

How Can I Say Yeshua Is God If There Is Only One God?

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A Jewish New Ager's Struggle with Yeshua

A Sincere Struggle

You believe in one God. You've grown up with the *Shema* in your heart:

“Shema Yisrael, Adonai Eloheinu, Adonai Echad.”

“Hear, O Israel, the Lord our God, the Lord is One.” - Deuteronomy 6:4

So when someone says, “Yeshua is God,” something deep in you recoils. *“How can that be? That sounds like idolatry!”* you may think. But if you've also walked in New Age practices - whether energy healing, astrology, yoga philosophy, or calling on spirit guides - you've unknowingly stepped into **foreign spiritual systems** that the God of Israel warns against.

This outline will show you two things:

1. That New Age spirituality leads you into **false gods** and **spiritual deception** the Tanakh warns about.
2. That worshipping Yeshua is **not polytheism**, but the fulfillment of God's revelation - a deeper understanding of His nature as **Echad (a united One)**.

Part 1: New Age Practices and Foreign Gods

You may not bow to statues, but many New Age teachings involve:

- **Calling on “Ascended Masters”** (which are spirits not from the God of Israel)
- **Using crystals or rituals** to manipulate spiritual energy
- **Practicing divination** (tarot, astrology, etc.)
- **Blending Eastern mysticism with “universal” truth**

The Tanakh is very clear:

“When you enter the land... do not learn to imitate the detestable ways of the nations there. Let no one be found among you who... practices divination or sorcery... Anyone who does these things is detestable to the LORD.” - Deuteronomy 18:9–12

“They sacrificed to demons, not God - gods they had not known.” - Deuteronomy 32:17

These spiritual paths **feel enlightening** - but they are, in fact, **deceptive substitutes** for real relationship with the God of Abraham, Isaac, and Jacob.

Challenge: If you reject Yeshua for seeming like “another god,” yet practice spiritual rituals foreign to Torah, ask yourself - *have I been consistent in my pursuit of truth?*

Part 2: One God, Yet Revealed

Let's return to the Shema: “**The Lord is One.**”

The Hebrew word for “**one**” is “**echad**” - which often means **a united one**, not a singular absolute one (*yachid*).

Examples:

- **Genesis 2:24:** “*The two shall become **one** flesh.*” → *Echad*
- **Ezra 3:1:** “*The people gathered together as **one** man.*” → *Echad*

So when the Bible says God is **echad**, it leaves room for **complexity within unity**.

And this is what we see in the Tanakh:

1. **God appears in visible form:**
 - To Abraham (Genesis 18:1–2 - God appeared as a man)
 - To Jacob (Genesis 32:30 - “*I saw God face to face*”)
 - To Moses (Exodus 33:11 - “*The LORD would speak to Moses face to face, as one speaks to a friend*”)
2. **The “Angel of the LORD” speaks as God:**
 - In Exodus 3:2–6, the *Malach YHVH* (Angel of the LORD) appears in the burning bush and says: “*I am the God of your father...*”

This “**Angel**” isn’t a created being, but **God appearing in a distinct way** - a precursor to Yeshua’s visible coming.

Part 3: What Yeshua Claimed

Yeshua (Jesus) was not merely a teacher. He **claimed equality with God**, spoke with authority, forgave sins, and fulfilled messianic prophecy.

Here’s what He said:

- A. **“Before Abraham was, I AM.”** - John 8:58
(Using the divine name *“Ehyeh”* from Exodus 3:14)

Let’s clarify Yeshua’s claim, looking at John 8:58, linking Exodus 3:14, and how **“Ehyeh”** (אֶהְיֶה) relates to the divine name **YHVH** (יהוה). They are deeply connected but not exactly the same - here's a breakdown:

Exodus 3:14 – God's Self-Revelation to Moses

When Moses asks God's name at the burning bush, God replies:

“Ehyeh Asher Ehyeh” (אֶהְיֶה אֲשֶׁר אֶהְיֶה)
“I AM who I AM” or “I will be what I will be.”

He then says:

“Say this to the people of Israel: ‘Ehyeh has sent me to you.’” - Exodus 3:14

So What Is “Ehyeh”?

- **Ehyeh** (אֶהְיֶה) is the **first-person singular** imperfect of the Hebrew verb **“hayah”** (הָיָה) meaning “to be.”
- It literally means **“I AM”** or **“I will be”** - conveying **eternal self-existence**.

This is **God's self-description**: **“I AM”** - active, eternal, unchanging.

And What About YHVH (יהוה)?

Immediately in **Exodus 3:15**, God continues:

“YHVH... this is My name forever.”

- **YHVH** (often vocalized as **Yahweh** or **YeHoVaH**) is the **third person singular** form of the same root verb “hayah.”
- It means **“He is”** or **“He will be.”**
- While **Ehyeh** is **God referring to Himself**, **YHVH** is **how we refer to Him**: **“HE IS.”**

So:

Form	Person	Translation	Use
Ehyeh	First	"I AM"	God's self-declaration (Ex. 3:14)
YHVH	Third	"He Is"	God's name to be remembered (Ex. 3:15)

Are They the Same?

- **Ehyeh** and **YHVH** come from the **same root verb** and express the **same idea** - the self-existent, eternal, unchanging nature of God.
- **Ehyeh** is what God says about Himself.
- **YHVH** is His covenant name, to be declared and remembered by His people.

they are not exactly the same word, but they refer to the same God and are deeply linguistically and theologically connected.

- B. “I and the Father are One.”** - John 10:30
(The crowd tried to stone Him for blasphemy!)

