

# Book of Hebrews Part 2: 1:1-2; Biblical References of Yeshua as God (8/25/ 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/g3jj&vh/book-of-hebrews-part-2>.

**\*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 is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We're going to continue our study on the book of Hebrews by picking up in chapter one verse two where we have a little bit of unfinished business. We're going to circle back and start at verse one again—**Hebrews 1:1-2—<sup>1</sup> God, who at various times and in various ways spoke in time past to the fathers by the prophets, <sup>2</sup> has in these last days spoken to us by His Son (emphasis added).**

This Son God, the author is talking about, is not a regular son like you and me. He is talking about God's only begotten Son. You can go to the book of John 1:18 and see where John used this term in the Greek. It is *μονογενής (monogenēs) υἱός (huios)*, which means one of a kind or unique Son. This is what's described here in Hebrews.

So this term is completely different in context, and we know this because if we continue to read in Hebrews 1:2—**whom He has appointed heir of all things.** Think about that statement. We are not the heir of all things. This is not describing us.

Go to John 16:15 and look at what Yeshua says—**All things that the Father has are Mine.** Can any of you make that statement? Nobody in their right mind would make the statement—everything the Father has is mine. This is what the writer of Hebrews is conveying, but then he goes on and says this in Hebrews 1:2—**through whom also He made the worlds.**

You need to think about that statement from a historical context. Regarding the book of Hebrews, you have a Jew writing to a Jewish audience, and what does he do? He comes out of the gate and drops this theological, nuclear bomb on his brothers. This is the bomb of all bombs declaring Yeshua as the Son of God. However, he doesn't stop there. He goes on and says—**through whom also He made the worlds.** The worlds were created through Him. In this introduction, the writer of Hebrews just put Yeshua on a level no one can be on except God. No one!

Think about this. When you start talking about who is responsible for creating the heavens and earth, there is only one who comes to mind. That one it is the God of Israel. Period! Now the writer of Hebrews comes out and divulges this great revelation regarding Yeshua by stating, "He is the one who did all this."

Talk about a dramatic entrance! You can't even read through the second verse in Hebrews chapter one, and already the writer of Hebrews is declaring Yeshua is God. Is this controversial? Absolutely! He didn't say it to be controversial; he's actually saying it to deal with the controversy. This was a very controversial issue, and we covered this in part one, but he is coming out and saying this intentionally.

The reality of what the writer of Hebrews is proclaiming here is foundational to the faith. It's instrumental, and you must understand what he is saying.

I'm going to tell you something, and you need to listen to me very carefully. The number one reason Jewish people reject Jesus as the Jewish Messiah is because of what the author of Hebrews just presented in this verse. It is because Christians state Jesus is God. That is something no Orthodox Jew will ever tolerate. There are plenty of Messianic Jews who will confess Yeshua is God, but Orthodox Judaism rejects the entire notion as a pagan concept.

When you go to Israel, you can see many wonderful things. One of the things I got to witness when I was there is evangelism. What you want to see is people telling the Jewish people about Yeshua. Unfortunately, often what you see is a situation where the person doing the evangelism does not appreciate where the Jewish person is coming from. These evangelists don't think about the Jewish person's heritage, upbringing, and what they've known. They don't consider what the rabbis have taught them through the Tanakh, and they completely miss it.

I saw this scenario unfold in very different ways when I was in Israel. You could tell these evangelists were coming at this from different places. Some were more versed in the word than others, but you know the good thing is I believe they all had the right heart, but they didn't have the perspective, and that can be a game changer regarding how you present the gospel to the Jewish people.

While I was there, I actually witness these two guys who were out on the street in the Ben Yehuda district. They were out on the street doing street evangelism trying to talk to people about Yeshua. Then this Orthodox Jewish man runs over to them and asks them, "What are you doing? Why are you doing this?" Keep in mind the evangelists were Gentiles, and they proceed to tell this man they are proclaiming the Jewish Messiah. They didn't use the name Jesus, and they were specific to let this man know they were calling Him Yeshua as though that's going to give you some special backstage pass into their heart because you say Yeshua instead of Jesus. I'm going to tell you right now because I want to dispel any misconception, that is not true. Using the name Yeshua is not going to give you any special insight or special favor with the Jewish people.

It was at this point the Jewish man proceeded to tell them, "You are a pagan, and you worship a pagan god. You do not worship HaShem as one God. You worship three gods. At that point, the conversation was over. They were not prepared to deal with that situation. What they tried to argue was to present all the amazing prophecies Yeshua fulfilled. I'm going to tell you right now; don't bother going there until you deal with this number one issue, which is the issue the writer of Hebrews is bringing to the table. I say this because you could show until the cows come home how Yeshua filled all these prophecies. They, however, are going to come back and say, "You're a pagan. You worship a false god. We only worship one God. You worship three."

