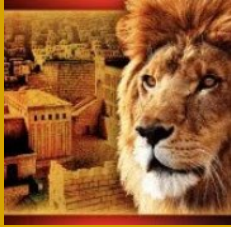


Jews For Yeshua

www.JewsForYeshua.com

To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



Who is Yeshua? The Question on Deity

Is Yeshua "God" or "Elohim"? Is there a difference? Does this make Him the Father, or a separate individual from the Father? This, and much more, is to be answered in this in depth study of, "Who is Yeshua?"

So to begin this dissertation, there are generally 3 different positions that come into play when the question is asked, "Do you believe that Yeshua is "God".

By this we are often really asking, "Do you believe that..."

1- Yeshua is the Father, and that the Father is Yeshua?

Or, they are asking, "Do you believe that...":

2- יהוה is the Father, and Yeshua is the Son, and both are the same Elohim, but separate expressions of the One Elohim? (the original Trinitarian position)

Or, they are asking, "Do you believe that...":

3- יהוה is the Father, and Yeshua is the Son, and only יהוה is Elohim, but Yeshua is created?

Let's begin with the most abundantly supplied description of Yeshua in Scripture; and from there will progress to the next most abundantly supplied descriptions, and then conclude with the least supplied descriptions of Him in Scripture.

The most abundantly supplied description in the English translations is that Yeshua is the Son of "God".

What the Wicked One was Seeking to Confirm

Mattit'yahu (Matthew) 4:3 Now when the Tempter came to Yeshua, he said, "If You are the Son of God, command that these stones become bread."

Mattit'yahu (Matthew) 4:6 and said to Yeshua, "If You are the Son of God, throw Yourself

down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.' "

Luke 4:3 And the Wicked One said to Yeshua, "If You are the Son of God, command this stone to become bread."

Luke 4:9 Then the Wicked One brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here."

Who Demons Identified Yeshua as

Mattit'yahu (Matthew) 8:29 And suddenly the demons cried out, saying, "What have we to do with You, Yeshua, You Son of God? Have You come here to torment us before the time?"

Mark 3:11 And the unclean spirits, whenever they saw Yeshua, fell down before Him and cried out, saying, "You are the Son of God."

Luke 4:41 And demons also came out of many, crying out and saying, "You are the Messiah, the Son of God!" And Yeshua, rebuking them, did not allow them to speak, for they knew that He was the Messiah.

Mark 5:7 And he cried out with a loud voice and said, "What have I to do with You, Yeshua, Son of the Most High God? I implore You by God that You do not torment me."

Luke 8:28 When he saw Yeshua, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Yeshua, Son of the Most High God? I beg You, do not torment me!"

Who Lay People said He was

Mattit'yahu (Matthew) 14:33 Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."

Yehochanan (John) 1:49 Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"

Yehochanan (John) 11:27 She said to Him, "Yes, Master, I believe that You are the Messiah, the Son of God, who is to come into the world."

Who the High Priest and Sanhedrin Demanded Yeshua Clarify

Mattit'yahu (Matthew) 26:63 But Yeshua kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Messiah, the Son of God!"

Luke 22:70 *Then they all said, "Are You then the Son of God?"* So Yeshua said to them, "You rightly say that I am."

Who People Harangued Yeshua for Claiming to be

Mattit'yahu (Matthew) 27:40 and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross."

Mattit'yahu (Matthew) 27:43 "He trusted in God; let Him deliver Him now if God will have Him; for He said, 'I am the Son of God.' "

Who the Pagans Declared Yeshua was

Mattit'yahu (Matthew) 27:54 So when the centurion and those with him, who were guarding Yeshua, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

Mark 15:39 So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"

Maaseh (Acts) 8:37 Then Philip said, "If you believe with all your heart, you may." ***And the eunuch answered and said, "I believe that Yeshua the Messiah is the Son of God."***

Who the Talmidim and Prophets said Yeshua was

Mishlei (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?***

Mark 1:1 The beginning of the gospel of Yeshua the Messiah, the Son of God.

Luke 3:38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

Yehochanan (John) 1:34 "And I have seen and testified that this is the Son of God."

Yehochanan (John) 20:31 but these are written that you may believe that Yeshua is the Messiah, the Son of God, and that believing you may have life in His name.

Maaseh (Acts) 9:20 Immediately he preached the Messiah in the synagogues, that He is the Son of God.

