

The
'Son of God'
is the Father
in flesh

The “Son of God”

During His trial before the Jewish leaders, the High Priest demanded of Yahshua, *“I charge you under oath by the living God: Tell us if you are the Christ, the Son of God.”* (Matthew 26:63)

“Yes, it is as you say,” Yahshua replied.

The Jewish leaders responded by accusing Yahshua of blasphemy.

Later, before Pontius Pilate,

“The Jews insisted, ‘We have a law, and according to that law He must die, because He claimed to be the Son of God.’” John 19:7

Why would Yahshua claiming to be the ‘Son of God’ be considered blasphemy and be worthy of a death sentence?

Question: What did the term, “Son of God” actually mean to the believers of that day?

The Bible actually defines the phrase “Son of God” in John 10:31-36. The passage tells us that some Jews wanted to kill Yahshua by stoning Him to death.

*Then the Jews took up stones again to stone Him. Jesus (Yahshua) answered them, “Many good works I have shown you from My Father. For which of those works do you stone me?” The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, **make Yourself God.**”*

Yahshua then asked them if He was being accused of “*blaspheming, because I said, I am the Son of God”?*

The Jewish leaders, understood ***exactly*** what Yahshua meant by the phrase “Son of God.” In that culture the term “Son of God” was equal to saying He was The Almighty Father. The Jews wanted to stone Yahshua because He claimed **to be The Almighty Father manifest in flesh.**

The expression “Son of God” was a phrase that meant Yahshua ***was the Almighty Father manifested in flesh.*** (1 Timothy 3:16) It did not mean that Yahshua was the Almighty’s offspring (compare John 10:33 with 10:36) or that He was a child of the Almighty Father.

It is always important to remember, these Jewish leaders were ***strictly monotheistic!*** When they said, “*You, a mere man, **claim to be God***”, they were ***not*** speaking about a ‘second’ person in the Trinity! They were referring to the God of Abraham, Isaac and Jacob; the “I AM”.

John 8:56-58 records Yahshua trying to help them understand that **He is the Almighty Father of the Old Testament.**

“Your father Abraham rejoiced to see My day, and he saw it and was glad.” Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

Jesus (Yahshua) said to them, “Most assuredly, I say to you, before Abraham was, I AM.”

Notice that Yahshua called Himself, “I AM.” This is the same thing that the Almighty Father called Himself in Exodus 3:6 and 14. Yahshua was telling them that **He** was the God they worshipped - the God of Abraham, Isaac, and Jacob. And they picked up stones to kill Him (John 8:59) because He had declared that **He was God**.

Just before Yahshua returned to heaven the apostle Thomas said,

*Thomas answered and said to Him, “My Lord and **my God!**”*

John 20:28

Also, notice the words written at the end of 1 John.

*And we know that the Son of God has come and has given us understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the **true God** and eternal life. 1 John 5:20*

Yahshua is the **Mighty God** and **Everlasting Father** (Isaiah 9:6).

And, Yahshua says of Himself,

*“I am the Alpha and the Omega, the Beginning and the End,” ...
“who is and who was and who is to come, **the Almighty**.”*

Revelation 1:8

Question: *I was taught there is a 'Trinity,' or three persons in heaven. My question is this, was God the Father, God the Son and God the Holy Spirit all in heaven and then God the Father, sent God the Son, to earth?*

Answer:

Trinitarians are taught that for 'all eternity' there have been '**three persons**' who reside in heaven. These '**three persons**' are who make 'one' God.

The 'three persons' are:

THE 'FIRST PERSON' - God the Father is preeminent. He is the '**first**' *person*.

THE 'SECOND PERSON' - The son, is the '**second**' *person*.

THE 'THIRD PERSON' - The Holy Spirit is the '**third**' *person*.

These old paintings depict the ‘*mental picture*’ most Trinitarians get when they think of the ‘**three persons**’ in the ‘Trinity.’



Trinitarians are taught that the ‘**second person,**’ *came down from heaven...*



*Friends, this is **not** what happened!*

This is a good time to answer a very important question.