I want to give you some perspective on this matter by taking you to the Encyclopedia of Judaism because it will help you understand where the Orthodox Jewish people are coming from. This is what

we read—We take up Christianity first. At issue is how far we can distinguish Christianity from Judaism, either in Christianity’s early forms or in the guise of “Messianic Judaism” or “Jews for Jesus” today. Is Christianity perhaps even a “sibling” of Rabbinic Judaism, with equal claim to inherit earlier biblical Judaism? Applying our criteria, the answer is clear. Christianity in none of its forms qualifies as either Judaism or its “sibling.”

What do we take away from this? You need to understand this is what they're saying. Pay close attention. Whether you're a Roman Catholic, Christian Evangelical, or a Messianic Torah observant believer in Yeshua doesn't matter because you have no part or affiliation with Biblical Judaism. This is from the orthodox standpoint. You are completely foreign; therefore, there is no connection.

It goes on and says—While deeply indebted to biblical Judaism, Christianity so changes each of the three basic elements of normative Judaism that it is rightly viewed as a different religion. Now we get into the crux. **First of all** [meaning there is something that needs to be brought to the table first and foremost], **the God** [meaning the God of Christianity] **is very different, a triune divinity, and one of the three modalities is a divine human being (Jesus), something inconceivable within normative Judaism** (emphasis added, Encyclopedia of Judaism, Volume 4).

Think about that statement. I'm going to tell you unless you appreciate this reality we're not going to have a really good impact on Orthodox Judaism or even secular Jews. These people will go back to the rabbis who will tell them, “There's no conversation to have because they are absolute pagans.”

I hope you feel the weight of what we're getting into in Hebrews chapter one. We have a Jew speaking to his Jewish brothers establishing foundational principles of the faith. He is establishing the ultimate foundational principles of who Yeshua is and His character and nature. We have to have this right. We have to be able to share this biblically in a methodology just like the writer of Hebrews did. He speaks to Jews about things he knows resonate with them. In reality, the entire New Testament is all presented this way. It is all consistent, and we need to have this ability to present Yeshua this way.

We do this first and foremost for us. We need to understand who our relationship is with and know the other person, Yeshua. There's no more important relationship than ours with Yeshua. He wants us to understand who He. This is critical!

I want to build upon this commentary by taking you to one of the most prolific rabbis of today, Tovia Singer who is the director of outreach for Judaism. He is an apologist. I would say he is the world's leading apologist for Judaism in the sense of being well known. There are many Jewish apologists and many rabbis out there doing what he does, but most of them are not as well known as he is. I will go as far as to say he is the most influential rabbi of our generation.

I'm sharing this with you because before we continue in Hebrews chapter one again, you need to feel the weight of what we're embarking on. This is what Tovia Singer says—I always wondered why Christians have a visceral reaction when the core principles of their faith are questioned. They might laugh off annoying atheists, but they glower at former Christians who urge them to choose the Jewish faith. I thought about this conundrum for the past 30 years. I cannot count the number of people that I watched return to God during this time. Hashem redeemed so many from the Church in recent years.

Do you understand what he just said? He is a Jewish apologist who for the past 30 years has been trying to pull all these Jewish people out of Christianity and bring them back home to Judaism. He says he has witnessed more and more conversions because more and more people are abandoning their faith in Christ for Judaism. Ironically, a couple of weeks ago I had a Jewish leader call me. He said, "Daniel, I have to tell you there's an epidemic right now. I have never seen anything like it; the Orthodox rabbis have never seen anything like what is happening today. We have never witnessed the number of Christian conversions from evangelical Christianity including, evangelical pastors, Messianic Jews, and Messianic Christians abandoning their faith in Christ for Judaism." This is happening in unprecedented numbers.

Returning to Tovia Singer's full quote—I always wondered why Christians have a visceral reaction when the core principles of their faith are questioned. They might laugh off annoying atheists, but they glower at former Christians who urge them to choose the Jewish faith. I thought about this conundrum for the past 30 years. Rather, there is a transitional period where Christians begin to apprehend that something may be askew in the Church; they begin to grasp that many of its core teachings are doubtful. They let go one finger at a time. There is a gradual process of awareness. Now we come to the clincher. Frequently, this informal investigation and probing begin by calling into question the long-enduring doctrine of the Trinity. Their departure from the church spirals from there (Tovia Singer, Outreach Judaism.org, *Why do Christians Become Enraged When Fellow Parishioners Choose to be Chosen?*).

