

**Yahusha, our
Savior is
revealed
from Genesis
to Revelation!**

PLEASE NOTE THIS SO YOU ARE NOT CONFUSED:

- We use the true and real names of our Creator. We call “GOD” with His real name Yahuah who is our Heavenly Father.
- Jesus’ real name is YAHUSHA. He is the only begotten Son of Yahuah.

The names of Yahuah and Yahusha were removed from our Bibles over 7000 times and replaced with Lord, God and Jesus to promote a one world religion.



FROM GENESIS TO REVELATION



All Scripture from Genesis to Revelation reveals Yahusha Messiah and He was the one who appeared and talked to the Patriarchs and the Prophets. **Yahuah the Father is invisible and sends His Son who is the perfect image of Yahuah.** Yahusha is patterned, promised, and present from Genesis to Revelation.

Yahusha patterned ...

the flood and the ark, the Passover and the Red Sea, the wilderness and the Promised Land, exile and return, war and peace, kingdom and kings, prophets and priests, the temple, its sacrifices, and its rituals, wisdom in death and in life, songs of lament and rejoicing, the lives of faithful sufferers and the blood of righteous martyrs — the Old Testament is extraordinarily Yahusha-shaped. The story as a whole and each of its parts are like a puzzle. To step back from the details is to view portraits, at ever-increasing scale, of the same pattern — the suffering and rising Yahusha as in 1 Corinthians 10:1-11



1 Corinthians 10:1-11 NIV

For I do not want you to be ignorant of the fact, brothers, and sisters, that our ancestors were all under the cloud and that they all passed through the sea. 2 They were all baptized into Moses in the cloud and in the sea. 3 They all ate the same spiritual food 4 and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Yahusha. ...



Corinthians 10:1-11 NIV Continued ...

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5 Nevertheless, Yahuah was not pleased with most of them; their bodies were scattered in the wilderness. 6 Now these things occurred as examples to keep us from setting our hearts on evil things as they did. 7 Do not be idolaters, as some of them were; as it is written: “The people sat down to eat and drink and got up to indulge in revelry. 8 We should not commit sexual immorality, as some of them did and in one day twenty-three thousand of them died.



Corinthians 10:1-11 NIV continued ...

7

We should not test Yahusha as some of them did and were killed by snakes. 10 And do not grumble, as some of them did and were killed by the destroying angel. 11 These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come.

But even as Paul teaches us the gospel patterns of the Old Testament, he is at pains (in verses 4 and 9) to point out that Yahusha was not merely patterned, Yahusha also was promised and present to the Old Testament believers.

Yahusha Promised that ...

Old Testament saints were not simply tiles in a mosaic, witnessing, unwittingly, to a gospel pattern of which they were ignorant. They too looked forward to the fulfillment of these patterns. How? **Through the promises.** This is how Yahusha, Paul, and Peter saw it according to ...

Luke 24:25–27 He said to them, “How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”



Acts 26:22-23

“But Yahuah has helped me to this very day; so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen that Yahusha Messiah would suffer and, as the first to rise from the dead, would bring the message of light to his own people and to the Gentiles.”

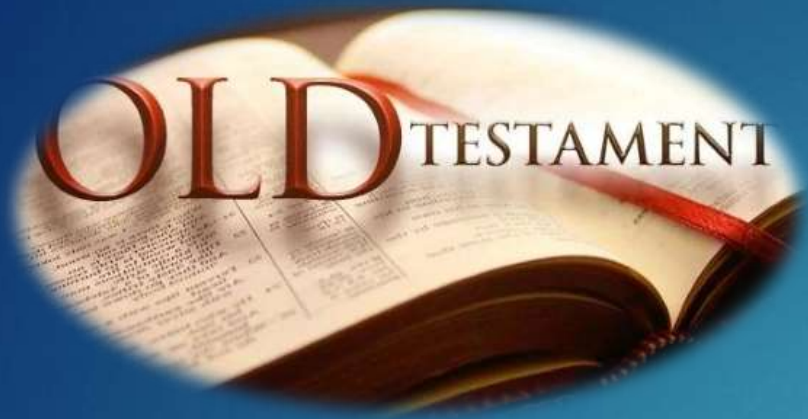


1 Peter 1:10-12

“Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Yahusha in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.”



Each Yahusha, Paul and Peter characterizes the Old Testament shape as proclaiming “Yahusha’s sufferings and glory,” yet, at the same time, each of them maintains that this message is what Moses and the prophets themselves **“wrote,” “said,” “prophesied,” and “predicted.”** All along, true faith was *messianic faith*, centered on Yahusha himself. He was the one held out and the one trusted by the faithful.



