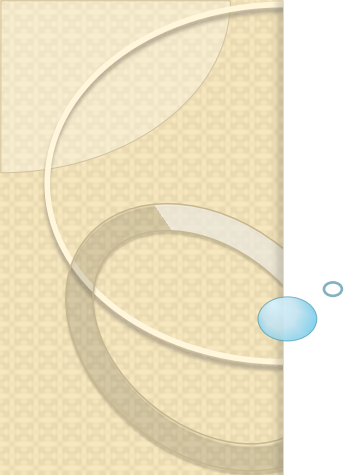




Yeshua – God or Not?



Disclaimer:

It is my hope & prayer that you learn something from this study. This is a controversial study about arguments that have never been settled. Have you ever sat in a church chair or a wooden pew and listened to a pastor or a priest talk? If you have, you probably heard them mention the word Trinity. They likely explained that Jesus and God are the same person. For a very long time, most people have been taught this exact same thing. They hear it from their teachers, their parents, and their church leaders. It is something that many people just accept without thinking about it too much.

Disclaimer...

But what happens when you start reading the Bible closely for yourself? Sometimes, when you look at the actual words in the Bible, things do **NOT** seem to match up perfectly with what you were told. This study is all about looking at those differences. It is not meant to make you lose your faith or make you upset. Instead, it is an invitation to look at history and see how these ideas grew over time.

Disclaimer...

Asking questions about what you are taught is a good thing. In the Bible, there was a group of people called the Bereans. They were famous because they did not just believe everything they heard right away. Every time someone preached to them, they went back to their holy books to check if it was really true. You can be like a Berean too.

When an explanation of a passage of scripture causes an argument or does not make sense, it usually does **NOT** mean the Bible is broken. It usually means the explanation is wrong. We need to be brave enough to ask better questions.

Disclaimer...

Perhaps there are better questions to ask for example, are Jesus and God the same? Has the church rightly interpreted the word of God? (*Yet, there are over 45,000 denominations*) If so, then how can the apostasy (*the falling away from the truth*) ever occur and Christ return?

Let's look at God's words together and see if we can discover God's truth. Remember, if you speak for God, use His Words.

As with many of these kinds of teachings, this is not designed to create a crisis of faith. This is not an attempt to have anyone change their faith in God but only to consider the way we practice our faith and apply God's Sacred Word to our lives so that we live the way He designed us to live.

A Couple of Definitions!

Explicit - Clear, open, and detailed. It leaves no room for confusion or guessing.

Implicit - Suggested or understood, but unstated. It requires you to read between the lines or make an inference (an assumption or guess).

To be explicitly clear, *explicit* and *implicit* are different words and, in some contexts, they are truly **antonyms**. **Explicit denotes being very clear and complete without vagueness, implication, or ambiguity.** When something is said to be explicit, there is no question as to what is being expressed or conveyed—nothing is implied or assumed.

The Law of First Mention!

In Bible study, the Rule of First Use (*more commonly known as the Law of First Mention*) is a guideline in hermeneutics (*the study of biblical interpretation*) which states that the first time a word, concept, or doctrine appears in Scripture, it establishes a foundational pattern or meaning that carries through the rest of the Bible.

The core idea is that God introduces a truth in its "seed form" upon its initial occurrence. While the concept may unfold and progress throughout later books, its fundamental purpose, theological tone, or symbolic nature is anchored in that first mention.

The Law of First Mention...

When you ask questions like "How can an eternal God die on the cross?", the answer can only be explained through the lens of a **specific theology** that creates the premise. How that system works internally **is not** an endorsement of the conclusion as the objective truth for everyone.

To reiterate: **When an interpretation causes conflict within scripture it is not scripture that is wrong or conflicted, it is the interpretation itself that is wrong.**

Do Not Add nor Subtract!

The command to not add to or take away from God's words is a recurring principle found throughout the Bible. Rather than being a single verse, it is a protective boundary repeated at the beginning, middle, and very end of the Bible. Here are a couple verses where this command is given:

- **1. Deuteronomy 4:2 KJV (The Warning to Us)** - Moses delivers this command as the Israelites prepare to enter the Promised Land, emphasizing that God's laws are complete and require no human adjustments. ***“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.”***
- **2. Deuteronomy 12:32 KJV (The Guardrails)** - Moses repeats the warning later in the same book, reinforcing that obedience requires strict adherence to what was instructed. ***“What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it.**”***

A Warning From God – Lack of Knowledge!

