

Is Jesus God? (Part 12) - Triune Nature: Jewish View; 2 or 3 Witnesses; 10 Closing Points

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 <https://www.cornerfringe.com/media/9z7g3gh/is-jesus-god-part-12>

*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: A Jewish Perspective; Evidence of Two or Three

This transcript concludes a series by **Pastor Daniel Joseph** of **Corner Fringe Ministries**, exploring the **divine nature of God** and the **deity of Jesus**. Daniel addresses the historical and theological **Jewish rejection** of the **Trinity**, acknowledging that the term itself is not found in the Bible and carries a history of trauma for the Jewish people. He argues that despite this friction, the **triune nature of God** is a scriptural reality revealed through the **Father, Son, and Holy Spirit** working in unison. A central theme of the message is the **biblical principle of two or three witnesses**, which Daniel claims is a universal law used to validate truth. He illustrates this by showing how **triads and pairs** are woven into the fabric of creation, such as the three parts of the **Tanakh**, the three-fold nature of man, and the structure of the heavens. Ultimately, the message serves as a defense of **Messianic theology**, asserting that the **multiplicity of God's persona** does not contradict His fundamental oneness.

[Introduction]

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

[Daniel Joseph]

Well, we are finally here; we are at week 12 of our *Divine Nature of God* study, and this is going to be the conclusion of the series. Up to this point, I've pretty much said all that I want to say regarding the divine nature of God and regarding the deity of Yeshua, that He is in fact more than just a man, that He Himself is God.

However, today I am actually going to cover a couple of additional items, and then I'm going to give a closing argument that shows, more of a summation if you will, of looking at the finer points, the evidence proving that Yeshua is truly who He said He was, the Son of God, being *echad* (אֶחָד) with His Father, thus being God Himself.

Now, before I get started, last week I made a statement that I'm not fond of the term "Trinity." Many of you picked up on this when I said that, and I piqued your curiosity. So, before we get started, I want to address that and give you further clarification of what I was referring to.

Now, while I don't have a problem per se with the term "Trinity" in and of itself, I personally don't often use the term because there's a lot of baggage that is associated with this term that comes with this term. Thanks to the history of the Catholic Church with the Jewish people, the term carries some very, very dangerous presuppositions.

If you look at the history, not long ago, I would say probably five, six, or seven years ago, the pope himself had to come out in an apology for slaughtering millions of Jews, all in the name of Christ. These forced conversions—part of the forced conversion would be that literally the Catholic Church would force conversion, and part of that conversion—and you can find this in history; it's been documented—is that they would have to confess the Trinity. And so, the term carries a lot of baggage with it.

Now, this doesn't mean that I never use the term. I do use the term, but I am careful how I use the term or with whom I use the term. For example, if I'm speaking with an Orthodox Jewish person, this is going to be a term that I'm going to stay away from, that I'll be careful not to use.

I think we have enough to conquer when attempting to witness to the Jewish people without adding to the situation, to add to the list—lest we forget the term "Trinity" itself is never found in the Bible. It's not there. And you know what? A Jewish person will call you out on it. They'll say, "You're talking about a Trinity; find it for me in Scripture." And you'll look for the Word itself, and you won't find it.

And our Unitarian friends will come at you and say, "Trinity does not exist in Scripture." Now, having said that, as I said before, I'm not dogmatic in the sense that I never use the term. If I know my audience, if I know where they're coming from, I may use the term. Why? Because the term itself, depending on who I'm talking to, is a very simple way for me to express to that person my theological belief in God, the divine nature of God. The Father, Son, and *Ruach HaKodesh* are God. It's very simple. So, I hope that pacifies you.

With that said, I want to begin today by reading to you a Jewish perspective on the Trinity. I'll give you some deep insight into the mind of the Jewish people today on how they view this term, the Trinity. And this is taken from the Encyclopedia of Judaism.

Vol. 4: *The Encyclopedia of Judaism*. 2000 (J. Neusner, A. J. Avery-Peck & W. S. Green, Ed.) (1874-1875). Leiden; Boston; Köln: Brill—and we begin reading. [We take up Christianity first. At issue is how far we can distinguish Christianity from Judaism, either in Christianity's early forms or in the guise of "Messianic Judaism" or "Jews for Jesus" today. Is Christianity perhaps even a "sibling" of Rabbinic Judaism, with equal claim to inherit earlier biblical Judaism? Applying our criteria, the answer is clear. Christianity in none of its forms qualifies as either Judaism or its "sibling."](#) In other words, they're not compatible belief systems. They're incompatible with each other.

