

Book of Hebrews Part 1: 1:1-2; Authorship; Date Written; Audience; Legitimacy; Son of God (8/11 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/pmq95pm/book-of-hebrews-part-1>.

***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 start a new series today on the book of Hebrews. This is one of the larger books in the New Testament and one of the most critical books in all of the New Testament. In order for you to feel the weight of what we are about to embark on, let me give you a brief illustration.

If you were commissioned to go to a foreign land to bring the gospel of Yeshua to those people, and you were told you can bring the Tanakh and only three of the books in the New Testament, I would tell you the book of Hebrews must be one of them. It is not even an option. There are things said in this book you won't find anywhere else in the New Testament, and there is such a comprehensive display of what it means to be in the New Covenant. In the book of Hebrews we find the elements that are involved and the implications of what it means as we move from the Old Testament into the New Testament.

There are other things we're going to find such as the writer connecting dots for us showing Yeshua is the Kohen Gadawl. You will not find that anywhere else in the New Testament. I tell you, there are things in this book so powerful and so essential to our faith. These are critical times we're living in, and this is a critical book. Therefore, this is going to make for a very interesting study.

With that said, we're going to begin our journey. This is a behemoth of a study, and I am not even able to get my arms wrapped around it yet, and it is scary because I know how big it is. Yet I am excited nonetheless.

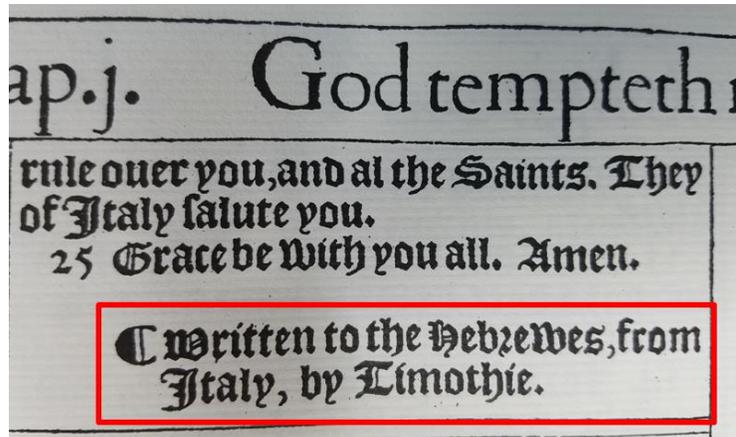
I want to begin today by giving you a little backdrop regarding the landscape of Hebrews. There are things you need to know before we break into the book. The first is regarding authorship of the epistle. Who authored it? The second is regarding the date it was written. Thirdly, who was this letter written for; who was the audience? Lastly, the legitimacy or the canonicity of the book. In other words, authoritative. We are going to discuss the history behind this book.

The first thing I want to look at here is probably the most controversial and most debated, and that is the authorship, who is responsible for writing this book. The answer depends on who you ask because scholars are scattered all over the place on this question. Some would tell you Jude wrote this epistle. Others would tell you Silas, who was Paul's companion. Still others will tell you Clement of Rome, who lived during the first century, is responsible for writing this. Tertullian of Carthage came forward and

claimed Barnabas, another companion of the Apostle Paul, wrote it. In the book of Acts, we find Barnabas being called Zeus because he and Paul went out with power.

Then we have Martin Luther who said it was Apollos. You read in Acts 18 where it says Apollos was mighty in the word and eloquent with his word. He was mighty in Scriptures.

I have a facsimile of the 1611 King James Bible. What is interesting is at the end of the book of Hebrews it tells you who they think wrote this epistle. This is an actual snapshot from my Bible.



Notice how it says, "Written to the Hebrews from Italy by Timothy."

To be very clear, you won't find this portion in the Textus Receptus, or the Received Text, from which the New Testament was penned. That statement was added by the translators of the 1611 King James Bible, but it shows you they had a perspective regarding who is responsible for this letter to the Hebrews.

Isn't it interesting a lot of these selections, by various scholars, over the various generations, are associates of the Apostle Paul? They suggest Silas, Timothy, or even Barnabas as being the author of Hebrews. Yet there is one more who is mentioned.

There are some who believe the Apostle Paul actually wrote this epistle. Because of that, I want to give you a little bit of historical commentary on that proposition. What I want to do is take you to Eusebius' work known as *Historia Ecclesiastica*. Eusebius was a prolific historian, apologist, and brilliant scholar. His work is so vital for us to understand what was happening early on in Christianity. Within his work, he actually brings up a gentleman by the name of Clement of Alexandria who is not to be confused with Clement of Rome. Clement of Rome is from the first century, but Clement of Alexandria is from the second century.

