

Is Yeshua God? Does it matter?

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

Designed to align with the companion presentation and the supplied Teaching transcript.

Teaching Summary

Beginning with the Shema in Deuteronomy 6:4, this Teaching asks whether the claim that Yahovah is one excludes Yeshua from divine identity. The speaker argues that Scripture must be interpreted as a unified witness rather than allowing an isolated text or reaction to earlier doctrine to overturn other passages. He reviews objections involving Yeshua's humanity, prayer, subordination, firstborn language, and agency; then considers the Hebrew word echad and cautions that it does not inherently establish a compound unity. He draws together Yeshua's statements about His identity, attributes Scripture reserves for Yahovah, manifestations of the invisible God, Colossians 1, and Hebrews 1. The speaker describes Yeshua as the definitive, visible image of the invisible God, while explaining His obedience to the Father with an image-and-source analogy. He then connects Yeshua's death to the redemption of the divorced house of Israel, explores Zechariah 12:10 and the New Testament's direct identification of Yeshua as God, and examines biblical accounts of worship and prayer directed toward Yeshua. In the extended group discussion, participants raise alternative interpretations and questions about the Father and Son, the resurrection, authority, and exaltation. The speaker maintains that Yeshua is God while acknowledging the difficulty of explaining fully how God reveals Himself.

Key Scriptures

- Deuteronomy 6:4 - The Shema establishes Yahovah's oneness; it provides the opening framework.
- Deuteronomy 4:35, 39 - The speaker reviews statements that there is no other Elohim besides Yahovah.
- Genesis 2:24 - The one-flesh example demonstrates how context, rather than echad alone, establishes unity involving more than one person.
- Genesis 42:11 - One man is the speaker's example of singular usage of echad.
- Exodus 3:14; John 8:58 - The Teaching connects the divine "I AM" language with Yeshua's statement about Abraham.
- John 10:30, 38; John 14:9; John 17:5 - The speaker considers oneness, mutual indwelling, seeing the Father in Yeshua, and glory shared before the world.
- Job 9:8; Matthew 14:25 - Yahovah treads on the sea; Yeshua walks on water in the Gospel account.
- Psalm 107:29; Mark 4:39 - The speaker compares Yahovah calming the sea with Yeshua stilling the storm.
- Isaiah 43:25; Mark 2:5 - Yahovah blots out sins, and Yeshua pronounces forgiveness.
- Exodus 33:20; Exodus 24:9-11; 1 Timothy 1:17 - Texts describing God as unseen are compared with accounts in which people saw God.
- Colossians 1:15-17 - Yeshua is the image of the invisible God, firstborn over creation, and agent/sustainer of creation.
- Hebrews 1:1-3 - The Son is described as the brightness of divine glory and the express image of God's person.

- Psalm 89:27 - David being made firstborn is used to argue that firstborn can mean rank and preeminence.
- John 14:28; 1 Corinthians 15:24-28 - Yeshua's statements of subordination and the Son's submission are discussed through the image/source analogy.
- Nehemiah 9:6; Isaiah 43:10-11; Luke 2:11 - The Teaching compares Yahovah as sole Creator/Savior with creation and salvation ascribed to Yeshua.
- Isaiah 48:12; Revelation 22:13; Revelation 1:17-18 - The First and Last language is connected to Yeshua, who says He was dead and is alive.
- Isaiah 45:23; Philippians 2:10-11 - The speaker compares every knee bowing to Yahovah with every knee bowing at Yeshua's name.
- Romans 7:1-6; Deuteronomy 24:1-4 - The speaker's covenant-Husband argument connects death, release, and Israel's restoration.
- Zechariah 12:10 - The speaker highlights the shift between "me" pierced and mourning for "him."
- Matthew 1:23; John 20:28; Romans 9:5; Hebrews 1:8; 2 Peter 1:1 - Passages the speaker uses to show New Testament witnesses calling Yeshua God.
- Matthew 28:9, 17; Hebrews 1:6; Revelation 5:8 - Examples of worship directed toward Yeshua/the Lamb.
- Acts 7:59; 1 Corinthians 1:2; Revelation 22:20 - Examples the speaker identifies as prayer or appeal directed toward Yeshua.
- John 1:1-3 - A participant draws on the Word who was with God and was God in the closing discussion.
- Psalm 110:1 - A participant asks how the two uses of Lord and the right-hand language relate to the Teaching.