We continue: [While deeply indebted to biblical Judaism, Christianity so changes—listen to this—so changes each of the three basic elements of normative Judaism that it is rightly viewed as a different religion. First of all, the God is very different, a triune divinity, and one of the three modalities is a divine human being, something inconceivable within normative Judaism.](#)

I want you to notice the first thing that Judaism mentions, showing incompatibility with Judeo-Christianity, or even more liberally, Christianity. The first thing they mention is the triune nature of God. This is what is being called into question. This is the foremost primary issue they have with Christianity: that we say there are three gods.

We continue: [The transcendent God found in the “Old Testament,” who created the universe, formed Israel, and bestowed the Torah, is generally identified by Christians with only one modality of the triune God, the one termed “God the Father,” and God the Father has only secondary importance compared with God the Son, who became a human being, “died,” and then was resurrected so as to become a universal savior.](#)

Now I need to interrupt here, and you need to understand there's a great misrepresentation presented here. And that is that nowhere in Scripture, in the New Testament, will you find such a theological belief being espoused—that Yeshua is exalted above the Father, that the Father is a secondary God. You will find no such thing.

Actually, you'll find just the opposite. Yeshua went out and did the will of the Father. He prayed to the Father. We give glory and honor and power to Yeshua [... to the glory of God the Father](#), Philippians 2:11. He sits at the right hand of the Father. Do you see the misconception here? But this is what they are taught to believe that we believe.

Now, is this saying—and I need to be careful here—is this saying that no Christian has ever fallen into this trap? I am not saying that. Of course they have. But if you look at the New Testament and let it speak for itself, you will find no such claim.

We continue: [In this modality, God is allegedly revealed for the first time, or in perfected form, as filled with grace, love, and compassion, in contrast to the Old Testament God.](#)

Aha. Now we're getting somewhere with where they're drawing from. This statement is reflecting Gnosticism, or even more so, Marcionism, where Marcion taught that the Old Testament God is a hateful and vengeful God, a wrathful God, whereas the God of the New Testament, oh, He's a God of compassion, a God of love. And interestingly enough, in Marcionism, this God is exalted over the Old Testament God. That God is subservient to the New Testament God.

We continue: [Salvation, according to Christianity, can be attained not through belief in God the Father alone, nor even in following the Torah commandments, but only through accepting Jesus Christ, God the Son, and acknowledging the atoning effect of his crucifixion and resurrection in divine form.](#)

Again, I just want to mention here that this is another misconception. This is a misconception that we don't believe in the Father. Our confession in Yeshua is the confession that we believe in the Father. It's that simple. That's how it works. You see how Satan comes in to divide and conquer, to strip them of this knowledge?

We continue: [Only then is there a saving experience of God the Holy Spirit. From a traditional Jewish perspective, all this is totally alien.](#) In other words, all this nonsense that we're babbling on about, about a triune—the Father, Son, and Spirit—this is foreign; this is totally alien to the Jewish people. And they allude to the fact that it's always been alien. It's alien to the Hebrew Bible. This is where they're coming from.

We continue: There are no dying-and-rising gods, no divine humans, in the Torah. If we look for antecedents, meaning past history, if we look at antecedents, however, it is evident that such a conception of God would have seemed natural within the pagan religions all around ancient Israel. Divinization of human beings was commonplace. Moreover, these religions were increasingly being refined into philosophical monotheism and had long known as their central revivifying drama the cycle of the dying and rising god.

The purpose of showing you all this is to give you some perspective into the Jewish mind. Much of what was said here, the Unitarians of course would 100% agree with. Other organizations would agree with it. Jehovah's Witnesses; many people view the Trinity theology as nothing more than a pagan religion. And again, I will reiterate, this is one of the primary reasons why the Jews have not accepted or even given Judeo-Christianity a chance. Note, it was the very first reason mentioned in the *Encyclopedia of Judaism*.

Could something that has caused such a stumbling block for the Jewish people be truth?

Now, if you remember in week one, I asked a question, and up to this point, I haven't answered it. The question was, "Could something that has caused such a stumbling block for the Jewish people be truth?"

Because make no mistake, this ideology,

this theology of a triune God, of our God being in a divine form, in triune form, to them is heretical. It is a stumbling block. Could it be the truth?

Well, I'm going to answer this question with Scripture, with a prophecy found in Psalm 118:22-23—²² **The stone which the builders rejected has become the chief cornerstone. ²³ This was the LORD's doing; it is marvelous in our eyes.**

Of course it's possible. The fact that the Jewish people have rejected the concept or the revelation of God through His only begotten Son was to be expected. It's what the prophets foretold. This is exactly what Scripture said would happen; He would be ... **a stone of stumbling and a rock of offense** ... Isaiah 8:14.