Eusebius, who was born after Clement of Alexandria, quotes Clement of Alexandria. This is an important aspect regarding quoting Clement because by quoting Clement you are getting closer to the autograph. You are going back in time and getting as close as we can, if you will, to the actual time this letter was penned.

So we find Eusebius quoting Clement of Alexandria, and here is what he says—[He \(Clement\) says that the Epistle to the Hebrews is the work of Paul, and that it was written to the Hebrews in the Hebrew language; but that Luke translated it carefully and published it for the Greeks, and hence the same style of expression is found in this epistle and in the Acts.](#)

Do you understand what was just said? Here Eusebius is referring to an earlier man than himself, who brings us closer to the autograph, and he says, “Clement says it was actually the work of Paul, but Paul didn't write it. The letter is Paul's thoughts, but Luke wrote it.” That's fascinating!

We are also given another bit of detail here I think is fascinating. Clement believes it was originally written in Hebrew. There is only one other book in the New Testament, according to history, that was originally written in Hebrew. The book is the Gospel of Matthew. But keep in mind the book of Hebrews was then translated into Greek, and what we have in our Bibles is that original Greek translation.

Eusebius continues to quote Clement of Alexandria—[But he says that the words, Paul the Apostle, were probably not prefixed, because, in sending it to the Hebrews, who were prejudiced and suspicious of him, he wisely did not wish to repel them at the very beginning by giving his name \(The Church History of Eusebius, BK VI, CH XIV\).](#) In other words, what he's saying is this. You won't find the name Paul the Apostle attached to this letter anywhere. You won't find any name attached to the letter with the exception of the King James 1611 Bible, and we know that was added by the translators. In the manuscripts we have, there's no name given.

Here is what is interesting. Clement of Alexandria comes forth and says, “This is because Paul did not want to hinder the important gospel, the important message embedded within this epistle, in any way.

This is a fascinating commentary because we can go back to the Book of Acts, and what do we know about the Apostle Paul? Go read about Paul in Acts 21. Paul wants to go to Jerusalem, and that is where he gets flogged by the Jews. The believing brothers are excited to see him, but they tell Paul what the Jews, even believers, are saying about him. They are saying Paul is telling people they don't need to keep the Torah regarding circumcising their children. The entire counsel is going to meet because Paul was there. There is controversy swirling around. This is why Clement of Alexander makes the statement; Paul's name is not on the letter because Paul does not want the letter to be a stumbling block because of all the controversy surrounding him.

Let me take this a step further. Clement of Alexander had a pupil who actually surpassed him in fame. His name was Origen Adamantius. He was a brilliant scholar. Listen to what he says—[“That the verbal style of the epistle entitled ‘To the Hebrews,’ is not rude like the language of the apostle \(Paul\), who acknowledged himself ‘rude in speech’ that is \[he is quoting Paul from 2 Corinthians\], in expression; but that its diction is purer Greek, any one who has the power to discern differences of phraseology will acknowledge.](#)

I want to explain what was just said. Origen is telling us to take all of Paul's epistles, read them, and compare them. Then read Hebrews. You will find they are night and day different. They're not even

comparable when it comes to the style of writing compared to Hebrews. The scholars will tell you whoever wrote Hebrews was classically trained in this art. This was their craft, and they were brilliant at it. This is the most sophisticated presentation of the word we have in all the New Testament with one exception, the work of Luke.

That's how high and lofty the Greek is in the epistle of Hebrews. However, when you go to Paul's writings, that is not the case. His writings are crude, not in the sense of immoral. They are totally inferior to the style of Hebrews. Until I actually started to learn Greek, I never saw that. However, once you learn Greek, and you go and you read Hebrews, you find it is a brilliant masterpiece compared to Paul's style of writing.

Let me give you an analogy. We send out e-mails every day. It would be like someone gathering a few of your emails and comparing them to a book that has been edited and published by professionals. You would notice there is a vast difference in approach. There is a vast difference in writing, and the grammar is impeccable throughout a book that has been published. It is like the editors get special joy in making you feel like English is your third language. They correct you because you are splitting the infinitive, you have run on sentences, and you are using participles incorrectly. I don't care! I just want to convey a message.

