

On the Corner Fringe: I Am January 4, 2018

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/97q5kzk/otcf-i-am>

*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 Divinity of Yeshua: Exploring the Great I AM

In this transcript of a message from **Corner Fringe Ministries**, **Pastor Daniel Joseph** explores the highly debated topic of the **divinity of Jesus**, or **Yeshua**. He addresses modern theological shifts where some believers and religious groups reject the idea of Christ as **deity**, arguing instead that such worship constitutes **idolatry**. By examining **John 8**, Daniel highlights a pivotal moment where **Yeshua** uses the Greek phrase "**Egō Eimi**" to identify Himself as the "**I AM**." This declaration is presented as a direct link to the **burning bush** encounter in **Exodus 3**, where God reveals His name to Moses. Daniel contends that the audience's violent reaction proves they understood He was claiming to be **one with God**. Ultimately, he encourages readers to look past external opinions and use the **Bible** as the final authority on the **Lord's nature**.



[Introduction]

Insightful—Challenging—Cutting Edge—
Biblical

[Daniel Joseph]

Shalom everyone. Welcome to *On the Fringe*; I'm Daniel Joseph. Today, we're going to look at a passage somewhat similar to the one we addressed last week. What I'm referencing is we're going to dip into

that arena again, the deistic nature of the Lord Yeshua, a highly controversial topic.

Actually, more now than ever before. The divinity of Yeshua is constantly debated. There are believers who once believed that He was divine, that He should receive adoration and worship, who are now removing that adoration and worship and saying, "No, no, He is not God; therefore, He's not to be worshiped," and there are a lot of interesting things happening in these last days, and of course you've got your groups like the Jehovah's Witnesses, you have the Unitarians, and you have the Orthodox Jews who will flat out just tell you if you believe Jesus is God, you are an idolater. It's the very definition, they will tell you according to Torah, of idolatry.

And so, what do we do with this? I mean, ultimately, you know, I have to be honest with you; this was something years back as I started to discover the reality of Torah and that it was still valid and just this full scope of the gospel, the full gospel, if you will, coming into view. This is one of those topics that was on the chopping block for me. And I totally came at it from an unbiased standpoint, saying if Jesus isn't God, because I'm only to worship one God, if He's not God; that's okay. I had already reserved it in my heart; that's okay. I understand He's the Lamb of God. I understand God sent Him.

But it makes a difference in identifying whether or not He's God in the context of worship, because He cannot be worshiped, prayed to, or adored. We don't run around praising and exalting Moses, *Moshe*, despite him being an awesome servant of God, a true servant of God. We don't do that with *Eliyahu* or Elijah. We don't worship him. Why? They're both alive. They're both in *Shamayim* (שָׁמַיִם); they're both in Heaven. These were the two men who were on the Mount of Transfiguration. The reason is simple: they're not God. They're not to receive worship and adoration. Only one is to receive worship, adoration, and thanksgiving for all the blessings we have. And that is God alone.

So, when it comes to the divinity of Yeshua, both sides are very, very passionate. This is hotly debated. But I'm going to tell you, for me this is something I came at unbiasedly. I put it on the chopping block, and all I wanted to know is what does the Bible say, what does the Tanakh say, and if I can support any such understanding that Yeshua is *echad*; He is completely one with His Father. Thus, He can be worshipped, He can be prayed to, He can be praised, and thanksgiving can be given to Him.

And so, I want to take you to John, Chapter 8, and look at a passage. It gives us a little nugget, and I just want to preface what we're about to cover today. I am by no means going to peel this back very deeply. I'm just going to basically send you on a journey. I just want to show you His statement and how radical it was, which really promotes the understanding of what many Christians hold to today: that Jesus is God, not apart from the Father, but because He is *echad* and one with the Father. And the more you seek out this reality in the Tanakh, and the more you study the New Testament, you find out how true this really is.

With that said, I want to break into the Gospel of John, Chapter 8. We're going to begin at John 8:56. And just, I mean, this is John 8; if you've ever read John 8, you know it's one of the most intense discussions in the entire Bible. I mean, prior to what we're looking at here, Yeshua had just called a portion, a fragment, of the Jews; He actually said (John 8:44), "You're sons of the devil." And not all the Jews, but he called a portion of his audience that. He called them out on the carpet that they are sons of the devil. You can only imagine how they were fuming inside. What we are going to find is that the crescendo of this whole exchange between them ends with a declaration. It is one of the most awesome declarations you will read in the entirety of Scripture. It's very startling.

Alright, John 8:56-57— **Your father Abraham rejoiced to see My day, and he saw it and was glad.**" What a phenomenal statement. Think about that because Yeshua is telling them, "Listen, Abraham knows who I am." Well, how is that possible? Because look at what they go on to say in verse 57. **Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"** So, they understood exactly what he just said. The fact that Abraham knew exactly who He was, and he rejoiced over who He was.

Now, what's interesting is that you go to Genesis 18 and look at a statement the LORD makes, and I'll just turn there quickly. What He says in Genesis 18:17-18 is this: **And the Lord said, "Shall I hide from Abraham what I am doing, ¹⁸ since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"** And so, you have this conversation that the LORD's having

openly. And He questions, "Should I hide from him?" Well, we know He did not ultimately hide what He would do. His ultimate plan for redemption, His ultimate plan for salvation—we know He revealed it to him. And how? This passage, John 8:56-57. Yeshua tells us.