If His people didn't reject Him, we would have a problem with Yeshua being the Messiah because, according to Scripture, they had to reject Him. And what was it about Him that they rejected? His testimony of who He was, the Son of God.

For the last 11 weeks, I've shown you that the Father is God. I didn't spend a whole lot of time because there's no debate between all of us. There's no debate; the Father is God. We agree on that. But I've also shown that Yeshua is God, that He is a deity. And then last week, we looked at the Spirit. He is God. Clearly, He has a will; He intercedes; He's a witness; and He testifies. He does all these things—He is likened to God.

But do we ever find the three mentioned together? This triunity as we espouse? Actually, we do. We find in Scripture all three are actually mentioned together in perfect unison and perfect harmony. Now I will admit some of the passages are more concealed, but this is no different than the Tanakh, the Hebrew Bible. Some of the Messianic prophecies are more hidden in plain view, while others are blatantly overt and blatantly obvious. That's the same thing with the divine nature of God.

So, let's go to Scripture and see what we can find in regard to the Father, Son, and the *Ruach HaKodesh*. —Romans 15:30— **Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me.** Paul begs the Romans here to strive with him in prayers to God, but he does it in a very specific way: through Yeshua, through the love of the Spirit, unto God the Father. It's interesting that all three are mentioned here when we connect with God—this connection.

Ephesians 2:17-18—¹⁷ **And He came and preached peace to you who were afar off and to those who were near.** ¹⁸ **For through Him, Yeshua, we both have access by one Spirit to the Father.** Think about that for a second. This is a triune statement. The redemption of mankind is described here. How the relationship works between God and us, how we're connected. It's the divine nature of God.

Let's go to 1 Corinthians 12:4-6—⁴ **There are diversities of gifts, but the same Spirit.** ⁵ **There are differences of ministries, but the same Lord.** ⁶ **And there are diversities of activities, but it is the same God who works all in all.** Paul is very intentional here. He's very deliberate in his delivery. He could have just as easily said here, “There are diversities of gifts but the same Spirit, differences in ministries but the same Spirit, and diversities of activities but the same Spirit.” But Paul doesn't do that. He says, “It is the same Spirit, it is the same Lord, it is the same God.” All these activities are coming forth from God, Father, Son, and Spirit. This is a triune statement. This is a revelation of the divine nature of our God.

Paul is very clever. We find him doing the same thing, but a little differently, in Ephesians 4:4-6—⁴ **There is one body and one Spirit, just as you were called in one hope of your calling;** ⁵ **one Lord, one faith, one baptism;** ⁶ **one God and Father of all, who is above all, and through all, and in you all** (emphasis added). It's an amazing statement. One Spirit, one Lord, one God. It's showing the revelation of the divine nature of our God.

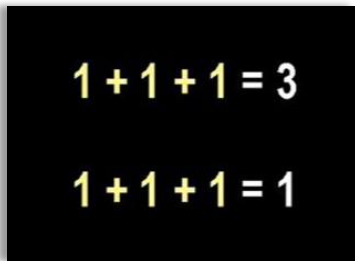
Go to 1 Peter. Peter, this is his introduction, his salutation in writing to his Jewish brothers. —1 Peter 1:1-2— ¹ **Peter, an apostle of Jesus Christ, to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,** ² **elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of Jesus Christ: Grace to you and peace be multiplied** (emphasis added). This is his introduction from the Lord, his introduction to his Jewish brothers. He reveals the divine nature of God here—how God manifests Himself to mankind for the purpose of redemption and for the purpose of relationship and intimacy.

You don't have to look really hard in Scripture concerning the triune nature of God. It is there. It's the truth. This isn't something that is made up, or it's an adoption of paganism. Certainly, I'm not saying that the church in general isn't guilty of allowing paganism to breach her walls. That would be an erroneous statement because it has. But in regard to the spiritual revelation of who God is, Scripture is not elusive. The Scriptures are clear. If you go with an open heart, seeking God, you will find them.

The fact that other religions in past history served a triune god—or gods, multiplicity, it doesn't matter—there are pagan parallels all over the Bible. Stories like Noah and the flood; there's a pagan parallel to Noah and the flood. Does that discount it? Of course not; it's irrelevant. The fact that there are all these pagan religions with all these triune gods is meaningless to me. Our ideas of how things work, of how redemption works, of how love works, of how the end times unfold, and of how we understand the divine nature of God should be developed one way, exclusively through the Word of God. It's that simple.

