

## AV, BEN, RUACH HaKODESH: The ONE True G-D - Part 02 (RMB 11/08/08)

### The Son of G-d Concept

Last month, strictly from the OT, we looked at nine different lines of evidence which demonstrated the plurality of the G-dhead. But that's not all there is... before moving on to the NT, let's look at two more lines of evidence. Evidence 10 is **the concept of the Son of G-d**, which is found in two OT passages.

FIRST, in Psalm 2, this Son of G-d concept is found twice. The whole of Psalm 2 deals with the Second Coming; *the events before, during and after it; and in particular the Campaign of Armageddon.* There are, however, some elements which are relevant to the First Coming, particularly verses 7-12.

Psalm 2:7 states: *I will declare the decree: The LORD has said to Me, 'You [are] My Son, Today I have begotten You.'*

In verse 7 there is a declaration of Sonship: G-d has a son. Someone is decreed to be that *son*. Verses 8 and 9 go on to state that this Son is destined to rule the world.

While David was a great king, *G-d never gave him authority over all the nations, nor did he ever rule the uttermost ends of the earth.* These verses cannot be applied to David, but speaks of the Messiah who will rule over the entire world. Even Rashi admits, "*Our rabbis expound it as relating to King Messiah.*"

Concerning this Son, in verses 10-12, the entire world is instructed to obey Him. Then verse 12 states: **Kiss the son, lest he be angry, and you perish in the way, For his wrath will soon be kindled. Blessed are all those who take refuge in him.**

The world is instructed to obey the Son. To *kiss the son* means "to pay homage" to Him. *Then He instructs all to take refuge in him; and those who will take refuge in the Son of G-d are the ones who will be saved by G-d.* Psalm 2 clearly teaches that there is a Son of G-d.

SECOND, in Proverbs 30:4, we see again the Son of G-d concept. Amongst the sayings of Agur in Proverbs 30 is a riddle. The riddle consists of six questions. The first four are **rhetorical** questions in that the answer is obvious. The first four questions are:

**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?**

The answer to these first four questions is obvious: it is G-d. *All four questions ask who is responsible for creating and forming the universe.* Obviously, the answer is G-d in each case; G-d is responsible for all four of these things.

Then comes the fifth question, which is:

What [is] His name, ...

The fifth question is also easy since the name of G-d was revealed to men long before the Book of Proverbs was written. His name throughout the OT is the four Hebrew letters which correspond to the English letters YHVH, often translated "LORD" or in messianic circles, we substitute "Adonai."

Then comes the sixth question:

... and what is His Son's name, If you know?

This is the tricky question. We already saw in Psalm 2 that G-d has a son. Here it is stated again. What is not revealed, however, is the name of that son, hence the teasing "if you know." At this stage of progressive revelation, no one *could* know His name.

### **The G-d-Man Concept**

Evidence number 11 for the plurality of the G-dhead, is the fact that the OT also teaches **the concept of a G-d-Man**. *Let's look at four examples:*

Genesis 4:1 states: And the man knew *Chavah* his wife; and she conceived, and bare *Kayin*, and said, I have gotten a man with the help of the LORD.

Chavah called her son Kayin because: *I have gotten a man with the help of YHVH.* However, the phrase *with the help of* is not in the Hebrew text. Literally, the last line of Genesis 4:1 reads, "I have gotten a MAN: YHVH." In other words, Chavah thought that the son whom she had just borne was G-d Himself.

This shows how Chavah understood Genesis 3:15, where G-d promised the Messiah for the first time: And I will put enmity between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.

This first Messianic prophecy teaches that the Messiah would be born of the *seed* of the woman. *The Messiah was to be human, to come from humanity... from the seed of the woman.*

At the same time, Chavah also understood that, for this man to be the Redeemer, for this man to be able to save her from her sins, He would also have to be G-d as well. When she gave birth to her first son, she thought Kayin was the fulfillment of Genesis 3:15; which is why she said, "I have gotten a MAN: YHVH."

Her theology was absolutely correct; the Messiah was going to be both G-d and man. She was not in error in her theology, *her error was in the application of it;* she thought that Kayin was the fulfillment of the Genesis 3:15 promise. *So, from the very first human birth there was already the understanding that the Messiah would be both G-d and man.*

A second G-d-Man concept example is the famous Isaiah 9:6-7 passage.

9:6a states: **For unto us a Child is born, unto us a Son is given; ...**

Isaiah sees a Son, *a unique gift of G-d*, given by G-d and being born into the human world; specifically the Jewish world. This is the same Son as in Psalm 2.