“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” — Hosea 4:6 KJV

Salvation is from God through Christ and we are to be an assembly of kings and priests (*as priests we are meant to serve God*) on the earth:

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.” — Rev. 5:9-10 KJV

Proving The Truth Requires 2 Or 3 Witnesses!

“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of **two witnesses, or at the mouth of three witnesses, shall the matter be established.**”

— Deu. 19:15 KJV (God by Moses)

“But if he will not hear thee, then take with thee one or two more, that in the mouth of **two or three witnesses every word may be established.**” — Mat. 18:16 KJV (Yeshua)

“This is the third time I am coming to you. In the mouth of **two or three witnesses shall every word be established.**” — II Cor. 13:1 KJV (Paul)

Does God Lie?

Heb. 6:18 says it is impossible for God to lie, “That by two immutable things, ***in which it was impossible for God to lie***, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:”.

God makes an explicit undeniable statement.

Isa. 45:5 says there is only one God, “I am the LORD, and there is none else, ***there is no God beside me***: I girded thee, though thou hast not known me:”.

No Other gods?

God makes more explicit undeniable statements.

Isa. 43:10 says, “Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: **before me there was no God formed, neither shall there be after me.**”

Deu. 4:39 says there is only one God, “Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: **there is none else.**”.



God's Greatest Commandment!

“Thou shalt have no other gods before me.”

— Exodus 20:4 KJV

**“For thou shalt worship no other god:
for the LORD, whose name is Jealous,
is a jealous God:”**

— Exodus 34:14 KJV

God's Greatest Commandment...

What does “**no other gods**” mean? The commandment establishes the LORD as **the only God** whom Israel is to worship and serve.

Deuteronomy 6:4–5 KJV expands this idea: “**Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**”

Jesus later identifies this as the first and greatest commandment:

Matthew 22:37–38 KJV “**Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.**”

It Has Been *Implied* That Jesus is God!

Implied means suggested, an assumption, or a guess but what does God's word say? Did Jesus ever say he was God?

Jesus never explicitly says the exact sentence, "I am God." However, there are several places where Jesus makes claims about Himself that Christians have historically *implied* that he is God. The strongest examples are especially in John.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." — **John 8:58 KJV**

The unusual wording "I am" is interesting. However, does it connect Jesus with God's "I AM" language in Exodus 3:14? Or, can it mean he continually existed before Abraham. Unless, Jesus and God are one and the same, this creates a logical problem and a conflict in scripture. How can an eternal being ever die and pay the sin debt that He said was due? Eternality means existing forever and death is the complete cessation of life. Logically, they can't coexist.

It Has Been *Implied* That Jesus Is God...

“And Thomas answered and said unto him, My LORD and my god.” —
John 20:28 KJV

Again this quote may *imply* that The Father and Son are one and the same. Let's look a little further in Exodus 7:1, “And the LORD said unto Moses, See, I have made thee a god (elohim) to Pharaoh: and Aaron thy brother shall be thy prophet.”

Did Moses become a God? No! In context it implies he is a representative of God but definitely not God. If Moses was a god it would make God a liar. And, we know Moses wasn't God or a god.

It Has Been *Implied* That Jesus is God...

“I and my Father are one.” — John 10:30 KJV

This quote’s interpretation *implies* that they are one and the same. Jesus is God. If they are the same we have a very logical question to answer, can an eternal being ever die and pay the sin debt that we owe? And, if they are the same substance, is God a liar since He said He is the only God?

Or, is this a misinterpretation (taken out of context) that they are the same?

It Has Been *Implied* That Jesus is God...

“Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.” — John 14:11 KJV

Again this quote's *implies* that they are one and the same. Let's look a little further in John chapter 14:

“At that day ye shall know that I am in my Father, and ye in me, and I in you.” — John 14:20 KJV

Does this *imply* that we are now God? Certainly not! Couldn't they imply that we are representatives in following God's plan of salvation?

It Has Been *Implied* That Jesus is God...

Jesus identifies Himself as a “*man*” who hears the truth from God: “**But now ye seek to kill me, a man that hath told you the truth, which I have heard of God...**”

— John 8:40 KJV

Does God identify Himself as a Man?

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” — John 4:24 KJV

It Has Been *Implied* That Jesus is God...

