

## Book of Hebrews Part 3: 1:5-6; Arianism (9/1 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/qz6jb4g/book-of-hebrews-part-3>.

\*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 are going to continue in the book of Hebrews. We are still in chapter one and will pick this up where we left off last lesson. Hebrews 1:5—**For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"?**

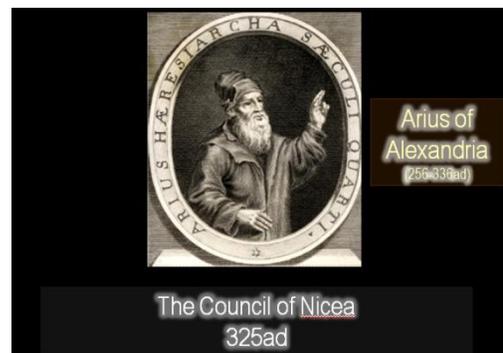
Just to recap what we have discussed so far, one of the things the writer of Hebrews is trying to establish is Yeshua is the literal Son of God. Now we continue in Hebrews 1:6—**But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."**

There are a couple things I want to talk about regarding this passage that really need to be addressed especially in the light of the fact there are certain believers who are utilizing this passage to promote what I would call modern-day Arianism.

So what do I mean by that statement? To explain, I want to go back in history to the third and fourth century and introduce you to a man known as Arius of Alexandria. Arius of Alexandria was a presbyter, which is to say he was a Christian priest. This guy was embedded in the Christian faith and was well known to the point he was significantly influential of the Christianity of his day. What gained him notoriety was a particular teaching regarding the faith he promoted. That teaching rocked the very core, the very foundation, of Christianity. In fact, some would argue with the rise of Arius it created the greatest crisis in the history of the Church.

When you peer back in time, you see some history to support such a bold claim such as the Council of Nicea. The primary thing addressed by this council that included presbyters, priests, and bishops from all over the world was the concern over what Arius and others were teaching. It is estimated there may have been as many as eighteen hundred in attendances at this council.

So what was Arius teaching? What was it that gained him this notoriety? I think we can sum this up in the following statement—**'We know one God, alone Unbegotten, the Son begotten by the Father, is created and was not before he was begotten...(Arius).**



Do you understand what Arius was saying? He was teaching Yeshua did not eternally preexist and was instead a created being. Arius is coming right out and saying Yeshua is not God.

To better understand what Arius was saying, I want you to mentally put a chalkboard in your mind and draw a line straight horizontally across the middle of it. The way to look at this is regarding the relationship between God and the created. Above the line is God; He is the Creator. Everything else goes below the line and is created. So you have the Creator vs. the created. What Arius did is he took Yeshua from above the line and said, "No. Yeshua belongs below the line because He is a created being."

Just to be fair and balanced, Arius did not have a low concept of Yeshua. His concept and understanding of Yeshua were very lofty. I want to be very clear on that because this is where the diabolical deception comes in. It is interesting as you go back into history and look at the rise of Arius or Lucius of Antioch (Arius was a disciple of Lucius of Antioch) and you get some perspective on what was going on. What Arius was doing was responding to a heresy.

What do I mean by that statement? There was another heresy that existed in his day that is well known to this day. It is known as Sabellianism or Modalism. Sabella and those in agreement with him were teaching there was no distinction between the Father and the Son. He erased all distinction. He used the passage where Yeshua said, "I and My Father are One," and we have already covered that in an earlier lesson pertaining to the book of Hebrews. They believed there are modes of the Father. So it is simply the Father, and when He is operating as the Father, He is in the Father mode. When He is operating as the Son, He is in the Son mode and so forth. This includes Him operating as the Spirit. That is Modalism.

So Modalist would go out and espouse, "Well, we're just declaring what the New Testament states. We're declaring the one, true God. There is only one God." So for Modalists, the way to define that concept was to present one God in different modes. One of the problems Arius saw with the proposition was they were totally erasing the distinction between the Father and Son. When you go through Scripture, there is clearly a distinction between the Father and the Son. So Arius comes on the scene, and the problem is what? We see the pendulum effect where you take it too far to the other extreme. That is what Arius got himself involved in.

