

Is Jesus God? (Part 10) - More Association of Yeshua as Yahweh from Both Testaments

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed <https://www.cornerfringe.com/media/ctvqrz4/is-jesus-god-part-10>

*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.

Divine Association: Yeshua as Yahweh in the Scriptures

This transcript of a sermon from **Pastor Daniel Joseph** of **Corner Fringe Ministries** presents a theological argument asserting that **Yeshua (Jesus) is Yahweh** by linking specific Old Testament prophecies with New Testament accounts. Daniel utilizes a "rapid-fire" scriptural comparison to demonstrate that titles and attributes reserved exclusively for **God in the Hebrew Bible** are directly applied to Jesus by the Apostles. He highlights several key identifications, such as the **Messianic "Branch"** in Jeremiah being named "**THE LORD OUR RIGHTEOUSNESS**" and Paul's description of Jesus as the "**Spiritual Rock**" that sustained Israel in the wilderness. Additionally, the study examines the **Book of Revelation**, noting that Jesus assumes divine titles like the "**Alpha and Omega**" and the "**First and the Last**." Daniel concludes that these overlapping descriptions prove Jesus possesses a **deistic, eternal nature** that is one with the Father. Through this "biblical ping pong," he seeks to validate the **divine nature of Christ** as a consistent theme across both testaments.

[Introduction]

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

[Daniel Joseph]

We are in Part 10 of our *Divine Nature of God* study. Part 10 [laughter], and I would like to briefly recap a little bit of what we talked about last week. If you remember, we talked about the name of Yeshua and just how high and exalted this name really is—that it is a name above all names. There is no other name higher, and it is this name, the name Yeshua, alone by which we must be saved. Amen?

According to the Apostle Paul in Philippians 2:10-11, it was that this very name that ¹⁰... every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and that every tongue should confess ... Furthermore, I showed you that when Paul made this statement, he was actually quoting Scripture; he didn't contrive it on his own. He was actually quoting a prophecy from

Isaiah 45:23, where we find the prophet actually stating that it is to Yahweh, to the LORD God, that every knee shall bow and every tongue confess.

And yet in Philippians 2:10-11, Paul reveals who Yeshua is by saying it is to Yeshua that every knee should bow and every tongue confess, but he doesn't stop there; he adds something very important right at the end. Every knee is to bow, and every tongue is to confess that Yeshua is "*Kurios*" (κύριος). What we translate in English as "Lord." Every knee is to bow, and every tongue is to confess to *Kurios*.



Now, what's fascinating about this term is that this is the very term used to translate the tetragrammaton, the Yod-Heh-Vav-Heh. When you go to the Hebrew Scriptures, when the Jews went from the Hebrew Scriptures and translated the Tanakh into Greek, what we call the Greek Septuagint, the Hebrew Bible in Greek, they used "*Kurios*" to translate the tetragrammaton, and yet we find this very word, "*Kurios*," being used of Yeshua in the New Testament. How fascinating is that?

So, with that said, I want to begin today by continuing to look at more evidence to show Yeshua as God, as Yahweh, and we're going to begin in the prophet Jeremiah. I suppose I should do this first. I want to add a little disclaimer here: today's message is going to be a little bit different than my normal messages that I give in the sense that this is going to be rapid fire. All I'm going to do is start shelling out Scripture. We're going to play biblical ping pong. We're going to go back to the Old Testament, we're going to go to the New Testament, we're going to go back to the Old, we're going to go to the New, and you're going to see that they are perfectly united and that the evidence that comes from within all testifies that Yeshua is God. Amen?

Alright, so let's go to the prophet Jeremiah, to the 23rd chapter, and what we're going to find is that there's a deeply Messianic prophecy foretelling what the *Mashiach* (מָשִׁיחַ), "the anointed one," the Messiah is. Intimate details and characteristics of Him are given in this prophecy.