“**God is not a man**, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” —

Numbers 23:19 KJV

“And also the Strength of Israel will not lie nor repent: **for he is not a man**, that he should repent.” — **1 Samuel 15:29 KJV**

“I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for **I am God, and not man**; the Holy One in the midst of thee: and I will not enter into the city.” —

Hosea 11:9 KJV

It Has Been *Implied* That Jesus is God...

Who gave Jesus the power to give life?

“All things are delivered unto me of my Father...” — Matthew 11:27
KJV

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” — Matthew 28:18 KJV

This explicitly states the power in the Son comes from the Father. Well, what about worship? Surely, we should worship Jesus, right?

It Has Been *Implied* That Jesus is God...

“Jesus says that just as the Father raises the dead and gives life, **the Son gives life**, and that all should **honour the Son, even as they honour the Father.**” — John 15:21-23
KJV

The Greek word for honour here is Timao and it means to honor, value, esteem, or show respect.

It does not mean to worship.

It Has Been *Implied* That Jesus is God...

“Who, being in the form of God, thought it not robbery to be equal with God:” — Phil. 2:6 KJV

“Though he was God, he did not think of equality with God as something to cling to.” — Phil. 2:6 NLT

Do these verses clearly show Yeshua is God? No! Why? The translators placed their Trinitarian bias ahead of the actual Greek interpretation. Let me explain:

It Has Been *Implied* That Jesus is God...

The Greek reads, “*hos en morphe theos hyparchon ouk harpagmon hegesato*”. The Greek negative in this verse (*ouk*) is *not* attached to the verb (*hegesato*) but rather to the **noun** *harpagmon*. That means the reading of this verse should be “counted *not something to be grasped*,” instead of “not counted something to be grasped.”

The standard Christian translation of this Greek phrase suggests that Yeshua *did not consider* equality something to be grasped. But the actual Greek text reads, “counted equality *not something that could be grasped*.”

It Has Been *Implied* That Jesus is God...

In other words, if the negative particle *ouk* is tied to the *noun* rather than the verb, the implication is that Yeshua saw equality with God as something *unattainable*. Do you realize what this means? It means that this verse does not say that Yeshua gave up equality with God voluntarily because it did not serve the purposes of the Messiah. It says that Yeshua *never aspired to be equal with God because equality with God is not possible*.



Is it OK to Worship Jesus?

Surely, Jesus accepted worship and it's OK to worship him since he is god, right? Let's test this postulate against God's word.

How Many Words For Worship Are In The Bible?

Shachah (shaw-khaw')

Strong's Exhaustive Concordance - bow self down, crouch, fall down flat, humbly beseech, do reverence, worship.

A primitive root; to depress, i.e. Prostrate (especially reflexive, in homage [respect, honor, or reverence] to royalty or **God**) -- bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship.

First used in **Genesis 22:5 KJV**: "...I and the lad will go yonder and **worship**, and come again to you."

How Many Words For Worship Are In The Bible...

Sagad (saw-gad') *Hebrew*; **Segid** *Aramaic*

Strong's Exhaustive Concordance - Fall down

A primitive root; to prostrate oneself (in **respect, honor, or reverence**) -- fall down.

First used in **Daniel 2:46 KJV**

“Then the king Nebuchadnezzar fell upon his face, **and worshipped Daniel**, and commanded that they should offer an oblation and sweet odours unto him.”

Surely, we don't believe Daniel is God, do we?

How Many Words For Worship Are In The Bible...

Proskuneo (pros-koo-neh'-o) *Greek*

Strong's Exhaustive Concordance - Worship.

From **pros** and a probable derivative of **kuon** (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore) -- worship.

First used in **Matthew 2:2**; In Matthew 2:2, the wise men say they came to “worship” **the newborn King of the Jews**. Matthew uses proskuneō for their intended response to Jesus as King of the Jews and not God.

Does Worship Only Apply to God?

So proskuneō itself does not automatically mean worshiping God every time it occurs.

The context and the person receiving the worship determines what kind of *respect, honor, or reverence* is being expressed.

Did Yeshua accept worship? **YES!**

Did he accept worship as God? **NO!**

Interestingly, the same Greek word is used later in Matthew in different situations.

For example, in **Matthew 4:10**, Jesus says: **“Thou shalt worship the Lord thy God, and him only shalt thou serve.”**

Jesus As God, The Conflict!

The following verses have been interpreted to imply that God and Christ are one and the same.