But let's go beyond that. The Apocrypha in 2nd Esdras or 4th Ezra. What you'll find there, and I believe it's in Chapter 3, is an amazing statement. And what it says is that the end of the age was revealed to Abraham. In other words, he revealed these prophecies. He revealed insight into what will happen in the end days. And here Yeshua comes on the scene, and He specifically said, "Abraham saw it." He saw these things. Now that is so profound. He is a witness, if you will, to Yeshua Himself.

All right, continuing in John 8:58—**Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."** (Emphasis added). Before Abraham was, I AM. That statement, as we see it in the Greek, and I put it up here, is "*Egō Eimi*" (ἐγὼ εἰμί). *Egō Eimi*.



This takes us directly back to Exodus 3 and that famous burning bush passage, where Moses comes upon a bush that is not consumed, but is on fire. And what happens? God literally speaks to *Moshe*, and they have this conversation, and the LORD tells him, "Moses, you need to go get My people, and you need to lead them out of the land of Egypt."

At which point Moses tells us in Exodus 3:13—**Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"** So, he specifically asked, 'What name shall I tell them?' Well, then we find out in verse 14. **And God said to Moses, "I AM WHO I AM."** (Emphasis added). "*Ehyeh Asher Ehyeh*" (אֶהְיֶה אֲשֶׁר אֶהְיֶה) is what it is in Hebrew. "*Ehyeh Asher Ehyeh*." **And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'"** Unbelievable.



There is no question whatsoever that the Jews, when Yeshua said before Abraham was, "*Egō Eimi*," meaning "I AM." There is no question they understood exactly what He just said because they went to pick up stones to stone Him. See, this is the crescendo of this whole discourse, and now they are ready to kill Him after this blasphemous statement of how dare He make Himself God. He just said, "*Egō Eimi*." He just said, "I AM."

Which, interestingly enough, when you actually read the Septuagint, which is the Greek translation of the Hebrew Bible, existed hundreds of years before Yeshua ever literally was made flesh. Go and read

the passage. Read it in Greek, and you can even read the translation in English in the Greek Septuagint. And what you will find is "*Egō Eimi*" in this very passage of Exodus 3:14. You will find the same statement that we find in the New Testament in John 8. That is a phenomenal thing to think about.

This is just a microcosm in the tapestry of a much bigger picture which is filled with bits and pieces and all this evidence declaring Yeshua's nature. Declaring who He really is. There is no question that He Himself made the declaration that He was God.

You know, I always have people come to me and say, "Daniel, nowhere in the New Testament does it say that Jesus is God." There is no passage. It's simply not true. It's simply not true. Begin the Gospel of John 1:1, and we quoted this last week: **In the beginning was the Word, and the Word was with God, and the Word was God.** That is how it reads in Greek, unlike what the Jehovah's Witnesses have done with the passage and attempted to do with the passage of God, the little "g" Elohim scenario. That doesn't work.

But He's literally called God here in John, Chapter 1. He's literally identified as God, and they understood this in John, Chapter 8, which goes right back to Exodus, Chapter 3. Go to John 10, where they understood that He said He was God. Once again, this is why they wanted to kill Him. They wanted to pick up stones to stone Him when He said in John 10:30, "My Father and I are *echad*," relating to the Shema.

We could go to other passages, such as Titus 2:13. We have the Grandville Sharp rule, as I mentioned before. And we could go to Jeremiah 23:6—... **Now this is His name by which He will be called: Yahweh Tzidkenu** or **YHVH Tzidkenu**, (יהוה צדקנו), **THE LORD OUR RIGHTEOUSNESS**. And that is the *Yod, Heh, Vav, Heh*—the tetragrammaton.

So, we're going to end here for today, but I just want to give you this little nugget. This is much deeper. If you're one of those who are questioning the deistic nature of Yeshua, that's not the problem. That's a good thing. How are you going to resolve that issue, or how are you going to answer that question? That becomes the problem if you're going to answer it simply by going to men and attempting to listen to them; it's a scary scenario.

You need to go to the Word of God. You need to seek it out and come from an unbiased standpoint, as you say, "I just need to let the Word of God speak in the midst of all these opinions that are going out there, whether they're Jehovah's Witnesses, Unitarians, or Orthodox Jews; whatever the case may be." We need to fight through that. Amen?

Well, thank you for joining in today, and may the LORD bless you.

The "I AM" Connection:

Scriptural Evidence for the Divinity of Yeshua



The Old Testament Foundation (Exodus 3:14)

אֶהְיֶה אֲשֶׁר אֶהְיֶה

Ehyeh Asher Ehyeh

The Hebrew name "I AM WHO I AM" revealed by God to Moses.



The Burning Bush Connection:

Yeshua uses the exact linguistic identifiers used by God in the Exodus account.



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The Septuagint Bridge

The Greek translation of the Old Testament uses "Egō Eimi" for God's name.



The New Testament Declaration (John 8:58)



"Before Abraham was, I AM."

Yeshua claims pre-existence and identifies himself with a specific divine title.



Exodus 3:14
(Septuagint)
Egō Eimi

Linguistic Continuity:
From Hebrew to Greek
to Yeshua.



John
8:58



ἐγὼ εἰμί

Egō Eimi (ἐγὼ εἰμί)

The specific Greek phrase used by Yeshua to translate "I AM."

The Jews Reaction

The Jews attempted to stone Him immediately, recognizing the statement as a claim to divinity.