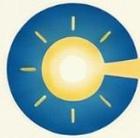


# Is Jesus God? An Overview of the Unitarian Argument

This infographic explores the theological position of Unitarianism, which challenges the traditional Trinitarian view of God (Father, Son, and Holy Spirit). The central conflict is whether it is biblical to worship Jesus (Yeshua) as God.

## TWO VIEWS ON THE NATURE OF GOD

### UNITARIANISM



GOD IS ONE SINGULAR BEING:  
THE FATHER ALONE.



**Nature of God:**  
God is ONE singular being:  
the Father alone.



**Identity of Jesus:**  
He is the Messiah, a  
glorified man, but not deity.



**Worship:**  
Worship is for God  
the Father only.

### TRINITARIANISM (IMPLIED)



GOD IS ONE, EXISTING AS  
THREE PERSONS: FATHER,  
SON, AND HOLY SPIRIT.



**Nature of God:**  
God is ONE, existing as  
three persons: Father, Son,  
and Holy Spirit.



**Identity of Jesus:**  
He is the Son of God,  
and also fully God.



**Worship:**  
Worship is for the Father,  
Son, and Holy Spirit.

## THE SCRIPTURAL CASE FOR UNITARIANISM



### Argument 1: God is ONE, Not Three

Cites the Shema  
(Deuteronomy 6:4), Judaism's  
core prayer, which declares  
"The Lord is one."



### Argument 2: God is Not a Man, But Jesus Was a Man

Contrasts Numbers 23:19  
("God is not a man" with  
1 Timothy 2:5 ("the Man  
Christ Jesus").



### Argument 3: No One Can See God, But Jesus Was Seen

Scripture states no one can  
see God and live (Exodus  
33:20), yet thousands saw  
Jesus.



### Argument 4: Jesus's Own Testimony

Jesus refers to the Father as  
"the only true God" (John 17:3)  
and states, "My Father is  
greater than I"  
(John 14:28).

# Is Jesus God? (Part 1) - God's Complexity; Worship; Unitarian Beliefs and Arguments

January 31, 2013

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/vz5hspy/is-jesus-god-part-1>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## The Divine Nature of God: Debating the Messiah's Deity

This transcript from **Corner Fringe Ministries** features a message by **Pastor Daniel Joseph** regarding the **divine nature of God** and the identity of **Jesus (Yeshua)**. He introduces a multi-part series aimed at examining whether the Bible supports a **triune Godhead** or the **Unitarian view** that the Father alone is deity. Daniel emphasizes the importance of **biblical exegesis** over personal bias, arguing that believers must be equipped to defend the faith against growing **Messianic Unitarian** movements. To test the audience's knowledge, he temporarily adopts a **Unitarian perspective**, presenting common scriptural arguments that suggest **Jesus is a man** subordinate to God rather than part of a trinity. Ultimately, he frames this debate as a critical issue of **worship**, warning that denying Christ's divinity could lead to spiritual deception. Through this study, Daniel seeks to provide a **scriptural defense** for the complex nature of God while acknowledging His infinite supremacy.

### *[Introduction]*

Corner Fringe Ministry presents a 12-part series on the Divine Nature of God. Please enjoy the study.

### *[Daniel Joseph]*

Today, we are going to be in a new series on the divine nature of the God of Israel. And over the next couple of weeks, we are going to relentlessly and tirelessly comb through the scriptural text to find out whether the Bible actually supports God existing in a triunity state, in a triune form. In other words, Father, Son (Yeshua), and *Ruach HaKodesh* (רוּחַ הַקֹּדֶשׁ), Holy Spirit. Thus, if you were to take the position of the triune God, you would hence worship Yeshua, the Son of God, as God. It's very important you understand that. Or does the Bible teach us something completely different? Does the Bible teach us that God exists only in a single form as Father and Father alone?

Certainly, a subject of this magnitude has to be approached very, very carefully and with a delicate hand. You know, as believers in Yeshua, we have that responsibility. We have a great responsibility; no matter how badly we feel something in our heart and want to believe something, we are required to show discipline. We must show spiritual maturity by being Berean. We must resist our own internal

impulses and rely on the Scriptures to define and formulate theology rather than going out and injecting our own beliefs into the text; that would be committing eisegesis versus exegeting the passage.