Romans 1:2** ***which God promised before through His prophets in the Holy Scriptures,

Romans 1:3** ***concerning His Son Yeshua the Messiah our Master, who was born of the seed of David according to the flesh.

Romans 1:4 ***and declared to be the Son of God*** with power according to the Spirit of holiness, by the resurrection from the dead.

2 Corinthians 1:19 For the Son of God, Yeshua the Messiah, who was preached among you by us - by me, Silvanus, and Timothy, was not Yes and No, but in Him was Yes.

Galatians 2:20 "I have been crucified with Messiah; it is no longer I who live, but Messiah who lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Ephesians 4:13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Messiah;

***Evreem (Hebrews) 1:1,2;**

1:1 **God**, who at various times and in various ways spoke in time past to the fathers by the prophets,

1:2 ***has in these last days spoken to us by His Son***, whom He has appointed heir of all

things, through whom also He made the worlds;

***Evreem (Hebrews) 4:14** Seeing then that we have a great High Priest who has passed through the heavens, Yeshua the Son of God, let us hold firmly to our confession.

I Yehochanan (John) 1:3** that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship [is] with ***the Father and with His Son Yeshua the Messiah.

II Yehochanan (John) 1:3** Grace, mercy, [and] peace will be with you from God the Father and from the Master Yeshua the Messiah, ***the Son of the Father, in truth and love.

Who Angels said Yeshua was

Luke 1:35 And the Angel answered and said to her, "The Ruach haKadosh (Holy Spirit) will come upon you, and the power of the Most High will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

Revelation 2:18 "And to the Angel of the called out assembly in Thyatira write, 'These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:

Who Yeshua said He was

Luke 22:70 Then they all said, "Are You then the Son of God?" ***So He said to them, "You rightly say that I am."***

Yehochanan (John) 10:36 "do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

Yehochanan (John) 9:35-37,

9:35 Yeshua heard that they had cast him out; and when He had found him, Yeshua said to him, "Do you believe in the Son of God?"

9:36 He answered and said, "Who is He, Master, that I may believe in Him?"

9:37 And Yeshua said to him, "You have both seen Him and it is He who is speaking with you."

Yehochanan (John) 19:7 The Jews answered him, "We have a law, and according to our law He ought to die, ***because He made Himself the Son of God.***"

What His Talmidim said One Must Believe to be Saved and not be Condemned

Yehochanan (John) 3:18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

Yehochanan (John) 20:31 but these are written that you may believe that Yeshua is the Messiah, the Son of God, and that believing you may have life in His name.

Maaseh (Acts) 8:37 ***Then Philip said, "If you believe with all your heart, you may."*** And he answered and said, "I believe that Yeshua the Messiah is the Son of God."

Evreem (Hebrews) 6:6 if they fall away, to renew them again to repentance, since they crucify

again for themselves the Son of God, and put Him to an open shame.

Evreem (Hebrews) 10:29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

I Yehochanan (John) 3:8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

I Yehochanan (John) 4:15 Whoever confesses that Yeshua is the Son of God, God abides in him, and he in God.

I Yehochanan (John) 5:5 Who is he who overcomes the world, but he who believes that Yeshua is the Son of God?

I Yehochanan (John) 5:12,13

5:12 He who has the Son has life; he who does not have the Son of God does not have life.

5:13 These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.

What God said Concerning His Son

I Yehochanan (John) 5:10 He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, ***because he has not believed the testimony that God has given of His Son.***

Mattit'yahu (Matthew) 17:5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom My Soul is well pleased. Hear Him!"

Mark 9:7 And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

Luke 9:35 And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

Mattit'yahu (Matthew) 2:15 and was there until the death of Herod, that it might be fulfilled which was spoken by יהוה through the prophet, saying, "Out of Egypt I called My Son."

Maaseh (Acts) 13:33 "God has fulfilled this for us His children, in that He has raised up Yeshua. As it is also written in **Mizmor (Psalm) 2**, 'You are My Son, Today I have begotten You.'

Evreem (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"?

Evreem (Hebrews) 5:5 So also Messiah did not glorify Himself to become High Priest, but it was יהוה who said to Him: "You are My Son, Today I have begotten You."

Adonai made Yeshua His Son a Little Lower than the Heavenly Messengers

***Mizmor (Psalm) 8:5** For You have made him a little lower than the angels, And You have crowned him with glory and honor.

Miscellaneous Verses About the Son of God

Yehochanan (John) 5:25 "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

Yehochanan (John) 11:4 When Yeshua heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

Evreem (Hebrews) 7:3 [The office of Melchizedek] without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest forever.