There is **no single verse in the Tanakh (Hebrew Bible)** that explicitly states "the Messiah is divine" in the way later Messianic Writings phrase it. However, when read in light of revelation and Messianic expectation, several key passages strongly imply or suggest **the Messiah's divine nature, and Yeshua of Nazareth confirms this in His statements**, as you would expect, because Israel was waiting for the “One” Moses said in **Deuteronomy 18:18** *“there is one coming like me “I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him.”*

Depending on how one defines “divine” and “Messianic”

If we define “divine” as having qualities or origin only attributable to God (not just kingly or anointed), and “Messiah” as the promised redeemer or Davidic king, we can identify **a number of passages that strongly point to or imply the Messiah’s divine nature.**

Key Tanakh Passages That Point to a Divine Messiah

Here are the most frequently cited:

1. **Genesis 3:15** – The seed of the woman will crush the serpent’s head (implies supernatural birth and victory over evil).
2. **Genesis 49:10** – The scepter will not depart from Judah, and to Him shall be the obedience of the peoples.
3. **Numbers 24:17** – A star will rise out of Jacob (Balaam’s prophecy with celestial/Messianic imagery).
4. **Deuteronomy 18:15–19** – A prophet like Moses, yet distinct - to Him you must listen.
5. **Psalms 2:7, 12** – “You are My Son... Kiss the Son lest He be angry...” (Messianic kingship and divine sonship).
6. **Psalms 45:6–7** – “Your throne, O God, is forever...” (the King is addressed as Elohim).
7. **Psalms 110:1** – “The LORD said to my Lord...” (David refers to the Messiah as “my Lord,” seated at God’s right hand).
8. **Isaiah 7:14** – “The virgin will conceive... Immanuel” (God with us).

9. **Isaiah 9:6** – The child is called “Mighty God” (*El Gibbor*), “Everlasting Father.”
10. **Isaiah 11:1–5** – The shoot from Jesse will have the Spirit of the LORD rest upon Him.
11. **Jeremiah 23:5–6** – Messiah will be called “YHVH our righteousness” (direct divine title).
12. **Micah 5:2** – From Bethlehem, but “His goings forth are from eternity.”
13. **Daniel 7:13–14** – “One like a Son of Man” coming on the clouds, receiving glory and worship - divine honors.

- **Explicit divine titles:** e.g., Isaiah 9:6, Psalm 45, Jeremiah 23
- **Implied eternal nature or preexistence:** Micah 5:2, Daniel 7, Genesis 3
- **Messiah portrayed with divine rights (rule, worship, justice):** Psalm 2:7, 12. Psalm 110:1-4
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13 passages clearly **point to a divine nature of the Messiah** in the Tanakh when interpreted in a Messianic framework. Many of these were recognized by early Jewish believers in Yeshua and cited throughout the Messianic Writings (New Testament). What always stands out to me is that the scripture in Micah 5:2 predicts the Messiah’s birthplace. How awesome is that!

- C. **“Whoever has seen Me has seen the Father.”** - John 14:9 reveals His divine authority and oneness with the God of Israel. He is not merely a prophet pointing toward God - He is the exact representation of the Father’s nature (Hebrews 1:3). In this declaration, Yeshua affirms that to know Him is to know the Father, to see Him is to see the invisible God made visible. This is a bold claim of divine identity and authority - not that Yeshua replaces the Father, but that He perfectly reveals Him. For a seeker of truth, especially one drawn to divine light, Yeshua is saying: »The light you're searching for is standing right in front of you.
- D. He also **received worship** (Matthew 28:17) and **forgave sins** (Mark 2:5–7) - things **only God** can do.

Yeshua’s acceptance of worship and His authority to forgive sins are profound declarations of His divine identity. In Matthew 28:17, after His resurrection, His disciples worshiped Him - a response Yeshua receives without correction, unlike angels or prophets who always deflect worship to God alone (Revelation 22:8–9). In Mark 2:5–7, Yeshua tells a paralyzed man, “Your sins are forgiven,” prompting religious leaders to accuse Him of blasphemy, rightly recognizing that only God can forgive sins. Yet Yeshua confirms His authority by healing the man publicly, demonstrating that His power over both sin and sickness is evidence of His divine nature. These acts are not mere symbols - they are direct expressions of divine rights, affirming that Yeshua is not only Messiah, but Immanuel - God with us.

Part 4: The Messiah Was Always Divine

Many Jewish prophets foresaw the **Divine Messiah**:

- **Isaiah 9:6**: “*A child is born... and He will be called Wonderful Counselor, **Mighty God**, Everlasting Father...*”
- **Micah 5:2**: The Messiah comes from Bethlehem but His origins are “from ancient times.”
- **Daniel 7:13–14**: One “like a son of man” comes on the clouds and receives **glory and worship** from all nations.

Conclusion: Yeshua is Not Another God - He is the Visible Expression of the One True God

Worshiping Yeshua is **not idolatry**. It is **returning to the God of Israel** through His self-revelation.

He is **not a second God**, but **God made visible** - just as He appeared in the Tanakh.

“In the beginning was the Word... and the Word was God... and the Word became flesh and dwelt among us.” - John 1:1,14

A Final Thought Today:

You don’t have to abandon your Jewish identity to believe in Yeshua - you just have to ask:

- *Is it possible that the God of Israel has revealed Himself in Yeshua the Messiah?*
- *If the Tanakh points to a Divine Redeemer - am I willing to take another look at Him?*

Yeshua didn’t come to start a new religion - He came to fulfill what the Torah and Prophets spoke about.

“You will seek Me and find Me, when you seek Me with all your heart.” - Jeremiah 29:13

- **This resource is a bonus feature from the 30-Day Devotional *From New Age to New Birth*.** If you haven’t received your copy yet, you can download it here:
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