So, the best way to approach this subject, and I believe—the way we should be approaching every subject from a theological basis—is to analyze, gather, and compile all the scriptural evidence which pertains to this topic. The topic of the Godhead and His divine nature, and let God describe Himself rather than reading into the text.

Now, before we begin, I want to do something. I want to put this subject, the study of God's divine nature, into context so we can appreciate the gravity of what we're about to embark on, and I'm going to do this by beginning in Isaiah 55:8-9—<sup>8</sup> *“For My thoughts are not your thoughts, Nor are your ways My ways,”* says the LORD. <sup>9</sup> *“For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.”* Very clearly, the LORD is establishing His preeminence over man. You need to understand the LORD is bringing reality to the situation lest we become puffed up in our minds and elevate ourselves to His level. Psalm 147:5 says, *“Great is our LORD, and mighty in power; His understanding is infinite.”* This is so beautiful. We are limited. God is unlimited. We are finite. He is infinite.

Listen to these words of Paul in the Epistle to the Romans. Paul is masterful at how he expresses the glory of the Living God. — Romans 11:33-35—<sup>33</sup> *Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!* <sup>34</sup> *“For who has known the mind of the LORD? Or who has become His counselor?”* <sup>35</sup> *“Or who has first given to Him And it shall be repaid to him?”* Paul eloquently describes the supremacy of the Living God. His ways are so magnificent that they're beyond our reach; they're past finding out.

I want you to consider something for a minute: for hundreds of years, or even thousands of years, we have had the brightest minds on the face of the planet devoting every day of their lives, the entirety of their lives, toward one particular thing that our God has created, whether they're physicists, neuroscientists, botanists, chemists, biologists, or biochemists. Whatever their field is, we have men throughout generation after generation devoting their lives to studying one thing that God has made. And it's so fascinating because this person had devoted his life in the early generation and his entire work to figuring out one aspect, whether he's a botanist and he's dealing with leaves and how they're exposed to the environment and how they operate with the sun and water and all these things, then you have others who are studying the stars and they give their lives, and then the next generation comes along and that generation works off the previous work of the previous man.

And you go from century to century to century, generation to generation, and you know what? They still haven't found who God is or all that He has designed—these beautiful designs—they have found no end. Every day we build a telescope that is bigger than the last one, and we find out how unsearchable God really is. We build microscopes, little things that you cannot see with the naked eye; we build new ones that are more powerful than the ones before, and they discover a whole new world. Truly, our God is past finding out.

So, with that said, when you approach a subject of this magnitude, I think it's in our best interest to proceed with reverence, to proceed with humility. Now, while it is true that His ways are past finding out, does this mean we can't understand the divine nature on any level? Of course not. We can, and I'm saying we can understand it, but only to the extent that He allows. Only to the extent that God has provided in His word. Because we do find throughout Scripture several passages that relate and pertain

exclusively to His divine nature for the express purpose of giving His children that knowledge. That is the express purpose. He wants us to understand His nature, His complexity of who He really is.



Now, I want to share with you what actually prompted me to do this study. It is long overdue. It appears that the nature, the divine nature of our God, is under attack. It appears this is nothing new, that this will go back as early as the late first century or second century. It is being disputed; let me explain. There is a movement known as the Unitarian movement. What is a Unitarian? Very simply put, a Unitarian is a person who maintains that God is one being, rejecting the doctrine of the Trinity. That's what a

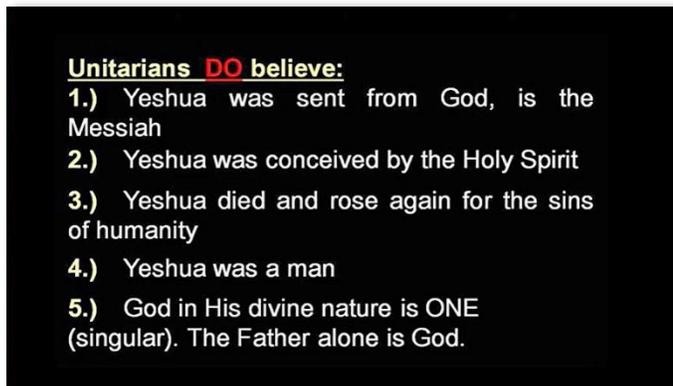
Unitarian is.