From these verses one thing is very striking, and that is that 100% of them identify Yeshua as the Son of God. This makes one thing certain, and raises two other questions.

The one thing that is clear is that one must believe that Yeshua is the Son of "God" to be saved.

The first question that is raised is that "if Yeshua is also God, is it required to believe this also to be saved, or is the mandate for salvation to believe simply that He is the Son of God?" These passages give no indication that if He is also God, that believing that status about Him is necessary for salvation in addition to believing that He is the Son.

However, if He is also God as well, then what does that mean? Does that mean that He is also the Father, or does it mean something else? Do the words God and Elohim mean the same thing?

So, we must look elsewhere for clues to these other questions concerning these questions.

The next question we can ask is, "Is Yeshua the Father, or is He a separate individual with a separate will?"

These are the verses that help to answer this question. Beginning with the ones that are emphasized the second most in Scripture; that is, of the Father and Son expressed as distinct individuals.

These are the verses that identify clearly two distinct entities with two distinct wills, but who, together, work in echad, in unity.

Yeshua Refers to יהוה as His God

***Yehochanan (John) 20:17** Yeshua said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, *'I am ascending to My Father and your Father, and to My God and your God.'* "

***Mattit'yahu (Matthew) 27:46** And about the ninth hour Yeshua cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "*My God, My God, why have You forsaken Me?*"

***Mark 15:34** And at the ninth hour Yeshua cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "*My God, My God, why have You forsaken Me?*"

The Emissary Shaul also Presents יהוה as Yeshua's Father and God

*II Corinthians 1:3 **Blessed be the God and Father of our Master Yeshua the Messiah**, the Father of mercies and God of all comfort.

*Galatians 1:1 Paul, an Emissary (not from men nor through man, **but through Yeshua the Messiah and God the Father who raised Him from the dead**).

*Ephesians 1:3 **Blessed be the God and Father of our Master Yeshua the Messiah**, who has blessed us with every spiritual blessing in the heavenly places in Messiah.

*Colossians 1:3 We give thanks **to the God and Father** of our Master Yeshua the Messiah, praying always for you.

The Emissary Kepha also Presents יהוה as Yeshua's Father and God

I Kepha (Peter) 1:3 **Blessed be the God and Father** of our Master Yeshua the Messiah, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Yeshua the Messiah from the dead.

King David also calls יהוה, Yeshua's God

Mizmor (Psalm) 45:7 You love righteousness and hate wickedness; Therefore God, Your God, has anointed You with the oil of gladness more than Your companions.

Yeshua Himself Declares that No One has Seen God at Any Time

Yehochanan (John) 1:18 **No one has seen God at any time**. The only begotten Son, who is in the bosom of the Father, He has declared Him.

Yehochanan (John) 5:37 "And the Father Himself, who sent Me, has testified of Me. **You have neither heard His voice at any time, nor seen His form**.

Even After the Resurrection we are Told that No One has Ever Seen "God" at Anytime

I Yehochanan (John) 4:12 **No one has seen God at any time**. If we love one another, God remains in us, and His love has been perfected in us.

So if Yeshua was God, then we would have seen God when we saw Yeshua. However, the above verses make it clear that after the resurrection, there was still nobody who had ever seen God.

Yeshua has a Separate Will

Mattit'yahu (Matthew) 26:42 Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, **Your will be done**."

Luke 22:42 saying, "Father, if it is Your will, take this cup away from Me; nevertheless **not My will, but Your will be done**."

Yeshua does not Speak by His Own Authority

Yehochanan (John) 14:10 "Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you *I do not speak on My own authority*; but the Father who dwells in Me does the works.

Yeshua does the Father's Commandments

Yehochanan (John) 15:10 "If you keep My commandments, you will remain in My love, just as I have kept My Father's commandments and remain in His love.

Yeshua is Restoring All Things to the Father

I Corinthians 15:22-28,

15:22 For as in Adam all die, even so in the Messiah shall all be made alive.

15:23 But each one in his own order: Messiah the First Fruits, afterward those who are the Messiah's at His coming.

15:24 Then comes the end, *when Yeshua delivers the kingdom to God the Father*, when He puts an end to all rule and all authority and power.

15:25 For Yeshua must reign till He has put all enemies under His feet.

15:26 The last enemy that will be destroyed is death.

15:27 For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that Yeshua who put all things under יהוה is excepted.

