give life," and we know only God gives life, but then to make the statement that "I have life in Myself." It's a statement that "I am eternally pre-existent. There's life in Me." That is amazing. Think about that statement for a second.

**John 5:26-** For as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>7</sup> and has given Him authority to execute judgment also, because He is the Son of Man.

- 1.) Gives life
- 2.) Judge
- 3.) Receives the same honor
- 4.) Has life within Himself

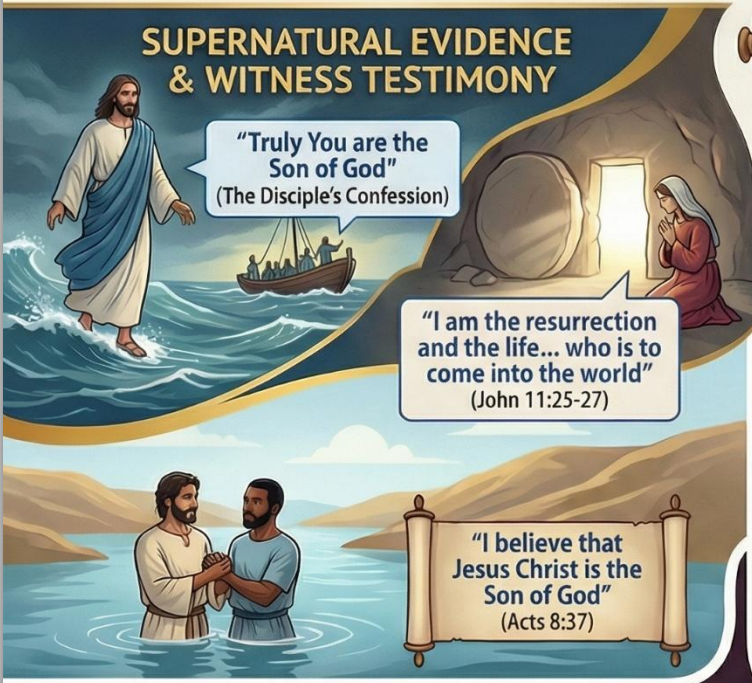
So, just as a recap, all these deistic statements: He gives life. He's a judge. He receives the same honor that is only given to the Father, and He has life within Himself. That's God. That is both Lord and God. That is God and Savior. Amen?

Shabbat Shalom.

# Ben Elohim (בן אלוהים): The Divine Testimony of the Son of God

A theological examination of the biblical evidence for the deity of Yeshua (Jesus).

## SUPERNATURAL EVIDENCE & WITNESS TESTIMONY



## PROPHETIC IDENTITY (Isaiah 9:6)

### The Promised Son vs. The Mighty God



שֵׁמוֹ

The Singular Name (Shemo)

Signifying that the titles “Wonderful, Counselor, and Prince of Peace” collectively describe the one unique Son.

“For unto us a Child is born... and His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”  
Isaiah 9:6

אֵל גִּבּוֹר

Mighty God

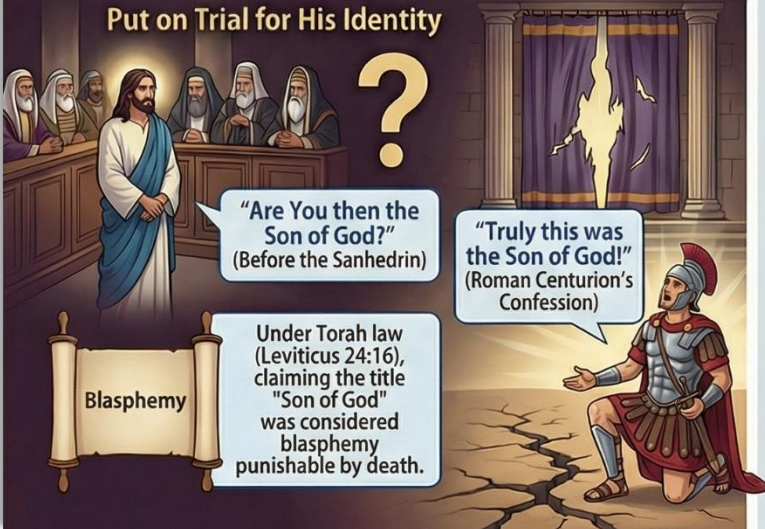
(El Gibbor)



“Throne of the LORD (Yahweh)”  
(1 Chronicles 29:23)

## THE TRIAL OF IDENTITY

Put on Trial for His Identity



## FOUR DEISTIC ATTRIBUTES (John 5)

- |                             |   |
|-----------------------------|---|
| 1. Giver of Life            | Just as the Father raises the dead, the Son gives life to whom He will, a power reserved strictly for deity.                |
| John 5:21                   |   |
| 2. Supreme Judge            | The Father has committed all judgment to the Son, fulfilling the role of the Judge of the Earth.                            |
| John 5:22                   |   |
| 3. Recipient of Equal Honor | Mandates that all should honor the Son just as they honor the Father; failing to do so means one does not honor the Father. |
| John 5:23                   |   |
| 4. Self-Existent Life       | Reveals the Son has life in Himself, a statement of eternal pre-existence and divine nature.                                |
| John 5:26                   |   |