Not to be confused with a Unitarian Universalist. Unitarian Universalism: those are people who come into one building like this, bringing their gods with them. Everybody serves a different god. It doesn't matter what you believe; there's no truth. It's modern-day hippy theology. It's coming in saying all that matters is love. There are no moral absolutes. There's no moral truth. It's a land of ambiguity. Whatever I devise is right. However I find my sacred path. That's hippy theology, and that is not what this is about.

This study is about something completely different. It's about Unitarianism. It's about those who refute the Godhead as being Father, Son, and Spirit. Now, understand there are two different groups of Unitarians. There are evangelical Christian Unitarians, and you have Messianic Unitarians. And I can tell you, I am meeting more and more Messianic Unitarians as the days go on, who are taking the position that Yeshua is simply not God. He's not God; He's the Son, He's the *Mashiach* (מָשִׁיחַ); He's not God. And they feel, and they are returning to their Hebrew roots; they're returning to the first-century church and the way that the first-century church actually understood the divine nature of our God.

And when we look at the concept of the Trinity, when they look at this concept, what they see in their eyes and what they understand is that it is a perversion of the gospel; they see a perversion. What they see is that the church has done what it always has done: embraced syncretism. So, what I want to do is show you a few things that the Unitarians believe so that you get a good idea of where they're coming from.

Number one, they believe Yeshua was sent from God. They believe Yeshua is the *Mashiach*. He is the one prophesied in the Old Testament who came to fruition and was brought to revelation. I believe that, and I hope you do as well; this is scriptural truth. Secondly, they believe Yeshua was conceived by the *Ruach HaKodesh*, by the Holy Spirit, through the Immaculate Conception. I believe that; it's in Scripture; it's true. Number three, they believe Yeshua



died and rose again for the purpose of taking away the sins of humanity. I believe this; this is true. It sounds like we believe pretty much the same things, right? Number four, they believe Yeshua's a man. I affirm that; that's the scriptural testimony. We're really together until number five. They believe God, in His divine nature, is one singular being; the Father alone is God. See, that's where we differ.

Let me share with you a few things that they don't believe. Unitarians don't believe Yeshua pre-existed before He was manifest in the flesh. Meaning, Yeshua only existed when He was brought into *yabal* (יָבַל), brought into existence from the womb of Miriam. When He was conceived of the Holy Spirit, yes, it was foreordained that He was to come to the earth to atone for the sins of the world, but He was never brought into existence until the Holy Spirit conceived Him in Miriam's womb.

**Unitarians DON'T believe**

- 1.) Yeshua pre-existed before He was manifested in the flesh.
- 2.) Yeshua was worshiped in a religious context
- 3.) Trinity / Godhead
- 4.) Yeshua was or is deity

They don't believe that Yeshua was worshiped in a religious context. Now I want to add that, in fairness to the Unitarians, they believe Yeshua was worshiped. I want to make that clear. They believe Yeshua was worshiped, but they do not believe that He was worshiped in a religious context. That's very important, and we're going to get into that more next week. And obviously, they do not believe in the Trinity or the Godhead, and hence, they do not believe Yeshua was or is a deity on

the level of God to be worshipped as God.

So basically, we have this: Unitarians believe only God the Father holds the title of God, and that the Son is a glorified man, and the Holy Spirit is the operational presence and power of God, which is given to believers who believe in the *Mashiach*.

Now, I understand for some of you, the very thought of even taking into consideration that Yeshua, being the Son of God, isn't a problem; it never has been a problem. Maybe you grew up believing Yeshua was God, and you worshipped Him that way. However, what you need to know is that there are others who perceive that very act, who also believe Yeshua is the Messiah and paid for the sins of the world, but they would call you an idolater. You're a heretic because you've elevated a man to the status of God.

And did you know this is one of the biggest stumbling blocks to preventing the Jewish people from coming into the faith? I want to ask this question, and we're going to come back to it. Please remember it. We're going to come back to this in the study. Could something that has caused such a stumbling block for the Jewish people really be the truth? We need to ask that question.