Did you get that? You need to feel the weight of what he just said. What he's saying is the greatest factor causing people to leave Christianity and faith in the Messiah is concerning the doctrine of Yeshua's divinity as God. I can testify to that fact. All the people I've had to deal with who are abandoning their faith in Messianic Judaism and are moving to regular Orthodox Judaism are doing so because of that exact issue. When they get on "rabbi Google, rabbi Internet, and rabbi YouTube and get into these teachings that question the deistic nature of Yeshua, that is when everything falls apart.

Do you know how important what we are going through in Hebrews chapter one is? Right from the start, we have a Jew speaking to his Jewish brethren laying the foundation of the faith. This is as critical as it could possibly get.

With that said, I'm going to take you to some parts of Scripture where you will see some of the things Yeshua said which could not be told by anyone else except God. There are things He did that no one else can do but God. We are confronted with testimony after testimony after testimony regarding this. No matter how hard it is to wrap your head around the idea that one plus one plus one is three, you will find that is the reality. The Orthodox Jews believe there is only one God, but you have to do the math. We have to go back to the reality of Yeshua's statements such as the one found in John 10:30—I and My Father are one.

I have a very detailed teaching on this called *Is Jesus God?* We are not going to go through the details of that teaching and go to all the objections regarding Yeshua's divinity found in that teaching. I can tell you up front I know them because I've debated this case with so many Unitarians it's not even funny. The reality is I'm simply going to show you a fragment today, some inspiring reality, which will back you in the corner thinking to yourself, "I'm confronted with these truths." What's going to happen is you're

going to have to decide whether or not the New Testament is valid, and Yeshua is God.

With that said, I want to take you to John 1:1—**In the beginning was the Word.** What John does here is literally taking you back to Genesis 1:1. It is very intentional the first words spoken here in the Greek are Ἐν ἀρχῇ ἦν ὁ λόγος. Those are the very first words you find in the Septuagint, which is the Greek translation of the Hebrew Bible. He's taking his audience back to the beginning of creation. This is literally translated—In the beginning was the word. Word is λόγος (*logos*).

If you're familiar with the Aramaic concept of *memra*, which is the Aramaic word for Word, λόγος (*logos*) is the Greek version of the Word. This is what John is speaking about.

So John says—**In the beginning was the Word, and the Word was with God.** John gives specifics here, but then what does he say? **And the Word was God.** The Greek for that statement is καὶ Θεὸς ἦν ὁ λόγος. Translated it means—and God was the Word. Right there you're confronted with something in the context of what he's talking about. John is saying the Word was God. This is explicitly in the context of creation.

So as not to be debated, now he goes on—<sup>2</sup> **He was in the beginning with God, <sup>3</sup> All things were made through Him, (John 1:2-3).** Does that sound familiar? He says—**All things were made through Him.** That's exactly what we just read in Hebrews 1:2—**through whom also He made the worlds.** In Hebrews, it says the same thing John said. I point to this because there's a consistent testimony in the New Testament.

Continuing in John 1:3—**and without Him nothing was made that was made.** I love to pose the question, “What makes God, God?” The simple answer is He made everything, and everything is subject to Him. That is what makes Him God. It's not simply that He has power or wisdom. No! It is the fact He created heaven and earth. Everything He created is subject to Him. This is what makes God, God.

So as you start to ask yourself the question, “Is Yeshua God or not?” or you take offense to the idea thinking it is completely pagan, you might want to step back and take a timeout. You have to ask the question, “What makes God, God?” When you ask that question, and you look at the life of Yeshua and what He has done and said, now you're confronted with a choice. You either acknowledge He is God being the Son of God, or you reject the testimony of the New Testament entirely. You have only one of two options. There's no middle ground on this.

Psalms 33:6—**By the word.** This is something John is drawing from. He is not fabricating ideas. When you go to the Septuagint, this is λόγος (*logos*). So when John, a Jew, was talking to his audience, Jews, it would have resonated with them. They knew this is the λόγος (*logos*) of the LORD.

Continuing in Psalm 33:6—**By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth.** What you'll realize is these Messianic Jews in the first century were not bringing pagan concepts to the table. They are bringing stuff that is embedded within the Hebrew Bible and is revealed on a supernatural level through the ministry and life in the teachings of the Jewish Messiah. This is powerful!

Let me take you to Colossians 1:16—**For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones, dominions, principalities, or powers. All things were**

**created through Him.** Does this sound familiar? This is the very thing the writer of Hebrews said. This is the very thing John just got done saying. In other words, again the testimony across the board is consistent. All things were made through Him.