You know, remember, there are different levels of prophecy regarding Yeshua. Some are very, very deeply mysterious. You would never see that this would be a messianic prophecy until Yeshua had come and fulfilled it. And then you can go back and say, "Ah, I see Him in the pages now." There are other prophecies that are hidden in plain view. They're not quite as deep as mysterious, but they're not overt. And then you have overt prophecies that are staring you in the face; they're unambiguous, you can read them at face value, and they tell you of the Messiah. This is one of those times. This prophecy in Jeremiah 23 is overt. There's no mystery here whatsoever.

So, with that said, let's continue in Jeremiah 23:5—"**Behold, the days are coming,**" says the Lord, "**That I will raise to David a Branch of righteousness ...**" Now, right there, you know, you can ask 10 Jews out of 10 Jews. This is a messianic prophecy because it's talking about raising one to David, the *Mashiach Ben David*, the Son of David, the anointed Son of David. This is a Messianic prophecy. A Branch of righteousness; **a King shall reign and prosper**—a King is rising to His throne. And something we're told, a characteristic we're told about His Kingship, is that it will prosper. It is a kingdom that will never end—**and execute judgment and righteousness in the earth.** This King is going to be a judge, and not just any judge, but He's going to execute righteousness. He is a righteous judge.

Jeremiah 23:6—**In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called:** Before I show you this name, did you catch it? Judah will be saved. Israel will dwell safely. This King who is coming is coming with salvation. He is going to save His people. And then we're given His name. His name is **THE LORD OUR RIGHTEOUSNESS**. *Yahweh Tzidkenu* (יְהוָה אֱדִיְקֵנוּ). Yahweh, the Tetragrammaton. The sacred name of the Holy God of Israel. The *Mashiach*. This is a messianic prophecy. His very name is *Yahweh*.

I want you to think about this evidence; this is overt. Yeshua is called Yahweh. The testimony is clear. The prophets are all in agreement with what the apostles in the New Testament are talking about. These are ridiculous claims that the apostles are making, such as Paul saying that all are to confess Yeshua as Yahweh. These ridiculous statements are confirmed. It's confirmed in the Hebrew Bible.

Think about all the testimony that we have thus far. You go to Isaiah 9:6, and we find He is, the *Mashiach* is, **“Wonderful, Counselor, Mighty God, ... Prince of Peace.”** He's *El Gibbor* (אֱלֹהֵי גִבּוֹר). All these names describe Him, and yet they're the very names of the Father. Go back two chapters before, to Isaiah 7:14, **“... the virgin shall conceive and bear a Son,”** and what do you call Him? **“And shall call His name Immanuel.”** That's His name, Immanuel, *Immanu El* (אֱלֹהֵינוּ אֵל). And now we find the *Mashiach* is quite literally called *Yahweh Tzidkenu*, a name that only belongs to God and God alone.

My point is this. The more we compile evidence of what the prophets have already spoken and what the prophets said would come, the more we realize that the *Mashiach* who was to come wasn't just a man; He was much more than that. All you need to do is read the New Testament and learn of the wondrous miracles that Yeshua performed. Wonders that had never been done before. Wonders that had never even been heard of before. And do you know God is notorious for that very characteristic? God does things that no one has ever heard of before. No one has ever seen it before, and yet Yeshua's ministry is inundated with that. He walked on water. Who's ever heard of that before? Right? He heals the blind. In John 9:32, the blind man himself says, **“Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.”** In John 7:46, there's a quote that says, **“No man ever spoke like this Man!”** He's known for these things.

Then, if you look at the names by which He's called, you realize what Jeremiah realized: He's Yahweh. He's *Yahweh Tzidkenu*.

Let me give you another example in our rapid-fire approach that alludes to Yeshua's deistic nature. And just so you know, I'm setting the stage here so that you'll understand when we get to the final point, it'll make perfect sense. In Ecclesiastes 12:6, Solomon says, **“Remember your Creator before the silver cord is loosed, or the golden bowl is broken, or the pitcher shattered at the fountain, or the wheel broken at the well.”** And I just like to say this, but what a Jewish way of teaching. This is so Jewish—to take the same analogy and use it in different ways over and over and over again to prove one point. Yeshua taught like this; you can read Matthew chapter 9. Paul talks like this; he teaches like this. Analogy after analogy. What is Solomon saying? He's telling of, “Remember your Creator before you die.” Okay? Before you die, before your pitcher is shattered at the fountain or your wheel is broken at the well, remember Him.