- **Titus 2:13** – Paul frames the hope of the entire Christian faith around adoring Jesus as God: “...*looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ.*”
- **2 Peter 1:1** – Peter opens his epistle with a formal declaration of praise, identifying Jesus identically: “...*To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ.*”

However, a conjunction is used between the two subjects God and Christ. Couldn't this also be interpreted as two separate individuals God and Christ?

The Man Jesus!

In order to fully understand Holy Scripture in context we should do a word study on begotten to comprehend the full meaning of what we are reading.

Definition of Begotten!

The Aramiac word for Begotten is **Yelid**. Derived from **Y-L-D ((Yud, Lamed, Daleth))** to give birth, generate, or bring forth). It emphasizes the biological or relational act of being generated or brought into being.

First Mention: “And when Abram heard that his brother was taken captive, he armed his trained servants, ***born in his own house (yelid)***, three hundred and eighteen, and pursued them unto Dan.”
— **Gen 14:14 KJV**

Definition of Begotten...

Messianic Prophecy: "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I **begotten** (*yelid*) thee." — Psa. 2:7 KJV

In Psa. 2:7 of the Syriac Peshitta (Christian Aramaic): The text utilizes the exact **Y-L-D** root verb to translate "begotten": "...*at bery, wana yawmana iledthak.*" (Thou art my son, today I have **begotten/breathed birth to you**).

In the Aramaic Targum (Jewish Translation): Interestingly, the Targum of Psalm 2:7 shifts the focus slightly to avoid a literal biological interpretation of God having a child, translating the line as: "*You are as dear to me as a son to a father... as if this day I had **created** (baretak) you.*"



How Was This Argued at Nicaea!

The historical debate surrounding the Nicene Creed (325 AD) represents one of the most intense linguistic and theological debates in history.

While the debate was officially conducted and recorded in Greek, it had an immediate and profound impact on the Aramaic (Syriac-speaking) churches of the East, who had to carefully map these precise Greek terms to their own Semitic root verbs.

Here is how early Church theologians used these precise verbal distinctions to formulate the core phrase “begotten, not made.”

How Was This Argued at Nicaea...

1. ***The Greek Battleground***: Gennao vs. Poieo - In Greek, the Council of Nicaea had to construct a linguistic barrier to defeat Arianism, a theology taught by Arius, who argued that Jesus was a created being (the first and highest creation of God, but a creation nonetheless). To do this, theologians like Athanasius isolated two distinct Greek verbs to draw a sharp line between nature and production:
 - **Γεννηθέντα (*Gennethenta* / from *Gennao*)**: This means "**begotten**" or "**generated**." Western theologians argued (*implied*) that to "beget" means to bring forth something of the *exact same nature* as yourself. A human begets a human; God begets God. Therefore, the Son is of the same substance (*Homoousios*) as the Father.

How Was This Argued at Nicaea...

- Ποιηθέντα (*Poiethenta* / from *Poieo*): This means "made," "crafted," or "created." To "make" means to create something of a *different nature* than yourself (e.g., a carpenter making a chair).
- By declaring the Messiah to be "**Begotten, not made**" (*Gennethenta, ou poiethenta*), the Creed stated that Jesus shares God's divine essence and is not a cosmic product.

How Was This Argued at Nicaea...

2. *The Cross-Language Problem*: Compounding this was the Greek word Μονογενής (Monogenes), traditionally translated into English as "only begotten" (as in John 3:16).

- Arius argued that *monogenes* meant 'the only one *generated* at the beginning.'
- Orthodoxy argued that it meant "unique," "one-of-a-kind," or "the only one sharing the Father's specific essence."

How Was This Argued at Nicaea...

3. The Aramaic (Syriac) Solution: Yalad vs. Abad - When the Greek Nicene Creed was translated into Syriac (Christian Aramaic) for the churches in Syria, Mesopotamia, and Persia, theologians had to find the exact Semitic roots to carry this precise *metaphysical* (*based on platonic philosophy*) distinction without causing confusion. They masterfully deployed two foundational Semitic root verbs (*Keep in mind, the prefix de, shown below, means away from.*):

- **The Root) ܝܠܕ Y-L-D / Yalad):** To translate *Gennethenta* ("begotten"), they used the passive participle of the exact root we have been tracking:) ܕܝܠܕ / **De-yalad De-itwled**). This anchored Jesus's origin squarely in eternal generation—He is the offspring of the Father's very nature.
- **The Root - ܐܒܕ B-D / Abad):** To translate *Poiethenta* ("made"), they used the Aramaic root for work, serving, or making:) ܐܒܕ / **w-la 'bīd**).

