



Who is Yeshua the Messiah?

Part 1: Introduction

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{Title slide} Shabbat shalom, brothers and sisters. May the love of our LORD and Savior Yeshua the Messiah be with us always. — — May His Holy Spirit guide the words of my mouth and the meditations of my heart as I prepare to share the Love of our heavenly Father with you today and in the weeks to come. — — May we all have ears to hear and eyes to see what God—our One True God—desires to share with us as we seek to understand Him, His nature, and His love for us in forever increasing intimacy. Let each of us fully surrender to His will, seeking Him with all of our hearts, souls, minds, and strength as He continues to draw us closer in toward Him. Let us share the love He gives us freely with one another—especially our confessions of His Truth without wavering, for His Truth is the Light that shines upon His narrow path, reminding us that He is faithful. Let the hope we have in His mercy, which endures forever, stir up good works in us and help us exhort one another to persevere in His righteousness. In Yeshua’s name, I pray for these intentions and so many more as we begin to explore one of the most mysterious and essential foundations of our faith—so help us God! Amein.

{Title slide—DO NOT change slides} Brothers and sisters, today we’re going to move into a new sermon series that I pray will strengthen the foundations we’ve lain here at First Fruits Ministries, starting with our “Community” series that began last fall and the series that followed, called “Elementary Principles of Messiah Yeshua,” which we finished a few weeks ago. During both of those series, I laid out a high-level case that Yeshua the Messiah is our LORD and our God, and I noted that this Truth is fundamental to everything else we’re going to do here in this church and in our faith lives as disciples of Yeshua and ministers of reconciliation for the Father. If we don’t get this Truth right, nothing else is going to matter in what we say or what we do, or even what we contemplate or what we know. If we don’t have an intimate relationship with Yeshua as our LORD and our God, we do not have faith in God at all and there is

no hope for us; we will die in our sins. Without a true faith that enables us—with boldness and confidence—to both pray to Yeshua and worship Yeshua as God Most High, one in being with the Father and the Holy Spirit, because we accept His Testimony—without that faith there is no hope for us; we will die in our sins. If we are not following Yeshua as the Holy One of God—the Creator of all things, the Word of Truth who came into the world as the Rock we can stand on—first through the prophets and then by His own example—, our Redeemer who offered Himself as the Lamb of God—the final sacrifice cleansing us from all unrighteousness and shining light in the darkness—the First Fruits of God—the Resurrection and the only Way into eternal life—the one who is returning to also raise us up into His Kingdom—if we don't grasp that Yeshua the Messiah is the fulfillment of all of these spiritual realities, then there is no hope for us; we will die in our sins. On account of this, I have been planning this new series, which I'm calling, "Who Is Yeshua the Messiah?," for at least the past six months. I've had the graphic completed and ready for this series for five months. But that's not all. I've been thinking about this series, contemplating the depths of what we ought to cover, and praying for the LORD's guidance on what to share with you since the very day the LORD called me in November of 2020 to serve Him as a pastor, and maybe even before that. The understanding that Yeshua is God is something I've believed since I was 19 or 20, but the ability to explain why I believe this and back it up with Scripture as well as my own experiences with the LORD is something that I'm still working on. I'll be forthright: I don't have an outline for this series. I don't know how many weeks we're going to cover this topic. I don't have a plan for this series other than to let the Holy Spirit lead, and I pray that He leads, for the glory of His Most Holy Name. My goal is to answer the question "Who is Yeshua the Messiah?" as the LORD gives revelation from His Word, but it's more than this. I also want to explain why knowing the answer to this question is paramount, even though I will readily admit that it is impossible for us to fully comprehend all of the eternal mysteries and spiritual realities of God. Nevertheless, I believe God wants us to spend eternity—literally eternity—getting to know Him better. This is His invitation to each one of us, because He loves us, and I think we all ought to say "yes" to His invitation, and start today if we haven't already. For our purposes, I believe the testimony of Scripture is sound, it is consistent, and it is sufficient to plumb the depths of this question, and there are also several outside sources that help reveal the Truth. So this is what we're going to explore, piece by piece, until the Holy Spirit tells me to move on, so help me God.

{New slide} The purpose of this sermon series is to study what's known theologically as "Christology," which is quite simply the study of the identity, nature, and work of

Yeshua the Messiah. I hope to be able to keep the topics relatable for you during this series rather than clinical, but I do intend to plumb the depths of the Scriptures on this study. By the time we're done, I want you to know the living God better than you do now, and I want to know Him better myself, also. I'm sure we'll address some of the scholarly aspects of this study, but what I'm really trying to do more than anything is to answer my calling to build you into unmovable servants of the Son of God, who is also called the Son of Man, and who is One in being with the Father and the Spirit. I want you to be able to defend your faith with confidence, first, so you remain resolute, but also so you can help others stand strong when the forces of evil come up against them. The reality is, brothers and sisters, I personally know more than a handful of people who have renounced their faith in Yeshua's divinity, and I know others who are coming into Christian communities and working to convince true believers that they have got Yeshua's divinity wrong. These are people whom I love, and yet they are now lost, or worse. This is tragic, and I want to stand in the gap. The devil is coming for God's people; he is coming to "kill, steal, and destroy," and it's going to get worse as the Last Day approaches. The reality of Yeshua's divinity is literally target number one for the enemy because getting this right or wrong has eternal impact on the destination of each individual soul. Without true faith that Yeshua is God, all hope is lost. I have watched bright lights for Yeshua—people who were walking in the newness of life, who had a future and a hope—I have watched people I love lose both their joy and their peace because of deceivers who are out there literally working just as hard as I am for the exact opposite end. There are anti-missionaries constantly seeking to tear men and women like you and me away from the faith, and they also have disciples who are sowing fear and doubt into the hearts of believers to their spiritual destruction. If through this series the LORD can reach one of these workers of iniquity and bring them back into the light of God, let Yeshua receive all the glory! What a wonderful testimony they would have to share with others! If through this series the LORD helps to bring new believers into the faith ready to commit their lives to following the Word of God, let Yeshua receive all the glory! My greatest hope for this series is to explain, for those of you who have eyes to see and ears to hear, the Wisdom of God and the Power of God in Messiah Yeshua so that those of you who are already coming in near will continue to steadfastly serve the LORD Messiah Yeshua to the very Last Day and beyond. And in this hope that I have for this series, let Yeshua receive all the glory! In general, we will study prophecies in the Tanakh (Old Testament), testimony in the Apostolic writings (New Testament), historical documents, both from church fathers and ancient rabbis and sages, and other relevant reflections to reveal how the Son of God became flesh to redeem humanity and never relinquished His divine nature.

