

Explaining Father and Son in the Hebrew Scripture

On Faith, by Brent Emery

Several months back, I began a discussion on the identity of Yeshua (Jesus) from the Hebrew Scripture. For some of you, this may seem like a strange place to start, since Yeshua did not make His first appearance until the Apostolic Scripture - the New Testament - or so we've been told. After all, everyone knows Yeshua was born in Bethlehem on Christmas day. Yeshua was/is the Son of G-d, and I want to show you He existed on the pages of Hebrew Scripture long before He came to earth.

Yeshua is co-eternal and co-equal with the Father, who sent Him to this earth. The first question we must ask is, "Where did this language of "Father" and "Son" originate? The answer may surprise you. Proverbs 30:4 states,

"Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hand? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is His name, and the name of His son? Tell me if you know."

In a flurry of rhetorical questions, the author of Proverbs asks his audience to identify the living G-d as the answer to all of his inquiries. But did you notice that last line, Who is the "son?" If there is a son, there must be a father. In the Hebrew Scripture, we see the language of a Father and a Son. I declare to you that the Son is Yeshua. Let's turn to the Israeli prophets and see what they say about a Father and a Son. In Hosea 11: 1, the second line reads, "and out of Egypt I have called my son."

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On first reading, this Son would refer to the nation of Israel, which, at times, was referred to as the "Son" of their Father, but I want to suggest that there were two sons. The first son is the nation of Israel, but out of this son would come a second Son, the Messiah Son of G-d. To see them together, go to Numbers 23:22. In this verse the text says,

"G-d brought them out of Egypt."

The term "them" is the nation of Israel. In Numbers 24:8, the text reads

"G-d brought him out of Egypt."

Who is the "him" that was brought out of Egypt? According to Matthew 2:15, the son of Hosea 11:1 and Numbers 24:8 is Yeshua, the Messiah/Son of G-d.

One of the titles attributed to Yeshua on several occasions was "Son of David" (Matthew 9:27; 15:22) David, the second king of Israel, was promised by G-d that one of his descendants would always occupy the throne. In Second Samuel 7:14, it is said of this Davidic descendant that G-d would be His father and the Davidic offspring would be His son. This language of father and son was common in the Ancient Near Eastern royalty texts, as the superior king would subjugate an inferior king. When the superior king would write the inferior king, he would refer to himself as the father and the subjugated king as his son. The second context for this language also occurs in the Ancient Near East where a monarch would allow his son to reign with him so a transition of power would go smoothly upon the father's death.

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From this text in Second Samuel, we can now understand how the later prophets would reference the idea of a Davidic descendant co-ruling with the living G-d as His son. With this idea of a David co-regent in mind, let's look at two texts from the prophets that speak of a coming David king. In Ezekiel 34:24, the text reads,

"I the Lord will be their G-d, and my servant David will be prince among them. I the Lord have spoken."

Notice that this text is "binary," referring to two powers - the Lord and David. In Hosea 3:5, we read,

"Afterwards the Israelites will return and seek the Lord their G-d and David their king."

Once again, we have a binary text in which there are two in the picture, the Lord and David. It's important to remember that, by the time Ezekiel and Hosea were written, the physical David had long been deceased. So who is the second person in the text who appears on the scene with the Living G-d?

When Yeshua accepts the designation "Son of David" on the pages of the Apostolic Scripture, He can do so because He is the second man in the frame. I assert that the Living G-d of Abraham, Isaac and Jacob is the Father, and that Yeshua the Messiah is His Son. The Father dwells in the unseen heavens and does not come to earth. The Son is the physical representation of the Father. The two are one. For this reason, Yeshua could say, "If you have seen me, you have seen the Father," and, "I and the Father are one."

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There are two thrones and two powers in heaven, just as there is a Father and a Son, and here is the really fascinating part of all: We can find it all in the Hebrew Scripture. Within the pages of the Hebrew Scripture is a high Christology that, if we fail to explore, will diminish the glory that is our G-d's.

The reference of 'G-d'

Some readers have contacted The Peninsula Gateway curious about Brent Emery's reference to God in his On Faith column. The following is an explanation from www.jewfaq.org.

"Judaism does not prohibit writing the Name of God per se; it prohibits only erasing or defacing a Name of God. However, observant Jews avoid writing any Name of God casually because of the risk that the written Name might later be defaced, obliterated, or destroyed accidentally or by one who does not know better. Normally, we avoid writing the Name by substituting letters or syllables, for example, writing G-d instead of 'God.' "

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