9:6b states: **And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty G-d, Everlasting Father, Prince of Peace.**

In 9:6b, this Son is given four names, each one having two parts. *Each of these names is applicable to G-d; three of them exclusively so.*

#### 1. *Wonderful Counselor (Pele-Yoeitz)*

Some translations incorrectly place a comma in between these two words making them two separate names. *The word "wonderful" is in the construct state and goes together with "counselor."* In English, we can say that our spouse, or our children, or our pastor is wonderful... but not in Hebrew. Like *bara*, the word *pele* demands deity, it is a Hebrew word that can only be used of G-d.

#### 2. *Mighty G-d (El-Gibbor)*

This name is self-evident, *it is clearly a title of divinity and deity.*

#### 3. *Eternal Father (Avi-Ad)*

Literally, this name is "the Father of Eternity" or "the One who controls eternity." *The Son who is to be born will be the Father of Eternity, meaning that He is the source of eternal life.* Obviously, this name too emphasizes His deity, for only G-d can control eternity.

#### 4. *Prince of Peace (Sar-Shalom)*

This is the only one of the four names which can be used both of G-d and man. However, all four of these names are used elsewhere in the Book of Isaiah (25:1, 10:21, 63:16b, 26:3) and in each case they are use of G-d alone, never of man. In context then, Isaiah uses all of these terms exclusively of G-d.

In summary then, *Isaiah 9:6 presents us with a Being who is both G-d and man.* Isaiah 9:7 then goes on to show us that this person is the Messiah of Israel: He is to sit upon the throne of David (a reaffirmation of the Davidic Covenant found in II Samuel 7:11b-16 and I Chronicles 17:10b-14).

A third example of the G-d-Man concept is found in Jeremiah 23:5-6:

***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. 6 In His days Judah will be saved, And Israel will dwell safely; Now this [is] His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.***

These verses deal primarily with the Second Coming of Messiah, but there is an aspect of them which relates to His First Coming, too. *Verse 5 tells of a man who will be a son of David, who will rule and reign as*

king. The kingship of Messiah is yet to come, but this verse clearly speaks of Messiah as a descendent of David and thus **stresses** His humanity.

In verse 6, however, this man is given a name which belongs to G-d: YHVH tsidqenuw (the LORD our righteousness). Throughout the Hebrew Scriptures the divine name YHVH is given to G-d alone, yet here the human being of verse 5 is given G-d's own personal name in verse 6. *Verse 5 emphasizes His humanity and verse 6 emphasizes His deity.* This again presents us with the clear concept of Messiah as G-d-Man.

One of the arguments presented by Rabbinic Judaism to refute this teaching is to point out that throughout the Scriptures there are examples of names which contain the name of G-d. For example, the name Jeremiah means "the LORD will establish." Or again, the name Isaiah means "the LORD is salvation," and there are many other names which contain "YHVH" in them.

It needs to be realized, however, that in none of these cases are all four of the letters YHVH found. Usually only two letters are used, sometimes three, *but nowhere are all four letters of the name of G-d ever used in relation to a human being.* Despite this, Jeremiah 23:5 clearly speaks of a man - a human descendent of King David - and in 23:6 he is given a name which is the name of G-d alone.

This is something which was not disputed by the ancient rabbis, who always interpreted this as a messianic passage. *It is only relatively recently that rabbis have tried to argue otherwise.* Four quotations from rabbinic writings can be given to show this (see also the *Midrash* on Pro 19:21, Lam 1:16, Psa 21:1)

Here is one - in the Talmud (Babba Bathra Tractate 75b) it says:

Shmuel ben Nachman said in the name of Rabbi Yohanan, "the following three will be named with the name of the Holy One blessed be he - the upright, as it is said, '[quotes Isaiah 43:7]', **the Messiah**, as it is written 'and this is his name whereby he shall be called The LORD our righteousness [quoting Jeremiah 23:6]' ..."

The fourth example is found in Zechariah 13:7:

**Awake, O sword, against My Shepherd, Against the Man who is My Companion (amiyth), Says the LORD of hosts. Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (NKJV)**

Zechariah 13:7 is a one verse summary of the whole of Zechariah chapter 11. The Shepherd of verse 13:7 is the Good Shepherd of 11:4-14. *This verse again states that Messiah will be a G-d-Man.* The humanity of Messiah is obvious: "...against the man..." The words which follow are never adequately translated into English and so the divinity of Messiah is not made obvious.