Question: *Is the doctrine of the Trinity scriptural?*

What if I told you there is no such thing as a Trinity

If I told you there is no such thing as a Trinity mentioned in the Bible, you might become offended. But you must understand that this is not a sacrilegious statement. This is a statement of fact and it's true based on the Holy scriptures and the concept of the oneness of the Almighty (Deuteronomy 4:35, 39; 6:4; 32:39; Isaiah 41:4; 42:8; 43:3, 10-13; 44:6, 8, 24; 45:5, 6, 15, 21, 22, 23; 46:8, 9; 47:4; 48:12; 49:26; 52:6). The Almighty says that He is one.

The Almighty, who has always been one, has presented or manifested Himself in various forms and various ways in times past to accomplish His purposes in the salvation of mankind.

Regardless of how many ways the Almighty has manifested Himself, He was, is, and will always will be ONE.

Let's look at a few of the ways the Almighty has manifested Himself in times past...

Genesis 18: The Almighty visits Abraham.

Genesis 32: Jacob wrestles with the Almighty.

Exodus 3:1 Moses and the burning bush, where Yah made Himself known to deliver His people from slavery in Egypt.

Exodus 13: Leading the Israelites out of Egypt into the promised land. The Almighty manifested Himself as a pillar of a cloud during the day and a pillar of fire by night. Exodus 13:21

Daniel 3: King Nebuchadnezzar and Shadrach, Meshach and Abednego. The three refused to bow down to other gods and were thrown into the fiery furnace. A fourth appeared and even the king called him 'son of the gods' found in Daniel 3:24.

Matthew 1: Yahshua, the MessiYah

Yahshua is the Father Himself manifested in the Flesh (1 Timothy 3:16). The Almighty, Himself came to Earth in the form of a man, to redeem man back to Himself. He said in the Book of Isaiah 43:11, '*I, even I, am the LORD, and apart from Me there is NO Savior.*' There are many references throughout the Book of Isaiah where The Almighty made it perfectly clear that He alone is our Savior. As a man, He became our Savior and died for us as a perfect, spotless, sinless man. He promised us that He would come to earth and that He is our Savior. There is no Savior other than The Almighty Himself (Isaiah 9:6; 43:11; 45:21; Hosea 13:4).

Matthew 3: The Spirit of God descended like a dove.

Mark 16:12 “After that, He (Yahshua) appeared in a different form to two of them while they were walking along on their way to the country.”

*Clearly, there have been many manifestations of the Almighty... but He has always been **One Person!***

The Almighty **is one Person** who has manifested Himself differently... at different times...in different ways...to accomplish His mission objective....the salvation of man. 1 Timothy 3:16

Yahshua (and **all** the inspired writers of the scriptures) have always taught us that the Almighty is **One**. The Almighty is not two (Binitarianism), nor is the Almighty three! (Tritheism) There is not one writer of Scripture in the Old or New Testament who has ever mentioned or taught the Almighty being ‘three persons.’

We have already discussed that “Son of God” refers to the humanity of Yahshua. Clearly, *the **humanity*** of Yahshua is not eternal but *was **born*** in Bethlehem. One can speak of eternity - past, present, and future - only with respect to the Almighty.

Since “Son of God” **refers to humanity**, the idea of an eternal Son is incomprehensible. The “Son of God” **had a beginning**.

There are many references throughout the Book of Isaiah where the Almighty Father made it perfectly clear that **He alone is our Savior**. As a man, **He** became our Savior and died for us as a perfect, spotless, sinless man. The Almighty promised us that **He** would come to earth and **He** would be our Savior. There is no Savior other than the Almighty (Isaiah 9:6; 43:11; 45:21; Hosea 13:4).

*I, even I, am the **LORD**,
And besides Me there is no savior.*

Isaiah 43:11

The Son of God is the physical manifestation of the one and only Almighty Father.

Accepting Yahshua as the Son of God, means accepting Him as the Almighty Father because **the title “Son of God” simply means *the Almighty Father manifested in flesh.***

The Apostle John identified Yahshua as the Father by writing of Yahshua’s many “I AM” statements. All of John’s writings elevate the deity of Yahshua; the Book of Revelation is no exception. (Revelation 1:8)

Yahshua was both fully man and fully the Almighty. The name Yahshua refers to the eternal Spirit of the Almighty dwelling in the flesh. When we say Yahshua died on the cross, we mean His flesh died on the cross. When we say Yahshua lives in our hearts, we mean His Spirit is there.