This is what you need to understand. The actual work of Hebrews is brilliant. It has been published and edited. It is perfect. That is not the case with Paul's letters; therefore, this is why there are scholars today who will take the position Hebrews is not Paul's. They have read all of Paul's epistles, and they know Hebrews is not his writing. These are both believing and unbelieving scholars.

Now, Origen is not done with his commentary. Being a brilliant scholar, he brings out the reality anyone could figure this difference out because these writings are totally different. Then he goes on and says—[Moreover, that the thoughts of the epistle are admirable, and not inferior to the acknowledged apostolic writings, anyone who carefully examines the apostolic text will admit.](#) “If I gave my opinion, I should say that the thoughts are those of the apostle (Paul), but the diction and phraseology are those of someone who remembered the apostolic teachings, and wrote down at his leisure what had been said by his teacher. Therefore if any church holds that this epistle is by Paul, let it be commended for this. For not without reason have the ancients handed it down as Paul's. But who wrote the epistle, in truth, God knows (The Church History of Eusebius, BK VI, CH XXV).

So he builds upon what his mentor said. Origen comes along and says, “There isn't a question. Paul did not write this.” However, his opinion, which matches up with Clement of Alexandria, is this is the work of Paul.

I'm going to share with you my thoughts. Never for a moment during all my studies of Paul's letters was there a time I doubted the authorship of the work. It is the work of Paul. I will say, however, it is definitely penned by somebody else.

As we start to go through Hebrews, I'm going to be pointing this stuff out because there are styles of Paul all over the place that come directly from him. There's no question about that. So you're going to see that in regard to authorship we can sum up there's a lot of debate, but if you go to early history, it

makes a lot of sense as to what happened. It would make a lot of sense why Paul, in a very unique and unusual fashion, would not affix his name to this specific letter considering he was a controversial individual.

With that being said, let's move on in our landscape and look at the date written. When was this epistle written? It is estimated around 60-68AD. Let me bring some clarity to that statement. When you go to the epistle, you'll notice it doesn't say, "Written on July 15, 86." Therefore, you have to do some forensic science, if you will, and examine external and internal evidence. Some of the powerful internal evidence is the writer talking about the Temple services. In every circumstance, the writer uses the present tense. In other words, he's showing these things are happening at the time of his writing. Everywhere you go, whether you go to the Greek or not, there's no debate. As you go through chapters 7, 8, 9, and 10, you see this every time.

In other words, what we're saying is, "Yes. We know this epistle was written before the destruction of the Temple." It was written before 70AD. This is when the Temple was destroyed. However, we don't know how long before the Temple was destroyed. This is where we get into the estimation. Most scholars will fall into the 60-68AD time period. I would tend to say between 62-64AD, and the reason I say that is we have more internal evidence that would suggest the writer of Hebrews talks about a great persecution.

Persecution was a real thing. All you need to do is go back in history and see persecution started to rise in the 60's. In fact, the first formal edict that came out of Rome instructing the people to go after Messianic Jews with persecution and start killing them was the Great Fire of Rome in 64AD. Nero was a regular Antiochus Epiphanes, an antichrist like figure, who absolutely beyond horrific in character. Nero started to blame all these problems on Christians. We don't get this information from Scripture. We get this from Roman historians whether Publius Tacitus or later on Sidonius. Both these men were secular Roman historians who were recording this reality. Therefore, because the writer talks about persecution within the book of Hebrews, we know that this is something that was happening right before their eyes. It is because of that it is very realistic to say somewhere between 62-65AD.

Moving on to the question of who was the intended audience? It was none other than the Hebrews. The Hebrews were the intended audience. It was written by a Jew to Jews. How do we know this? You will see this as we break into verse one. You can clearly see in verse one it is written by a Jew to Jews.

All right. Now moving on to the legitimacy of the book or canonicity. The first thing I want to mention here is from the earliest times this epistle was well attested to. In other words, there's a significant amount of manuscript evidence of the existence of this book, but I'll take it a step further. It is more than that. It was received as gospel truth. It is profitable for the faith and trustworthy. It is what we call today, Scripture.

Now having said that, I do want to throw some tidbits of information regarding the history of this book. The Eastern Church grabbed onto it immediately, but the Church at Rome lagged behind accepting this as fully canonical simply because the amenity of it. Because they could not determine if it was from the Apostle Paul or not, there was some lag time from the Church at Rome. However, there were two

groups that outright rejected it and wanted nothing to do with the book of Hebrews. The first group is the Marcianites. They flat out rejected the book.