One of the greatest opponents Arius had was a man by the name of Alexander of Alexandria. He is an apologist from Arius' hometown of Alexandria. Alexander rose up to combat what Arius was preaching, and fortunately for us, we actually have some history recorded describing what he was up against with Arius and his cohorts. I want to show you a little bit of history regarding Alexander's deposition of Arius. This is what Alexander says—[Now there are gone forth in this diocese, at this time, certain Lawless men, enemies of Christ, teaching an apostasy, which one may justly suspect and designate as a forerunner of Antichrist. I was desirous to pass such a matter by without notice, in the hope that perhaps the evil would spend itself among its supporters, and not extend to other places to defile the ears of the simple.](#) In other words, Alexander is looking at what Arius is teaching and says, "That is utterly insane. Nobody in their right mind is going to believe that. I will not dignify this craziness with a response. This will come to nothing; therefore, I'm not going to worry about it."

The problem is Alexander saw it spread and metastasize like cancer. You need to understand, prior to this, what some would describe as the greatest crisis in the history of Christianity, no such teaching was ever conceived. So Alexander was thinking this is totally foreign to Christianity. This time period is the third moving into the fourth century, and this is just preposterous.

Alexander is beside himself. He thinks nothing's going to come out of this, but it does. Then he goes on to say this—[And the novelties they have invented and put forth contrary to the Scriptures are these following:—God was not always a Father, but there was a time when God was not a Father.](#)

That is an interesting thought regarding what they were confronted with regarding Arius. Arius was going out stating, “Yeshua is a created being.” If what Arius was saying was true, that would mean God was not a Father at one time.

Continuing—[That is The Word of God was not always, but originated from things that were not; for God that is, has made him \(Jesus\) that was not, of that which was not; wherefore there was a time when He \(Jesus\) was not; for the Son is a creature and a work.](#) So you move the Son from above that line on the chalkboard from Creator to created.

Continuing on—[Neither is He like in essence to the Father.](#) I want to stop right here. Alexander is describing what Arius and his cohorts are going forth and proclaiming. The way they're describing this is Yeshua is not the same exact substance of the father. They claim it's a different substance.

Starting again—[Neither is He like in essence to the Father; neither is He the true and natural Word of the Father; neither is He His true Wisdom; but He is one of the things made and created, and is called the Word and Wisdom by an abuse of terms, since He Himself originated by the proper Word of God, and by the Wisdom that is in God, by which God has made not only all other things but Him also \(Nicene and Post-Nicene Fathers 2.4\).](#)

That information gives you real insights into Arius and the concept he was teaching. He was teaching Yeshua is not God and did not eternally preexist. He was teaching Yeshua was created.

The sad thing is Arius' teaching didn't go away. In fact, I will tell you in the last decade Arius' ideologies have received a revival. Do understand that ideology has crept into Hebrew Roots? It has even crept into fragments of the Messianic arenas and even into some Christian sects. It is everywhere, and it is gaining steam like it was in the days of Arius.

Because of this, we are presented with a great crisis. We are at war, and this war is over truth. The war is over who Yeshua really is, how we define Him, and how we understand what He really is. That's what this war is about.

I can't even begin to tell you all the websites dedicated to promoting a modern-day Arianism. These sites are going after the deistic nature of Yeshua. The internet is polluted with this stuff.

The devil is so seductive and so clever at what he does. I didn't put a lot of other stuff up here in regard to Arius, and the information we have today, in regard to Arius, is from his opponents. As you navigate

through this information today, you can see how Arius presented his position so profoundly. It was so believable. Arius was so cunning, and what he presented made sense because he made it sound logical. He presented, in his mind, the logical approach to understanding the relationship between the Father and the Son and understanding the nature of Yeshua.

That is how the devil works. He is not going to come to us with stuff that is stupid and ridiculous. He is going to present his case in a very believable manner. That is how he operates.