The Bible does not use the term “God the Son” ***even one time***. It is not a correct term because the Son of God refers to the humanity of Yahshua.

Always Remember...

Immanuel does **not** mean, “God’s **son** with us.”

Immanuel means, “**God** with us.”

The book of Colossians establishes that Yahshua is the Almighty in the flesh

The Son is “*the image of the invisible God*” (Colossians 1:13-15) and “*the express image of His [God’s] person*” (Hebrews 1:2, 3).

Just as a signature stamp leaves an exact likeness on paper, or just just as a wax seal leaves an exact impression when pressed in wax, so the Son of God is the exact expression of the Spirit of the Almighty Father in flesh.

Man could not see the invisible Almighty Father, so the Almighty Father made an exact likeness of Himself in flesh, impressed His very nature in flesh, came Himself in flesh, so that man could see and know Him.

Many other verses of Scripture reveal that we can only use the term “Son of God” correctly when it includes *the humanity of Yahshua*.

For example:

The Son was made of a woman (Galatians 4:4), the Son was begotten (John 3:16), the Son was born (Matthew 1:21-23; Luke 1:35), the Son did not know the hour of the Second Coming (Mark 13:32), the Son could do nothing of Himself (John 5:19), the Son came eating and drinking (Matthew 11:19), the Son suffered (Matthew 17:12), a person can blaspheme *against the Son* but *not the Spirit* and be forgiven (Luke 12:10), the Son was crucified (John 3:14; 12:30-34), and the Son died. (Matthew 27:40-54; Romans 5:10)

The death of Yahshua is a particularly good example. His divine Spirit did not die, but His human body did. We cannot say that the Almighty died. On the other hand, we can say the Son of God died because Son refers to humanity.

What is the significance of the title “Son of God”?

It emphasizes the divine nature of Yahshua and the fact of His virgin birth. He is the Son of God because He was conceived by the Spirit of the Almighty, making the Almighty literally His father (Luke 1:35).

When Peter confessed that Yahshua was “*the Christ, the Son of the living God,*” he recognized the Messianic role and deity of Yahshua (Matthew 16:16). The Jews understood what Yahshua meant when He called Himself the Son of God for **they tried to kill Him for claiming to be God.** (John 5:18; 10:33)

In short, the title “Son of God” recognizes the humanity while calling attention to the deity of Yahshua. It means *the Almighty Father* has manifested Himself in flesh. “God with us.” (John 10:33)

We should note that the angels are called sons of God (Job 38:7) because the Almighty created them directly. Similarly, Adam was the son of God by creation (Luke 3:38). The saints (members of the Almighty’s church) are also sons of the Almighty or children of the Almighty because He has adopted us into that relationship (Romans 8:14-19). We are heirs of the Almighty and joint-heirs with Messiyah, having all the legal rights of sonship. However, Yahshua is the Son of God in the sense that no other being is or can be, for Yahshua is the only *begotten* Son of God (John 3:16). He is the only One ever conceived or begotten by the Spirit of the Almighty. Thus, His unique Sonship attests to His deity.

The Beginning of the Son

The Sonship, or the role of the Son, began with the child conceived in the womb of Mary. The scriptures make it perfectly clear. Galatians 4:4 says,

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.”

The Son came in the fulness of time - **not** in eternity past.

The Son was made of a woman - **not** begotten eternally.

The Son was made under the law - **not** before the law.
(See also Hebrews 7:28.)

The term *begotten* refers to the conception of Yahshua described in Matthew 1:18-20 and Luke 1:35. The Son of God was begotten when the Spirit of God miraculously caused conception to take place in the womb of Mary. This is evident from the very meaning of the word *begotten* and also from Luke 1:35, which explains that because the Holy Spirit would overshadow Mary, *therefore* her child would be the Son of God.

We should notice the future tense in this verse: the child to be born,

*“**shall be** called the Son of God.”*

Hebrews 1:5-6 also reveals that the begetting of the Son occurred at a specific point in time and that the Son had a beginning in time:

“For unto which of the angels said he at any time, Thou art my son, this day I have begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.”

The following points can be deducted from these verses: the Son was begotten on a specific day in time; there was a time when the Son did not exist; the Almighty prophesied about the Son's future existence (“will be”); and the Son appeared to the world sometime after the creation of the angels.