NEW
TESTAMENT

Yahusha more than just patterned and promised. Perhaps the most underappreciated facet is that Yahusha also is present. It's surprising how explicit the New Testament authors are about *Yahusha's presence* in the Old Testament:



The “I Am” in whom Abraham rejoiced was Yahusha.
(John 8:56–58) Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad. You are not yet fifty years old,” they said to him, “and you have seen Abraham! Very truly I tell you,” Yahusha answered, **“before Abraham was born, I am!”**



The Master who motivated Moses was Yahusha.
(Hebrews 11:26). He (Moses) regarded disgrace for the sake of Yahusha as of greater value than the treasures of Egypt because he was looking ahead to his reward.



The Redeemer who brought them out of Egypt was Yahusha. (Jude 5) Though you already know all this, I want to remind you that Yahuah (Yahusha) at one time delivered his people out of Egypt, but later destroyed those who did not believe.



The Rock in the wilderness was Yahusha.
(1 Corinthians 10:4). (The Israelites) 4 and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Yahusha.



The King of Isaiah's temple vision was Yahusha.

(John 12:40–41). “He has blinded their eyes and hardened their hearts, so they can neither see with their eyes nor understand with their hearts, nor turn and I would heal them.” Isaiah said this because he saw Yahusha’s glory and spoke about him.



Yahusha is not merely patterned and promised in the **Old Testament**; He is present. This is vital since the essential character of neither Elohim nor faith has changed from the first covenant to the new. Yahuah has always worked through the Son, by His Spirit.



As It Was in the Beginning? Yahusha is *either* patterned, *promised*, or present on every page of the Scriptures. More than this, in certain key passages, he is portrayed in all three ways at once. Following I select just three of these occasions and hope that it inspires you to see the whole Bible through these lenses.



Yahusha Walks in Eden (Genesis 3)

Adam and Eve, ashamed at their sin, cower among the trees. Soon they are cloaking themselves in fig leaves. They attempt to manage their sin by hiding their shame and projecting a false goodness. Their Master, though, has a different solution. He covers them, not with vegetation but with animal skins. We're not told what innocent creature died to clothe the guilty, but Isaiah and Paul pick up the substitutionary pattern: we, the guilty, are robed by an alien righteousness, ***clothed in Yahusha***.



The Prophet Isaiah understood this, and he wrote in Isaiah 61:10 I delight greatly in the Master, my soul rejoices in my Elohim. For he has clothed me with garments of salvation and arrayed me in a robe of his righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels.

Galatians 3:27 **for all of you who were baptized into Yahusha have clothed yourselves with Yahusha.**

Yahusha promised

When the judgments came crashing down in the garden, it's astonishing how everything but the couple is cursed. Instead, **Yahuah promises “the seed of the woman.”** This implies a miraculous virgin birth. This offspring of the woman would crush the head of the Serpent Satan, though at great cost to Himself, His heel would be struck. Here we have a promise of the miraculous birth and victorious suffering of **“the seed.”** ...



...All the promises of Yahuah lead back to the first promise concerning Yahusha of Genesis 3:15. The faith of the fathers in the Old Testament era, and our faith in the New Testament are one and the same faith in Yahusha Messiah. Time does not change the object of true faith which is obedience to the Torah. **There has always been and always will be one mind, one Spirit, one faith concerning Yahusha among true believers whether they live in times past, now, or in times to come.**



Now we come to the often-overlooked facet of Yahusha's presence. **Who** is this Master who walks with his most favored creatures in the cool of the day (Genesis 3:8)? When we read in sacred history what Yahuah did, from time to time, towards his people, and how he revealed himself to them through Yahusha.



WHO?

This does not answer all the questions we might have about Old Testament appearances. But what is clear is that the Son of Yahuah had not taken flesh before his incarnation in Mary's womb, and so we must not think of an incarnate Yahusha here or elsewhere in the Old Testament. But with Colossians 1:15 and John 1:18 in mind, the Father is always mediated by the Son. **Yahusha is not merely patterned and promised in the Old Testament; he is also present as we will see.**

Yahusha **Speaks** **on Mount** **Moriah** **(Genesis 22)**





Here is the ultimate test of faith, but it has tested more than Abraham's faith. This chapter has proved a stumbling block to many as they read Yahuah's words to Abraham:

“Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you” (Genesis 22:2). Who is this son? He is the seed of Abraham, the hope of the world. Isaac was about 30 plus years old at that time, a grown-up man, not a child anymore.

