

Is Jesus God? (Part 9) - God in Flesh; Joseph Prophetic of Yeshua; Yahweh=Yeshua

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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 at <https://www.cornerfringe.com/media/y73cdvv/is-jesus-god-part-9>

*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: Yeshua as Yahweh Manifest

In this theological study, **Pastor Daniel Joseph** of **Corner Fringe Ministries** argues for the **divine nature of Yeshua**, asserting that He is both fully **God and man**. Daniel addresses common objections from other faiths by explaining that while **God is not a man** by nature, He chose to manifest in the flesh to **redeem humanity** and sympathize with human suffering. Daniel draws extensive parallels between the **Old Testament figure Joseph** and **Yeshua**, framing the former as a prophetic "shadow" of the latter's life and authority. Central to the argument is the analysis of **Philippians Chapter 2**, which describes Yeshua's pre-existence and His voluntary act of **emptying Himself** of heavenly glory. Daniel concludes by equating the Greek title "**Kyrios**" with the Hebrew name **Yahweh**, suggesting the two are biblically interchangeable. Ultimately, he maintains that recognizing Yeshua as **Lord and God** is a confession made possible only through the Holy Spirit.

[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 9 of our *Divine Nature of God* study, and this week we're going to continue to look at more evidence that proves that Yeshua is divine in nature, that He is both LORD and God. Why? Because he is one with God, *echad* (אֶחָד). You can't get to the Son without the Father, and you cannot get to the Father without the Son. It is a perfect circular relationship. They are perfectly unified in every way. They are *echad*.

Now that being said, let me be clear. Even though in Judeo-Christianity—even though we believe that Yeshua is divine—we also make another confession, and that is that Yeshua was a man. We call Him a deity, but at the same time, we also state that He came in the flesh; He was manifest in the flesh as a man.

And understand, this is where the tensions begin to erupt. The very concept of Yeshua being both divine and yet a man is problematic. It's problematic for our Muslim friends, who in fact confess Jesus existed; you'll find Jesus in the Quran. For our Unitarian friends, it's problematic, and even for our beloved brothers and sisters in Orthodox Judaism, it is problematic, and all of these faiths will come out with a vengeance to condemn such beliefs that Yeshua is divine for the very sole purpose that we confess that He was a man.

I mean, that's the argument. How do you reconcile Yeshua being a man and yet God? Especially when Scripture tells us that God is not a man. In 1 Samuel 15:29 we discover it literally says God **"is not a man."** And in Numbers 23:19 we read, **"God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?"**

Passages like 1st Samuel 15:29 and passages like this one in Numbers 23:19 are passages that a Unitarian or even an Orthodox Jew is going to take you to, and what they're going to show you is that you are in error. You are missing it. You don't know Scripture if you actually believe that Yeshua is divine because God cannot be a man.

So, how do we respond to this? How should we respond to this argument? I think, for starters, it's important to identify with what they're saying. In other words, there is an element of agreement here that we should have with them, with the statement that God is not a man.

If a Unitarian were to approach you and show you these passages, the first thing that should come out of your mouth is, "Brother, I agree with you. God is not a man," because man is imperfect; God is perfect. Man fails; God never fails. Man is limited; God is unlimited. Man is flesh, but God is Spirit. Man is mortal; God is immortal. God is not a man; let's be clear on that. However, we should follow up with the statement that this doesn't preclude—it doesn't limit—God in any way from coming into His own creation and manifesting Himself as a man for the very purpose of His people, to redeem His people from bondage.

Now, the Apostle Paul, in a spectacular fashion, articulates how all of this works. Yeshua being divine and yet manifest in the flesh—and really, this passage in Philippians is going to be the basis of today's message. So, Paul says in Philippians 2:4-6—**⁴ Let each of you look out not only for his own interests, but also for the interests of others. ⁵ Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God.**

Two statements are made here right off the bat at the beginning of verse 6, and they're very important. The first thing Paul states is, **"Who being in the form of God."** Paul literally identifies Yeshua as the very nature or the very image of God. In Greek, *morphē* (μορφή) literally means the form of God. This is why we find Yeshua in John 14:9 saying to Philip, **"He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"** In other words, "If you've seen Me, you've seen God." Right?