Listen to the words of this Orthodox rabbi; listen to what he says. — *The Real Messiah*, a Jewish response to Missionaries (Aryeh Kaplan 1934–1983) — [Worship of any three-part god by a Jew is nothing less than a form of idolatry... The three-part God of Christianity is not the G-d of Judaism. Therefore, in the Jewish view, Christianity may very well be a variation of idolatry.](#) Maybe we, as believers who worship Yeshua in a religious context, need to think things through more carefully. Maybe the composition of our God as defined in Christianity and Judeo-Christianity is wrong. Is it possible, is it

even conceivable, that Christianity has perverted truth? I mean, just to ask that question and study history, it's very possible.

You know, Jews view the Trinity theology as nothing more than a pagan religion. Some of the most influential Orthodox rabbis today would come out and admit it right to your face with a sincere heart, looking out for your best interest. And they will tell you, "Yeshua isn't God, couldn't be God, and never will be God because He's a man." And that if you actually knew what the Hebrew Bible said, you would find that you yourself are deceived because the Bible clearly states with no ambiguity that there is one God, *Adonai Echad* (אֲדֹנָיִךְ אֶחָד). Furthermore, it demands that we worship only Him. So, to worship anyone but *Yod Heh Vav Heh* (יהוה), the tetragrammaton, Yahweh, is heresy.

I want you to understand what is at stake here. We have two opposing positions: Unitarians and Trinitarians. But what is at stake? What's the foundation? What is really at stake? Worship. This is what is going to have to be compromised. Worship. Because if you take a Unitarian stance, you cannot worship Yeshua as the Son of God, as in the religious context, as being God; you can't, and this is what is at stake—worship.

Let me be crystal clear. I don't believe in three gods; I never have, and I never will. Scripture is quite clear; there is only one God. I'm a monotheist through and through. However, where I differ with Unitarians is in how we describe that one God and how we understand that one God. I know our God, the God of Israel, exists as Father, Son, and *Ruach HaKodesh*. That's the confession. This is what this study is all about: looking to see what the Scriptures have to say in regard to His divine nature.

Now I am going to do something today that I have never done before. **I am going to argue on behalf of the Unitarian position.** You might say you're completely mad. I need to do this for the purpose of seeing if you are even equipped to defend the faith; that's my job. It's imperative that you know the arguments and that you understand their position and all the Scriptures that they're going to use to defend their position. And as I argue their position, I really want you to experience what it's like to encounter a learned Unitarian.

You know, I have debated many Unitarians over the years, and I can tell you the most intense debates I've ever had—and I've debated on the Torah, I've debated on the Sabbath, and I've debated on the festivals. I've had so many of these debates, and those pale in comparison to the debates I've had with Unitarians. They are intense, and you better be equipped because a sharp Unitarian who's learned in the Scriptures will take you by storm. They will chew you up and spit you out. You won't know up from down when you leave the table.

So, with that said, I don't want you to get offended at what I'm about to do. But you just need to experience this; keep your wits about you. We're doing this study so you can defend the faith. You have a responsibility to defend the faith. And as defenders of the faith, you have to be equipped. You have to have the answers. You must be able to refute not just for your soul, but for the soul of the person sitting next to you.

So, disclaimer: I am NOT a Unitarian, okay? This is so important that everyone understands this because it's going to get intense, and we're going to start right now.

Number one, God is one, *echad* (אֶחָד); He is not three. Do you know this is the most fundamental concept in all of Scripture? Do you realize the word “Trinity” is never mentioned in Scripture once? It's a figment of your imagination. You had to contrive it; you had to read it into the text because it

doesn't exist. The only place you find pluralism is in pagan religions. God being *echad*, being one, is the very basis of the Jewish faith. For thousands of years, the Jewish people have believed in one God.

The most prominent Jewish prayer of all time is the Shema. Do you understand the Shema is the Magna Carta of the Jewish faith? It is the Magna Carta of the faith. And what does it say? —Deuteronomy 6:4— *Shema Yisrael Adonai Eloheinu Adonai Echad* (שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד), **Hear, O Israel: The LORD our God, the LORD is one!** This is a statement of proclamation—of declaration. It's the Magna Carta of the faith. The very concept of the Trinity is completely incompatible with Scripture. It's incompatible with the Jewish faith.