Other verses of Scripture emphasize that the Son was begotten on a certain day in time - “this day” (Psalm 2:7; Acts 13:33).

All the Old Testament verses that mention the Son are clearly prophetic, looking forward to the day when the Son of God would be begotten (Psalm 2:7, 12; Isaiah 7:14; 9:6).

From all of these verses, it is easy to see that the Son is not eternal, but was begotten by the Almighty almost 2,000 years ago. Many theologians who have not fully accepted the great truth of the oneness of the Almighty, have still rejected the doctrine of the “eternal Son” as self-contradictory, unscriptural, and false.

The Ending of The Sonship

Not only did the *'manifestation of Sonship'* have a beginning, but it will, in at least one sense, have an ending. This is evident from 1 Corinthians 15:23-28. In particular, verse 24 says,

"Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father..."

Verse 28 says,

*And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, **that God may be all in all.***

This verse of scripture is ***impossible*** to explain if one thinks of a "God the Son" who is co-equal and co-eternal with the Father.

But, it is easily explained if we realize that, "Son of God" refers to a specific manifestation, or role, that the Almighty temporarily assumed for His purpose of redemption.

When the reasons for the *manifestation*, or *role*, of Sonship cease to exist, Yahshua will cease acting in His role as "Son" and will return to His original glory as Father, Creator, and Ruler of all. (Isaiah 9:6, Revelation 1:8)

Ephesians 5:27 describes this same scene in different terms:

“That he [MessiYah] might present it to himself a Glorious church...”

Yahshua, will present the church to **Himself?**

How can this be, in light of 1 Corinthians 15:24, which describes the Son presenting the kingdom to the Father?

The answer is clear: Yahshua, in His role as Son, and as His final act as Son, will present the church to Himself in His role as the Father. (Isaiah 9:6, Revelation 1:8)

We find another indication that the Sonship has an ending in *The Book of Acts*. In Acts 2:34-35, Peter quoted David in Psalm 110:1

“The LORD said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.”

We should note the word **until**. This passage describes the dual nature of MessiYah, with the Spirit of the Almighty speaking prophetically to the human manifestation of MessiYah.

The ‘right hand of God’ represents the Almighty’s power and authority.

Making foes a footstool means utterly defeating the enemy and making an open show of their defeat. In ancient times, the victor sometimes did this literally, placing his foot on his enemies’ heads or necks (Joshua 10:24).

So the prophecy in Psalms 110 is this: The Spirit of the Almighty will give all power and authority to the man Yahshua, the MessiYah, the Son of God, until the Son has completely vanquished His enemies and the devil. The Son will have all until He does this.

What happens to the Son after this? The Sons role, as The Father *manifested in flesh* as ruler, will cease.

The Father will use His *manifestation in flesh*, or role as Son to conquer Satan, thereby fulfilling Genesis 3:15 in which He said *the seed of the woman* would bruise the head of the devil. After that, the Father will no longer need the 'human role' to rule.

After Satan is cast into the lake of fire, and all is judged at the last judgement (Revelation 20), there will be no further need for the 'Son' to exercise the throne of power. Yahshua will cease acting *in His 'Sonship' role* and will be the Father forever. (Revelation 1:8)

Does this mean that The Almighty will cease using the resurrected and glorified body of Yahshua?

No, Yahshua will continue to use His glorified body throughout eternity.

This is indicated by Revelation 22:3-4.

“And there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads.”

Yahshua is a priest forever after the order of Melchisedec (Hebrews 7:21), even though He will cease acting in His role as priest after the last judgement.

The Almighty's glorified human body is immortal just like ours will be (1 John 3:2; 1 Corinthians 15:50-54).

Although the glorified body of Yahshua will continue to exist, all the reasons for the reign of the Sonship will be gone and all the roles played by the Son will be over.

When the mission is accomplished, the role of "the Son" will end so that the Almighty may be all in all.

It is in this sense, that the 'Sonship' will end.

The Purpose For The Son

Since the role of the Son is temporary and not eternal, why did the Father choose to reveal Himself through the Son? Why did He beget the Son?