Now one of the objections you're going to get in regard to this is something like this, "Well Daniel, you're blowing this out of proportion." There are Unitarians who believe Yeshua is the Messiah, but they don't believe He's God. They will tell you that you don't understand the idea of agency. To explain what that is, there's a concept in Judaism of agency or *shaliah*. The *shaliah* can carry the power and the authority of his master, of HaShem. So they say Yeshua was only an agent, a *shaliah*, of creation.

This is one of the places you need to take people when they object to the divinity of Yeshua. Take them to Colossians. We just read—**all things were created through Him**, and I love the Apostle Paul because he is so guided by the Holy Spirit. To make sure there is no misunderstanding of who the "Him" is, he throws an anchor statement at the end of this verse. What does he say? He says—**and for Him**.

Most people don't really think about it, but this is a game changer. This changes it from being just an agent of creation, a *shaliah*, who carries the power and authority but isn't God Himself, to dealing with something completely different. Why do I say that? Because in this verse we see it was—**through Him**, but it's now—**for Him**. Everything that was made is for Yeshua.

Let me take you to Proverbs 16:4—**The LORD has made all for Himself**. This LORD in this verse is Yahweh, the Tetragrammaton. When you go to Proverbs, you find it was Yahweh, the Creator of heaven and earth, who made all things for Himself. What Paul says in Colossians is very intentional. He knows what he's saying. Therefore, so that you don't come to the determination Yeshua is simply a *shaliah*, Paul throws in the statement—**was made for Him**.

And I'm going to tell you either Yeshua is God, being the Son of God, or we have a problem. The alternative is throw Paul, John, and the writer of Hebrews out and throw away the entirety of the New Testament. This is what you're going to be forced to do.

Let me share with you some other unbelievable things and some realities. First, forgiveness of sins. In regard to that, we go to one of my favorite Psalms, 103:2-3—**<sup>2</sup> Bless the LORD, O my soul, and forget not all His benefits: <sup>3</sup> Who forgives all your iniquities, Who heals all your diseases.** Now I could show you many parts of the Torah and Prophets which will prove there is no debate here because Orthodox Jews will be the first to tell you HaShem is responsible for the forgiveness of sins. God, the God of Israel, is the one who forgives sins.

This, however, gets interesting as you get into the New Testament, and you look at the ministry of Yeshua. For example, when you look at Luke 5 you have the story of four men who have a friend they care dearly about. They want Yeshua to heal this man. They take him to a house where Yeshua is, but they can't get into the door because of the crowds. Instead, they take the man up on the roof and dig a hole in the roof so they can lower the man down by Yeshua. This is what we read after that in Luke 5:20—**When He saw their faith, He said to him, "Man, your sins are forgiven you"** (emphasis added).

Continuing in Luke 5:21—**<sup>21</sup> And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"** (emphasis added). You see, the scribes and Pharisees understood the context of the situation—who does this guy think he is? He's a blasphemer.

This is what you are up against. Either Yeshua is God, or he is a blasphemer. Nobody can forgive sins but God alone.

You also need to keep in mind the context of this situation. It wasn't like Yeshua had brought the man to the High Priest who offered a sacrifice for sin. Yeshua simply spoke and said—**your sins are forgiven you.**

These men heard something they had never heard anyone say before in their lives. I challenge you to go read the prayers that are said on Yom Kippur when the sacrifices are made for the sins of Israel. Notice the format of those prayers. The High Priest isn't declaring forgiveness of sin through himself or saying he forgives the sins. They are begging the God of Israel for forgiveness. So these men are being exposed to a situation they've never been exposed to before; therefore, they see Yeshua as a blasphemer.

Again, Yeshua does and says things only God can say and do. You find these words were never uttered out of Moses' mouth. They were never uttered out of Elijah's mouth. None of His apostles went around telling people they forgive sins. When they cast out demons, did they do it in their own name? No! They did it in the name of Yeshua. That is where you find the power and the authority.

Let's take it to the flipside in Exodus 32:31-33—**<sup>31</sup> Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, if You will forgive their sin--but if not, I pray, blot me out of Your book which You have written." <sup>33</sup> And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book (emphasis added).**

Who blots people out of the book of life? God. End of the discussion. There's no question about it.

We find something interesting when we come to Revelation 3:5—**He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels (emphasis added, Remember that this is Yeshua speaking).**

That is crazy! You can't say that. Nobody but God can say, "I'm going to blot you out of the Book of Life." Again I ask, did Moses, Elijah, or King David ever forgive sins? David was the anointed Messiah King. Prophecy after prophecy came through David, but did David walk around saying, "I will not blot your name out of the Book of Life?" What man has ever uttered such words?