15:28 Now *when all things are made subject to יהוה*, then the Son Himself will also be *subject to יהוה* who put all things under Him, so that יהוה may be all in all.

Two יהוה's in Scripture or One?

B'resheet (Genesis) 1:26 "Then God said, '*Let Us* make man in our image, according to *our* likeness...'"

Yesh'yahu (Isaiah) 44:6 "Thus says the יהוה, *the King of Israel*, and his Redeemer, יהוה Tz'vaot. 'I am the First, and I am the Last; Besides Me there is no God.

Is There a Trinity?

Yesh'yahu (Isaiah) 48:16 "Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, ¹*I was there*. And now ²*Adonai* - יהוה, and ³*His Spirit*, have sent Me."

Luke 1:35 And the heavenly Messenger answered and said to Miriam "¹*The Ruach haKadosh* shall *come upon you*, and the ²*power of the Most High will overshadow* you, therefore also, that set-apart One ³*who is to be born* will be called *the Son of God*.

Yehochanan (John) 14:16,17 "...¹*I will* pray to the ²Father, and *He will* give you ³*another Helper*, so that He may remain with you forever...Even the Ruach of Truth..."

If there is a trinity, are all 3 the same person? Clearly not. Are all 3 then God? All of the Scriptures above state that the Father is “God”. Are there any that state or imply that Yeshua is “God”? Or do they say He is elohim?

Does the Word God Mean the Same as the Hebrew Word Elohim?

Mizmor (Psalm) 78:35 Then they remembered *that God* (Elohim) was their rock, And *the Most High God* (Most High Elohim) their Redeemer (יְהוָה).

The Verse that Changed One Jewish “rabbi’s” Life.

-Concerning **Yesh’yahu (Isaiah) 9:6**, the verse that caused one orthodox Jew, rabbi Isidor Zwirn, to become a believer in Yeshua. Isidor, in order to be accepted into the Yeshivah Rabbenu Yaacov Yoseph in New York city had to begin learning how to read the Hebrew prayers of the Siddur by age 3 and comprehend them by age 6. Then upon being accepted into the Yeshiva, the Torah became his text book that they studied daily every school day.

Every verse of Torah was required to be studied and discussed among classmates, and the meaning of each individual letter of each Hebrew word also had to be understood, and sometimes the meaning of a whole passage would hinge on the meaning of one single letter of one single word in the passage. He was completely and utterly fluent in Hebrew. He was also trained in the 3 rules of haMidrash of “*respect for others views*”, of “*the thorough investigation of everybody else’s views in addition to your own*”, and of “*if two opposing views cannot be resolved, then they must be temporarily be set aside, until another view is provided that resolves the conflict and/or harmonizes the two positions*”.

This man ultimately became a chief “rabbi”, and the head of the Zionists studies program (His Zionist studies are what led Him to Yeshua), at an Orthodox synagogue in Burbank California where he was forcefully removed from behind the bema by police after he declared His belief in Yeshua as the long awaited Messiah of Israel.

This is Isidor’s literal translation of **Yesh’yahu (Isaiah) 9:6**, the translation of which caused Him to believe that Yeshua had to be the Messiah. This is what he wrote concerning the words “Pele yoez el gibbor avi ad sar shalom”, he says “I read those last 8 Hebrew words, letter by letter, then translated them into English. ‘And they shall call his name a wonderful Counselor to the Almighty God and Everlasting Father, (also) Prince of Peace’.” Then he says, “This could be no other than the Messiah! Because certainly no finite being could counsel the Almighty God”.

So, Isidor, with his expertise in Hebrew and very in depth methodological study habits when studying **Yesh’yahu (Isaiah) 9:6** concluded from a purely unbiased linguistical perspective that Yeshua was a counselor to יהוה – a counselor to the Almighty God. In other words, was יהוה’s “right hand man”, and is the verse that forever changed his life. This is on page 56 of his book “A rabbi’s Search for Messiah”. So does this mean that Yeshua is not God? If it is proof that He is not God, can Yeshua still be Elohim? Is there a difference in these two words – God and Elohim?

Scriptures that Say or Imply that Yeshua is “God”

Evreem (Hebrews) 1:8 But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.

Mizmor (Psalm) 45:6 Your throne, O God, is forever and ever; A scepter of righteousness is

the scepter of Your kingdom.

Thomas Calls Yeshua God

Yehochanan (John) 20:28 “And Thomas answered Yeshua saying, My Master and my God”.