Going to Ecclesiastes 12:7—**Then the dust will return to the earth as it was, and the spirit will return to God who gave it.** Now Solomon unlocks the mystery of what happens when we die. When man dies, he unlocks this mystery. And to truly understand what is happening at death here, I think it's important to understand the composition of man so that you can truly appreciate what Solomon is saying.

If we go to Genesis 2:7, we read, **“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.”** And so, understand, we are dust, and we are *ruach* (רוח); we are breath. You bring these two items together; we are a composition. You bring these two items together, and then you have a living being. So, within these two passages, we're given the beginning and the end. What happens at construction? What happens at destruction?

Ecclesiastes 12:7- Then the dust will return to the earth as it was, and the spirit will return to God who gave it.

Genesis 2:7- And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Now, getting to my point, if we fast forward to the New Testament, we find Stephen is literally being stoned to death for his testimony of Yeshua. Let's look at this: Acts 7:59—**And they stoned Stephen as he was calling on God and saying, “Lord Jesus, receive my spirit.”** There is an identification here between Yahweh, or Elohim, and Yeshua, and did you catch it? Who is Stephen calling on to receive his spirit? Yeshua.

Go back to Ecclesiastes 12:7 that says, **“... the spirit will return to God who gave it,”** and yet, Stephen is calling on Yeshua, **“Lord Jesus, receive my spirit.”** Even if we just read this verse at face value, we would come to the same conclusion. Did you notice how Luke articulates this? He's so clever. He states, **“And they stoned Stephen as he was calling on God,”** and then he quotes him, saying, **“Lord Yeshua.”** Read it again. He's calling on God, but then out of his own mouth came **“Lord Jesus.”**

Why didn't he phrase it this way: "As Stephen was being stoned, he was calling on Yeshua, saying, 'Lord Yeshua, receive my spirit'"? Luke does this for our benefit. We are to catch these things. There are hints; some are more overt than others. They're all over Scripture. There comes a point where I just want to close this book, drop it down in front of you, and if you challenge whether Yeshua is God, read the book. It's evident; it's evident throughout the pages. No matter how you look at it, no matter how you look at this verse, Yeshua is God; He's a deity.

Let me give you another example: go to Isaiah 6:1-3—¹ **In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.** ² **Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.** ³ **And one cried to another and said: “Holy, holy, holy is the Lord of hosts; The whole earth is full of His glory!”**

Isaiah 6:4-5—⁴ **And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.** ⁵ **So I said: “Woe is me, for I am undone! Because I am a man of unclean lips,**

and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, The LORD of hosts.” Isaiah's testimony here is that he saw the King, *Yahweh Tzeva'ot* (יהוה צבאות). *Yahweh Tzeva'ot*, the LORD of Hosts. He saw it with his eyes.

It's fascinating when we fast forward to the New Testament and look at John's commentary on this very thing. We read in John 12:37-41—³⁷ But although He, Yeshua, had done so many signs before them, they did not believe in Him, ³⁸ that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who has believed our report? And to whom has the arm of the Lord been revealed?” ³⁹ Therefore they could not believe, because Isaiah said again—now this is going back to our passage, Chapter 6. ⁴⁰ “He has blinded their eyes and hardened their hearts, lest they should see with their eyes, lest they should understand with their hearts and turn, so that I should heal them.” ⁴¹ These things Isaiah said when he saw His glory and spoke of Him.

John tells us that the very one that Isaiah saw was none other than Yeshua, whom Isaiah, the prophet, identifies as Yahweh. But John shows us the identification, and he says Isaiah saw Yeshua. I would say there is some serious association here between Yahweh and Yeshua.