With that said, I want to go back to Hebrews 1:6 in order to address what I began with—**But when He again brings the firstborn into the world (emphasis added)**. The reason I'm bringing this up is that you need to understand there is an objection here raised by modern-day Arians who use this verse as one of their proof text to say Yeshua was created. They will tell you, "How do you have a first born unless it's created? You can't have a firstborn unless it is created."

So in order to deal with that controversy, I want to look at the term in the Greek and in context. The word "firstborn" in Greek is *πρωτότοκον* (*prōtotokon*). It is actually a compound word. The first part, *πρῶτος* means—first, most important, and preeminent. In other words, it means chief. The second part of the word is *τίκτω* – to beget, to bring forth. Do you know what this term is really saying? It is saying Yeshua is the preeminent one who was brought forth. He is the chief one; the first above all who is begotten. That is all this statement is saying. This is in no way, shape, or form stating He was created. To verify that, all I need to do is look at the context that this word is used. What does it say next? It says—**let all the angels of God worship Him (Hebrews 1:6)**.

That is interesting because no matter what side of the aisle you fall on regarding whether or not you believe Yeshua is deity, the one thing we all agree upon is this, you cannot worship anyone but the LORD your God. We all agree on that. How we define that is different.

So here we have a Jew who is writing to his fellow Hebrew brothers, and he just made a statement that is incredible. The context is this; the command has been given that all the angelic beings are to see the Yeshua for who He is in His infinite glory. We are not talking about men; we are talking about angels, and these angels have the command, "Bow down and worship Him." You can't worship anyone other than God. So this writer of Hebrews is presenting something amazing in regard to Yeshua. This is profound!

Let me take you to Exodus 20:5 because I want to build on this—**you shall not bow down to them nor serve them**. I took this is right out of the Ten Commandments, and this is in regard to false gods. We are not allowed, according to the Torah, to bow down to any other God but the LORD God of Israel. That is very simple to understand. Yet this is what the angels are doing. What does the text say? **Let all the angels of God worship Him (Hebrews 1:6)**. Then look at what it says next in Exodus 20:5—**nor serve them**. According to the text, you're not allowed to serve them.

Here is what is interesting about these angels who have bowed down to Yeshua. When we go to John 18:36, we find Yeshua speaking about the Kingdom of God in the possessive. It is Yeshua's Kingdom. Now, look at what the text says—**Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight**. He's referring to the angels!

So go back to the Torah in Exodus 20:5 where we find the command we are not allowed to serve or bow down to anyone other than the LORD God. Yet in John 18:36, we find that very thing happening to Yeshua.

We are confronted with something here. Either Yeshua is God, or we have to throw out all the text because it can't be valid. It has to be corrupted. Some would argue it is simply because of the English translation. Some would say there is a problem with the Greek or Hebrew. That is not the case. It is the interpretation and the interpreter. That's the reality.

There is one more thing I want to point out in regard to this passage. I want to show you how *πρωτότοκον* (*prōtotokon*) is used elsewhere because there should be consistency. I want to show you the context by which *πρωτότοκον* (*prōtotokon*) is used. To do that, I want to take you to Colossians 1:15—**He (Jesus) is the image of the invisible God, the firstborn over all creation (emphasis added)**. This is the same exact Greek word used here, *πρωτότοκον* (*prōtotokon*). However, here it is *πρωτότοκος* (*prōtotokos*). It is the same exact word. One is used in the nominative, and one is used in the accusative. So this *πρωτότοκος* (*prōtotokos*) written about in Colossians 1:15 is the firstborn over all creation.

So what is the context Paul uses the term *πρωτότοκος* (*prōtotokos*) in? Colossians 1:16-17—**16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist (emphasis added)**. Therefore, the context by which *πρωτότοκον* (*prōtotokon*) or in this case *πρωτότοκος* (*prōtotokos*) is used here is explicitly that Yeshua is the instrument of creation. He is the Creator; therefore, He is above the chalkboard line and not below it.

Do you understand this? This is the context of the term we find over and over again being used in the New Testament. It is right there in Scripture.

