

Son of God: A Closer Look

Christianity would have you believe that Jesus – the son – is part of a trinity. Christianity would have you believe that Jesus is the physical son of God. The term son of God is not something new that was only expressly used to refer to Jesus. It is a term that was used throughout the Tanakh.

First, let's look at the Christian Bible's usage of the term as it references back to the Tanakh.

Matthew 4:5-6: Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'"

Luke 4:9-11: Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here. "For it is written: 'He shall give His angels charge over you, To keep you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'"

These verses are references back to Psalm 91.

Tehillim 91:11-12: For He will command His angels on your behalf to guard you in all your ways. On [their] hands they will bear you, lest your foot stumble on a stone.

Tehillim 91 was written by Moses as a means of comforting the Children of Yisrael during their wandering in the Wilderness. Moses is comforting the Hebrews and letting them know that Hashem is there to comfort them and protect them. Hashem has sent angels to protect the people from literally and figuratively harming themselves during their time in the Wilderness.

Notice that in the very last verse of this chapter, there is a reference to long life.

Tehillim 91:16: With length of days I shall satiate him, and I shall show him My salvation.

This obviously does not refer to Jesus but it does in fact refer to the Children of Israel.

Hebrews 7:1-3: For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

This is a reference back to the king and priest Malchizedek who brought food and blessings to Abraham after Abraham's defeating the kings.

Bereishit 14:18-20: *And Melchizedek the king of Salem brought out bread and wine, and he was a priest to the Most High God. And he blessed him, and he said, "Blessed be Abram to the Most High God, Who possesses heaven and earth. And blessed be the Most High God, Who has delivered your adversaries into your hand," and he gave him a tithe from all.*

This obviously does not refer to Jesus since he was neither a king nor a priest. The verse in Hebrews makes absolutely no sense. It references the fact that Melchizedek had no father or mother, no genealogy, and was always in existence. Where does the Torah say that Melchizedek had no father or mother? Wouldn't this fact (if it were true) make Melchizedek a god? Wouldn't this actually make him superior to Jesus since Jesus had a biological mother? Just because Melchizedek's genealogy was not listed does not mean that he was not a human being. If Melchizedek had always existed wouldn't that also make him a god?

Next, let's look at two specific instances of the Christian Bible's usage of the term "Son of God" that was not in the original text or was in the original text but later taken out.

Matthew 24:36: *"But of that day and hour no one knows, not even the angels of heaven, but My Father only."*

Alexandrian type-texts read: "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only." This includes the Codex Sinaiticus which was written in the 4th century CE. Byzantine text-type texts read: "But of that day and hour no one knows, not even the angels of heaven, but the Father only". This includes the Codex Alexandrinus which was written in the 6th century CE.

Why is this important?

"A well-known example comes in Matt. 24:36, where Jesus is predicting the end of the age and says that "concerning that day and hour, no one knows - not the angels in heaven, nor even the Son, but only the Father." Scribes found this passage difficult: the Son of God, Jesus himself, does not know when the end will come? How could that be? Isn't he all-knowing? To resolve this problem, some scribes simply modified the text by taking out the words 'nor even the Son.'" – Bart Ehrman¹

Mark 1:1: *The beginning of the gospel of Jesus Christ, the Son of God.*

The 4th century CE text Codex Vaticanus does include the text "the Son of God." However, the 4th century Codex Sinaiticus excludes this part of the text.

"Since the combination of B D W all in support of [Son of God] is extremely strong, it was not thought advisable to omit the words altogether, yet because of the antiquity of the shorter reading and the possibility of scribal expansion, it was decided to enclose the words within square brackets." – Bruce Metzger²

As we can see there are issues with the Christian Bible's use of the term "Son of God" as it pertains to Jesus. There are clearly two references back to the Tanakh which are completely unsubstantiated. These references do not refer to Jesus in any way. There are also two instances of passages that are clearly scribal interpolations. This means that these two passages from the Christian Bible must be thrown out.

The term "son of God" is used copiously throughout the Tanakh in reference to both man and angels. This term in no way is an indication of a personage of God becoming flesh and allegedly dying for our sins.

¹Bart Ehrman *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*. New York: HarperOne, 2007.

²Bruce Metzger *Textual Commentary on the Greek New Testament*. Peabody, MA: Hendrickson Publishers, 2005.

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