Let's look at another example. Going to Jeremiah 17:10, we read straight to the point, “I, the LORD, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings.” So, who is it here who searches the hearts and tests the minds? It is the LORD. It is Yahweh, the very God who made heaven and earth. And He goes on to say as He's testing the hearts and the minds, warning them, “Hey, I will give you according to the fruit of your doings. According to your works, I will repay you.” This is what He says.

Now listen to this: as we go into Revelation 2:18, we read, “And to the angel of the church in Thyatira write, ‘These things says the Son of God.’” Okay? Did you catch that? The words that are going to be spoken here are from the Son of God, who has eyes like a flame of fire, and His feet like fine brass.”

Jumping down to Revelation 2:21-23, Yeshua gives a warning to this church. He says, ²¹ And I gave her time to repent of her sexual immorality, and she did not repent. ²² Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. ²³ I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And, furthermore, I will give to each one of you according to your works. Literally, identically quoting Jeremiah 17 verbatim. That is amazing. And yet it is Yeshua stepping in and saying, “I am the one who searches the hearts and tests the minds, and I will be the one repaying you.” Yet you go to Jeremiah. What does Jeremiah say? Yahweh searches the hearts and tests the minds.

Let me give you another example, and for this example, I'm going to take you to the Psalms, specifically Psalm 78. Now, if you're not familiar with Psalm chapter 78, it is a detailed account. It's actually a very, very insightful commentary on the Exodus. All right, a very insightful commentary on this, and I want to read this to you.

We read in Psalms 78:14-20—¹⁴ In the daytime also He, meaning God, led them with the cloud, and all the night with a light of fire. ¹⁵ He split the rocks in the wilderness, and gave them drink in abundance like the depths. Okay, so here He's recounting what happened in the wilderness. If you read the Exodus account, He actually brought water out of a rock for all of Israel to drink. This life, this sustenance, came out of a rock, and thereby Israel was spared. This imagery continues: ¹⁶ He also brought streams out of the rock, and caused waters to run down like rivers. ¹⁷ But they sinned even more against Him by

rebelling against the Most High in the wilderness. ¹⁸ And they tested God in their heart by asking for the food of their fancy. ¹⁹ Yes, they spoke against God: They said, "Can God prepare a table in the wilderness? ²⁰ Behold, He struck the rock, so that the waters gushed out, and the streams overflowed. Can He give bread also? Can He provide meat for His people?"

Psalms 78:34-35—³⁴ When He slew them, then they sought Him; and they returned and sought earnestly for God. ³⁵ Then they remembered that God was their rock, and the Most High God their Redeemer. So, it's interesting that the writer, the psalmist here, uses the imagery of water coming out of a rock—this imagery of what had happened—and that was giving Israel life and sustenance. But when Israel had come to their senses, had repented, and had come back. What was their confession? The imagery continues. "Oh, yeah, we know who God is. He is our rock. In other words, He's our rock; He's our provider, our sustenance, the giver of life."

Now, I want to take you to Paul's first letter to the Corinthians, chapter 10, because Paul brings some very interesting things to light here as he comments on the Exodus account. And actually, if you were to put up the passage of Psalm 78 and you were to put that next to 1 Corinthians 10, you would see a lot of similarities. In other words, the evidence suggests that Paul's actually commenting on this commentary. You can see it.

With that said, let's go to Paul's commentary, and I'm going to tie this in—1 Corinthians 10:1-4—¹ Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, ² all were baptized into Moses in the cloud and in the sea, ³ all ate the same spiritual food, and here we go, ⁴ and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. That rock was *Mashiach*. This is Paul's commentary on the Exodus, and he's saying, "Listen, our fathers drank from that rock." Who was that rock? The Psalmist says that the rock is God. Paul says that rock was Christ, was the *Mashiach*. It's amazing.

Now let's continue in Paul's discourse because he has more to say about the association between Yahweh and Yeshua. —1 Corinthians 10:5-8—⁵ But with most of them God was not well pleased, for their bodies were scattered in the wilderness. ⁶ Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. ⁷ And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play." He's actually quoting when they were at the golden calf. This is the time of the golden calf, and we continue. ⁸ Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; going to Numbers chapter 25, the whole Balaam deal.