Let me show you another one. Going to Revelation 1:4—**John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come (emphasis added)**. I highlighted this because I want you to understand before we continue the most important thing you need to see here is that this statement is explicitly and only made of the Father. The one—**who is and who was and who is to come** is the Father. I'm going to prove this as we continue from Revelation 1:4-5—**4 and from the seven Spirits who are before His throne, 5 and from Jesus Christ (emphasis added)**.

So we explicitly have the context of the Father being painted here— **who is and who was and who is to come**. Then we have this introduction of Yeshua—**and from Jesus Christ**. So really you have the introduction of the Father, Son, and Holy Spirit or the—**seven Spirits who are before His throne**.

You have this amazing introduction. It is a great prologue, but then it goes on to say—**the faithful witness, the firstborn (*πρωτότοκος*) from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood (emphasis added, Revelation 1:5)**. What is the context in which *πρωτότοκος* (*prōtotokos*) is used here? First Paul talks about this in Colossians 1:15

in regard to Him being the creator. What is interesting is the very next verse in Colossians 1:18 includes—**who is the beginning, the firstborn from the dead**. That is the same term John used in Revelation 1:5—**firstborn from the dead**, and in this verse John explicitly states in context—Yeshua is God. How do we determine that? Number one—**He is ruler over the kings**—He is the King of Kings. Number two, He is the one who forgives sins—**washed us from our sins in His own blood**. Then we drop down to Revelation 1:8, and what do we read? Remember this is Yeshua speaking not the Father—**"I am the Alpha and the Omega, the Beginning and the End," says the LORD, "who is and who was and who is to come, the Almighty."**

Do you think it was an accident that John opened his prologue and explicitly uses the term—**Who is and who was and who is to come**—in regard to the Father? Then when you come to Revelation 1:8, John records what Yeshua said to him—I am He **who is and who was and who is to come**. You cannot make this stuff up! John was every bit intentional just like the writer of Hebrews is intentional especially with this use of *πρωτότοκος* (*prōtotokos*) regarding his use of the term, firstborn.

Let me take it a step further in Revelation 22:13 where we find Yeshua stating—**I am the Alpha and the Omega, the Beginning and the End, the First and the Last"** (emphasis added). Well, that is interesting because when I go to Isaiah 44:6, this is what it says—**Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: 'I am the First and I am the Last; besides Me there is no God** (emphasis added). So when you ask John who the first and last is, he will tell you it is Yeshua. When you ask Isaiah, he will tell you it is Yahweh.

These things are intentional regarding who Yeshua is. The things coming out of Yeshua's mouth are to draw you to one conclusion. That conclusion is Yeshua is completely one with His Father, and He is above the chalk line.

So when we look at this term and these people who are coming and attempting to utilize the passage in Hebrews 1:6 to say Yeshua was created, they might as well declare Arius was right because you can't have a first born unless you've been created. Talk about missing the boat! Yet you can go on certain websites that are very cunning, very persuasive, and they sound sophisticated and articulate. However, they are leading you to death. Their philosophy doesn't work.

With that being said, let's continue on in Hebrews 1:7—**And of the angels He says**. I have to stop here. He's been going through talking about the Son of God. In verse six he brings the firstborn into the world. Now he strikes a contrast between Yeshua and the angels and says in Hebrews 1:7—**And of the angels He says: "Who makes His angels spirits and His ministers a flame of fire"** (emphasis added).

Isn't that fascinating? The word makes in the Greek is *Ποιέω*. It means—(I) make, manufacture, construct, I do, act. It means to make. Let me ask you something? Do you notice the contrast? The writer of Hebrews is intentionally using the word *Ποιέω* with the angels because they have been made; however, he doesn't use that term with the Son. If he was to use that term, *Ποιέω*, with regard to Yeshua being created, then we would have support for that proposition. However, he doesn't use that term, *Ποιέω*. Instead, he uses the term *πρωτότοκος* (*prōtotokos*).

So we find the writer strikes the contrast intentionally. The Son isn't made; He, in fact, created all things including angels. Angels were created. Do you see how he is exalting Yeshua above the angels? This is the whole concept.