Marcian rejected the Tanakh. He rejected anything in Scripture that was Jewish. He rejected more than half of the New Testament. The only thing he accepted were eleven books, one of which he mutilated past the point of recognition, which was the Gospel of Luke, and the rest were the epistles of Paul. Nothing Jewish could be left; therefore, he stripped everything Jewish from Scripture. He believed the God of the Jews was hateful, vengeful, and a wrathful God, but the God of the Christian church was loving and filled with grace and mercy and that there were two Gods. This was his argument for this; therefore, he outright rejected the book of Hebrews. So if you do study Marcian, you will know he rejected the book.

The other group who rejected it was Aryus or the Aryans. The Aryans were a heretical group just like the Marcianites. They did not believe in the divinity, the deity, or Yeshua. They rejected His eternal preexistence, and they believed He was a created being. Then of course there are factions, splinter groups, which rose out of Aryanism that were high bred. They grabbed a little bit of this and a little bit of that.

What is fascinating as you look at these groups, like the Aryans and Marcianites, is they were all part of the body. They were all part of the Church at this time, so all these warnings you find in Scripture regarding wolves in sheep's clothing coming to you, the people at this time were confronted with this heresy. They were living it.

It makes me feel better inside because of the generation we're living in. We have all these attacks coming against the Church. The heretics are so relentless and are everywhere. The wolves in sheep's clothing don't stop coming.

Know this, you are not alone. So as we embark into this book, you have this historical backdrop of this reality. Even when we break into this book, you're going to see the writer of Hebrews goes for the juggler.

I want to give you some commentary on this manuscript evidence. This comes from Ellingworth, and I want to read this because it is very valuable commentary—[The manuscript tradition bears witness both to the early inclusion of Hebrews in the Pauline corpus and also to varying assessments of its status. Hebrews is included in collections of Pauline letters from Ƴ46 \(c. 200ad\) onwards](#) (emphasis added).

What does that mean? One of the oldest extant manuscripts we have today is P46. Some people estimate it goes back to 150AD. Others put it at 175-200AD. All these time period put you back to the early Church.

Notice what Ellingworth says— [Hebrews is included in collections of Pauline letters from Ƴ46 \(c. 200ad\) onwards](#). This gives us proof. This is huge in regard to establishing canonicity and how they accepted or rejected material in the day.

Now listen to what he goes on to say—[Hebrews is placed among the epistles addressed to churches: It is placed after Romans in P46, in a Syrian canon of c. 400 \(ad\), and in six minuscules from the eleventh century or later.](#) [That simply means lower case Greek compare to upper case Greek] [This arrangement suggests that Hebrews was considered in some areas, especially Egypt in the third century, as second in importance, as it is second in length, to Romans \(Ellingworth, P. \(1993\). A commentary on the Greek text. The Epistle to the Hebrews: New International Greek Testament Commentary \(6\). Grand Rapids, MI; Carlisle: W.B. Eerdmans; Paternoster Press\).](#)

There is something critical, that isn't mentioned here, I have to bring to the table. If you're going to look at this P46, which is a collection of books considered valuable by the second-century, believing Church, there is something you need to understand. It's common to organize the books in a stichometric sequence. This means you put the books in order from largest to smallest. This was totally common in the day.

So when we look at P46, we find Romans being the largest book listed among the Pauline collection. However, here is what is interesting. Hebrews is second, yet it is not the second biggest book in the collection. The second biggest book is actually 1 Corinthians, which comes after Hebrews. That is a point worth noting because this kind of goes back to my analogy when I stated if you had to go and minister the Gospel, and you only had three books from the New Testament you could choose, Hebrews would have to be one of them. It was so valued.

What is interesting is if you're wondering what my other two choices were, it's not a coincidence. Romans would be the other one, and the last one would be the Gospel of Matthew. These are absolutely the vital organs of the New Testament, and I do not mean to belittle any of the other books in the New Testament. They are all important because God wants us to have it all. Thankfully, we don't have to choose. Praise the LORD!

I will say this. When it comes to beginning to study the word, you need to take note of these particular epistles which include Paul's epistles to the Romans, the epistle to the Hebrews, and the Gospel of Matthew. In my opinion, the Gospel of Matthew should be the first thing someone reads after you have witnessed to them.