You need to realize, my friends, what the Christian Church has done. The Christian Church has perverted the most fundamental principle in all of the Hebrew faith. If you just study a little bit of church history, you'll realize it's no secret that pagan practices have been adopted by the church. You have the church taking upon itself its own authority to change God's commandments. You had Saturday, which was the Sabbath; the church, on its own authority, comes in, strips it, and moves it to Sunday. Not a good history here.

Oh and, all God's holy days have been stripped from the church. Now we institute pagan practices and pagan holy days—holidays such as Christmas—and we'll worship, and we'll throw the name of Jesus right on it, and we'll say He was born December 25th; the very day Sol Invictus was born—God, Mithra; what paganism. Oh, and then we're going to take away *Pesach* (פֶּסַח), and we're going to replace that with serving the goddess Ishtar, and we're going to start looking for Easter eggs on the day when we change the Sabbath to Sunday, and then we're going to slap Jesus' name on it, and we're going to call it beautiful and good, the Resurrection Sunday.

We could go on. Is it any surprise the theological belief of the Trinity has been applied to Judeo-Christianity when you just look at church history? Is it any wonder? Do you not know that Trinity religions existed long before Yeshua was revealed to the world? Did you know that? Trinity religions existed long before. You have Brahmanism, where they served Brahma, Vishnu, and Shiva; they called it the Trimurti, the Trinity God, long before Yeshua ever came on the scene.

What about Isis, Osiris, and Horus? A Trinity religion that predates the coming of Yeshua by centuries upon centuries. Listen to what this Egyptologist has to say—it's fascinating — Egyptologist Sir E. A. Wallis Budge, *Egyptian Ideas of the Future Life*, page 9— [“In Osiris the Christian Egyptians found the prototype of Christ, and in the pictures and statues of Isis suckling her son Horus, they perceived the prototype of the Virgin Mary and her Child. Never did Christianity find elsewhere in the world a people](#)



whose minds were so thoroughly well prepared to receive its doctrines as the Egyptians.” What is he saying? The Egyptians were doing that; they were serving multiple gods. This was perfect. You come bringing Christianity, and you’re bringing me nothing new; this is easy to accept. This should be quite alarming to you.

Again, just to reiterate, Jewish people never understood the God of Israel and multiplicity. And have you read the New Testament? Because the New Testament itself holds fast to the true organic fundamental principle of God being *echad*, being one. Singular—that the Father alone is God.

We're going to go look at what the Apostle Paul has to say. —1 Corinthians 8:5-6—<sup>5</sup> For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords). Interesting—where is Paul? Who is this letter to? Yeah, it's to the Corinthians, who were deeply rooted in what? Greek culture, Greek mythology. Gods upon gods upon gods. Listen to what Paul says next: <sup>6</sup> yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. The Apostle Paul, a learned Jew by the way, clarifies to the Corinthians that there is only one God, and he further goes on to specify that one God as Father, and then he goes on to describe Yeshua as LORD. Understand this statement about what Paul just did here. Identifying the Father as God and Yeshua as LORD; this is the predominant testimony in the New Testament. This is what you will find over and over again.

For example, 1 Timothy 2:5—For there is one God and one Mediator between God and men, the Man Christ Jesus. One God, one mediator between God and men, the Messiah Yeshua. Paul makes a distinction here between God and the mediator. Let's go to 1 Corinthians 11:3—But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. Do you get that? Okay, the head of every woman is a man. The head of every man is Christ; the head of Christ is God. Paul just built the ladder of understanding here very clearly.

Listen to Yeshua's own testimony. How does Yeshua perceive this? —John 17:3— And this is eternal life, that they may know You ... Yeshua is praying to the Father on behalf of His disciples. That they may know you, the only true God, and Jesus Christ whom You have sent. It's interesting that Yeshua makes a distinction here: that they may know You, the only true God.

Again, we have the LORD's own testimony in the Book of Isaiah. What does He say? Isaiah 45:5—I am the LORD, and there is no other; there is no God besides Me ... End of discussion. So, the scriptural testimony here, my friends, couldn't be clearer. The Father alone is God. Yes, Yeshua is *Mashiach*, but don't make Him God. He's LORD, but don't make Him the one God, the one true God.