The primary purpose of the Son is to be our Savior. The work of salvation required many roles that only a human being could fulfill, including the roles of sacrifice, propitiation, substitute, kinsman-redeemer, reconciler, mediator, advocate, high priest, second Adam, and example. These terms overlap in many ways, but each represents an important aspect of the work of salvation that, according to the plan of the Almighty, could only be done by a human being.

According to the Almighty's plan, the shedding of blood was necessary for the remissions of man's sins (Hebrews 9:22). The blood of animals could not take away man's sin because animals are inferior to man (Hebrews 10:4).

No other human could purchase the redemption for someone else because all had sinned and so deserved the penalty of death for themselves (Romans 3:23; 6:23). Only the Almighty Father was sinless, but He did not have flesh and blood. Therefore, He prepared a body for Himself (Hebrews 10:5), that He might live a sinless life in flesh and shed His innocent blood to save mankind. He became flesh and blood so that He could through death defeat the devil and deliver mankind (Hebrews 2:14-15).

In this way Yahshua is our propitiation - the means by which we obtain forgiveness, the satisfaction of the Almighty's justice, the appeasement of His holy wrath (Romans 3:25). The sacrifice of Yahshua is the means by which the Almighty pardons our sins without compromising His righteousness. We are saved today through the sacrifice of Yahshua, the MessiYah - through the offering of the Son of God (Hebrews 10:10-20; John 3:16). Thus, the Son is the sacrifice and propitiation for our sins.

When the Son of God became a sacrifice, He also became a substitute for us. He died in our place, bore our sins, and paid the penalty of death for our sins (Isaiah 53:5-6; 1 Peter 2:24). He was more than a martyr; He actually took our place. He tasted death for every man (Hebrews 2:9). Of course, the only way Yahshua could be our substitute and die in our place was by coming in the flesh.

Yahshua's role as our kinsman-redeemer is also made possible by the Sonship. In the Old Testament, if a man sold his property or sold himself into slavery, a close relative had the right to buy

back that man's property or freedom for him (Leviticus 25:25, 47-49).

By coming in the flesh, Yahshua became our brother (Hebrews 2:11-12). Thus, He qualified Himself to be our kinsman-redeemer. The Bible describes Him as our redeemer (Romans 3:24; Revelation 5:9).

Through His humanity, Yahshua, the MessiYah, is able to mediate, that is, to go between man and the Almighty and represent man to the Almighty. As a mediator, Yahshua reconciles man to the Almighty; He brings man back into fellowship with the Almighty (2 Corinthians 5:18, 19).

The gap between the holy Almighty and sinful man was bridged by the sinless man Yahshua, the MessiYah:

“For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5

We should notice how carefully Paul maintained the oneness of the Almighty in this verse.

There is no distinction in the Almighty, but a distinction between the Almighty and the man, Yahshua, the MessiYah. There are *not* two persons in the Almighty; the duality is in Yahshua as the Almighty... and Yahshua, as man.

It is not the Almighty who mediates between the Almighty and man; nor is it “God the Son” who does so. Rather it is the man Yahshua who mediates; only a sinless man could approach the Almighty on behalf of mankind.

Closely associated with the MessiYah's role as mediator, is His role as high priest (Hebrews 2:16-18; 4:14-16). In His humanity, Yahshua was tempted just as we are; it is because of His human experience that He can be our compassionate high priest.

He entered the heavenly tabernacle, went behind the veil into the most holy place, and there offered His own blood (Hebrews 6:19; 9:11-12). *"the Church of God which He purchased with His own blood."* (Acts 20:28)

Through His humanity Yahshua is the second Adam (1 Corinthians 15:45-47). He came to conquer and condemn sin *in the flesh* and to defeat death itself. (Romans 8:3; 1 Corinthians 15:55-57)

He came as a man so that He could replace Adam as the representative of the human race. By so doing, He reversed all the consequences of Adam's fall for those who believe on Him. (Romans 5:12-21)

Everything that mankind lost because of Adam's sin, Yahshua won it back as the second Adam, the new representative of the human race.

The Almighty promised David that his house and throne would be established for ever (2 Samuel 7:16). Yahshua will fulfill this literally in Himself, being of the **actual bloodline** of David through Mary (Luke 3) and being the heir to the throne of David through His legal father Joseph (Matthew 1).

In addition, the Son revealed the Almighty's nature to man. This purpose of the Sonship is expressed by many verses of Scripture that teach the manifestation of the Almighty in flesh.