So the simple point I'm making here is there's very early attestation to the Epistle of the Hebrews at a canonical level. Please keep in mind I am only showing you fragments of history. We are not going super deep into this topic. However, we could talk about Origen of Alexandria. We know from his writings he drew more than two hundred times from the book of Hebrews. This guy relied heavily upon its influence and words. Epiphanius, who comes later in the fourth century, actually stated it was included in all the manuscripts of the New Testament. This was at least to his knowledge of what he had. We could also talk about The Councils at Carthage, and we could even talk about the Synod of Hippo, which was 393 and 419AD. The reason these councils are important is this is when the church gathered together and said, "We're closing the canon. Only these books are considered inspired."

The canon contains all the books we have now in the New Testament, with an addition of the

Apocrypha. Although the 1611 King James Bible contained the Apocrypha, and that was the first Protestant Bible, at least in the reformation.

The point being is these Bibles carried the Apocrypha, but they closed the canons. Canon 24 is very important. You can go home and look up Canon 24 and the Councils of Carthage in 397AD. What you will find is the book of Hebrews is included. All this to say when you go to history, and the history of the Church, there's a massive amount of manuscript evidence of the acceptance of the epistle of Hebrews.

With that being said, I want to break into Hebrews 1:1—**God, who at various times and in various ways spoke in time past to the fathers by the prophets.** You will want to take notice of the very first thing he says here. He is talking about knowing how our God, the true God of Israel, has moved. And keep in mind we have a Jew speaking to Jews. We know how God shared His heart. We know how He has come to convict and to correct us. He has always done this through the prophets. Every single time it's been done through the prophets.

What is interesting about this introduction is it is completely unique. When you set aside the Gospels, this introduction is mind blowing! There is a pattern in the New Testament we see over and over again.

When we look at Jude 1:1, it looks like this—**Jude, a bondservant of Jesus Christ.** Then in Philippians 1:1—**Paul and Timothy, bondservants.** Again in 2 John 1:1—**The Elder, to the elect lady.** And one more in 1 Peter 1:1—**Peter, an apostle of Jesus Christ.** I can show you many others that use this same pattern. You find the introduction always has the author introducing himself. The first thing in the letter is the author's name. That, however, is not the case in the book of Hebrews. This letter begins with—**God.** It goes on— **God, who at various times and in various ways spoke** to us. In other words, the writer of Hebrews comes out of the gate and goes for the juggler. He dispenses with all formality. He literally goes from zero to sixty in under a second. If you had been sent this epistle, you would open it, and it would immediately captivate you and bring you down immediately by that statement.

The author goes on and says this in Hebrews 1:2—**(but) has in these last days spoken to us by His Son (emphasis added).** So he is saying, "In times past He has spoken to us by the prophets. You know how this works, brethren. Now, however, in these last days He has spoken to us by His Son." Do you understand how radical that statement was? Do you understand the radical paradigm shift that has happened right here? Do you know how controversial this is? To understand that, you have to look at this in a Jewish context. It is by a Jew written to Jews. It is the most controversial thing he could begin with, but he intentionally begins with this.

Why do I say this is controversial? Go to the Scriptures and look at Yeshua's ministry. This concept was not readily accepted. It was rejected by the religious leaders who the people revered. The people loved and respected them. They were the teachers and shepherds, and the shepherds are rejecting the notion that God has a literal Son. John 5:18 gives us witness to this fact—**Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God (emphasis added).**

There can be major confusion when you hear today we are all sons of God. People will tell you to go read Deuteronomy 14 where it says, "They were children of God." Again in Galatians 3:26, we find it

saying we are all sons of God through faith in the Messiah Yeshua. I want to be very clear about the John 5:18 verse. The context of what the religious leaders understood is not how we view it today. The religious leaders understood exactly what He was saying. He was telling them He is the literal Son of God. Because of this, they wanted to kill Him because He said God was His Father.

Jumping ahead to John 10:30—I and My Father are one. This is a play off the Shema (Deuteronomy 6:4). This is a prayer said every single day by all the Jews. From the time they are very little children, they have committed this prayer to memory. So here you have Yeshua saying—I and My Father are one.

What did that mean? Well, the Jews knew exactly what that meant as recorded in John 10:31-32—³¹ Then the Jews took up stones again to stone Him. ³² Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" In other words, He was telling them, "Look at my fruit. Does it match my words? Does it match what I'm saying, "I and my father are *echad*?"

Continuing in John 10:33—The Jews answered Him, saying, "For a good, **but for blasphemy, and because You, being a Man, make Yourself God.**" They were not unclear on this. They know the implications of Him saying God was His literal Father, and He is literally the Son of God. That would put Him on the status of Elohim.

