

## Is Jesus God? or, Is God Jesus?

### (Part 4)

*[In answer to a letter from a young man named David Phillips, who asked the question, "Is Yahshua God?"]*

Dear David,

That is a good question. But let me ask you a question. Did the humanity of Yahshua preexist, that is, before He was born? We know that the Word of God is God, according to Jn 1:1, and that He, the Word, was in the world in the man Yahshua (Jn 1:10). The divine Word took on bodily form (Jn 1:14). But then verse 11 speaks of Yahshua as a Jew of David's line, as from His mother Miriam (Mary), who was of the tribe of Judah. Miriam gave birth to the Son of God, named Yahshua. He was a man who came into existence from an unfallen human seed planted in Miriam's womb by the Holy Spirit, or through the agency of the Holy Spirit (Lk 1:35; Mt 1:21; Heb 10:5).

Yahshua was called the "Son of God" for the same reason that Adam was called the "son of God" (Lk 3:38), both having been brought into an unfallen existence by God's divine power and initiative (Gen 2:7; Lk 1:35). For this reason He is called the "second man" and the "last Adam" (1 Cor 15:46).

Yahshua was named after His Father (Jn 5:43; 17:11-12). His Father's name is *Yah*, and the name that was given to His Son is *Yah-shua*. The eternally preexisting divine *Word* was not named *Yahshua*, but the human *Son* was named *Yahshua*. And it was the *man* Yahshua who was given all authority (Mt 28:18). The divine Word did not have to be *given* divine authority, for He already and always had it.

Within Yahshua's human body would dwell the divine Spirit of the Word who was never born and never came into existence (Jn 1:1). But the man Yahshua did come into existence, as Heb 10:5 says, and Lk 1:31. The angel told Miriam that she would conceive and give birth to a son, and to call His name "Yahweh's Salvation" — *Yahshua* (Mt 1:21,25).

Heb 2:14-18 — He was as human as you can get (God cannot be tempted, Jms 1:13), since the Holy Spirit planted a human seed into Miriam's womb (Lk 1:31-35). Miriam conceived, although the conception was supernatural by the fact that the Holy Spirit implanted the seed, which would go through a natural process to cause an embryonic development in her womb and cause the birth of a fully developed human fetus after nine months.

A divine seed could not turn into a human seed, since divinity and humanity are two separate entities and cannot become changed in nature. Divine nature and human nature can unite as to be one in essence, but not numerically, just as the Father and the Son are one in essence, but not numerically. All true disciples are also one in essence, but not numerically (Jn 17:11,21-23).

So the divine Word and the other two persons of the Trinity are one in essence, since they are three persons in one essence. The Father and the Son — divinity and humanity — are one in essence.

Jn 18:37 — Out of our Master's own mouth came the two "I's" — "For this purpose *I* was born, and for this purpose *I* came into the world..." The Son was *born* (came into existence), but the Word *came into the world* (preexistence). Both dwell together in oneness in essence.

2 Pet 1:4 — The Holy Spirit dwells in me, or any true disciple of Yahshua, but we are not one *numerically*, but in *essence* (1 Cor 6:17), in vital communion with one another, just as the Father and the Son (Jn 17:21-23). The Father is divine; the Son is human (Heb 2:17). We can become like Him as we grow up as He did (Lk 2:52; 1 Jn 3:2-3; Eph 4:15).

So when you ask, "Is Yahshua God?" you should also ask, "Is God Yahshua, the *man*?" 1 Tim 2:5 — The man born of a virgin from a human seed by which Miriam conceived and brought to birth through the natural human process, to be our Savior, to suffer and die and go into death (Acts 2:24) and be raised up (Rom 1:3-4).

God is God and man is man, and when the two meet and become one, this is Salvation — *Yah-shua*.

Sincerely,

Yônêq

**P.S.**

As the Master reassured His disciples of His humanity after His resurrection,  
*“See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” (Lk 24:39)*

But as He had told the Samaritan woman at the well,

*“God is spirit, and those who worship Him must worship in spirit and truth.” (Jn 4:24)*

So was Yahshua’s flesh God? (God is *spirit*, not flesh.) Or was it humanity housing divinity? When He said to Philip,

*“Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father.” (Jn 14:9)*

Did He mean that He, Yahshua, *was* the Father? Of course not. But the Father, who is *spirit*, dwelt in Him and was expressed through Him — through what He said and how He said it, and what He did and how He did it. So when Thomas exclaimed to the Master, “My Lord and my God!” (Jn 20:28), he wasn’t making a doctrinal statement, but he was confessing his experience of what the Master had said to Philip — that he had seen and experienced the Father in his Master Yahshua.