Moving on to Hebrews 1:8—**But to the Son He says**. I have to stop here. We are about to read what I would consider the most powerful statement in all of the book of Hebrews, let alone in all of Scripture. The writer who is speaking to his Jewish brethren is going to take us to Psalm 45. What he is going to say is going to blow your mind. What he says is—**But to the Son He says**. So we have the Father speaking to the Son. What does He say? He says—**"Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom. (emphasis added)**. Right here you have the Father calling Yeshua God. In the text it is Elohim, and some will object to the word Elohim meaning God. They will say, "You don't know or understand Hebrew. Elohim is used of men specifically great men. These are men such as judges." They will tell you, "You need to read Exodus twenty-one, twenty-two, and Psalm eighty-two. All these passages refer to men as Elohim. Therefore, when someone claims Yeshua is God because He is referred to as Elohim, they are attempting to read something into the text."

This is where I have to push back and ask these people to look at this passage in its context. Here you have the Father who is literally declaring Yeshua God. Now here's what's interesting as we continue to Hebrews 1:9—**<sup>9</sup> You have loved righteousness and hated Lawlessness; therefore God, Your God, has anointed You With the oil of gladness more than Your companions (emphasis added)**.

Please notice something. If you were to go to the Hebrew and look at the term God, as found in Hebrews 1:8, the term is Elohim. There is no question about it. Then when you get down to Hebrews 1:9 where you have God speaking to God, is the term Yahweh used? No. The Tetragrammaton is not found in that verse. So what is found there? The term Elohim is found in Hebrews 1:9. Do you think the Father is trying to share something with us? Do you think the Father is trying to reveal to us that He and His literal Son are *echad*, one? They are perfectly one.

That is a debilitating statement. This is not some created or fabricated verse out of some extra-canonical book that nobody reads. This is embedded in the Jewish Scriptures. It is preserved for them. So when the writer of Hebrews comes out and says what he does, he is not utilizing a source that the Jews are not familiar with. He's utilizing the source they call Scripture, specifically the Tanakh.

It's amazing when you get into these polemical debates about whether Yeshua is God, whether Yeshua preexisted or not, or God created Him and then after that Yeshua created the heavens and the earth. There is something interesting I have gotten from Christians, Hebrew Roots movement, and Messianics. The objection is, "Daniel, with all due respect, nowhere in Scripture can you find Yeshua being called God.

With that, I beg to differ. He is called God several times in the Old Testament and in the New Testament, and I'm going to show you this because this is so powerful. You will see He is outright called God. It is not hidden or concealed in that we have to go to the Hebrew to understand. All we need to do is look at the verse to see He is called God.

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 (emphasis added).** He is called Mighty God. This is אֱלֹהֵי גִבּוֹר (*gibbowr*) in the Hebrew. This is where a lot of people push back and say, “A lot of people can be called אֱלֹהֵי גִבּוֹר (*gibbowr*). This, however, is a mighty statement because here is what is interesting. If you go to the next chapter, chapter ten in Isaiah, the Father explicitly is called אֱלֹהֵי גִבּוֹר (*gibbowr*). It's not a coincidence, and we're not even done with this passage. All across the board, we, even the Orthodox Jews, all acknowledge this as a messianic passage.

Continuing in Isaiah 9:6—**His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.** I'm going to tell you, all of those titles belong to One. All of those titles belong to the God of Israel, and yet these titles, these names, are being applied to the Son that is to be brought forth. You can't be called the Everlasting Father unless you are God. Not even Moses would have considered taking this title. Why? Because even Moses would drop to his knees before the Everlasting Father and worship Him.

Think about these titles Yeshua bears. There is only one conclusion. You either throw away the text, or you have to confess something that many today cannot confess, that Yeshua is God.

Let me go back a couple chapters to Isaiah 7:14—**Therefore the LORD Himself will give you a sign: behold, the virgin [This can mean virgin or young maiden. In the Septuagint, it is virgin, and the Septuagint predates Christianity by hundreds of years] shall conceive and bear a Son, and shall call His name Immanuel (emphasis added).** Immanuel means God with us. This one who was to be born, this Messiah who was to come and save the Jewish people, is called God with us.