Paul is setting the stage here. It's very important. The first thing that he does in going into detail about who Yeshua is is that he draws out His deistic nature. It's the first thing. Now he goes on to say, **"And did not consider it robbery to be equal with God."** What a profound statement; he did not consider it robbery to be equal with God. And I want you to understand, this is a very good translation. That word "equal" in Greek is *isos* (ἴσος). It means "equal"; that's exactly what it means. Some translations, such as the New American Standard, will translate it as the following: **"Did not regard equality with God a thing to be grasped."** That's how it renders it.

Well, this profound statement of being in the *morphē* of God and not considering it robbery to be equal with God is the very thing that got Yeshua in trouble to begin with. In John 5:18, the Jews wanted to kill Him because of this very statement. He said, **“God was His Father, making Himself equal with God.”** They wanted to kill Him for this very statement, and yet, this is what Paul is professing, what Paul is confirming.

He goes on to say in Philippians 2:7-8—⁷ **“but made Himself of no reputation.”** If you go to the Greek, it literally states, *“ekenōsen (ἐκένωσεν), emptied Himself.”* And I don't have a problem with this translation, "made Himself of no reputation," but this is to state, what is Paul saying here? He laid aside His glory, His pomp, His power, and His splendor; He laid aside all these things. Why? **“Taking the form of a bondservant, and coming in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”**

Paul details here something very important regarding Yeshua, and that is that He was eternally pre-existent. We understand this through Paul's statement that Yeshua humbled Himself. He made Himself of no reputation; He emptied Himself; He took on the form of a bondservant. We see that in this.

Now think about this for a minute. If Yeshua were born just a man, as our Unitarian friends challenge or allege, because Unitarians believe that Yeshua only came into existence upon conception in Miriam's womb. That's what they believe. Well, if that was the case, then He couldn't have emptied Himself because He would have been born a man. He was just born a man; there's no emptying, and there's no humbling going on. Are you with me?

Now, having said this, and Paul talking about the fleshly aspects of Yeshua, why was Yeshua manifest in the flesh? Well, the writer of Hebrews tells us this in Hebrews 2:14-18—¹⁴ **Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage. ¹⁶ For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Listen—¹⁷ Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. ¹⁸ For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.**

So, Yeshua had to enter into His own creation to conquer sin and death; He had to enter into the fallen race of mankind so that He could literally be a faithful high priest, so that He could literally experience what we experience in the flesh, what we go through. We go through trials, through tribulations, and temptations, right? He had to experience all these things. And listen, the writer of Hebrews goes on in Hebrews 4:15—**For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.** The whole point of Yeshua coming in the flesh was for our sake; it was for us. This is a story of love. It's a story of compassion, of forgiveness, of bearing one another's burdens. He experienced everything we have. We do not have a High Priest who cannot sympathize with us. He knows what we're going through. And (John 3:16) **God so much loved the world that He sent His only begotten Son,** that we might be redeemed—redeemed back to Him. This is why He had to come in the flesh.

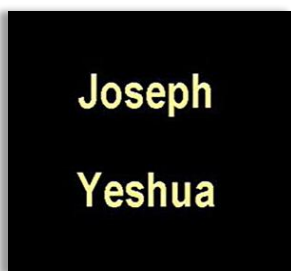
I would like to point out that what we just talked about isn't a new concept, okay? It's not a new concept. We actually find this concept in the Hebrew Bible, and it alludes to this very thing of Yeshua

being tempted, having to be tempted in all points as we are. Look at what Isaiah says in this prophecy of Yeshua. —Isaiah 7:14— **Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.** Immanuel, we know this to literally mean "God with us." The Virgin was to conceive and bear a Son who is to be called "God with us."

Now listen to this:—Isaiah 7:15—**Curds and honey He shall eat, that He may know to refuse the evil and choose the good.** He had to experience what it's like to be a man of flesh with all the lusts and seductions that our flesh constantly craves. He had to experience this so that He might know what it's like to refuse evil and choose the good. The writer of Hebrews picks up on this very passage, this very prophecy in Isaiah, and he states in Hebrews 5:8—**"though He was a Son, yet He learned obedience by the things which He suffered."** I want you to understand something. The writer of Hebrews is not saying Yeshua was rebellious like our children, and He had to learn obedience. Nothing like that. He learned obedience in that He learned what it was like to refuse evil and choose the good.