I want to be clear on something. Yeshua is not just a Mashiach. There have been many Mashiach. He is not just a Prophet, and He wasn't even just a king. He is above all of those things; He is the Son of God. That is the ultimate title.

Jeremiah 17:10—**I, the LORD, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings (emphasis added).** When you go to the prophet Jeremiah, it's clear who searches the heart. It is Yahweh.

Go to Revelation 2:18—**"And to the angel of the church in Thyatira write, 'These things says the Son of God" who has eyes like a flame of fire, and His feet like fine brass (emphasis added).** I want to be very clear on something. Pay attention here. Who's doing the speaking? This is specific. The title isn't a coincidence. The title is, **The Son of God.** What does this Son of God say? He says this—**I am He who searches the minds and the hearts, and I will give to each one of you according to your works (emphasis**

added, Revelation 2:23). The very thing Yahweh spoke in Jeremiah seventeen is the same thing Yeshua says in the first person form, I.

Here are the two verses for comparison.

**Jeremiah 17:10-** I, the LORD, search the heart, I test the mind even to give every man according to his ways, according to the fruit of his doings.

**Revelation 2:23-** . . . I am He who searches the minds and hearts And I will give to each one of you according to your works.

Now I'm going to tell you; you're confronted with one of two things. You either throw out Revelation, or you're confronted with the reality Yeshua is God being the Son of God. He is one with His Father.

Malachi 3:6—**"For I am the LORD, I do not change; Therefore you are not consumed, O sons of Jacob.** Now compare to Hebrews 13:8—**Jesus Christ is the same yesterday, today, and forever.** We are getting all this testimony, and this is just a fragment. I would need to go another fifteen weeks to really dig into this.

Psalms 146:8—**The LORD opens the eyes of the blind (emphasis added).** Period! Yahweh is the one who does this. This would make sense since He created the eye; therefore, it would make sense He has is the one who has the ability to open the eyes of the blind.

Going to Matthew 9:27-28—<sup>27</sup> **When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!"** <sup>28</sup> **And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?"** They said to Him, **"Yes, LORD" (emphasis added).**

Think for a second about what just happened. He asked them—**Do you believe that I am able to do this?** What you will not find is any of Yeshua's apostles, Peter, John, and Paul, who were anointed with power, saying, "Do you believe I can do this." When Peter and John are going to the temple, did you hear Peter say to the guy who was lame, "Do you believe I'm able to make you walk?" No! Peter told the man, "Silver and gold I don't not have, but what I have I give to you. In the name of Yeshua, rise up and walk."

This is the reality. Yeshua says things nobody can say except God. He says—**Do you believe that I am able to do this?** This is incredible! He is basically asking them, "Do you know who I am?" And they answered—**They said to Him, "Yes, LORD."** Continuing in Matthew 9:29-30—<sup>29</sup> **Then He touched their eyes, saying, "According to your faith let it be to you."** <sup>30</sup> **And their eyes were opened.** He opened their eyes!

No one has ever heard of something like this. You find in John 9 He does the same thing. The response was, "No one's ever heard of anyone doing such a thing as opening the eyes of the blind." However,



when you go to Scripture, you know Yahweh opens the eyes of the blind. Now Yeshua comes on the scene and does everything God does. This is incredible!

Psalm 89:8-9—**O LORD God of hosts, Who is mighty like You, O LORD? Your faithfulness also surrounds You.** <sup>9</sup> **You rule the raging of the sea; when its waves rise, You still them (emphasis added).** Who is being talked about? Who is the name mentioned? It is the God of Israel. It is Yud Hey Vav Hey.

Now we go to Matthew 8:23-27—<sup>23</sup> **Now when He got into a boat, His disciples followed Him.** <sup>24</sup> **And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep.** <sup>25</sup> **Then His disciples came to Him and awoke Him, saying, "LORD, save us! We are perishing!"** <sup>26</sup> **But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm.** <sup>27</sup> **So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"** (Emphasis added).

Do you understand what they were saying? They knew what they were asking? They knew what Psalm 89 says. They knew when the waves rise it is Yahweh who calms the sea, yet Yeshua opened His mouth and commanded the waves to be still.

When you search the Scripture, you will find this is for God alone to do, and yet this is what Yeshua did. He just spoke, and it was done because He is God. It's a concept that's controversial, but it's a reality.