And then listen to this:—1 Corinthians 10:9—nor let us tempt Christ, the *Mashiach*, as some of them also tempted, and were destroyed by serpents. It's so interesting that Paul states here that when Israel was in the wilderness, the one whom they tempted was Christ, the *Mashiach*. And it says that because of that, they were destroyed by serpents.

I want to show you what the actual account records in Numbers 21:5-6—⁵ And the people spoke against God; they spoke against God and against Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread." ⁶ So the LORD, Yahweh, sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

According to Numbers, the people tested Elohim; they tested Yahweh. And yet Paul in his discourse states that this very Yahweh is none other than Yeshua. Is it any wonder why Paul was beaten, why he was stoned, and why he was being kicked out of synagogues? It was because of his testimony. Crazy, ridiculous things that he would go on telling them. "Hey, Yeshua, the one who was killed, He's the Messiah because He resurrected from the dead. More than that, He's the Son of God." That got you stoned in the first century; in fact, that'll probably get you stoned in some synagogues today.

Malachi 3:6- "For I *am* the LORD, I do not change; therefore you are not consumed, O sons of Jacob.

Hebrews 13:8- Jesus Christ *is* the same yesterday, today, and forever.

Let's look at another example. This one's very short and straightforward: Malachi 3:6—"For I *am* the LORD, I do not change; Therefore you are not consumed, O sons of Israel, *Jacob.*" I am Yahweh; I do not change. What does the writer of Hebrews state? —Hebrews 13:8— *Jesus Christ, Yeshua HaMashiach, is the same yesterday, today, and forever.* It's a parallel statement. It's saying the exact same thing.

David states in Psalm 23:1-3—*A Psalm of David.* ¹ Yahweh, the LORD is my shepherd; I

shall not want. ² He makes me to lie down in green pastures; He leads me beside the still waters. ³ He restores my soul. Who restores David's soul? It is Yahweh. Who is David's shepherd? It is Yahweh. He leads me in the paths of righteousness for His name's sake. What is Yeshua's claim? What is His testimony? He states in John 10:14, "I am the good shepherd; and I know My sheep, and am known by My own."

Peter, the same confession in 1 Peter 2:25—"For you were like sheep going astray," speaking to his brothers in Israel, "but have now returned to the Shepherd and"—what? "Overseer of your souls" (emphasis added). The very thing David said in Psalm 23:3, "He, Yahweh, restores my soul." What is Peter saying? It is Yeshua.

John 10:14- I am the good shepherd; and I know My sheep, and am known by My own.

1 Peter 2:25- For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

Let's go to another Psalm. And I want to warn you about this Psalm; this is one of the most peculiar, not just Psalms, but peculiar passages in all of Scripture. And you'll understand why I'm saying this when we read this slowly. —Psalm 45:6-7—⁶ Your throne, O God. Okay, look at the elements that are in this passage right off the bat. We have a throne; we're talking about God. It goes on to say, "Is forever and ever; a scepter of righteousness is the scepter of Your kingdom." There is no doubt who we're talking about here. We're talking about God, His throne, and His kingdom; it's forever and ever. And the kingdom in itself, He rules. It's His Kingdom, okay? ⁷ You love righteousness and hate wickedness; therefore God, Your God, has anointed You With the oil of gladness more than Your companions.

What a bizarre statement. We have God in Psalm 45, verse 6, and then at the end of the passage, we have God anointing God. How bizarre is that? I mean, if I didn't have the knowledge of Yeshua, and I'm going to show you what this means, but if I didn't have that, this passage would bewilder me, because I

have God being anointed by God. It almost seems like there are two gods, and yet we know the biblical testimony is that there is no such thing as two gods. There's only one God. He is *echad*.