We can take this a step further. I want to take you to Genesis 28:20-21—<sup>20</sup> **Then Jacob made a vow, saying, "If God will be with me (emphasis added).** Who do you think he's talking about? There are no qualms about who he is talking about or what is going on. Continuing—**and keep me in this way that I am going, and give me bread to eat and clothing to put on, <sup>21</sup> so that I come back to my father's house in peace, then the LORD shall be my God (emphasis added).**

Now here we're going to have some fun with this. I want to take you to the Targum. You know even in the Talmud it actually instructs that when you go to read Scriptures you read the Torah twice, and you read the Targum once. This is how you're supposed to do it. So you go read the Hebrew twice, and then you're supposed to read the Aramaic. So the following are the Aramaic translations of the Hebrew Bible like the Greek Septuagint is the Greek translation of the Hebrew Bible, but here we have the Targum. I want to show you the exact same verse in the Targum. Keep in mind this is not a Christian work. Here is what it says—**And Jakob vowed a vow, saying, if the Word of the LORD will be my help (emphasis added, Targum Onkelos).**

So here we have the concept of the Memra. If you remember what we just read in Genesis 28:20-21—**If God will be with me**—then compare to the Targum where it is—**the Word of the LORD will be my help.** So we're getting into the logos again.

Continuing from the start of Genesis 28:20-21—<sup>20</sup> **And Jakob vowed a vow, saying, If the Word of the LORD will be my help, and will keep me in that way in which I go, and will give me bread to eat, and**

raiment to wear, <sup>21</sup> and bring me again in peace to my father's house, **the Word of the LORD shall be my God** (emphasis added, Targum Onkelos). Remember the “Word” in this verse in the Scripture is Yahweh as in Yahweh shall be my God. Here, however, we have—the **Word of the LORD shall be my God**. This is a completely Jewish work declaring the Word, Yeshua, as God.

I want to go to Jeremiah 23:5-6 because this is one of my favorite verses—<sup>25</sup> "Behold, the days are coming," says the LORD, "That I will raise to David a **Branch of righteousness** [This is the Messiah being spoken of] a King shall reign and prosper, and execute judgment and righteousness in the earth. <sup>26</sup> In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: **THE LORD OUR RIGHTEOUSNESS**. This is the name of the Messiah. It is יהוה צדקנו in Hebrew. יהוה is Tetragrammaton or the Hebrew word for God. So this Messiah will be called God.

Do you understand we are using Old Testament text here? This is stuff we need to know when we're evangelizing to our beloved Jewish brethren. We need to know these texts.

Let me jump into the New Testament in dealing with these modern-day Arians on the Christian side of the tracks. Romans 9:5—**of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen** (emphasis added). It doesn't matter if you look at this in the Greek or English; there is only one thing he is saying. He is saying that the Messiah is **the eternally blessed God**. To a Jew, however, who knows the passages from the Old Testament that is not crazy. To this writer of Hebrews who's writing this entire chapter one dedicating the entire chapter to establishing that Yeshua is deity, that is not crazy. You may not want to accept it, but it is reality.

Then we have Titus 2:13—**looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ** (emphasis added). Now you know at times people will say this verse is talking about both Father and the Savior in that this is a reference to both. When you read this in the Greek, and understand the construction of Greek better, that is not what it is saying. For those of you who went through the Titus series with me, specifically teaching number seven, you know this is what is called today the Granville Sharp rule.

The Granville Sharp rule is very specific. It can only apply to singulars and not plurals. It can only apply to people and not things, and it can only apply to titles, not proper names. This is what we have here in this verse. Keep in mind it is without exception. There are no exceptions in the Bible or outside the Bible. Here is the verse in the English and Greek.