All Yahuah's promises are focused on this beloved son. If He is sacrificed, Yahuah would have to bring Him back to life in order to save and bless the world. Notice that He is to be sacrificed on a mountain in the region of what would become Jerusalem, the same place where Yahusha was crucified on a tree. (Genesis 22:1–14; see 2 Chronicles 3:1). He carries the wood on his back as he trudges up the hill toward the atoning sacrifice (Genesis 22:6). All the while, Abraham believes that he will receive the son back from death (Genesis 22:5; see Hebrews 11:17–20). When you understand the pattern — the death and resurrection of the Son — **Genesis 22 becomes not a barrier but an almighty boost to faith of what Yahusha is going to do.**

A landscape photograph featuring a dirt road that leads from the bottom center towards the horizon. The road is flanked by green grass and some low-lying vegetation. In the distance, there are some white structures and a fence line. The sky is a deep, dark blue, and a vibrant double rainbow arches across the upper right portion of the frame, extending from the horizon towards the top left. The overall mood is serene and hopeful.

YAHUSHA PROMISED

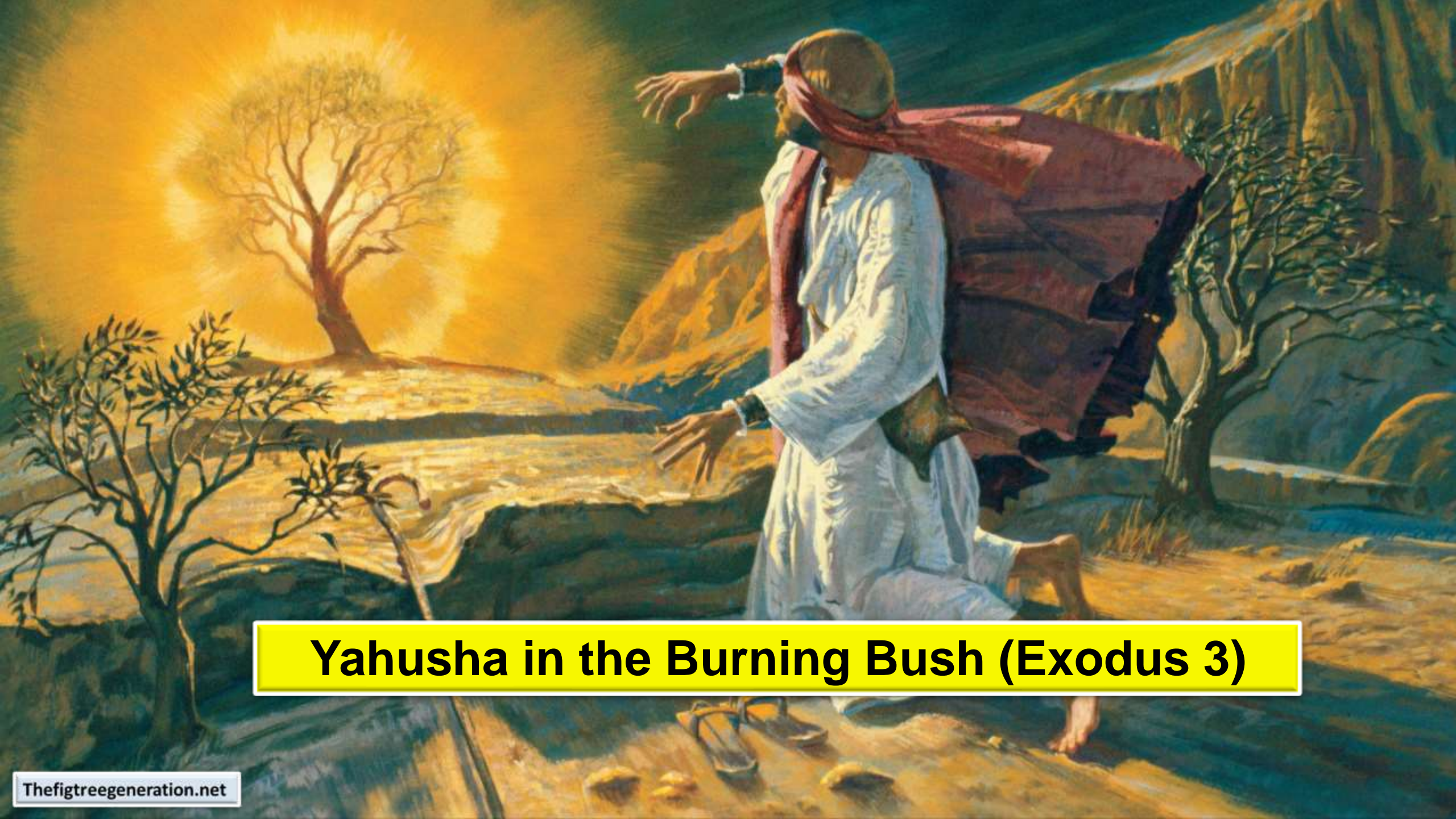


Genesis 22 speaks of the mountain: “Abraham called the name of that place, **‘The Master will provide’**; as it is said to this day, ‘On the mount of the Master it shall be provided’” (Genesis 22:14). For hundreds of years, Israelites were pointing to that hill and believing in a future provision, a future atonement. They even knew where it would happen. **For centuries, the Old Testament saints saw Yahusha promised in this event, and they set their hopes accordingly.**