Have you ever read Numbers 23:19? Did you know Scripture actually states that “God is not a man ...”? God is not a man; that's exactly what it states: “God is not a man.” Yet we just read in 1 Timothy 2:5, “For there is one God and one mediator between God and men, the Man Christ Jesus.” Numbers 23:19 God is not a man. In the testimony here and in the New Testament, Yeshua is a man. In fact, if you don't believe this, then you are actually deceived, and you are of the spirit of Antichrist. Look at what it says in 1 John 4:1-3— <sup>1</sup> Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. <sup>2</sup> By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, <sup>3</sup> and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.

Another thing we need to consider is that Scripture also states that no one has seen God at any time; this fact is clear. In Exodus 33:20, a conversation between Moshe and Yahweh, the LORD says, **“You cannot see My face; for no man shall see Me, and live.”** You cannot see Him; you will die. It's very simple. Go to 1 Timothy 6:16; it talks about how he dwells in unapproachable light—**who alone has immortality, dwelling in unapproachable light ...** When the children of Israel came to Mount Sinai to enter into a covenant with God, what did it say? It said they heard His voice, but they saw no form. — Deuteronomy 4:12— **And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; you only heard a voice.** Why? Because they would have all died. What's the testimony in the New Testament regarding seeing God and living? —John 1:18— **No one has seen God at any time ...** and if you missed it, there John again reiterates it in his short epistle—1 John 4:12— **No one has seen God at any time ...**

Now I don't think there's a person here who would dispute that Yeshua was seen when He came or that Yeshua was a man. He was both a man, and He was also seen. Follow this to its logical conclusion. How exactly do you propose Yeshua is God when Scripture from both the Old and New Testaments states that no one can see God and live? I mean, even after Yeshua was resurrected from the grave. What did He say to Miriam? — John 20:17— **Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’”** That's Yeshua's testimony, **“My God and your God.”** Does that make any sense if Yeshua is God, to start calling His Father God? In John 14:28—**You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.** That statement makes no sense if Yeshua is God, yet He clearly states here, **“My Father is greater than I.”**

Again, listen to Yeshua's own testimony. — Matthew 11:25— **At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, His own confession is that He is the maker of heaven and earth. We know the testimony is that God made the heavens and the earth. You read it in Genesis 1:1; Elohim (אֱלֹהִים), God, made it—that You have hidden these things from the wise and prudent and have revealed them to babes.**

Yeshua goes on and says in John 7:16—**Jesus answered them and said, “My doctrine is not Mine, but His who sent Me.** Yeshua's doctrine is not His; it is His Father's, who is identified as the only true God, by the way. His doctrine is not His, but His Father's. —John 12:49-50—<sup>49</sup> **For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. Interesting. <sup>50</sup> And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak.”** We're building a serious case here.

1 Corinthians 15:22-28—<sup>22</sup> **For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. <sup>24</sup> Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. <sup>25</sup> For He must reign till He has put all enemies under His feet. <sup>26</sup> The last enemy that will be destroyed is death. <sup>27</sup> For “He has put all things under His feet.” But when He says “all things are put under Him,” it is evident that He who put all things under Him is excepted. <sup>28</sup> Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all. Testimony after testimony after testimony.**

I'm going to end here today because I can see you're getting really nervous. We are doing this ... Do you see what I could do? Do you see the power I wield? If I were to come into a room and I started laying the

smack down like today, and people who are discovering their Hebrew roots, and they've discovered that the church has corrupted everything, here we go again, the church has also corrupted this. Do you see how quickly I will take you off the path, and it's about worship? I will take you away from worshiping Yeshua, which we have been commanded to do, and your prayers will circumvent Yeshua, your entire life will go around to circumvent Yeshua, and you will go only to the Father. And then you're going to be surprised at the end of days because (John 14:6) ... **No one comes to the Father except through Him.**

So, what we're going to do is continue next week, and there's a little bit more I want to add, but I promise you, if you hang with me, you will be so equipped and so prepared to deal with this deception that it will be to the praise of Yeshua.