Listen to how Yeshua responds to them in John 10:34—³⁴ Jesus answered them, "Is it not written in your Law, 'I said, "You are gods" '? Yeshua is quoting from Psalm 82. Also, when you get into the New Testament, they literally call the whole Tanakh the Torah.

Here is what is fascinating, and this is what's missed. Yeshua is quoting Psalm 82 to them. When you read it you find there is a question posed to the Elohim, "How long will you judge unjustly?" Think about this. Here is Yeshua declaring that He and His Father are one; therefore, He is literally the Son of God. As a result, they want to kill Him for blasphemy. What He is saying is—how long will you judge unjustly? They were not able to judge. Psalm 82 goes on to say, "They do not know, nor do they understand."

Yeshua was brilliant. His cleverness is beyond compare. He sent them back to Psalm 82 and told them, "The people mentioned in this Psalm are you. You are the ones I'm talking about. You are misjudging this whole situation."

Moving on to John 10:35-36—³⁵ If He called them gods, to whom the word of God came (and the Scripture cannot be broken), ³⁶ do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God' (emphasis added)?

When He said He is the Son of God, do you understand the implications of that statement? Unless you understand this reality and the controversy surrounding this reality, you will never appreciate how the writer of Hebrews is coming out of the gate declaring, "He has spoken to us by His Son."

This is powerful! In fact, it was for this very declaration Yeshua was put on the cross. You have to think about that when reading Hebrews. John 19:7 is our proof text for that statement—The Jews answered

him [Pilot], "We have a Law, and according to our Law He ought to die, because He made Himself the Son of God."

The Jews were yelling at Pilot, "Crucify Him, crucify Him." Yet Pilot stated he found nothing wrong that would warrant the death penalty. He told them to go crucify Him themselves. Then the Jews responded with the John 19:7 verse— **The Jews answered him [Pilot], "We have a Law, and according to our Law He ought to die, because He made Himself the Son of God."** We know He died for our sins, but the fleshly reason He was put on the cross was because of the Sonship.

I want to go forward a little bit in time to the Babylonian Talmud and share with you what Orthodox Jews are studying and what they know. I want to share with you a particular story that is absolutely fascinating. This is from Chagigah 15a—**The Gemara stated earlier that Aher chopped down the saplings, becoming a heretic. With regard to him, the verse states: "Do not let your mouth bring your flesh into guilt."** [That verse is from Ecclesiastics]. **The Gemara poses a question: What was it that led him to heresy?**

So they're sharing the story of this man, Aher, who is a heretic. What led him to heresy? **He saw the angel Mitatron** [This is an infamous angel in Judaism who has great power], **who was granted permission to sit and write the merits of Israel. He said: There is a tradition that in the world above there is no sitting; no competition; no turning one's back before Him, i.e., all face the Divine Presence; and no lethargy.** In other words, they're looking at how the courts of heaven function. You do not have any sort of ho-hum behavior, some lethargy, when you're in the presence of God. You stand in awe, or you fall to your knees and worship Him. You do not turn your back on Him. You face Him. You can go read about the twenty-four elders in the book of Revelation for an example. They fall down. Nobody sits in the presence of the Most High. What is blowing Aher's mind is he sees this angel, Megatron, sitting in the presence of God. By the way, Megatron is the one who records the deeds. This is amazing!

Continuing on—**Seeing that someone other than God was seated above, he said: Perhaps, there are two authorities, and there is another source of power in control of the world in addition to God. Such thoughts led Aher to heresy (emphasis added, Chagigah 15a).**

This is absolutely mind blowing! Now clearly the Talmud is condemning such a thing, but let me pose this thought. I want you to think through this. What monotheistic Jew, embedded in Orthodox Judaism, is going to look into heaven and see this amazing vision and start talking about two powers? What would possess him to do that? Does he want to get stoned because he himself knows what's going to happen?

This is one of the most fascinating stories you read in the Talmud, because there's not a question in my mind what this guy saw was authentic. It sounds almost like that of Stephen before he was stoned to death. Stephen saw Yeshua standing at the right hand of the Father, and you know they stone him after he said that. Absolutely amazing!

So my point is you can see Biblical testimony of the rejection of the sonship, or the non-acceptance of His deistic nature of being one, echad, with His Father. Then you can go to the Talmud, and you can see the rejection of this Aher when he claimed to have seen something which sounds a lot like what we read

in the New Testament.