In Genesis 22:11, it's the angel of Yahuah who intercepts the judgment. In verse 15, he speaks again, and does so with a remarkable self-understanding. Who does this angel think he is? Though he is sent by Yahuah he speaks as the Master: **“By myself I have sworn, declares the Master. I will surely bless you and I will surely multiply you.”** (Genesis 22:16–17). When we encounter everyday angels in the Scriptures, they insist on their utter difference from Yahuah (as in Revelation 22:9).

But here is a unique messenger — literally, his name could be translated “the Sent One” — who insists that he is from Yahuah and that He is the Master. To use the language of the creeds, he is “Yahusha from Yahuah.” The orthodox doctors of the Church have correctly and wisely expounded, that the Word of Yahuah was the supreme angel, who then began, as it were by anticipation, to perform the office of Mediator. (Source Institutes, I.xiii.10)

In Genesis 22, this “Elohim from Elohim” stopped the sword of judgment from falling on Isaac. Two millennia later, the very same Mediator would climb the very same hill to intercept Yahuah’s judgment for his people.



Yahusha in the Burning Bush (Exodus 3)

The burning bush has so many Biblical resonances. Plants are often likened to Yahuah's people (or to the king who represents them; Judges 9; Isaiah 5; John 15). The people's sufferings in Egypt are commonly described as a furnace (Deuteronomy 4:20; 1 Kings 8:51; Jeremiah 11:4). Here at the burning bush, we see Yahuah's people on fire in a furnace of affliction, and yet — here is the Yahusha like pattern — their King, the great “I Am,” descends into the burnings to be with his people and to lead them out. **The pattern of the Exodus is the pattern of the true Good News message.**

A vibrant rainbow arches across a dark blue sky, its colors transitioning from purple on the left to red on the right. Below the rainbow, a dirt road leads from the bottom center towards the horizon, flanked by a green field on the right and a darker area on the left. The overall scene is bright and hopeful.

YAHUSHA PROMISED

The exodus itself is the fulfillment of promises. In Genesis 12, we learn that the “**seed of Abraham**” will bless and rule the nations. The promise includes an ambiguity — is the “seed” plural (Israel) or singular (Yahusha)? In essence, the answer is yes. The “seed” is first the faithful people of Yahuah Israel, and, in the fullness of time, it is Yahusha the Messiah who singularly represents the nation (Galatians 3:16). So as the promise develops, we read Genesis 15, where the Master prophesies a suffering-and-rising pattern for the “seed of Abraham”: the seed will be enslaved and afflicted, yet through judgment the seed would come out to a greater glory (Genesis 15:13–15). This death and resurrection would first be endured by Israel, but as we watch the Exodus, we are seeing a preview of the coming Good news drama. **In other words, the whole of the Exodus is a promise of Yahusha.**



**Yahshua is present
In all Scripture
From Genesis to Revelation!**



The divine name “I Am” is foundational to our understanding of Yahuah “I Am” is preserved in the name “Yahuah,” which is used 6,800 times in the Hebrew Bible. The Elohim of Israel is, most fundamentally, “**Him who dwells in the bush** (burning bush, thorn bush)” (Deuteronomy 33:16). And who is He?



He is the angel of the Master **who is himself Elohim**. (Exodus 3:2, 6, 14). He is “the Angel of the covenant, the great Angel of the presence of Yahuah, in whom was the name and nature of Yahuah. This was no other but the Son of Yahuah.” No wonder Jude can look back on the Exodus and say **“Yahusha saved a people out of the land of Egypt”** (Jude 5). **Yahusha Messiah really is the Elohim of Israel and the Hero of the whole Bible.**

Yahusha Is Master of All

When the novice preachers groaned that “we’re supposed to” bridge to Yahusha, what was the issue? I believe it was this: They failed to see the magnitude of Yahusha, and **they failed to see that the Old Testament is all about Yahusha.**