The Hebrew word **amiyth**, translated as *companion* is a word that literally means "my equal." Other versions may translate it as *my fellow, or my associate, or my partner, or even something else.* But, the verse literally reads: **Awake, O sword, against My Shepherd, Against the Man** (notice it says *the Man*, emphasizing His humanity) **who is My Equal, Says YHVH of hosts.**

This verse also emphasizes the violent nature of Messiah's death and states that His death will be the cause of the dispersion of Israel. The shepherd was struck in 30 A.D. when *Yeshua* was crucified, and the sheep were scattered in 70 A.D. when Israel was dispersed.

These words are applied to Yeshua's disciples in Matthew 26:31-32 but the primary reference here is to the dispersion of 70 A.D. *Notice in verse 7b, even the little ones, the innocent common people, are to suffer because of the rejection of Messiah, the Good Shepherd, by the leaders of Israel.*

This man is G-d's equal, and G-d's equal must be G-d Himself. On one hand, His humanity is stressed: THE MAN, and then His deity is stressed: MY EQUAL.

## EVIDENCE RECAP

Last month we looked at numerous passages showing THE PLURALITY OF THE G-dHEAD.

We discussed in some detail:

1. The Plural Noun Elohim
2. The Plural Verbs Used with Elohim
3. The Noun Elohim Applied to Two Persons
4. The Name YHVH Applied to Two Persons
5. The Plural Noun Adonai
6. The Plural Pronouns
7. The Plural Adjectives
8. The Angel of YHVH (who is referred to as both the Angel of YHVH **and** YHVH Himself)
9. The Holy Spirit (who is referred to as the Spirit of YHVH, who is involved in Creation, who has all of the personality characteristics of *intellect, emotion, and will...* and who is *omnipresent*)

And then today we discussed 10. The Son of G-d, and 11. The G-d-Man Concept. *All eleven of these evidences illustrate the plurality of the G-dhead.* However, PLURALITY must always be kept in perfect balance with UNITY. G-D IS ONE.

The SHEMA (Deuteronomy 6:4) has always been Israel's great confession: *Hear, O Israel: The YHVH our G-d (Elohim) - is one YHVH.* It is this verse more than any other that is used to affirm the fact that G-d is ONE... and He absolutely is!

Rav David makes note in Rehoboth's Statement of Faith that the word translated as "one" is the Hebrew word *echad*. *And echad often means a compound one, not an absolute one.* Remember the Genesis 2:24 example? *a man and a woman come together in marriage and the two "become one (echad) flesh."*

If the Holy Spirit wanted to stress absolute oneness, He could have easily used the Hebrew word *yachid*, as He did in Genesis 22:2 which emphasizes *Yitzchak* as Abraham's **only, unique** son. G-d said, *Now take your son, your only (yachid) son...*

Finally, we discussed the fact that an exhaustive search of the Hebrew Scriptures reveals that there are three, and ONLY three, distinct personalities that are ever considered divine. Only three Persons are ever called G-d, and no more than three Persons are ever seen together.

We read four different portions of Isaiah where ALL three Persons are present, in relationship, interacting with One Another... *in the very same verse, passage, or context.*

## CONCLUSION

If the Hebrew Scriptures are the final authority, then I submit to you that the doctrine of the Tri-Unity of G-d is Jewish. *To deny this requires that vast portions of Scripture be rationalized, explained away, and ignored.* Earlier, we said that at the time of the writing of the Book of Proverbs, it was not possible answer the ultimate teaser question... **what is His son's name, If you know?**

To be fair, the later Prophets did hint at, allude to, and imply His name. However, when we get to the NT, *there is no more beating around the proverbial "burning bush" ...things get real specific, real fast:*

### **Matthew 1:20-21**

**But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Yosef, son of David, don't be afraid to take to yourself Miryam, your wife, for that which is conceived in her is of the Ruach HaKodesh. 21 She shall bring forth a son. You shall call his name Yeshua, for it is he who shall save his people from their sins."**

I'll stop here for today, and next time in the final part THREE of this ONE study... *we'll wrap things up with some interesting NT verses.* We'll prove from Scripture that all three Persons of the G-dhead each individually possess the characteristics of *eternality, omnipotence, omniscience, and omnipresence.*

We'll briefly examine the ancient heresies regarding this doctrine, *several of which are very much alive today all around us in the cults, and very sad to say...* even in the fringes of the Messianic Movement.

I'll share a well tested theological definition of the G-dhead with you, *and scratch at its metaphysical nature with the best analogy I have ever come across...* one that helped me very much to be at Shalom with this issue.

Finally, for a few minutes... we'll sit under the ministry of Yochanan, John the beloved disciple. *John will cut to the chase, he will tell us from one of his epistles what the bottom line truly is.* We'll hear loud and clear from him how **diabolically dangerous** the denial of this doctrine is. Don't miss it!