I want to get back to Paul and his commentary on the Philippians. We're going to continue, and we'll reread Philippians 2:7-8—⁷ **but made Himself of no reputation,** He emptied Himself, **taking the form of a bondservant, and coming in the likeness of men.** ⁸ **And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.** ⁹ **Therefore God also has highly exalted Him and given Him the name which is above every name,** 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.**

Here, Paul reveals that Yeshua's name is above every name. And it's at this name, the name of Yeshua, that every knee should bow. I'd like to point out here that it's not limited to those who are on earth or even under earth. It includes those who are in heaven, okay? In other words, every living, breathing creature in the universe. This is a mere statement of Revelation Chapter 5, where we find it stating in Revelation 5:13—**And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!"** It is the very same thing that Paul is drawing our attention to here; this is heavenly worship; that's my point. This is heavenly worship, true worship that is due only to the creator of heaven and earth, and yet it is given to one name, Yeshua.



There's an interesting story in the Old Testament found in the Book of Genesis, and it ties this together. It's a passage that mysteriously alludes to the fact that Yeshua would receive such worship. In other words, there's testimony in the Tanakh already talking about this before it ever happened, to testify, to confirm. It's the story of Joseph, and for those of you who have never read about Joseph or studied his life, Joseph's life in many, many ways was a foreshadowing of Yeshua's life.

Let me give you a couple examples, and in this you're going to see why I'm showing you these things. Number one, we find in Genesis Chapter 37 that Joseph begins to have dreams. He was given the first dream about sheaves, and in this dream, he sees 11 sheaves. His sheaf rose above the other 11, and the 11 sheaves bowed down to his sheaf.

Well, Joseph decides to tell his brothers about this dream. They didn't take it so kindly because they understood it to mean, "Hey, are you saying that you're going to rise above us and that we're going to bow before you?" And the text says they hated him. Interestingly enough, as we fast forward in the New

Testament, that's exactly what we find: Yeshua's brothers hated Him, the exact same thing. So, we have this first dream.

Joseph is given another dream; this time, it's a little bit different. This time it's celestial in nature: the sun, the moon, and the eleven stars all bow down to Joseph, every one of them. I want you to see something here; this is not a coincidence. The first dream carries earthly imagery, with sheaves coming out of the Earth. The second one is celestial in the heavens. Are you following me here? Because this is talking about everyone that is in heaven and on earth will bow before Him, and here we see they're bound before Joseph. A shadow, a picture of the coming *Mashiach*.

Secondly, we find Joseph is sold. He is betrayed by his own brothers for silver, 20 pieces of silver. Fast forward to the New Testament, where Yeshua is betrayed for 30 pieces of silver.

Then, we find that when they sold him and betrayed him, they ended up taking his beautiful garment, a garment that his father gave him that set him apart from the rest of his brothers. A beautifully colored garment; a garment of many colors. His brothers took that garment and dipped it in blood to show his father that he had been killed. This gets really fascinating when you consider it wasn't the blood of just any animal. The animal that was killed was none other than a kid of the goats. Coincidence? I think not. When you look at Yom Kippur, what is killed to atone for the entire nation of Israel? A kid of the goats. This is the very thing that's used in the *Pesach* sacrifice. Remember, the *Pesach* sacrifice could be taken from a sheep or a kid of the goats.

There's amazing imagery here for us. And then, when you look at the fact that they dipped it in blood, go to Revelation Chapter 19, and we find Yeshua wears a robe dipped in blood. —Revelation 19:13—**He was clothed with a robe dipped in blood, and His name is called The Word of God.**

Then we find Joseph; Potiphar takes him under his wing. He starts serving the Egyptian Potiphar. But Joseph does something amazing; he endures temptation. Potiphar's wife was trying to seduce him, but Joseph overcame temptation, and what was his reward? He got locked up in prison. What was Yeshua's reward for overcoming all the temptations and trials? He was crucified.

Interestingly enough, when Joseph was sent to prison (Genesis Chapter 40), he was set over two others, two men, a baker and a butler. Both of these men have dreams, and Joseph interprets these dreams. He tells the butler, "You will be restored to Pharaoh." He tells the baker, "You're going to lose your head." Fast forward to the New Testament (Luke Chapter 23), and Yeshua is crucified between two criminals. One is restored back to the Father. The other blasphemes Yeshua, and he's lost.