Yehochanan Calls Yeshua God

- **Yehochanan (John) 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

I Yehochanan (John) 5:20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Yeshua the Messiah. This is the true God and eternal life.

Kepha (Peter) in Addition to Calling יהוה Yeshua’s Father and God in I Kepha (Peter) 1:3, in the alternative, Calls Yeshua God Here

- **2 Kepha (Peter) 1:1** Shimon **Kepha (Peter)**, a bondservant and Emissary of Yeshua the Messiah, To those who have obtained like precious faith with us by the righteousness of our God and Savior Yeshua the Messiah.

So, this poses a difficulty. If Yeshua is the Son and יהוה is the Father, and they both have separate wills, etc. then these verses imply that they are two different “Gods”, but other verses state that beside יהוה there is no other Elohim. So how do we resolve the conflict? Does the Hebrew provide any insight?

So, is Yeshua God?

This is like asking if Havah is Adam. Did not Adam say that Havah was bone of his bones and flesh of his flesh? Yet they are two individuals with two separate wills, yet echad – in unity in thought and action, and made up of the same flesh and bone.

-This can be likened to a glass of water that is separated into 3 glasses, each glass containing 1/3 of the original glass. Then taking the original glass and keeping it in liquid form, taking the second and making it into steam, and taking the last glass and making it ice. All the same original glass of water, but in 3 different forms, each form being distinct in form and characteristic and function from the other.

-In the same way, if I am a human and I have a son, then that makes my son human also. In the same way, if יהוה is Elohim, and He has a Son, then this causes His Son to also be elohim. But even as I am a separate individual from my son, even so יהוה is a separate individual from His Son.

Notice I did not say “If יהוה is God, and He has a Son, then this causes His Son to also be God” because the English word “God” leaves no room a second entity, and would lead to the erroneous conclusion that since we are also now sons of “God” through Yeshua, that now we would now be God also.

You see, the Scriptures and conclusions don’t flow with the word “God”. This is because the word “God” and “elohim” mean two different things. First, let me share the distinction beginning

with the Hebrew word “echad”.

What is Echad?

-Echad, though in modern use has been given the equivalent status of the number 1, this is not the original or biblical meaning of the word. As Isidor also says, this word in the Hebrew when we say the Shema is that יהוה is the only One “who encompasses all things”.

In other words, “echad” is not like saying that יהוה is a single tree in an open field with no other trees around; but that He is a single tree in a grove of trees, with all of the other trees in the grove springing forth from Him, that is, that He is the first, the “Father” of all the other trees.

A single individual, likewise, cannot be echad, but only yachid; but a group of people being lead by an individual (like Israel coming out of Egypt under the headship of Moshe) or who are acting in unity towards a common goal or cause (like Israel going to battle against Jericho, or as the Levitical Priests providing atonement for the people), or who have a common standard or lifestyle in common (such as the Amish or Chassidic). These are all examples of echad.

Even the cluster of grapes that the spies brought back from Canaan are referred to as Echad; but had it been only one single grape brought back rather than a cluster, then it would not have been echad, but yachid. So echad is better defined in English as a “unified whole” or “unified plural”, as it is even used when it says in **B’resheet (Genesis) 2:24** concerning Adam and Havah, that the “two” shall become “one” flesh – shall become “echad” in their flesh. But concerning Elohim, Elohim is always referred to as “echad”, and is never referred to as “yachid”.

So when Yeshua prays, “Father may they be one as we are one that we may all be one with each other, He isn’t saying “Father, may they be the same person, as we are the same person, so that we may all be the same person”; but rather, “Father, may they be a unified whole, as we are a unified whole, so that we all may be a unified whole together.” **Yehochanan (John) 17:20-23.**

The word elohim itself has the concept of “echad” embedded within it, in that it is simultaneously both plural and singular, indicating again, a unified plural or unified whole.

With these things in mind we can see that a more accurate rendition of the Shema in English would be something more along the lines of: “Hear O’Israel, יהוה our Elohim, יהוה, is the One from whom all things spring forth.”

Which concept is further reinforced when the Scriptures declare יהוה to be Most High “God”, or more specifically, El Elyon, “The Most High Elohim”. This statement in and of itself indicates that there is more than one elohim, though there is only one Deity (one God), our Father in Heaven.