How Was This Argued at Nicaea...

Thus, in the Aramaic Nicene Creed, the phrase echoes perfectly:

(Yalida w-la 'bida — "Begotten and not made").

How They Avoided the "Servant" Noun (*Yelid*)

Notice how the Aramaic theologians completely bypassed the specific noun form ***yelid*** (ܝܠܝܕ that we saw in Genesis 14:14 *yelid bayit* / homeborn ***servant***).

How Was This Argued at Nicaea...

If they had used the noun *yelid*, it would have carried connotations of a "house-born slave or ***servant***" or a created subordinate entity within a household.

Instead, they strictly used the **verbal, essential participle forms (*Yalida*)**, ensuring that the focus stayed entirely on the implication that the Messiah shares the uncreated, eternal nature of the Father.

The Relationship of Avda and Yelid!

There is a strong linguistic, legal, and biblical relationship between) עבדא *avda* [used in Isa. 42:1]) and) יליד *yelid* / *valid*) in Aramaic. They are complementary terms used to describe different categories or origins of servitude.

The primary relationship between these two words appears when they are paired together in ancient legal and biblical texts. In Hebrew, the phrase) יליד בַּיִת *yelid bayit*) means a "**house-born slave**"—**a servant born to parents** who are already enslaved within a master's household, rather than a servant bought from outsiders or captured in war.

The Relationship of Avda and Yelid...

When ancient Jewish Targums (Aramaic translations) translate this specific legal status, they use a variation of these two words: Aramaic Phrase:) יליד ביתא (yelid beyta) or) אמתא בר (bar amta - son of a maidservant).

The Relationship: A yelid (*one born in the house*) automatically holds the status of an avda (*a servant*). **Therefore, a yelid is a specific subcategory of avda.**

While *avda* focuses on the **function or status** of the person (the act of serving), *yelid* focuses on the **origin** of the person (the act of being born into that status).

God Calls Jesus His Servant!

Isa. 42:1, “**Behold my servant**, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”.

Mat. 12:18, “**Behold my servant**, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles”.

God Calls Jesus A Man!

The most definitive verse in the entire Bible where God the Father explicitly speaks and calls the Messiah a "man" is found in the prophecies of Zechariah.

- **Zechariah 13:7** – *“Awake, O sword, against My Shepherd, against **the Man who is My Companion**,” says the Lord of hosts. “Strike the Shepherd, and the sheep will be scattered...”*

The Divine Context: Here, God Himself (the Lord of hosts) is speaking. He calls the coming Messiah "My Shepherd," but then uses the unique Hebrew word *geber* (גִּבּוֹר), which means a strong man or a male human being.

God Calls Jesus A Man...

Why it matters: God calls this human man His "Companion" (Hebrew: ***amiti***, meaning His equal, neighbor, or close fellow). In the New Testament, Jesus explicitly quotes this exact verse in Matthew 26:31 and applies it directly to Himself on the night He is arrested, confirming that He is the very "man" and "shepherd" God the Father is speaking to and about.

“Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.”

Mat. 26:31 KJV

The Branch!

In the Bible, the "Branch" (Hebrew: Tzemach, נֹחַמְדִּים) is a prophetic title for the Messiah, specifically identified as a future king descending from the royal lineage of King David. This title is developed across several Old Testament prophetic books, and in Christian theology, it is universally understood to be fulfilled by Jesus.

The Branch...

1. The Lineage: The Root and the Branch (Isaiah)

In the Book of Isaiah, the Messiah is described using the imagery of a tree that has been chopped down to a stump (representing the fallen kingdom of David), from which new life miraculously emerges.

- **Isaiah 11:1:** *"There shall come forth a Rod from the stem of Jesse, and a **Branch** shall grow out of his roots."* (Jesse was King David's father).
- **The Meaning:** The line of David would look dead and forgotten, but a single, life-giving descendant (the Branch) would rise to restore the kingdom.

The Branch...

2. The Righteous King (Jeremiah) Jeremiah explicitly connects the title "Branch" to a king who will execute perfect justice on earth.

- **Jeremiah 23:5:** *"Behold, the days are coming," says the Lord, "That I will raise to David a **Branch of righteousness**; a King shall reign and prosper, and execute judgment and righteousness in the earth."*
- **Jeremiah 33:15:** God repeats this promise, confirming that this Branch will grow up directly out of David's line.