Gospel imagery was built up over centuries, layer upon layer. Yahusha really is the true temple, lamb, priest, king, and prophet. He is a true and better Joseph, David, Jonah, and so on. This is all true. But it is not all the truth. There are vital promises to trace throughout the Scriptures — from Genesis 3:15 onward. Yahusha is the seed — the seed of the woman, the seed of Abraham, the seed of David. He fulfills each promise of land, peace, blessing, and so on. This is all true. Yahusha unites Scripture. He is not absent from the Old Testament, sitting on the bench, awaiting his fourth quarter winning play. He is the player-coach-manager directing all things. Throughout the Old Testament, He is the one and only Mediator of Yahuah Most High, marching purposefully toward his own incarnation. **Yahusha is Yahuah revealed. He always has been.**

Yahushua 
זשׁוּעַ הַמָּשׁׁיחַ

Is the last Adam

From the beginning, the full story of Scripture reveals the full glory of Yahusha even with Adam. Adam was **“not just the first man created by Yahuah, He is the representative of humanity and the head of creation itself”** (80). And Yahuah gave him responsibilities and roles later expressed in Israel: **“Yahuah through Yahusha spoke directly to Adam, and Adam (in a *prophetic* role) was responsible to mediate Yahuah’s word by trusting, keeping, and preaching it to his wife and children”**

“Adam (in a *priestly* role) was responsible to mediate Yahuah’s presence to the world by universally expanding Eden’s borders, filling it with image-bearers, and ruling over creation”



“Adam (in a kingly role) was given dominion over the world as a servant king, who was to act as Yahuah’s image, his representative and son”
While he did not possess any explicit title or office, Adam functioned as a prophet, priest, and king.



As the Scripture progresses, **these titles identify other people who carry on these original tasks which all anticipated a greater office holder: Yahusha Messiah.** These roles express the deeper role Yahuah originally intended for humans. That role was first established in Adam, but then only Yahusha as the last Adam and Yahuah the Son perfectly fulfills it. Then he restores it in us. (Heb. 2:5–18).

2) Yahusha is testified to by 'the Law (Torah) and the Prophets'



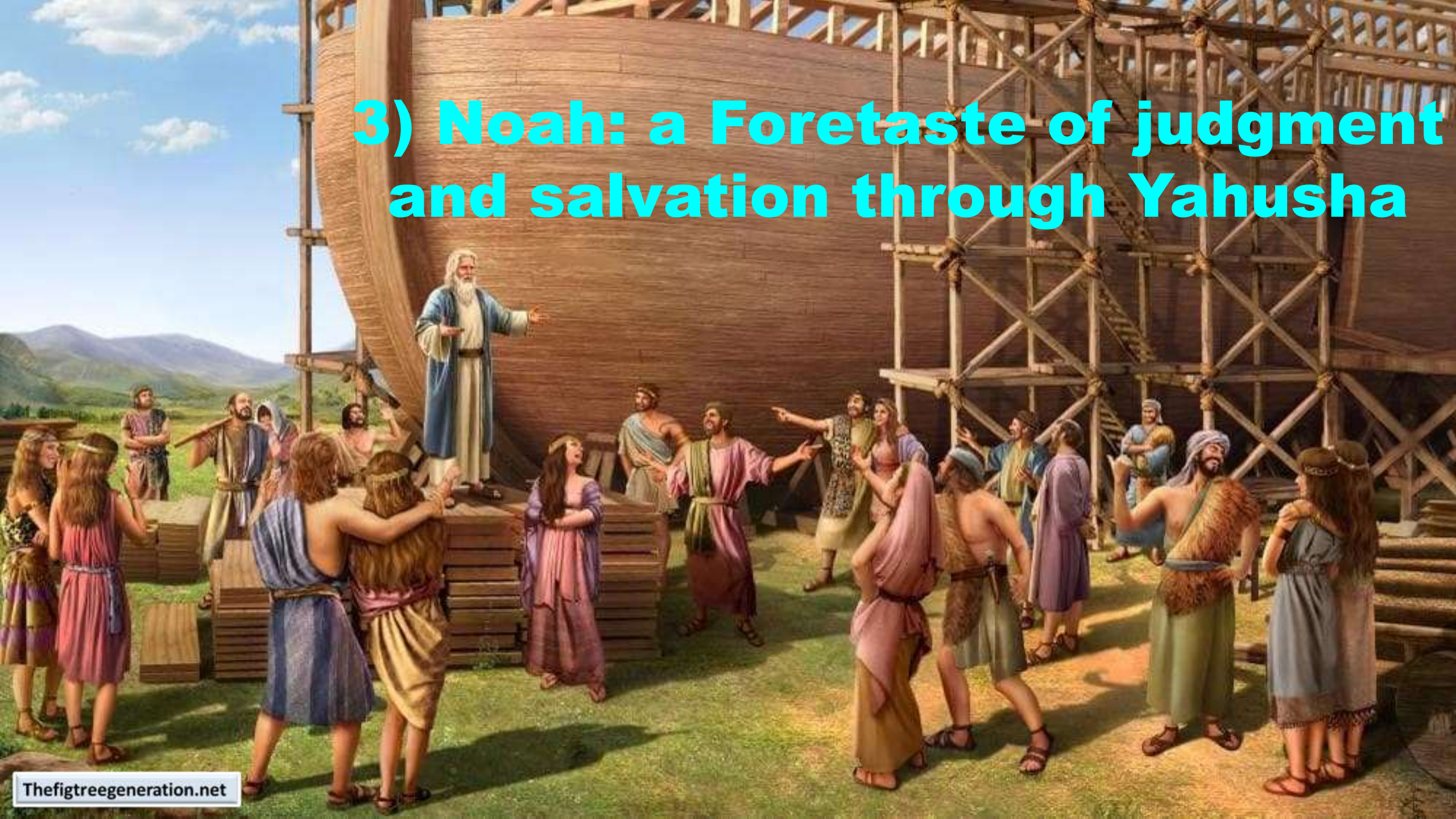
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Paul is clear about Yahushas whereabouts in the Old Testament: “But now apart from the law the righteousness of Yahuah has been made known, **to which the Law and the Prophets testify**” (Romans 3:21). “The Law and the Prophets’ is shorthand for the Old Testament,” *Hunter and Wellum explain*, “which Paul says prophesy or testify of the salvation that later comes in Yahusha.” In other words, **Yahusha is present throughout the Torah and the Major and Minor prophet books in the Old Testament. ...**