So let me take you to the writer of Hebrews. He gives a commentary on the Psalm, and with just a few little words, he brings the Psalm into full revelation, a total understanding. We go to Hebrews 1:5-7—⁵ **For to which of the angels did He ever say: “You are My Son”?** Now, understand that the writer of Hebrews is recording dialogue between the Father and the Son. For which of the angels did he ever say, “You are my Son, **Today I have begotten You**”? And again: “**I will be to Him a Father, and He shall be to Me a Son**”? ⁶ **But when He again brings the firstborn into the world, He says: “Let all the angels of God worship Him.”** ⁷ **And of the angels He says: “Who makes His angels spirits and His ministers a flame of fire.”**

Now listen to his commentary; just catch these first six words. —Hebrews 1:8-9—⁸ **But to the Son He says**—it's the Father speaking—**“Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.”** ⁹ **You have loved righteousness and hated lawlessness; Therefore God, Your God, Father, has anointed You with the oil of gladness more than Your companions.”** There is no way around it. When you look at this passage, Yeshua is called God. It's in the Hebrew Scriptures; He is called God.

I want to take you to the Book of Revelation because we are going to find some very specific names by which Yeshua is called. Names that could not under any circumstances refer to anyone other than Yahweh. Yahweh alone; no one else. What I want to do is begin at the first verse for a very important reason. We read this: Revelation 1:1—**The Revelation of Jesus Christ ...** Five words. The first five words in this book tell a story within a story, if you will, within themselves. Because John is telling us what He's about to say to us is a revelation; it's an unfolding of who He is; that's what it is. It is a revelation of Yeshua. You're going to see things and hear things that you may have never heard before.

So, jumping ahead to Revelation 1:4—**John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne.**

Now, before we continue, I want to say a couple of things. Number one, John is amazing at dramatic entrances. I mean, if you were just to read his first chapter in the books that he writes, they're intense, captivating, and immediately dramatic. Go to John chapter one, the Gospel. When we were reading about his prologue, crazy things like the Word was and is—John 1:1—**In the beginning was the Word, and the Word was with God, and the Word was God.** I mean, that's crazy. And they also tell me that you have a Word becoming flesh. —John 1:14—**And the Word became flesh and dwelt among us ...** And then furthermore, you have John 1:18—**No one has seen God at any time ...** But then you have in John 1:18, the *monogenēs Theos* (μονογενής Θεός), the only unique, one-of-a-kind, begotten God. He's exeging Him. Bizarre statements; really bizarre statements.

And now here in Revelation 1:4 it states this in His greeting to them, **“Grace to you and peace from Him who is and who was and who is to come ...”** Now some of you might think He's talking about Yeshua; He is not. He's talking about the Father. This is a statement of the Father, and I will prove that to you.

So, the one He calls the Father, He calls Him **“He who is, who was, and who is to come.”** And then you have this bizarre imagery of **the seven Spirits who are before His throne.** This teaching is certainly not going to get into that, but it's almost like a nebulous, mysterious term, **“seven Spirits.”** What are these

seven Spirits? I'm not going to get into it, but suffice it to say that Yeshua possesses the seven Spirits, and actually, if you go further in Revelation, when the Lamb is looked at, the Lamb has seven eyes, and we're told that those are the seven Spirits of God. Do with that what you will.

So, we have the Father, “Grace to you in peace from the Father,” “from the seven Spirits who are before His throne” (Revelation 1:5), and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood.

Revelation 1:7-8—⁷ Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. Who are we talking about here? Yeshua, right? “They who pierced Him.” It was Yeshua who was pierced. All right? And all the tribes of the earth will mourn because of Him. Even so, Amen. ⁸ “I am the Alpha and the Omega, the Beginning and the End,” says the Lord—look at this: “who is and who was and who is to come, the Almighty.” So here we see that Yeshua is called by the exact same name. He declares Himself by the exact same name that we find in the prologue at the beginning, which John calls the Father. Is this a coincidence? I don't think so.