Listen to how Paul bids farewell to the Corinthians in his second epistle to the Corinthians. He states in 2 Corinthians 13:14—**The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.** (Emphasis added). How amazing is that? He bids farewell with the name of God, the manifestation, the divine nature of our God—Father, Son, and *Ruach HaKodesh*. It's a triune statement.

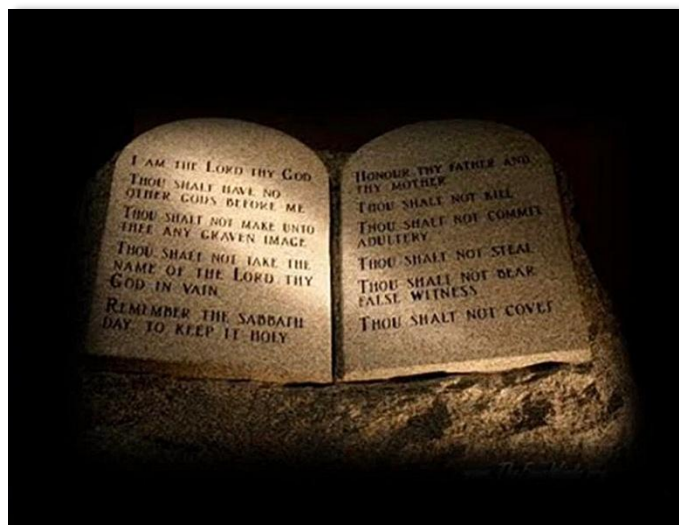
Let me show you the most overt one in all of Scripture, establishing His Kingdom, the Kingdom of God—Matthew 28:18-20—¹⁸ **And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."** Amen. (Emphasis added). This is a triune statement. This describes the Godhead. This is the revelation of the God of Israel, the God we serve, the God who has redeemed us. Is our God three independent gods? No, He is one God. The great God of Israel is *echad*; He is one.



Now, to a Unitarian and the unbelieving Jew, statements like the ones we just read make absolutely no sense. Why? Because they're not mathematically challenged. They know that $1 + 1 + 1 = 3$; they graduated kindergarten. They understand these things. And yet Judeo-Christianity has the audacity to go out and tell them $1 + 1 + 1 = 1$. So yes, on the surface, aesthetically, we could look a little foolish.

Well, I want to show you why, mathematically, $1 + 1 + 1 = 1$; I want to show you in Scripture. I want to share with you one of the foremost fundamental principles in all of the Torah. It's something I've taught on several times, and it is found in Deuteronomy 19:15—**"One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established."** One witness cannot rise against a man concerning any iniquity or any sin that he commits. It has to be established on the testimony of two or three. All matters—pay attention here—all matters, scripturally, are established on the testimony of two or three.

We find this principle is literally woven throughout the tapestry of Scripture. Let me give you a few examples. Look at the tablets of the testimony. Did they come down from Mount Sinai as one tablet? That sure would have been much easier for him to carry, right? He could have fit all the fonts on there. We could have put all the commandments on one tablet. Why did they have to come down on two tablets? Because the thing is established by God. It is a valid testimony against Israel. It was a valid testimony against the world. It is valid.



Let me show you another one. Interestingly enough, it's related to the tablets

THE LAW & THE PROPHETS

themselves. The Hebrew Bible—did you know it's referred to not as just one but as two: the Law and the Prophets, right? Is this a coincidence? This is not a coincidence. That means it is established; it is valid. It has been validated by God. All things are established on the testimony of two or three.

What's so interesting about this is that these were the very ones to bear witness to Yeshua. —Romans 3:21— **But now the righteousness of God, referring to Yeshua, apart from the law is revealed, being witnessed by the Law and the Prophets.** Yeshua was testified to by the testimony of two.

We even find at times the Hebrew Bible is broken into three parts, what we call the Tanakh. The Tanakh is an acronym; it stands for the Torah, that is, the Law; the Nevi'im, the Prophets; and the Ketuvim, the Writings. And you'll even find Yeshua refers to the Hebrew Scriptures most often on the testimony of two, the Law and the Prophets. But we also find Him using this formula, the Tanakh, at the end of Luke. All things are established on the testimony of two or three. Is it any coincidence that Yeshua, when He sent His disciples out to proclaim the Kingdom of God, sent them out two by two? Why? It's established. It's a valid testimony of who they were and the message that they brought.