**Titus 2:13-** looking for the blessed hope and glorious appearing of our great **God** and **Savior** Jesus Christ,

**Titus 2:13-** προσδεχόμενοι τὴν μακαρίαν ἐπιτίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,

What you have is—when you have two nouns and they are connected with the conjunction **καὶ**, and we have the article **τοῦ** that precedes the first noun, but it's not repeated before the second noun, both nouns refer to the exact same person. That is the rule without exception. So it's a tragedy when people read through Titus 2:13 and don't realize what Paul is saying. It is dramatic saying specifically of Yeshua.

Let me take this even further. Look at John 8:56-58—<sup>56</sup> Your father Abraham rejoiced to see My day, and he saw it and was glad." <sup>57</sup> Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" <sup>58</sup> Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

**I AM** in the Greek is *ἐγὼ εἰμι*. So how did they respond to this? **Then they took up stones to throw at Him (John 8:59)**. Why were they trying to kill Him? They were trying to kill Him for blasphemy. What was it that was so blasphemous? All He said was *ἐγὼ εἰμι*.

Let me show you in Exodus 3:13—**Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"** So Moses is being sent by God to the Israelites in Egypt. Moses asks God what he should say when the Israelites ask the name of the one who sent him. Yeshua was in this same situation as recorded in John 8:56-59. So as we continue in Exodus 3:14, we are given the answer— **And God said to Moses, "I AM WHO I AM" (emphasis added)**. In Hebrew, it is אֲנִי־אֶהְיֶה ('eh-yeh) אֲשֶׁר אֶהְיֶה (asher) אֲנִי־אֶהְיֶה ('eh-yeh). Some scholars will render this, I will be who I will be.

So continuing in Exodus 3:14—**And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"** Well, let me show you the Greek version of this passage in the Septuagint. **And God said to Moses: "I AM the One who is" and He said, "thus will you say to the sons of Israel 'The One Who Is has sent me forth to you'" (emphasis added, LXX)**. In the Greek, I am is *ἐγὼ εἰμι*. This is the same as John 8:58. So the very thing Jesus answered them is the same thing in Exodus 3:14.

So when compared to the Septuagint version of Exodus 3:14, what Jesus is saying is— **I AM the One who is**. That sounds familiar! The Septuagint is an amazing translation, and again it is pre-Christian. This is completely a Jewish work.

Continuing the verse in the Septuagint from Exodus 3:14—**and He said, "thus will you say to the sons of Israel 'The One Who Is has sent me forth to you.'"**

Here are the verses together.

**Exodus 3:14-** And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" **ἐγώ εἰμι**

**(LXX)Exodus 3:14-** And God said to Moses: "I AM the One who is" and He said, "thus will you say to the sons of Israel 'The One Who Is has sent me forth to you'"

This is absolutely amazing! Do you want to know how important all of this is? Well, John chapter eight is kind of known as the chapter of ἐγώ εἰμι. Most of the scholars believe John actually started the chapter at verse twelve, and the first eleven verses were added later. I'm not going to get into that, but John 8:12 says—I am [ἐγώ εἰμι] **the light of the world**. He's making these amazing statements of ἐγώ εἰμι, I am.

As we get to John 12:24, listen to what He says because this is frightening—**Therefore I said to you that you will die in your sins; for if you do not believe that I am [ἐγώ εἰμι] He, you will die in your sins" (emphasis added)**. You need to think about that statement for a second. Think about what He just said to the leaders of the day— **before Abraham was, I AM" (John 8:58)**. He is saying that unless you confess Him for who He really is, you will die in your sins. This is a frightening passage.

Do I think it matters whether or not you believe Yeshua is God being the Son of God at the right hand of the Father or not? Yes, I do. This is life and death. Do you think the enemy knows this? Of course, the enemy has spent his days constantly coming out to twist this, and all he has to do is circumvent the Son. He tells people, "Just go to the Father. You don't need to pray to the Son. You don't need to worship the Son. You don't need to be thankful to the Son. You don't need to do any of that. All you need to do is worship the Father."