The Branch...

3. The Priest-King (Zechariah) In the post-exilic book of Zechariah, the title becomes a formal, proper noun. God refers to this figure as "My Servant the BRANCH."

- **Zechariah 3:8 & 6:12:** *"Behold, the Man whose name is the **BRANCH**! From His place He shall branch out, and He shall build the temple of the Lord."*
- **The Meaning:** In Zechariah, the Branch is uniquely prophesied to unite two separate biblical roles: he will rule as a **King** on a throne while simultaneously serving as a **Priest**.

The Branch...

Historically in Israel, these two roles (*king and priest*) were strictly separated by divine law to create a system of checks and balances.

The King came from the tribe of Judah (the line of David) and held political, judicial, and military authority.

The Priest came from the tribe of Levi (the line of Aaron) and held spiritual, sacrificial, and mediatorial authority.

When a single figure—prophesied as the "Branch"—unites both offices, it carries profound symbolic and theological weight:

The Branch...

The proof of the divine law when King Uzziah defied the Lord.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men:

And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. — **2 Chron. 26:16-18 KJV**

The Branch...

Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. — **2 Chron. 26:19-20 KJV**



The Branch...

1. Total Reconciliation Between God and Humanity

The Symbolism: A priest represents humanity to God (bringing prayers and sacrifices upward), while a king represents God to humanity (bringing divine rule, law, and justice downward).

The Meaning: When the Branch holds both offices, he acts as a perfect bridge. The upward movement of human worship and the downward movement of divine authority meet in one person. It symbolizes a state of complete, unbroken relationship where God's rule and human devotion are perfectly aligned.

The Branch...

2. The Order of Melchizedek

The Symbolism: The union of these offices points backward to a mysterious historical figure: Melchizedek, whose name means "King of Righteousness" and who was simultaneously the King of Salem (Peace) and a "priest of God Most High" (Genesis 14:18).

The Meaning: King David himself prophesied that the Messiah would be a "priest forever according to the order of Melchizedek" (Psalm 110:4). Symbolically, this means the Messiah's authority is not limited by human ancestry (*like the Levitical priests who eventually failed and became corrupt*). It represents an eternal, incorruptible, and universal rule that predates and transcends Israel's tribal divisions.

The Branch...

3. Peace and Perfect Governance

The Symbolism: Zechariah 6:13 explicitly states: "He shall sit and rule on His throne; so ***He shall be a priest on His throne***, and the counsel of peace shall be between them both."

The Meaning: In human history, politics (the King) and religion (the Priest) are frequently locked in a power struggle, leading to corruption, oppression, or war. The union of these offices symbolizes the end of institutional conflict. Because the King acts with the pure heart of a Priest, and the Priest rules with the absolute sovereign authority of a King, governance becomes completely just, peaceful, and flawless.

Is Jesus Called God's High Priest?

“And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold **the man** whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and **rule upon his throne**; and **he shall be a priest** upon his throne: and the counsel of peace shall be between them both.” —

Zech. 6:12-13 KJV

Is Jesus Called God's High Priest?

Psa. 110:4, "The LORD hath sworn, and will not repent, **Thou art a priest for ever** after the order of Melchizedek.". (see Heb 7:17)

Jesus is called God's High Priest - Hebrews 2:17

KJV: "Wherefore in all things it behoved him **to be made** like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Is Jesus Called God's High Priest...

Notice the wording: "high priest in things pertaining to God." Jesus' priestly work is directed toward God on behalf of humanity.

Jesus is called the High Priest of our profession - Hebrews 3:1 KJV: "...consider the Apostle and High Priest of our profession, Christ Jesus."

Is Jesus Called God's High Priest...

Jesus' priesthood is connected directly to Melchizedek

- **Hebrews 5:5–6 KJV:** “So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I **begotten** thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek.”

This is quoting Psalm 2:7 and Psalm 110:4. That is significant for the Bible connects the titles “Son” and “Priest” in its description of Jesus.

Is Jesus Called God's High Priest...

Jesus offers Himself to God - **Hebrews 9:14** says:

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

How Christ serves God – **Rom. 8:34**:

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

The direction is very clear:

Christ → offers Himself → to God

Is Jesus Called God's High Priest...

Jesus is at God's right hand - Hebrews 10:12

says: “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”

This connects back to Psalm 110:1, where Yahovah (God) says to David's Lord: “Sit thou at my right hand...” And immediately afterward Psalm 110:4 says: “Thou art a priest for ever after the order of Melchizedek.”