Torah – Navim – Ketuvim

When Moses spoke to the children of Israel before they came into the land of promise, Moses warned the children of Israel: don't you dare follow other gods, don't you dare do wickedly, and don't you fall into sin. I bring a charge against you, and he says in Deuteronomy 4:26—**I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong your days in it, but will be utterly destroyed.**

Those who were called to witness against Israel were not one witness; it was heaven, and it was earth. It was a valid witness. It was a valid testimony. This is the governing principle that is woven throughout Scripture. This is a governing principle that is woven throughout the universe.



Consider creation for a moment; we go to Genesis 1:5—**God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.** How fascinating is that? Our days are established on the testimony of two. This is our Creator expressing Himself, and that even one day is expressed and solidified and testified of, made valid because it has a testimony of two: the evening and the morning were the first day. If we even look at the heavens for a moment, we realize that our heavens have two great lights. Not one, but two. We have the sun, and we have the moon.

Just consider how everything grows. Everything that has life on the earth is on the testimony of two or three. We have the sun, and we have water. You take the sun out of our solar system, and we have nothing; we've got a frozen lake. No life, it's done. Yet you can have as much sun as you want—if you take the water out of the earth, there's no life. And we need earth, the testimony of three, by which stuff can put its roots into and draw minerals and grow with the sun and water. Everything is established on the testimony of two or three. It's amazing.

Look at the heavens. Biblically speaking—and I know they have the ionosphere, stratosphere, atmosphere, and all that stuff; the scientists have divided it up differently—biblically, do you know that the Bible divides the heavens into three? All things are established on the testimony of two or three. We have the cloudy heavens. Then we have the second heavens, which are the starry heavens. But then we have a heaven that is unseen; you cannot see it. It is hidden because it is the highest heaven. It is where our God dwells.

Listen to the words of Paul in 2 Corinthians 12:2-4—² I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the **third heaven**. ³ And I know such a man—whether in the body or out of the body I do not know, God knows—⁴ how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter (emphasis added).

What about the food that God has created to be received in our bodies? It is established on the testimony of two. We cannot eat any animal, any meat, that does not have cloven hooves and chew the cud. They have to do both. They could have cloven hooves, but if they don't chew the cud, you cannot eat them. It's the testimony of two.

What about the fish in the sea? Everything that is in the sea, according to Leviticus 11 and Deuteronomy 14, the only things that we can eat in the sea must have both fins and scales, because God has established it. These are the only things we're allowed to eat. Testimony of two.

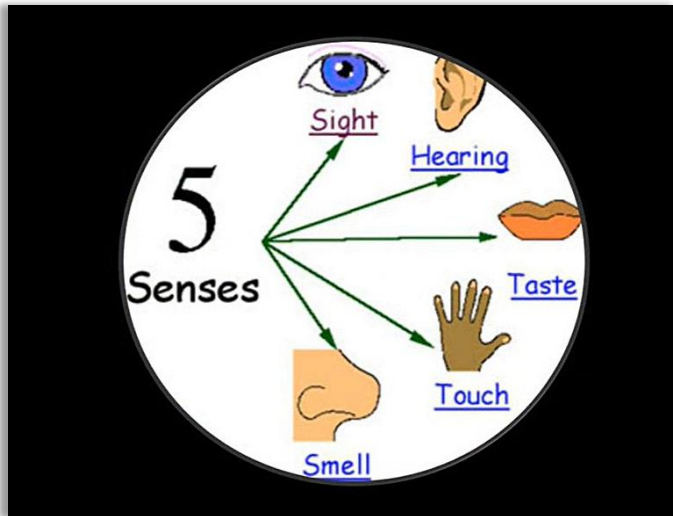
And it goes beyond that realm; it goes into the visions and dream realm, where we find Pharaoh back at the time of Joseph. He has not one dream, but he has two dreams. His first dream is seven good cows and seven poor cows, and the second dream is seven good stalks of grain and seven poor stalks. Listen to what is said in Genesis 41:32—**"And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass."**

Over and over again, we find this is woven throughout the universe. Let's go to the throne of God. We don't find one cherub; we find two cherubim. All things are established on the testimony of two. What's so fascinating is when you read in Exodus, you know that these cherubim were actually made of one piece with the mercy seat. Think about that.