We could go on and on. Think about some of the other things Yeshua said. He said—**I am the way, the truth, and the life (John 14:6).** I want to be very clear; only God is the way, the truth, and the life. Yeshua came and said, "That is who I am." **I am the way, the truth, and the life.**

There is something interesting recorded in John 5:26 which Yeshua said that will get you stoned. He said—**For just as the Father has life in Himself.** Simply stated, God has life in Himself; nobody gives Him life. He was never created and has always existed. Yeshua makes this clear. Then you know what Yeshua goes on to say? He says—**He gave to the Son also to have life in Himself.**

No man, no mortal, not even angels of heaven can go around saying I have life within myself, and I have power to give life. Again, this is another definition of God; He gives life, forgives sins, and heals. That is Yeshua's method of operation.

Then we can look at John 18. What Prophet, righteous man of God, or angel has ever expressed the words, My kingdom, in the context of the Kingdom of God as Yeshua expresses in John 18? He calls it His Kingdom and His possession. He says the angels of heaven are His servants. When you look at the reality of this, the angels are God's servants, and yet Yeshua, in the possessive, says they are My servants. That's an incredible thing to think about.

John 14:15—**If you love Me, you will keep My commandments.** This is going back to Exodus 20:6—**showing mercy to thousands, to those who love Me and keep My commandments.** It was the voice of Yahweh who spoke this in Exodus 20:6, yet it was Yeshua who came and said, "They are My commandments." Yeshua speaks everything in the possessive. This gets scary the deeper you get into it.

In Matthew 12:8, Yeshua said He is LORD of the Sabbath. Did Moses say he was LORD of the Sabbath? Who can say they are LORD of the Sabbath unless they created it? To make that statement, you need to be the one who created and ordained it, and that was Yeshua.

Let me take you to John 5:22-23—<sup>22</sup> **For the Father judges no one, but has committed all judgment to the Son.** That is an interesting statement. Do you know why? Because the end of Psalm 96 says, Yahweh is the judge. This is a very powerful thing. If you know Scripture, you know it is only God who is judge, yet Yeshua comes on the scene and says—**For the Father judges no one, but has committed all judgment to the Son.** So who is the Son? I mean it's got to line up; it's got to be perfect.

What is even more interesting as you continue on is the fact Yeshua alludes to the fact He doesn't judge according to His own accord but as the Father tells Him. That is how He judges. In other words, it's a perfect circle. You cannot have the Father apart from the Son and vice versa. They come together as a package, and that's why John in 1 John says, "If you deny the Son, you do not have the Father." You can claim HaShem until the cows come home, but if you do not have the Son, you do not have the Father. This is the way the Father has ordained it; this is how He has created it to be.

Going back to John 5:22-23—**For the Father judges no one, but has committed all judgment to the Son, <sup>23</sup> that all should honor the Son just as they honor the Father (emphasis added).** Again I ask you; what man would walk around and say, "You should honor me the way you honor God. The same behavior, the same homage, the same praise, and the same worship you give to the Father is what you should give to me." To say that, you would be a blasphemer. You would be the devil because that's what the devil wanted. He wanted people to worship him. He wanted to ascend to the throne of the Living God, yet Yeshua says, "According to the Father, this is what has to happen to Him. He is to be treated in the exact same way as the Father. He is to be honored as the Father."

Continuing in John 5:23—**He who does not honor the Son does not honor the Father who sent Him.** That is a frightening passage. Unless you treat the Son and acknowledge the Son in the context of the Father, you do not have the Father. Terrifying! That's why what the writer of Hebrews is doing in chapter one is so important, and he knows it.

Isaiah 45:22-23—<sup>22</sup> **"Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other. <sup>23</sup> I have sworn by Myself; the word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall take an oath (emphasis added).**

Make no mistake; this is Yud Hey Vav Hey. This is the one being spoken of. Every knee is going to bow to Him. Then we go to Philippians 2:9-10—<sup>9</sup> **Therefore God also has highly exalted Him and given Him the name which is above every name, <sup>10</sup> that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, <sup>11</sup> and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father (emphasis added).**

In the last section of this verse, the term LORD found in—**every tongue should confess that Jesus Christ is LORD,** is κύριος (*kyrios*) in the Greek. You can go all through the Septuagint and find the same Greek word used for the Tetragrammaton in the Old Testament. We are to confess Him as LORD to the Glory of God the Father not separate from the Father.

So this is the breakdown in Orthodox Judaism. They think we are worshipping a separate God apart from the Father. That is not the case. We are worshipping the Father through what He has ordained through His only begotten Son, and they're not separate. We don't serve two Gods. There is one God. They are one.

In order to deal with this oneness of God and Yeshua, I want to take you to Mark 12:29. A scribe approaches Yeshua and asks Him, “What is the greatest commandment?” This was Yeshua’s response—**Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the LORD our God, the LORD is one.**

We talked about this in lesson one when we referenced John 10:30 where Yeshua stated—I and My Father are one. When Yeshua said that, He was going directly back to the Shema, which is in Deuteronomy 6:4.