Is Jesus Called God's High Priest...

So, Psalm 110 combines three things:

- 1) Yahovah → speaks to David's Lord
- 2) David's Lord → sits at God's right hand
- 3) David's Lord → **is an eternal priest**

Hebrews applies this directly to Jesus. An important distinction. The Bible presents Jesus as distinct from God the Father while serving God in His priestly role in heaven after his resurrection. For example, Hebrews 5:1 describes what a high priest does:

“For every high priest is ordained to offer gifts and sacrifices for sins.” And Hebrews says Jesus was appointed to this role by God. Is Jesus called God's High Priest? The answer is **YES**, explicitly.

Did Jesus Call Himself God?

Jesus says God is His God: “I ascend unto my Father, and your Father; and to my God, and your God.” — John 20:17 KJV

If Jesus has a God over Him, then can Jesus be God in the same sense as the Father?

Did Jesus Call Himself God?

Jesus repeatedly says He was sent by God For example:
“As thou hast sent me into the world, even so have I also sent them into the world.” — **John 17:18 KJV**

“I can of mine own self do nothing...” — John 5:30 KJV

Jesus is God's representative (his ***servant***) and does God's will, rather than being God Himself. This explicitly emphasizes the repeated distinction between God who sends and Jesus who is sent.

Did Jesus Call Himself God...

Jesus calls the Father **“the only true God”**

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

— John 17:3 KJV

The key points are:

- The Father = **“the only true God.”**
- Jesus distinguishes Himself from the Father.
- Jesus says He was **sent by** the Father.

Therefore, this explicitly states that Jesus is God's Messiah and Son, but **not God Himself.**

Did Jesus Call Himself God...

Jesus said the Father is greater than he:

“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me*, ye would rejoice, because I said, I go unto the Father: for **my Father is greater than I.**” — John 14:28
KJV

Jesus subjects himself to the Father:

“And when all things shall be subdued unto him, then shall **the Son also himself be subject unto him that put all things under him, that God may be all in all.**” — 1 Cor. 15:28, KJV

“And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.**”. — Luke 4:8, KJV

Is Jesus Equal to the Father?

Joh. 14:28, “Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me*, ye would rejoice, because I said, I go unto the Father: for **my Father is greater than I.**”.

Joh. 17:3, “And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.”.

Is Jesus Equal to the Father...

Joh. 20:17, “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God.**”.

1 Cor. 15:28, “And when all things shall be subdued unto him, then shall **the Son also himself be subject unto him that put all things under him, that God may be all in all.**”

1 Tim. 1:17, “Now unto the King eternal, immortal, invisible, **the only wise God**, be honour and glory for ever and ever. Amen.”.

The Importance of Yeshua

1 Pet. 1:16-21, “Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was **foreordained** before the foundation of the world, but was manifest in these last times for you, Who by him **do believe in God**, that raised him up from the dead, and gave him glory; **that your faith and hope might be in God.**”.

How the Father Chooses Who He Gives to the Son

Eph. 1:4-7, “According as **He hath chosen us** in Him **before the foundation of the world**, that we should be holy and without blame before Him in love: **Having predestinated us unto the adoption of children by Jesus Christ to Himself**, according to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace; Wherein He hath abounded toward us in all wisdom and prudence; **Having made known unto us the mystery of His will, according to his good pleasure** which He hath purposed in himself: ”.

Conclusion

If you worship the Father, as commanded, and the Son and the Father are the same you have obeyed the greatest commandment.

However, if you worship Jesus and he is not god then you have violated all of God's commandments according to His word.

“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be **no priest** to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” — Hosea 4:6 KJV

Names/Titles/Metaphors of Yeshua

Name/Title/Metaphor	Bible Verse
Jesus, "he will save his people from their sins"	Matt 1:21
Immanuel, "God with us"	Matt 1:23; Isa 7:14
Christ / Messiah	Matt 16:16; John 1:41
Jesus of Nazareth	Acts 10:38
The Nazarene	Matt 2:23
The Word	John 1:1, 14
Amen	Rev 3:14
Son of God	Matt 14:33
Only begotten Son	John 3:16
Beloved Son	Matt 3:17
Son of the Most High	Luke 1:32
Lord	Rom 10:9
Lord of lords and King of kings	Rev 19:16
Lord of glory	1 Cor 2:8
Lord of all	Acts 10:36

Names/Titles/Metaphors of Yeshua...