Let me take this a step further by bringing this to our day. I could spend the next three weeks showing you different passages by people like the infamous Rabbi Tovia Singer and so forth. However, let me show you a more tempered look at this through the Jewish Encyclopedia, which is really responding to this concept of Christians grabbing hold of Jesus claiming He is somehow God in any way. The Jewish people consider this idolatrous.

Here are two quotes from the Jewish Encyclopedia—"Sons of God" and "children of God" are applied also to Israel as a people and to all members of the human race. Yet the term by no means carries the idea of physical descent from, and essential unity with, God the Father. They are discounting the whole concept of the divinity of Yeshua. The Hebrew idiom conveys nothing further than a simple expression of godlikeness. In fact, the term "son of God" is rarely used in Jewish literature in the sense of "Messiah" (Jewish Encyclopedia, the Unedited full-text of the 1906 version). So we can see they are completely doing away with this concept.

You need to understand all throughout history there has been a rejection by Orthodox Jewish people. This does not include the Messianic Jews but by the descendants of the rabbis for generation after generation after generation. However, it was probably at its hottest in the first century. Until you understand that, you will not have your socks blown off when you get into the book of Hebrews and learn what this Jew, the author, who is going out to speak to other Jews is actually conveying. This is what he's gunning for. This writer comes out with this concept of Yeshua's divinity right at the start of the book of Hebrews because this is foundational, and he can build upon that afterward.

Having said that, I do want to share with you a fragment of history. On the other side of the tracks there is a precedent that was set that existed at the same time. This is not just in Scripture, in the New Testament as some conspiracy conceived in Christians' minds in the form of idolatry, in order to subvert Judaism.

The first thing I want to do is take you to the Dead Sea Scrolls. I would argue this is probably one of the greatest archaeological finds ever in regard to the Scriptures of faith. The initial discovery of these scrolls was found in the caves of Qumran in 1946 and 1947. There they found almost a thousand fragments of manuscripts locked away dating back before the time of Yeshua. There are fragments of Psalms and literally an entirety of Isaiah. It is absolutely amazing!

Here's what's interesting. There are also fragments of other works that are not today included in the Bible. One of those fragments is called the Son of God text. It is called the Son of God text, or more formally 4Q246. I want to read to you this surviving fragment that dates before Yeshua—...**will be called great, and be designated by his name. "Son of God" he shall be called, and they will name him "Son of the Most High"** (emphasis added).

Here's what's interesting about this. You don't realize, till you go to Israel and start to get into the archaeology side of things and visit the Hebrew University, that archaeology is politicized. So you have a major division between Messianic believers, who believe Yeshua to be a Son of God, and all the other

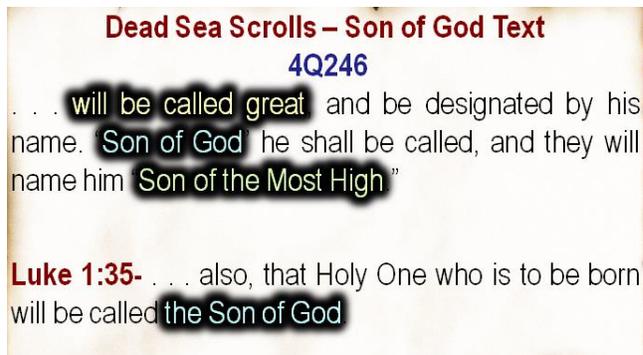
scholars from humanist Orthodox and so on and so forth.

The other side, the scholarship side, is attempting to turn this passage into a passage like that of antichrist epiphany by saying, “You know what’s actually being spoken of here is an antichrist type figure. This is not a Son of God as the Christians would like you know. They’re reading into this text.”

Given that, I want to have some fun with that statement. I want to take you to the Gospel of Luke and show you what Luke says. See if it sounds familiar compared to the Son of God text. Luke 1:32—**He will be great**. Now the first thing you need to understand is Gabriel has come to Miriam and told her, “You are a virgin, but you’re going to bear a son.” He goes on to describe what the son is going to be like—**He will be great**. What did it say in the Son of God text? It said—**[he] would be great**. What will He be called? He will be called—**Son of the highest**. Below are the two texts for comparison.



Moving on in Luke 1:35, we find this—**also, that Holy One who is to be born will be called the Son of God**.



The things Gabriel the angel said about Yeshua before His birth are found in the Son of God text some are trying to discredit. Some people are insisting this is about an antichrist or a pseudo replacement for God, and this is an idolatrous passage. However, when you look at Luke 1:35, these are the words of Gabriel. I mean, you can't make that stuff up!