In these pages we find both hope and help: Yahuah (the Father) is providing for our instruction, endurance, encouragement, and, ultimately, our hope. As we see how Yahuah unfolds his glorious plan of redemption **in Yahusha** and how he keeps all of his promises, we learn to trust, love, and obey him. The Bible is long and layered for a reason. **It prepares us to see and receive Yahusha as the only solution to our problem and the only Savior from our sin.**

“The Law and the prophets” are written in such a way as “to perfectly portray the greatness of our problem and the greatness of Yahuah’s grace in Yahuah’s promises in Genesis 3:15 find their fulfillment in Yahusha Messiah and how the Old Testament’s characters, events, and story all point to Yahusha.

3) Noah: a Foretaste of judgment and salvation through Yahusha



If Yahusha is the *last* Adam, Noah was meant as a *new* Adam. In his story, two themes emerge, **judgment and salvation** — which offer a foretaste of Yahusha in the Old Testament. “As we ponder Noah’s flood, we are confronted with the harsh reality of what humanity deserves for its sin and rejection of Yahuah. More accurately, the flood is a foretaste of coming judgment, of what humanity will receive”



Yahusha compares his return and the future judgment to Noah's flood in the Old Testament.



Yahusha said, **“As it was in the days of Noah, so it will be at the coming of the Son of Man”** (Matthew 24:37). **Yet the final judgment will be far worse: “In the final judgment there is no relief, and in this way Noah’s flood becomes a reminder to us of a greater judgment to come, which we ought to take seriously”**

But positively, Noah's salvation is a foretaste of coming salvation in Yahusha. Isaiah 54:9–10 speaks to this. As does 1 Peter 3:20–22, which explains how our baptism corresponds to Noah passing through the waters to find salvation. As Noah passed through the waters of Yahuah's judgment, now men and women will pass safely through the greater downpouring of Yahuah's wrath. How? ... Yahusha will save us from Yahuah's judgment by taking that judgment on himself.



4) Isaac: Yahusha is the “seed” of Abraham and true substitute

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Remember, Yahuah promised Abraham that “all peoples on earth will be blessed through you” (Genesis 12:3), and then repeated it: “Through your offspring all nations on earth will be blessed” (Genesis 22:18 **The fulfillment of this promise through the story of Abraham’s son, Isaac:** Yes, it is through Isaac, the promised seed, that Yahuah’s salvation will come to the world. ...

But Yahuah is also revealing that Isaac *is not enough*. Isaac, too, is a sinner in need of a savior. **Yahuah's promise will come *through* Isaac, but ultimately Isaac cannot save. The Savior must come *outside* of Isaac, by Yahuah's own provision.** This is the meaning of the ram that Yahuah provides. In sparing Isaac, a substitute must still take his place. Of course, that substitute ultimately comes through Yahusha.