Name/Title/Metaphor	Bible Verse
Lord of the Sabbath	Matt 12:8
Alpha and Omega	Rev 22:13
The First and the Last	Rev 1:17
Beginning and the End	Rev 22:13
Image of the invisible God	Col 1:15
Radiance of God's glory	Heb 1:3
Holy One of God	Mark 1:24
Righteous One	Acts 3:14
Faithful and True	Rev 19:11
Faithful Witness	Rev 1:5
Wisdom and power of God	1 Cor 1:24
Son of Man	Matt 8:20
Son of David	Matt 1:1
King of the Jews	Matt 2:2
King of Israel	John 1:49

Names/Titles/Metaphors of Yeshua...

Name/Title/Metaphor	Bible Verse
Ruler / Governor	Matt 2:6; Mic 5:2
Prophet	Acts 3:22; Deut 18:15
Servant	Isa 42:1; Matt 12:18
Heir of all things	Heb 1:2
Horn of salvation	Luke 1:69
Consolation of Israel	Luke 2:25
Ruler of the kings of the earth	Rev 1:5
Redeemer	Isa 59:20; Gal 3:13
Deliverer	Rom 11:26
Ransom	Mark 10:45; 1 Tim 2:6
Propitiation	1 John 2:2
Mediator	1 Tim 2:5
Advocate	1 John 2:1
Intercessor	Rom 8:34
Great High Priest	Heb 4:14

Names/Titles/Metaphors of Yeshua...

Name/Title/Metaphor	Bible Verse
Apostle and High Priest of our confession	Heb 3:1
Forerunner	Heb 6:20
Guarantor of a better covenant	Heb 7:22
Judge	Acts 10:42; 2 Tim 4:8
Our Peace	Eph 2:14
Our Hope	1 Tim 1:1
Our Life	Col 3:4
Our Wisdom, Righteousness, Sanctification, and Redemption	1 Cor 1:30
Teacher / Rabbi	John 13:13
Master	Luke 5:5
Physician	Luke 5:31
Bridegroom	Matt 9:15; John 3:29
Head of the body	Col 1:18
Firstborn over all creation	Col 1:15
Firstborn from the dead	Col 1:18

Names/Titles/Metaphors of Yeshua...

Name/Title/Metaphor	Bible Verse
Firstfruits	1 Cor 15:20
Last Adam	1 Cor 15:45
Second Man	1 Cor 15:47
The carpenter	Mark 6:3
Good Shepherd	John 10:11
Great Shepherd	Heb 13:20
Chief Shepherd	1 Pet 5:4
Shepherd and Overseer of your souls	1 Pet 2:25
Bread of life	John 6:35
Light of the world	John 8:12
The door / gate	John 10:7, 9
Good shepherd	John 10:11
Resurrection and the life	John 11:25
The way, the truth, and the life	John 14:6
True vine	John 15:1

Names/Titles/Metaphors of Yeshua...

Name/Title/Metaphor	Bible Verse
Living water	John 4:10; 7:37-38
Living bread / bread from heaven	John 6:32, 51
True light	John 1:9
Lamb of God	John 1:29
Passover lamb	1 Cor 5:7
Lamb who was slain	Rev 5:6
The Lamb as the temple's lamp	Rev 21:23
Lion of the tribe of Judah	Rev 5:5
Root of David	Rev 5:5; 22:16
Root of Jesse	Isa 11:10; Rom 15:12
The Branch	Jer 23:5; Zech 3:8
Shoot from the stump of Jesse	Isa 11:1
Bright Morning Star	Rev 22:16
Dayspring / sunrise	Luke 1:78
Sun of righteousness	Mal 4:2

Names/Titles/Metaphors of Yeshua...

Name/Title/Metaphor	Bible Verse
Refiner's fire	Mal 3:2
Rock	1 Cor 10:4
Chief cornerstone	Eph 2:20
Living stone	1 Pet 2:4
Stone the builders rejected	Matt 21:42
Stone of stumbling	Rom 9:33
The only foundation	1 Cor 3:11
The temple	John 2:19-21
Mother hen gathering her chicks	Matt 23:37
The curtain, through his flesh	Heb 10:20
Man of sorrows	Isa 53:3
Suffering Servant	Isa 53
Indescribable gift	2 Cor 9:15
Offering and sacrifice to God	Eph 5:2