Let me take you to another extra-canonical, Jews book dating back to roughly the same time period—**For I and My Son** [This is the Father speaking] **will be united with them (emphasis added, Enoch 105:2)**. This is exactly what Yeshua describes in John 14. He tells the masses He and the Father are one, and They will be one with us. You will see it! You can also go to Zachariah 14 where it says, “On that day, the LORD will be one, and His name will be one.” That is the prophecy!

Let me take you to another extra-canonical book that also dates back to roughly the same time period. 2 Esdras 7:28—**For My son the Messiah shall be revealed with those who are with Him**. This is the Father talking about His son and identifying Him as the Mashiach. The Messiah is the Son of God. This is the expectation

Let’s go the Tanakh and look at the book of Daniel 3:25—**“Look!” he answered, “I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God.”** Parts of Daniel are written in Aramaic, and the term Son of God is Elohim in the text.

Elohim! He looks like the Son of God. You see, there are bread crumbs all over the place, if you will, preparing us for the unthinkable. Look at Proverbs 30:4—**Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know (emphasis added)?**

Isn’t that interesting? We are talking about the Creator of heaven and earth, and you're put on the spot, do you know His name? However, it doesn't end there. It is then asked—**do you know his Son's name?** The inference here is you have to know the Son's name because it is not an option. At the name of Yeshua, every knee will bow and every tongue will confess. There is no other name by which we must be saved. Period! That's what this is conveying. Clearly God has a Son who is literally of the same substance as God.

Let’s look at Psalm 2:7—**“I will declare the decree: The LORD has said to Me, ‘You are My Son, today I have begotten You (emphasis added).** This verse is talking about when the Word becomes flesh, the Son is begotten.

There are other signs I could put up here such as Genesis 22 which is the whole exchange between Abraham and God. Abraham, who is the father of many nations and the imagery of the true Father in heaven, bears a son, Isaac, who is a miracle child. Abraham’s wife could not conceive, so Isaac is completely a miracle. So when you come to Genesis 22, Isaac is called his only son. However, we know Abraham had other sons. As I have said before, “Ma’eseh Avot Si’man Le’banim (The Actions/deeds of the fathers are a sign for the children).” This is the reality!

Jumping ahead to Psalm 2:12—**Kiss the Son of God**. You need to understand, we are talking about the Son of God. He says, “I will call Him a Son; you are my Son,” and now the Father commands we kiss this Son. This command is explicitly in the context of worship, adoration, and homage.

How do we know that is true? Let me show you how this word is used elsewhere. It is used in the negative, but look at this in Hosea 13:2—**Let the men who sacrifice kiss the calves (emphasis added)!** This is commanding Israel to go out and pay homage and worship these things. They were to go out and

kiss these calves. The calves were the idols. You've got to understand this is the way this is being utilized in Psalm 2:12 when it says—**kiss the Son**. It is explicitly in the context of homage and of worship.

Returning to the beginning of Psalm 2:12—**Kiss 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 (emphasis added)**. You have to believe. In order to be saved, you must put your faith in Yeshua who is the Son. This a powerful passage!

So when we read the text in Hebrews 1:1, and it says—**(but) has in these last days spoken to us by His Son**—you need to feel the weight of what the author is bringing to the Jewish people even knowing full well the controversy at hand. You are going to see this the further we get into chapter one. You will see this beyond a shadow of a doubt.

Now notice in Hebrews 1:1 where it says—**has in these last days spoken to us by His Son**. Remember a couple of weeks ago when we talked about the importance of knowing what time it is? The writer of Hebrews knows exactly what time it is. It is the last days, and he knows the precursor that signified the last days was the coming of the Son, and to be spoken to by the Son.

In Matthew 21, Yeshua tells this amazing parable of the vineyard, and He says, “God sent a servant, and then sent another one, and another one, but the people beat, tortured and killed them. Last of all, God sent His Son. There is a massive paradigm shift once the Son, Yeshua, came on the scene and literally taught the Torah.

Continuing in Hebrews 1:2—**whom He has appointed heir of all things, through whom also He made the worlds (emphasis added)**. When you look at the word, worlds, in the Greek, it is the word, αἰῶνας. It could be translated as universe, world, or age.

God literally, through His Son, created the ages. Think about the world and everything in it. It is not just this world but the world to come has been created through the Son. Think about the implications of that!