What about man? How is man created? We covered this. He is dust (Genesis 2), and he is the breath, the *ruach* of God. And man



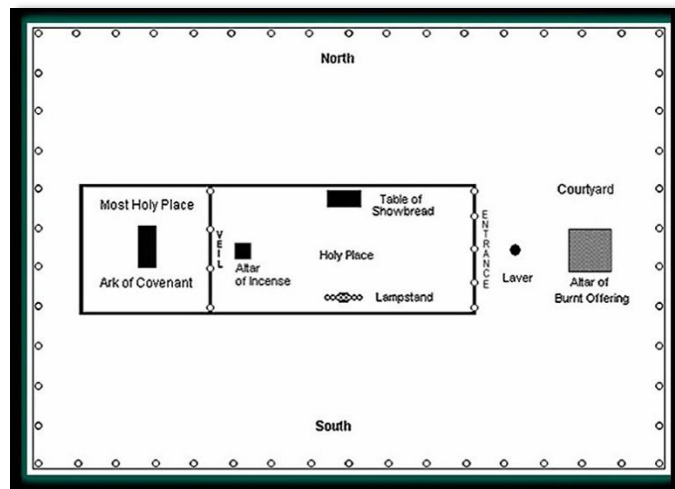
doesn't exist until what happens? The two come together. When dust and the breath of God come together, man becomes a living being. It is the testimony of two or three. Paul identifies when man is alive; he identifies them as body, soul, and spirit—the testimony of three.



What about the five senses? We could do this all day. The five senses, the senses that we were given by God—eyes, everything that we see is established on the testimony of two. Everything that we hear—how many ears do you have? —is established on the testimony of two. Our lips—everything that we taste—is established on the testimony of two in multiple ways. We may have one tongue, but we have two lips. And I don't know if you know this, but if you cannot smell—we have one nose but two nostrils—you cannot taste. Touching: I have two hands. My hands, whatever I put my hands to, are established. It is a testimony. Everywhere I walk, God designed us to have

two legs. We're established on the testimony of two or three. We're just scratching the surface. I could go on for months. Do you think maybe, just maybe, the LORD is trying to convey something? Over and over again, we find the testimony of two and three.

Look at the tabernacle, designed by God Himself. We have the outer court. That's one part. We have the Holy Place. That's the second part. And we have the *Kodesh HaKodashim*, the Most Holy Place. Everything is established on the testimony of two or three.



**FATHER
SON
HOLY SPIRIT**

Might God be telling us something about His nature? Think about it. It's woven throughout the Scriptures. It's woven throughout the universe. Might God be trying to tell us something about who He is, His divine nature? He is established on His own testimony of two and three.

Listen to Paul in Romans 1:20—**For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.** What an amazing statement—that the things that are made, just some of the things that we looked at today, they reveal to us, according to Paul, the divine nature of God, "*theiotēs* (θειότης)" in Greek, literally the divine nature of God, the Godhead. He has revealed Himself. We are without excuse because God has left us a valid testimony.

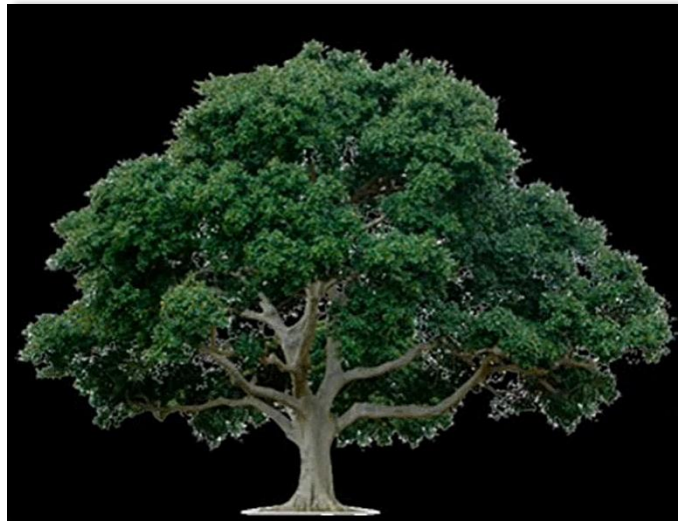
Which makes the following statement a passage of clarification, and that is Deuteronomy 6:4, "*Shema Yisrael, Adonai Eloheinu, Adonai Echad.*" **Hear, O Israel, the LORD our God, the LORD is not three, but He is one.** This is a passage of clarification.

We have a great example. Let me bring this example down to the physical realm so that we can understand a spiritual concept in the physical realm. Something that God has made in this realm is called marriage between a man and a woman. Genesis 2:24 states this: "**Therefore a man shall leave his father and mother and be joined to his wife, and they shall become *basar echad* (בְּשַׂר אֶחָד), one flesh.**" Shall become one, "echad," the very same Hebrew word we just read in Deuteronomy 6:4, the Shema.