Now, Joseph gets out of prison because he interprets Pharaoh's two dreams, which are really one. So, Joseph rises out of prison to be second only to Pharaoh, and you find Yeshua rising out of the grave to sit at the right hand of the Father; it's amazing. This is what we read when he comes out, and this is where we're really going to get to the point of why I'm showing you all of this—Genesis 41:38-40—³⁸ **And Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?"** ³⁹ **Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, there is no one as discerning and wise as you."** ⁴⁰ **You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."**

You have to see the imagery here that foreshadows Yeshua. Here we find Pharaoh, who is the ruler and commander over all of Egypt. Nobody is higher. And keep in mind, Egypt represents what? It represents

this world, this age. So, Pharaoh literally gives all authority to Joseph concerning his kingdom. And as we already covered in John 16:15, what did Yeshua say? **“All things that the Father has are Mine...”** And what about John 5:22? **“For the Father judges no one, but has committed all judgment to the Son.”** We see the imagery; this is the confirmation. We're looking at this; this was pre-told; this was foretold of Yeshua. That's the point of this story.

We continue in Genesis 41:41-42—⁴¹ **And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”** ⁴² **Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck.**

Pharaoh taking the signet ring off his own hand and putting it on Joseph's hand is quite significant. It bears great meaning in that the signet ring was the official seal of the Pharaoh. It symbolized authority in power. Official documents were executed by the stamping or the sealing of this signet ring, and it was this ring that would literally bear the name of Pharaoh. The signet ring would bear the name of Pharaoh. It was his official signature. And yet, that signet ring was given to Joseph in the same manner that we see all authority and power are given to Yeshua.

Now, we go on to Genesis 41:43—**And he had him ride; Pharaoh had Joseph ride in the second chariot which he had; and they cried out before him, “Bow the knee!” So he set him over all the land of Egypt.** So, we have Joseph's dreams, right? Yes, you have his family, and you have Israel bowing down before him—celestial imagery. And now we see Joseph in this chariot going out over Egypt, which represents this entire world, and they cry out, **“Bow the knee!”** to Joseph. This is amazing. I think this is amazing imagery that foreshadows all about Yeshua.

Getting back to Paul's commentary in Philippians 2:9-10—⁹ **Therefore God also has highly exalted Him and given Him the name which is above every name,** 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.** Again, this statement demands worship. A worship that is only due to God and God alone.

I want to take this passage to another level. I want to start drawing some parallels for you between the name of Yeshua and the name Yahweh, the tetragrammaton, the sacred name of God in the Old Testament. Because I want to show you that, biblically speaking, these two names, and yes, you are going to hear me correctly, Yeshua and Yahweh, are transposable terms.

Let me show you this, and we're going to begin with the prophet Joel, because this is a profound statement to make. Joel says this in Joel 2:32—**And it shall come to pass that whoever calls on the name of the LORD, Yahweh, Yod-Heh-Vav-Heh, shall be saved.** I want to read that again: “Whoever calls on the name of Yahweh shall be saved.” This is the testimony, biblical testimony. **For in Mount Zion and in Jerusalem there shall be deliverance, as the LORD has said, among the remnant whom the Lord calls.**

I want to show you how the apostles understood this name, Yahweh. I didn't put these up here, but if you look at the apostle Paul in Romans 10:13, he quotes this verse of Yeshua, of Yeshua. You go to Acts 2:21, and Peter quotes this verse again. Of what? Of Yeshua. And going into Acts 4:8-12, we find Peter saying this: ⁸ **Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel: ⁹ If we this day are judged for a good deed done to a helpless man, by what means he has been made well, ¹⁰ let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. ¹¹ This is the ‘stone which was rejected by you builders, which has become the chief**

cornerstone.’¹² Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

Joel tells us that whoever calls upon the name of Yahweh will be saved, and here we see Peter stating that only in the name of Yeshua will man receive salvation. There is salvation in no other. It is by that name and that name alone that we can be saved. Is there a discrepancy here? No. There is an association here. There is an identification here. There is a revelation here, if you will. The apostles associate the name Yahweh with Yeshua; they see them as one, *echad*.

Think about it; I want to show you something by the Apostle Paul because what the Apostle Paul is doing in this Philippians passage that I'm showing you is trying to bring this to light to us, to show us the association of Yahweh and Yeshua, and let me further prove it by Paul's own words. He goes on in 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 Jesus Christ is Lord, to the glory of God the Father.