Now, if we continue to read, we read this—Revelation 1:10-12—¹⁰ I was in the Spirit on the Lord's Day. Fascinating—I just want to point this out: it has nothing to do with their day; he was in the Spirit on Shabbat. The LORD's Day is the seventh-day Sabbath. So here he is in the Spirit on Shabbat, and I heard behind me a loud voice, as of a trumpet, ¹¹ saying, “I am the Alpha and the Omega, the First and the Last,” and, “What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.” ¹² Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands. These lampstands represent the seven churches that were just mentioned.

We continue in Revelation 1:13-14—¹³ and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. ¹⁴ His head and hair were white like wool, as white as snow ... Understand we are talking about the *Mashiach*, talking about the Son of God here, and the very description is identical to that of the Father. You go to Daniel 7:9, and you read that the Ancient of Days, the Father, is being described: “And the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool.”

The very same imagery of Yeshua is being pulled in here. It's interesting how a Son truly looks like His Father. Revelation 1:13-16—¹⁴ ... and His eyes like a flame of fire; ¹⁵ His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; ¹⁶ He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength.

Revelation 1:17-18—¹⁷ And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. If you have any questions about whether this is Yeshua or the Father, look at the next statement. ¹⁸ I am He who lives, and was dead. This cannot be debated. This passage is exclusive to Yeshua, and yet He's making the very same statements that are true of the Father. He's the first and the last; He's the Alpha and Omega. And behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

As I've said before, Yeshua has a lot of different names by which we call Him, which we find in Scripture. And with each name given, we are given an attribute or characteristic of Him, of who He is, a revelation

of Him. And now we learn in the Book of Revelation that Yeshua is the Alpha and Omega, the first and the last (Revelation 1:4, 1:8, and 4:8 with slight variation), the one “**who is and who was and who is to come.**” All of these names show His deistic eternal nature, every one of them. It truly is a revelation of Yeshua *HaMashiach*.

I want to show you another name by which He is called, and we're going to close with this. It states in Revelation 19:15-16—¹⁵ **Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.** ¹⁶ **And He has on His robe and on His thigh a name written:**

**KING OF KINGS AND
LORD OF LORDS.**

What a powerful name. Over and over and over again, the further we get into this study, the more we see Yeshua really is *echad* with His Father—that He is God. Amen. We'll end here.

Yeshua as Yahweh: The Scriptural Evidence of Divinity

Demonstrating the divine nature of Yeshua (Jesus) by highlighting direct linguistic and prophetic parallels between **Yahweh** in the Old Testament and Yeshua in the New Testament.

SHARED DIVINE TITLES



Kurios: The Greek Tetragrammaton

The Greek term *Kurios* used for Yeshua is the same word used in the Septuagint to translate God's sacred name, Yahweh.



Yahweh Tzidkenu

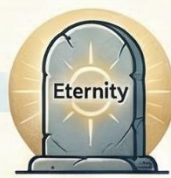
Jeremiah 22:5-6 identifies the coming King from David's line as "THE LORD OUR RIGHTEOUSNESS" (Yahweh Tzidkenu).



King of Kings and Lord of Lords

This supreme title in Revelation 19:16 identifies Yeshua as the ultimate authority, a status reserved for God alone.

IDENTICAL DIVINE ATTRIBUTES



The Immutable Nature

Malachi 3:6 ("I do not change") parallels Hebrews 13:9 ("Jesus Christ is the same yesterday, today, and forever").



The Searcher of Hearts

Yeshua uses the exact phrasing of Jeremiah 17:10 in Revelation 2:23 to claim His role as the judge of minds and hearts.



The Spiritual Rock of Exodus

While Psalm 78 identifies God as Israel's Rock, 1 Corinthians 10:4 explicitly states "that Rock was Christ."

DIVINE ROLE COMPARISON

The Good Shepherd



Old Testament (Yahweh)
Psalm 23:1



New Testament (Yeshua)
John 10:14

The Alpha and Omega



Old Testament (Yahweh)
Revelation 1:4 (The Father)



New Testament (Yeshua)
Revelation 1:17-18 (Yeshua)

Receiver of Spirits



Old Testament (Yahweh)
Ecclesiastes 12:7



New Testament (Yeshua)
Acts 7:58 (Stephen's Prayer)