Key Takeaways

- The speaker treats the Bible as a unified witness: Yahovah's oneness and what Scripture says of Yeshua must be read together.
- The Shema declares Yahovah to be one but, in the speaker's reasoning, does not by itself define every aspect of His self-revelation.
- The Hebrew word echad does not inherently mean compound unity; context determines how "one" is being used.
- Yeshua is not recorded using the exact sentence "I am God," yet the speaker sees divine identity in His statements, attributes, and actions.
- Accounts of Yahovah's works are compared with Yeshua's authority to calm the sea, forgive sins, heal, reveal hearts, and be the light.
- Yeshua is presented as the visible, definitive expression of the otherwise invisible God (Colossians 1; Hebrews 1).
- "Firstborn over all creation" is read as priority, authority, and preeminence, not that Yeshua was the first creature.
- The speaker's image/source analogy explains why Yeshua obeys and prays to the Father without being a second or lesser god.
- The Teaching argues that Yeshua could die as the embodied image while Yahovah remains eternal in His divine essence.
- The death of the covenant Husband is presented as essential to redeeming the divorced house of Israel; the speaker sees this as a crucial reason the question matters.

- Passages identifying Yeshua as God, and accounts of worship and prayer directed to Him, are central to the Teaching's conclusion.
- The closing Q&A includes genuine disagreement; distinguish the speaker's final position from participating attendees' alternate understandings.

Study Outline

1. Why Ask Whether Yeshua Is God?

- A growing debate among believers motivates the Teaching.
- The speaker calls for consistency across the entire Bible rather than reacting against former doctrinal errors.

2. The Shema and Yahovah's Oneness

- Deuteronomy 6:4 and other declarations affirm one Elohim and one Savior.
- The speaker says these declarations must be read alongside texts about Yeshua.

3. Objections and the Meaning of echad

- Objections include humanity, prayer, subordination, temptation, mediation, and agency.
- Genesis 42:11 and Genesis 2:24 show that context governs the meaning of "one."

4. Yeshua's Claims and Divine Attributes

- John 8:58 and John 17:5 appear among the key statements.
- The Teaching compares works of Yahovah with Yeshua's works in the Gospels.

5. How the Invisible God Is Seen

- Exodus 33:20 and 1 Timothy 1:17 are compared with Exodus 24.
- Fire, cloud, vision, and humanlike appearances are described as manifestations of Yahovah's presence.

6. The Definitive Image in Yeshua

- Colossians 1:15-17 and Hebrews 1:1-3 anchor the argument.
- Firstborn is explained as preeminence using Psalm 89:27.

7. The Father as Source and the Son as Image

- Yeshua's prayer and obedience are explained through the mirror/image analogy.
- The image is subordinate in expression while the speaker maintains divine identity.

8. Creation, Salvation, and the First and Last

- Nehemiah, Isaiah, Luke, Philippians, and Revelation are compared.
- The speaker argues that the same divine titles and prerogatives are attributed to Yeshua.

9. The Death of Yeshua and Israel's Redemption

- The speaker distinguishes eternal divine essence from the human death of Yeshua.
- Romans 7 and Deuteronomy 24 are read through the covenant-Husband argument.

10. Zechariah 12 and the Witness of the Apostles

- The "me" and "him" language of Zechariah 12:10 is highlighted.

- Matthew, John, Paul, Hebrews, and Peter are cited as naming Yeshua God.

11. Worship and Prayer

- Matthew 28, Hebrews 1, Revelation 5, Acts 7, and Revelation 22 are reviewed.
- The speaker uses these examples to support worship and prayer directed toward Yeshua.

12. Discussion, Challenges, and Final Emphasis

- Participants debate distinctions between Father and Son, resurrection, exaltation, and the right hand.
- The speaker reiterates that Yeshua is God and welcomes careful testing of his teaching.

Discussion & Reflection

1. What does Deuteronomy 6:4 affirm, and why does the speaker say that Yeshua must be considered alongside that declaration?

2. How does the Teaching distinguish the singular and collective uses of echad?

3. Which objections to Yeshua's deity does the speaker address, and which one is most important to examine further?

4. Why does the speaker connect Yeshua's "I AM" statement with Exodus 3?

5. Which comparisons between the actions of Yahovah and Yeshua does the Teaching make?

6. How does the Teaching reconcile God being invisible with visible appearances in the Hebrew Scriptures?

7. How do Colossians 1 and Hebrews 1 support the speaker's description of Yeshua as the express image of God?

8. Why does the speaker say that "firstborn over all creation" does not mean first created?

9. What does the image-and-source analogy explain about Yeshua's prayer and subordination?

10. How does the speaker relate Yeshua's death to the covenant-Husband and Israel's redemption?

11. What importance does the speaker assign to Zechariah 12:10 and to New Testament declarations about Yeshua?

12. Which passages about worship and prayer are used, and how does the speaker interpret them?

13. How did participants in the Q&A differ from the speaker, and why is it important to distinguish their views?

14. Which passages would you revisit before reaching your own conclusion about the Teaching's central question?

Personal Application

Prayer focus: Ask the Father for humility, diligence, and discernment to compare the entire witness of Scripture without letting reaction or inherited assumptions determine the conclusion.

What did this Teaching clarify, challenge, or leave unresolved for you?

Which Scriptures will you read in context before discussing the identity of Yeshua with someone else?

How can you discuss disagreements respectfully while staying faithful to what the Teaching actually says?