John 1:18 describes this purpose of the Son:

“No one has ever seen God. But the unique One, who is himself God... He has revealed God to us.”

Isaiah prophesied that this revelation would come:

“And the glory of the LORD shall be revealed, and all flesh shall see it together.” Isaiah 40:5

Paul wrote that this indeed came to pass in Yahshua:

“For God, who said, “Let there be light in the darkness,” has made this light shine in our hearts so we could know the glory of God that is seen in the face of Jesus Christ.”
2 Corinthians 4:6

In other words, the Son of God became the means by which the invisible, incomprehensible Almighty revealed Himself to man.

The Son is a visible manifestation of the Father in flesh. The Son is an exact representation or image of the Almighty. In other words, the invisible Father manifested Himself in visible flesh as the Son, so that men could behold His glory and could understand what He is truly like.

In summary, there are many purposes for the Son. In the Almighty's plan, the Son was necessary to bring salvation to the world. This includes the roles of 1) sacrifice, 2) substitute 3) kinsman-redeemer, 4) reconciler, 5) mediator, 6) high priest, 7) advocate, 8) second Adam and 9) revealer of the Father.

All these roles required a **human** to fulfill them; from them we can see why the Father came to the world **in flesh, as the Son**.

After studying the purpose of the Sonship, it is easy to see why the Son came into existence at a **point in time** instead of being in existence from **all eternity**.

The Almighty simply awaited the fulness of time when all these purposes could be put into action best (Galatians 4:4). Thus, the Son did not come into existence until the conception of MessyYah in Mary's womb.

After the millennial reign and the last judgement, the purpose for the Sonship will be fulfilled and the reign of the Son will end.

When we view the purposes for the Son, we can understand that the Sonship is **temporary** and **not eternal**. In the Bible we are told when the Sonship began and when the ministry of the Sonship will end.

Conclusion

In conclusion, we have learned that the term "Son of God" refers to the Incarnation, or the manifestation of the Father in flesh. The Almighty 'planned the Son' before the world began, but the Son did not come into actual existence *until* the fulness of time.

The Son had a beginning, for the Spirit of the Almighty begat (caused the conception of) the Son in the womb of Mary. The Son's reign will have an ending, for when Satan and death are judged and subdued, the church will be presented to the Father and the role of 'the Son' will cease.

The Son fills many roles that in the plan of the Father could only be fulfilled by a sinless human being. Of course, the ultimate purpose of the Son is to provide the means of salvation for fallen mankind.

We conclude three things about the use of the term “Son of God.”

- 1) We cannot use it apart from the humanity of MessiYah, for the word always refers to the flesh or to the Spirit of God in flesh.
- 2) *Son* is always used with reference to time, for the Sonship had a beginning and will have an ending.
- 3) As God, Yahshua had all power, but as the Son He was limited in power. Yahshua was both God and man.

The doctrine of the Son does not teach that the Father so loved the world ***He sent another person***, “God the Son,” to die and reconcile the world to the Father. On the contrary, it teaches that the Father so loved the world that ***He robed Himself in flesh and gave Himself as the Son of God to reconcile the world to Himself*** (2 Corinthians 5:19).

The ‘one’ Almighty Father of the of the Old Testament, the great creator of the universe, humbled Himself in the form of a man, so that man could see Him, understand Him, and communicate with Him. He made a body for Himself, called the Son of God.

Excerpts from David K. Bernard’s book, ‘The Oneness of God’

Salvation is a gift for you!

Salvation is a gift that we receive by faith. We cannot earn it through our deeds or works. We cannot obtain it by being a “good person” or by attending church. Yahshua earned it for us by dying for our sins on the cross.

“Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.”

Acts 4:12

My friend, everyone who calls upon the name of Yahshua will be saved; so call on Him now. Tomorrow is not assured.

Here is a simple prayer that you can repeat for salvation:

Yahshua, I believe You died on the cross for my sins. I ask You to be my Savior. Thank You

If you just prayed this prayer, congratulations! You are saved and you are a new creation in Him!

Therefore if any man be in MessiYah, he is a new creature: old things are passed away; behold, all things are become new.

2 Corinthians 5:17

Yahshua MessiYah

P.O. Box 3121

Kingman, AZ 86402