Yahuah did provide a substitute for Isaac, hinting that Yahuah himself must ultimately provide the proper substitute to pardon human sin... Isaac needed a substitute to die in his place, and Yahuah provided. ...

...Abraham hears the voice from heaven say, **“Stop! There is another to take his place.”** Yet when the Father and Son walk to Calvary, there is no voice saying, “Stop. Here is another.” They go on: **“As the Bible’s story unfolds, we learn that it is only through the true ‘seed’ of Abraham, Yahusha Messiah, that believers from all nations become children of Abraham (Galatians 3:9)”** (125).



**5) Yahushas Book of the
Covenant in His blood stands
forever**

“Yahusha and the new covenant
are so much better! Yahusha
Himself became the perfect
lamb and did away with animal
sacrifices forever. **His blood
that pointed toward
something greater,
redemption for all mankind
who repent of their sins and
obey His Torah.**



A Greater Exodus

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“Israel’s exodus from Egypt was more than a one-time event. It became the example for all of Yahuah’s redeeming acts to follow” resulting in ultimate liberation and redemption from sins. In Yahusha, an even greater exodus from slavery has occurred. We are free from the bondage of sin and death that the world follows today.



Entering His Rest

A Greater Rest

“Come to me,” Yahusha said, **“all you who are weary and burdened, and I will give you rest”** (Matt. 11:28). Through the New Covenant Torah in Yahusha’s blood Yahuah structured foretastes of ultimate rest into the life of the nation as Yahusha became sin for us so we can be restored to Yahuah with favor and blessings. His Sabbath rest is a sign that we are His people Israel grafted into the olive tree, Yahusha is the root of the olive tree.

A Greater Prophet



“Moses was a great prophet, **but Yahusha is far greater**” (146). Moses himself pointed toward him in Deuteronomy 18:15: “Yahuah your Elohim will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him.” The people were still waiting for this prophet when Yahusha came.



A Greater Tabernacle

Post-Exodus, Yahuah instructed Israel to erect a tabernacle for him to dwell with his people, which was “**a copy and shadow of what is in heaven**” (Heb. 8:5). “And just as the tabernacle symbolized Yahuah’s greater presence in heaven, so its priesthood and sacrifices symbolized the greater salvation to come” Yahusha was this greater salvation and tabernacle when He “tabernacled among us in his life” and when He “tabernacled among us as he hung on the tree.” **Yahusha is our great High Priest of the order of Melkitzadeq which makes the Levitical priesthood useless and no longer needed.**

6) Yahusha is a greater future King David

In King David, all of Yahuah's promises from Noah to Abraham to Moses come together. And yet, as with all parts of the Old Testament, the Davidic narratives look ahead to a greater future king. Psalm 72 explains how Yahusha is found in this part of the Old Testament, which "helps us look ahead to a 'greater' David, a future king."