Think about this: if I had a married couple stand up against the wall, I would ask, "How many people do you see?" Provided you're in your right mind and not intoxicated, you are going to tell me, "I see two people." But if you look in the spiritual realm with the eyes of God, if you look in the Spirit, you would not see two; you would see one. They are one; this is what God said: "**The two shall become one flesh.**" In the physical realm, I see two; in the spiritual, I see *echad*. I see one.

No one can know the things of God except the Spirit of God. It's time we get the Spirit. Amen? The only way that we're going to understand the Father, Son, and Spirit is by truly looking through spiritual eyes.

I want you to consider a tree for a minute. Just look at the tree. It has many branches, many limbs, but it is one tree. The human body has many parts, but it is one body. So understand this concept of the Father and Son and Spirit being *echad*—it isn't such a difficult concept to understand once you start looking at that which God has created.



When you start looking at the totality of His Word, when you look at the testimony of His Son Yeshua, we find this principle is taught everywhere. It's woven throughout the universe; it's woven throughout Scripture.

I want to present my closing argument. It's just a basic recap of all the evidence concerning Yeshua being God, because He is literally the Son of God, being echad with His Father.

1.) CREATED HEAVEN AND EARTH

Number one: consider that He created heaven and earth. This is something only God has done; there's no dispute on this. And yet we find

Yeshua was involved in creation: —Colossians 1:16-17— **¹⁶ For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist.** This is God. We're talking about God here.

2.) GIVES LIFE

life.

Number two: He gives life. Again, this is a quality that only belongs to Yahweh, to God Himself. —John 5:21— **For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.** He gives

3.) LIFE WITHIN HIMSELF

granted the Son to have life in Himself.”

And if that weren't enough, we find that He has life within Himself, something that only God has. Only God has life within Himself. We read in John 5:26, **“For as the Father has life in Himself, so He has**

4.) HE IS THE JUDGE

says in John 5:22—**“For the Father judges no one, but has committed all judgment to the Son.”**

Number four: Yeshua is the Judge. You go to the Old Testament, you go to the Tanakh, and you find Yahweh is Judge. Did something change, or was there a revelation of who Yahweh is? Of course, it's the revelation. Yeshua

5.) WORKS MIRACLES

authority is given to Him. He's powerful.

Number five: Yeshua works miracles. Yeshua did things that no one else has done. That's an attribute of God. The Pharisees couldn't debate Him because of His wisdom. The winds and seas could not

Not just that, He defies all rational logic. He walked on water. This is not something you find being done very often in Scripture—never. Blind men receiving their sight, according to John chapter 9, had never ever been heard of since the creation of the world, that the blind were receiving their sight. And Yeshua could but speak the word, and they were healed.

6.) HE WAS & IS WORSHIPPED

brought into the world, revealing where the Word became flesh and dwelt among us. And what happens? Three wise men, three magi, come from the east, literally bow down to a baby, and worship the King of Israel.

Number six: He was worshiped. From the very moment that Yeshua was manifest in the flesh, we find that He was worshiped as a baby. He was just

He was worshiped all throughout His ministry. Wherever He is going and healing, He is worshiped. He was worshiped by His apostles. And not just that, we can take it to the next level by reading Philippians 2:10-11—¹⁰ **that at the name of Jesus 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 that Yeshua HaMashiach, Jesus Christ, is KYRIOS (ΚΥΡΙΟΣ), is Lord,** which the Septuagint translates from the word “Yahweh,” Yod, Hey, Vav, and Hey, **to the glory of God the Father.**

So, the worship isn't maintained or concealed just to this earth. It reaches the heavens, and the heavenly hosts fall down before the Lamb. They worship Him. He is worshiped in heaven, on earth, and under the earth, and every knee will bow.

7.) ALL AUTHORITY IS HIS & ALL THINGS

statement nobody can make except Yeshua because it would be blasphemy—and that is John 16:15, **“All**

All authority is His. This is a God attribute. And all things are His. Listen to what He says—this

things that the Father has are Mine ...” None of us can make that statement; I don't care how righteous you think you are. They are not yours. They only belong to one, because He is *echad* with His Father. He is one.

And think about where Yeshua made specific statements like John 14:15, “If you love Me, keep My commandments.” Do you run around telling people to keep your commandments? No, that's blasphemy; that's insane. But you go to Exodus 20, and what are the commandments? It is stated by Yahweh, the God of Israel. They are His commandments, and yet when Yeshua comes on the scene, He says, “They are My commandments.” There's an association here between Him and the Father.