Did you know that Paul is quoting Scripture here verbatim? It's very interesting the way he quotes it, though with one little minor difference. Let me read to you the passage that he's quoting. He's quoting Isaiah 45:23, and this is the LORD speaking: "I have sworn by Myself; the word has gone out of My mouth in righteousness, and shall not return, that to Me—this is Yahweh speaking—to Me every knee shall bow, every tongue shall take an oath." *Tishava* (תִּשְׁבַּע), meaning "to swear" or "to confess."

This is the very passage that the Apostle Paul quotes, only he uses the name Yeshua. Clearly, Paul expresses his understanding of Yeshua's divine nature; he's revealing it to us. Yeshua wasn't just a man. He is Lord and God because He is one with His Father.

Now, I want to take this another step further. Did you notice what Paul states here in Philippians 2:11? Let me put it up here. —Philippians 2:11— and that every tongue should confess that Jesus Christ, Yeshua *HaMashiach*, is Lord, to the glory of God the Father. Paul calls for all to confess that Yeshua is Yahweh; that is what he is calling for here.

Let me explain. The word used here for "Lord" in Greek is none other than "KYRIOS (κύριος)." KYRIOS. Did you know that in the Septuagint, the Greek translation of the Hebrew Bible, the way Yahweh, *Yod-Heh-Vav-Heh*, is rendered, this very word is rendered every time as KYRIOS? The sacred name of Yahweh in the Greek Septuagint, the Jewish text, and the Hellenistic text is rendered *Kyrios*.



I think that is pretty amazing. This tells us Paul is stating something here. We're all to confess that Yeshua is Yahweh. It's the very confession that we see Thomas making in John 20:28—**And Thomas answered and said to Him, "My Lord and my God!"** *Kyrios*. This is the very term that is attributed to Yeshua in the New Testament.

What I want to do is draw your attention to some scholarship on this. I want to go to a resource by a scholar known as Dr. Richard Longenecker. He's a distinguished professor of the New Testament, and he gives a commentary on this very passage in his *Christology of Early Jewish Christianity*—Richard N. Longenecker, *The Christology of Early Jewish Christianity*, pg 128—**What name is this that is above every name? Undoubtedly, it is the name by which God himself has been known; that is, in Greek, κύριος. Or perhaps it would be truer to early Jewish Christian thought to say that since Jesus is the name of God, did you get that? Yeshua is the name of Yahweh; this is what he's saying: evidencing the presence and power of God, it is appropriate that the Old Testament title for God be his as well.** This is mind-blowing. Yeshua is Lord and God. The Apostle Paul knew this. This is what he stresses. He labored hard to express this. The New Testament labors hard to express this.

I'm going to close with this verse. Paul says in 1 Corinthians 12:3, **“Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, or ‘anathema’ in Greek, and no one can say that Jesus is Lord, ‘Kyrios,’ except by the Holy Spirit, ‘Ruach HaKodesh.’”**

Think about how profound that statement is. No one can make that statement. No one would make the statement that Yeshua is truly Yahweh unless they are anointed with the *Ruach HaKodesh* in their heart. Amen? Shabbat Shalom. We're going to end here.

Yeshua: The Divine Nature in Human Flesh

The Purpose of the Incarnation



The "Ekenōsen" (Emptying)

Yeshua laid aside His heavenly glory to take the form of a bondservant.



A Sympathetic High Priest

Taking on flesh allowed Yeshua to experience human temptation and conquer death for mankind.

Pre-existent Divinity



His "emptying" proves He existed in the "morphē" (nature) of God before birth.

Evidence of Divine Authority

Joseph as a Prophetic Shadow

Joseph (Shadow)

vs.

Yeshua (Fulfillment)

Betrayal:
Sold for 20 pieces of silver



Betrayal:
Betrayed for 30 pieces of silver



Temptation:
Overcame Potiphar's wife



Temptation:
Tempted in all points, yet without sin



Exaltation:
Given Pharaoh's Signet Ring



Exaltation:
Seated at the right hand of the Father



The Kyrios Connection



The Greek "Kyrios" used for Yeshua is the same term used for Yahweh.

"Every Knee Shall Bow"



Paul applies Isaiah's prophecy of Yahweh's exclusive worship directly to Yeshua.