This all sounds good. Then Satan will take you to the Shema and show you the LORD God is only one. Deuteronomy 6:4— **Hear, O Israel: The LORD our God is one LORD**. Satan will tell you, "If you pray, worship, or give thanksgiving to Yeshua to that level, you are an idolater." This is a brilliant tactic on the part of the enemy. It is diabolical, but it's very effective.

I want to go to John 20:27. This is the clincher, so to speak. We're going to see a disciple of Yeshua out rightly calling Yeshua God. This disciple is Thomas, or doubting Thomas, because he didn't believe Yeshua was resurrected. Therefore, Yeshua presented Himself to Thomas, and this is what we read— **Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing."**

So Thomas didn't believe Yeshua was resurrected, and here he's confronted with the resurrected Jewish Messiah. How does Thomas respond? **And Thomas answered and said to Him, "My LORD and my God!" (Emphasis added, John 20:28).** The Greek is Ὁ Κύριός μου καὶ ὁ Θεός μου. It is literally, The LORD of me and the God of me.

You cannot play with that. I don't care how creative you want to get to try to detour the reality, Yeshua is literally called God. He is called God by Thomas after the resurrection. Isn't that interesting when we consider the πρωτότοκος (*prōtotokos*), the firstborn from the dead? Thomas is exposed to the firstborn from the dead, and what does he say? Ὁ Κύριός μου καὶ ὁ Θεός μου, which is the LORD of Me and the God of me. That is the testimony of Thomas. That is the testimony we have to have today.

Going back to Hebrews 1:8-10—<sup>8</sup> **But to the Son He says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your Kingdom. <sup>9</sup> You have loved righteousness and hated Lawlessness; therefore God, Your God, has anointed You With the oil of gladness more than Your companions."** As we move on to verse ten, you will see the writer of Hebrews is going to quote more Scripture. He brings Psalm 102 back into the verse. Hebrews 1:10—**And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands (emphasis added).**

Go home and read the text. Read Hebrews 1:8-10. The one being spoken to here is Yeshua. It says—**You, LORD.** Yeshua is the one who in the beginning—**laid the foundation of the earth.**

You see, this is an amazing thing. Here you have this Jew, the writer of Hebrews, going through his Hebrew Bible in a fashion he has never gone through it before seeing things he has never seen before. He understands passages to degrees he has never understood before, and he's now looking at Psalm 102 and saying, "Wait, wait. This is my LORD. This is Yeshua. This is the one who died for me. This passage is talking about Him."

Here is something even more interesting. The writer of Hebrews is literally tying verse two where he talked about the world being made through Yeshua, and Yeshua is the instrument of creation, and he is tying this off, he's coming full circle, by bringing you to Psalm 102 and saying—**in the beginning laid the foundation of the earth.**

Moving to Hebrews 1:11-12—<sup>11</sup> **They will perish, but You remain; and they will all grow old like a garment; <sup>12</sup> Like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail"** (emphasis added). Then the writer goes on in Hebrews to chapter thirteen where he flat out says, "Yeshua is the Messiah who is the same yesterday, today, and forever." The writer is consistent throughout his writing. He keeps reverberating these ideas.

Moving to Hebrews 1:13-14—<sup>13</sup> **But to which of the angels has He ever said: "Sit at My right hand, till I make Your enemies Your footstool"? <sup>14</sup> Are they not all ministering spirits sent forth to minister for those who will inherit salvation? (Emphasis added).** Again, the writing is coming full circle. Earlier in Hebrews 1:3, the writer went through and talked about how Yeshua sat down at the right hand of the Father. Now he goes through a litany of reality that Yeshua is God being the Son of God. He lays this out, and here he ties it off again.

So here we see as he comes to the close of chapter one, the writer again reminds everyone Yeshua has been commanded to sit at the Father's right hand. Then we have Hebrews 1:14—**Are they [The angels] not all ministering spirits sent forth to minister for those who will inherit salvation?** Why is he saying that? What he's telling us is, “Guess what? The angels, these immortals, who have been created, are going forth. They are the servants. Where is the Son? He is at the right hand of the Father enthroned in glory.” That is where Yeshua is at. That is the point the writer is making.