This gets interesting. So the man asked Yeshua what the greatest commandment is, and that is the response Yeshua gave the man. Then Yeshua goes on as recorded in Mark 12:30 to quote something found in Deuteronomy 6:5—<sup>30</sup> **And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment (emphasis added, Mark 12:30).**

What you need to understand is what is being described here. That is the spiritual formula for salvation and eternal life. In Mark 12:29-30, we find the confession that the LORD [Yeshua] is that God, and we are to love that God. We are to love that Elohim. We are to love Him first thing. Then we go to the next thing—**And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (emphasis added, Mark 12:31).**

So what I want to point out here is we have this special spiritual formula for eternal life. You have to love the LORD your God; you have to love your neighbor as yourself. This is the ticket. Period. You will find this formula throughout the New Testament and the Torah. We just quoted Deuteronomy 6:5 as proof. You can find the “love your neighbor” in Leviticus 19:18. You can find this in Matthew 22:37-38. In fact, you can find Yeshua stating in Matthew 22:40—**On these two commandments hang all the Law and the Prophets.** To love God and love our neighbor is the totality of our responsibility.

Let’s take it a step further, and I do this because you need to know how prevalent and understood this concept Yeshua was sharing was in His day. Recorded in Luke 10:25-28 is a dialogue between an attorney and Yeshua. The attorney asks Yeshua what he must do to inherit eternal life. Yeshua asks the man how he reads, or understands the commandment. What is the meaning of it, and what is your responsibility as found in the Torah? The expert in the Law responds, “You are to love the LORD your God with all your heart and your neighbor as yourself.” Yeshua’s response—**You have answered rightly; do this and you will live.**

I have shown you all of this because I want you to know we find this spiritual formula several places in the New Testament but in a little variety. I want to show you this in 1 John 3:23—**And this is His commandment:** [In other words, what does this all boil down to? What is our responsibility; what are we supposed to do? Here is what we’re supposed to do.] **that we should believe on the name of His Son Jesus Christ [And what?] and love one another, as He gave us commandment (emphasis added).**

This is an amazing passage because it's saying the exact same thing you find in Matthew 22, Luke 10, and Mark 12. In those verses, we find this formula that we are to love the LORD our God with all our heart and our neighbor as ourselves. John, who is obsessed with the deistic nature of Yeshua does something intentionally in his writing found in 1 John 3:23. Instead of saying, “Love the LORD your

God,” he commands us—**believe in the name of Yeshua and love one another**. You can't say stuff like this or start replacing this unless Yeshua is Elohim, being the Son of Elohim.

Paul does the same thing in Ephesians 1:15—**Therefore I also, after I heard of your faith in the LORD Jesus and your love for all the saints (emphasis added)**. That is an amazing thing, and sometimes the depth of these statements kind of sneaks by us, but this is the spiritual formula. What he is saying is, “You’ve done it! You have achieved it? You are on the path of eternal life—you love the LORD your God with all your heart and your neighbor as yourself. There is no greater commendation you could give someone than what Paul said, but here he said—**believe in the LORD Yeshua**. He does the exact same thing John does in regard to this beautiful spiritual formula of salvation.

Going back to Hebrews 1:3—**who being the brightness of His glory and the express image of His person (emphasis added)**. In the Greek, you find this is χαρακτήρ – exact expression (likeness), was originally a tool (used for engraving) and then came to mean "a die" ("mould"). The term was used for a true mould. You would pour stuff in it, and that's how it would shape and take on that exact mould.

This is how the writer of Hebrews describes Yeshua. Yeshua is the exact expression, χαρακτήρ, of the Father. Again, no man, no immortal, or angel can go around saying, “I am the exact expression of the Father.” That is blasphemy. But with Yeshua, this happens.

Then we have the Greek of the statement in Hebrews 1:3—**of His person**. The Greek is ὑπόστασις (*hypostasis*)—assurance, substance, and reality. Yeshua is the exact likeness of the Father’s substance.

I wish I could spend more time today looking at the Church history and the bickering between Arians and the teachings of Arius and those who were subscribing to it and those who did not regarding who Yeshua was. One of the areas arguments which he used for not believing the deity of Yeshua, or eternally preexistent, was by claiming Yeshua was not of the same substance as the Father. The Unitarians of today, without even knowing it, get in the argument Yeshua is a different substance. He is not. He is the exact substance of the Father.