Royalty with Righteousness

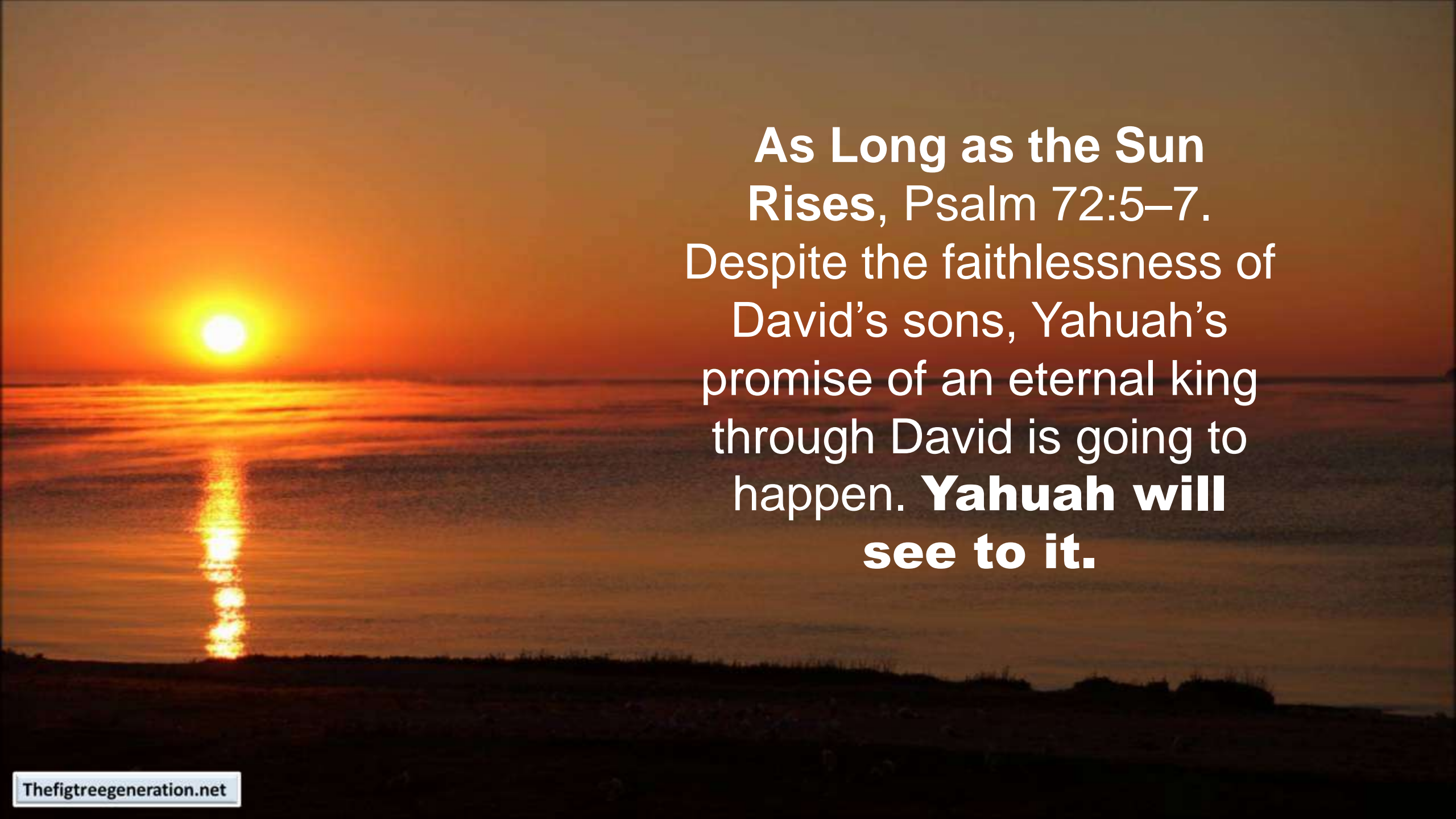
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Presentation title



Yahusha Messiah unveiled in Psalm 72:1-4

This is the king our world needs. Our world cries out for justice, but because of sin, even our best leaders are dangerous if we give them too much power. A truly righteous kingdom awaits Yahuah's righteous king.



**As Long as the Sun
Rises, Psalm 72:5–7.**
Despite the faithlessness of
David's sons, Yahuah's
promise of an eternal king
through David is going to
happen. **Yahuah will
see to it.**

A King for Everyone Everywhere

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Presentation title



Psalm 72:8–11. This is a picture of total dominion over the world... This king's rule will achieve the universal rule that Yahuah first intended for humanity. And in light of these Davidic promises, "Scripture tells us to look ahead to the coming of the Davidic son/king who will fully bring Yahuah's rule to the entire world.

A Heart of Compassion!

Psalm 72:12–19.



The rule of David's future son would not conform to the patterns of this world's rulers. He would not take from his people,

He would only give! ”But at a cost:“

As David did, he will suffer on his way to exaltation. He will bring about great reversals for others by means of a great reversal of his own.



7) A vivid portrait of our suffering servant **Salvation ONLY** through Yahusha

The prophet Jonah reminds us, “**Salvation is of Yahuah.**” (Jonah 2:9). And all along the way in Yahuah’s story, “the story of salvation advances a step further as Yahuah takes the initiative to save. The prophets continue this message, carrying it forward”. How do they reveal this salvation will be accomplished?

“Yahuah’s salvation is made possible through a sinless sufferer” which is tied to the traditional concept of *substitute* — “one cast in terms of the previous patterns, but who now, in himself, solves the problem of sin fully and forever”. The prophet Isaiah particularly speaks of this coming servant, **“one who is from Israel but who is also distinct from Israel. A servant who represents Israel because he is Israel’s king and a truly obedient Son.”** We have a problem: sinful humans need to be reconciled to be set-apart. Isaiah reveals how this will be made possible:

Yahuah will accomplish a substitutionary sacrifice for sin. He will do it through the suffering of his obedient servant...

The servant who is our Savior. Yahusha is

Yahuah's answer to the tension we have highlighted time and again.



Yahusha Messiah will do two things in his substitutionary death:

“First, he will take what is ours, our iniquities.

And second, he will give us what is his, his righteousness. He will provide an obedient covenant partner” to live and obey His Torah.

► Please give us a thumb up if you agree with this message!



Life Line to Yahusha Ministries

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"Bringing Souls into the Truth of Yahusha Messiah"

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SHALOM