And think about the other statement that He made, that the sheep are His. Yeshua says, “They are My sheep.” —John 10:27— **My sheep hear My voice, and I know them, and they follow Me.** You go to the Old Testament, and it says in Psalm 23:1, “**The LORD, Yahweh, is my shepherd; I shall not want.**” Yahweh is the Chief Shepherd, and yet Yeshua is called, in 1 Peter 5:4, the Chief Shepherd, and in Hebrews 13:20, the Great Shepherd. And they are His sheep.

What about the Kingdom of God? Yeshua actually calls the Kingdom of God “My kingdom.” Think about that statement in John 18:36—**Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants,** speaking of the host of heaven. How many of you can state that the angels are My servants? Nobody can make that statement but God alone. My servants **would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.**”

8.) FORGIVES SINS

Number eight is something we never covered, because I knew I would cover it in the closing statement, and it's definitely a God thing, and that is, He forgives sins. Yeshua forgave sins. Luke 5:20-21—²⁰ **When He saw their faith, He said to him, “Man, your sins are forgiven you.”** ²¹ **And the scribes and the Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”** Agreed; I agree. Who can forgive sins but God alone? Open your eyes to the revelation of Yahweh.

9.) YESHUA'S OWN TESTIMONY

Number nine: We have to consider Yeshua's own testimony. And what was His testimony?—John 10:30—**“I and My Father are *echad*, one.”** A play off of the Shema.

He also said in John 10:36, **“... I am the Son of God.”** Do you remember? This is a testimony that got Him killed. This is why He was brought to the stake, because of His testimony that **“I am the Son of God,”** and it is that very testimony that is under attack today. Satan, when Yeshua began His earthly ministry, the first thing that was attacked was this testimony, and it is still happening to this day. It is not a coincidence.

I want to share with you—I didn't put this up here, but I wanted to share it with you to show you how important it is that you understand this testimony, that this is not something that we can say that “I agree to disagree” about, because this is salvational. In John 3:33, Yeshua says, **“He who has received His testimony has certified that God is true.”** 1 John 5:10 says, **“He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.”** (Emphasis added). If you do not receive His testimony, you

make God a liar. Now, you tell me if that's salvational or not, whether we confess Him to be who He said He was, the Son of the Living God.

10.) HIS NAMES

Immanuel
Son of God
The Word of God
Alpha and Omega
The First and the Last
The Beginning and the End
King of Kings and Lord of Lords

Faithful and True
The Way, the Truth and the Life
The Shepherd, Great Shepherd, Chief Shepherd
Wonderful Counselor
Mighty God
Everlasting Father
Prince of Peace

Yahweh Tsid-qenu

And last but not least, we have number ten: His names. My goodness, you get to know Him quite well by the names that were given to Him. And this is just a portion of His names; there are many, many, many other names. I'm just pointing out a couple of them.

Number one, Immanu'el (עִמָּנוּאֵל)—God with us. Think about that name. Son of God, literally the Son of God. He was the Word of God. He's the Word made flesh. He's the Alpha and Omega, the first and the last. He is the beginning and the end, and He is the King of Kings and Lord of Lords.

And not just that, but He's called Faithful and True, the Way, the Truth, the Life, the Shepherd, the Great Shepherd, the Chief Shepherd, Wonderful Counselor, Mighty God, *El Gibbor* (אֵל גִּבּוֹר), Everlasting Father, and Prince of Peace. Think about those names; they are His names.

And last but not least, Scripture comes out and tells us that He is *Yahweh Tsid-qenu* (יְהוָה צִדְקָנוּ), **THE LORD OUR RIGHTEOUSNESS**—Jeremiah 23:6. He's literally called Yahweh, the tetragrammaton, the sacred name of God—the LORD our Righteousness.

We're going to end here for today.

Is Yeshua God?

The Evidence of Two or Three



The Law of Witnesses Validates Truth.

Deuteronomy 19:15 states that every matter must be established by the testimony of two or three witnesses.



1 + 1 + 1 = 1 (Echad).

Just as a husband and wife are "one flesh" (*basar echad*), the Father, Son, and Spirit are revealed as one unified Godhead.



Woven Throughout the Entire Universe.



Tabernacle
(3 sections)



Heavens
(3 levels)



Human Life
(body, soul, spirit)

Recognize the Evidence of Deity.



Creating all things



Forgiving sins



Receiving worship

attributes reserved for Yahweh alone.

His Names Reveal His Nature.



Immanuel
(God with us)



El Gibbor
(Mighty God)



Yahweh Tsid-genu
(The Lord our Righteousness)
certify His divinity.