Even as it is written:

יהוה the Most High Elohim

Mizmor (Psalm) 95:3, יהוה king above all elohim

Mizmor (Psalm) 97:9, יהוה exalted above all elohim

Mizmor (Psalm) 135:5, יהוה above all elohim

Mizmor (Psalm) 136:2, יהוה is Elohim of all elohim

In the **Brit Chadasha (New Testament)** יהוה is called by the title “theos”, the closest Greek equivalent of the Hebrew word “elohim”; but in **2 Corinthians 4:4** the Wicked One is also called the “theos”, the “theos” of this world – or elohim of this world.

So is Saying that Yeshua is Elohim, the Same as Saying He is God?

The Scriptures state that יהוה is the Most High Elohim; that we are elohim; **Mizmor (Psalm) 82:6**, that angels are elohim; **Mizmor (Psalm) 8:5**, that judges are elohim; **Shemot (Exodus) 22:8,9,28** and that Yeshua is elohim; **Mizmor (Psalm) 45:6**; just to cite a few.

So if we are elohim, and the Wicked One is the elohim of this world, **II Corinthians 4:4**, and יהוה is the most High Elohim of all elohim. Then Yeshua is also elohim. But does the generic title “elohim” automatically mean Deity? If it did, then all of us who are also called elohim would also be Deity; but this is clearly not the case. So the word elohim must mean something different than “Deity”.

To simplify things, let's say that “God” means “deity”, but that elohim just means “elohim”, or some kind of high authority – the level of a judge or higher.

So when one asks if somebody believes Yeshua is God, it is the same as asking if they believe that Yeshua is “Deity”. But concerning the word elohim, it is clear that unlike the English word “God”, elohim does not automatically mean Deity.

As can be seen in the examples provided earlier, יהוה and Yeshua are both called elohim, as are angels, men, and judges, who are clearly not Deity. So it's like comparing apples with cucumbers; they are both produce, but completely different in characteristic and make-up.

So the more clarifying question to ask is not “Do you believe Yeshua is God”, but rather, “Do you believe that Yeshua came down from haShamayim (Heaven) and is therefore of divine origin, or do you believe that He was a mere mortal as we?”

With this question my answer can be reduced to a simple “Yes, I believe that Yeshua came down from haShamayim (Heaven) and is therefore of divine origin; but no, I do not believe that He was created as a mortal being with no prior knowledge or life with the Father”.

But concerning the question of whether or not Yeshua is Deity (God), clearly only יהוה the Father is “Deity”, or “God” as used in the English translations.

And concerning the question of whether or not Yeshua is “elohim”, the answer to this is likewise yes; and He is also the Son of the Most High Elohim, that is of יהוה the Father.

So when Yeshua says to Thomas in **Yehochanan (John) 14:7**, “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him”. He is not saying that He is the Father, but that because the fullness of the Father's character dwells within Him, that to know Yeshua's character is to know the Father's character.

But to ask if He is God? The English is not specific enough to state clearly what is meant by this question; and so most commonly is what is meant when this is asked is, “Do I believe that Yeshua is the Father”.

The answer to this, based on the conclusions above, are:

No. Yeshua is the Son of the Father, and has a separate will than His Father. And though we have all seen *elohim* the Son, no one has seen “God” the Father, the Most High *Elohim*.

Likewise, the Father sent Yeshua into the world; and while in the world He died on the execution stake for our sins and was forsaken by the Father for a brief moment in eternity until His suffering on our behalf was complete.

And finally, that Yeshua has been sent not only to defeat death and remove sin from the Earth, but that after He has subdued all things and brought them under submission to Himself, that He Himself is likewise then going to restore all of those things to יהוה His “Deity/God” and Father.

So what about the 6 verses that imply Yeshua is “God” in **Evreem (Hebrews) 1:8; Mizmor (Psalm) 45:6; Yehochanan (John) 20:28; Yehochanan (John) 1:1; I Yehochanan (John) 5:20; 2 Kepha (Peter) 1:1?**

The solution is simple. Context.

If I tell you I put a plant in a pot yesterday, but today I cooked up some stew in a pot, and that in the USA many states are considering making pot legal, you can determine precisely the very different meanings of the same word “pot” by the context that I use the word “pot” within.

In the same way, when reading the English translations, when you see the word “God” used to describe the Father, then you understand we are talking about our “**Deity**” יהוה; but when you see the English word “God” applied in any other way, then we can understand it to mean “**elohim**” of which our heavenly Father is “**the Most High Elohim**” among many – the context of which would perhaps be best compared with the status of “judge” rather than of “Deity”.

When reading the “New Testament” in Greek, the same principle can be applied concerning the Greek word “theos”.

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