Now he goes on and says—**and upholding all things by the word of His power (emphasis added, Hebrews 1:3)**. The universe is held together by Yeshua. Again, how do we define God? This is one of the ways you define God—He holds all things together by the word of his power. This is specifically something the writer of Hebrews is saying regarding Yeshua. Then he goes on and says—**when He [Yeshua] had by Himself purged our sins, [what did He do?] sat down at the right hand of the Majesty on high (emphasis added)**.

These are an intense three verses, and we're not even through chapter one. This is intense! The fact is He just sat down with the Father at the Father’s right hand. Here is the thing.

Again, if you want to continue to define who God is, one of the things you can bring to the table is He sits on His throne in heaven. Where does Yeshua sit? Revelation 3:21—**To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne (emphasis added)**.

Yeshua sat down with His Father on the throne! That's the very definition of God, being the Son of God. He's the only one who gets to have the honor of being at the right hand of the Father.

Going to Revelation 22:1—**And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb (emphasis added).** Think about that statement. It's the throne of God and of the Lamb. Again, this is not a statement made of Moses or David; although, Yeshua is going to sit on the throne of David holding the authority and power. This, however, is identified as—**the throne of God and of the Lamb.** That is an amazing statement!

Moving on to Hebrews 1:4-5—<sup>4</sup> **having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.** <sup>5</sup> **For to which of the angels did He ever say: "You are My Son, today I have begotten You"?** (Emphasis added).

This is one of the things I was alluding to before. The writer of Hebrews, from a very Hebraic mindset, takes you back to the Hebrew Bible to Psalm 2, which is all about Yeshua. It is a Messianic psalm about His rejection, His being declared God's Son, and the fact we are commanded to trust in Him—**Kiss the Son lest He be angry.** We're supposed to put our faith and trust in Him.

So here the writer of Hebrews brings out this reality in Scripture saying, "This is Yeshua. This is all about Him. The Father has declared Him and begotten Him. Then he goes on and finishes the statement in Hebrews 1:5—**And again: I will be to Him a Father, And He shall be to Me a Son"?**

Now as a Jew immersed in the Tanakh, this is a really powerful summation of taking Psalm where He was declared the Son and pairing it with this statement—**I will be to Him a Father, and He shall be to Me a Son.** This is actually taken from 1 Chronicles 17 or 2 Samuel 7 which is the same story, but it was in the context of the LORD speaking to David in regard to his son, Solomon. Literally, God came to David and told him, "I'm going to be his Father; he's going to be my son." God takes Solomon as His son. The writer of Hebrews comes on the scene; he sees this passage and because of the revelation knows the passage wasn't supposed to be just for Solomon. This goes way beyond Solomon.

It is not hard to determine and to extrapolate this because when you look at Solomon's entire life, except for the latter part when he had a thousand wives and worshipped false gods, all of these things recorded in Solomon's life were typology. What was his title? He was the anointed, so he was the Mashiach ben David. He was the anointed son of David. That was the very title he bore. When you look at Solomon's life, you find that at his coronation he rode a donkey. You can read about that in 1 Kings.

When Yeshua was coroneted, He came into Jerusalem while the crowds were shouting, "blessed is he who comes in the name of the LORD. They are laying palm branches in the path; they are coronating Him as king as He rides into Jerusalem on a donkey. That is an amazing thing!

Then you think about the fact Solomon was coronated not once but twice. When you read your Bible, you will discover Yeshua is not coronated as King only once when he rode in on a donkey. In Matthew 23, you find He is going to be coronated again. That is where it is recorded He said, "I will not return until you say, 'Blessed is He who comes in the name of the LORD.'" He is going to receive a second coronation. All these things that happened to Solomon were precursors; they were prophetic of Yeshua.

Then we find something really interesting about Solomon's life. When you read Scripture in the Hebrew, it literally says Solomon sat down on the throne of Yahweh. That is amazing considering what we just read in Revelation in regard to Yeshua. We know David didn't build the temple. The Mashiach ben

David built the temple. Solomon, David's son, built the temple. This is what we know of Yeshua. It says in Zachariah 6, "He will build the temple of the LORD."

We could go on and on. Solomon had twelve governors; Yeshua had twelve apostles who He says will all sit on thrones because their governing Israel. Think about the fact that when Solomon was king the entire world came out to him. A Gentile, the Queen of Sheba, came out to hear his wisdom. What happened when Yeshua came? The entire world, the nations, flocked to Him. They flock to His wisdom.

There is one more thing I like about Solomon. It says he actually built a great white throne. He overlaid it with gold, but he built this white throne. All you need to do is go to Revelation where it talks about the Great White Throne of judgments.

These are the things the writer of Hebrews understands in regard to pairing Solomon's life to Yeshua. He is looking for this deep richness of being the literal Son of God that is embedded within the Scripture. What he is doing is extrapolating all this information.