{New slide} Our salvation through Yeshua the Messiah was God's plan from eternity for His created beings made in His image, and this is the point I want to focus on in today's introduction to this series. Indeed, this was His plan from before creation, which we will study later in this series, but we can assert the truth today that Yeshua is eternal because this is revealed most succinctly in one inspired declaration of our Messiah's immutable nature that I never want you to forget. In Hebrews 13:8, we read: "Yeshua the Messiah is the same yesterday, today, and forever." If we were to literally translate this verse from the Greek, it would read, "Messiah Yeshua yesterday and this day the same and to the ages." The word "yesterday"—"echthes (ἐχθές)" in Greek—can literally mean the day prior to this one, but within the context it means "in all times past" prior to "this day." In the verse, "this day" or "today" is represented by the Greek word "sēmeron (σήμερον)," which we've studied before. In the context of this verse, "sēmeron" refers to the eternal present where reality exists forever. This day is the only time, if you will, that we ever really experience the presence of the Almighty, and this is importantly the very reason why our present relationship with Yeshua matters more than anything else. "Sēmeron" certainly can mean the date on which the writer of Hebrews was inspired by the Holy Spirit to record this verse of Scripture, but it more likely means "now," as in "right now" as I am speaking with you this day, and I believe this meaning is revealed by the phrase "kai eis tous aiōnas," meaning, "and to the ages." The Greek "aiōnas" (pronounced: ah-ee-own-as) literally means "ages" in the plural, which refers to all of the ages to come, or by extension, perpetuity into the future and also into the past. The English words "forever" and "eternity," though difficult to truly comprehend from our human perspective, are accurate translations for "aiōnas." In Hebrew, the equivalent word to "aiōnas" is "Olam (עולם)," which likewise means "time out of mind, past or future—or literally: eternity." With this context, I believe the verse is communicating that Yeshua has been Yeshua the Messiah into the eternal past, He will be Yeshua the Messiah into the eternal future, and He is Yeshua the Messiah in the eternal now. The Greek word "autos"—translated "same" in this verse—certainly implies an unchangeable being, and even if we were to consider other translations of the word, such as "himself" or "he," it doesn't change the meaning of the verse. In fact, even if we were to translate this verse: "Yeshua the Messiah is He yesterday and this day, and forever," which would not be an inaccurate translation, the meaning would not change. It may even be enhanced. To say Yeshua is He in all times and before and after time can only mean one thing: He is God, and that is the Truth. Even if Yeshua is merely "the same" in an eternal state, then He is taking on an attribute that only God Himself can possess, which I hope to show you.

{New slide} In Psalm 102, the Psalmist testified about the unchangeable nature of God compared to the mutability of His creation. Starting in verse 24 (through verse 28), we read: “I said, ‘O my God, do not take me away in the midst of my days; your years are throughout all generations. Of old You laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You will endure; yes, they will all grow old like a garment; like a cloak You will change them, and they will be changed. But You are the same, and Your years will have no end. The children of Your servants will continue, and their descendants will be established before You.” In this passage, we can see that the faithful servants of the LORD—those who worship Him—will be established in His Kingdom, but they will be changed. Referred to in this verse as “A’lee” (אֵלֵי), or “my God” generically—God does not change—He remains the same from eternity past to eternity future. Remember this verse, because we’re going to revisit it in a moment. Relative to the nature of God, we similarly read the LORD speak to the prophet directly in Malachi chapter 3, verse 6, saying “I the LORD (יהוה) do not change...” This is Yahweh speaking here to Malachi, and so the connection to God Most High is undeniable. In the book of James, the Apostle confirmed this same Truth, saying in Chapter 1, verse 17: “Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.” What greater gift is there from God the Father than salvation through Messiah the Yeshua, the light of the world, who remains the same yesterday, today and forever? There is no greater gift than this, and it comes from God!

{New slide} There is a complex unity of God Almighty that we will explore further as we move into additional messages in this series, but for the time being I want you to see what the writer of Hebrews recorded prophetically about Messiah Yeshua as it relates to His unchangeable divine nature. Our Abba/Father God, who spoke to us by the prophets recorded in the Tanakh (Old Testament) prior to Yeshua’s ministry on the earth, now speaks to us through the Son, the writer of Hebrews explained. Then, citing Psalm 45:6, the writer prophesied the following in Hebrews chapter 1, verses 8-12, where we read: “But to the Son He [\*the Father\*] says: ‘Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.’” This verse, which reads in Psalm 45:6, is revealed to be the Father speaking to the Son, and the writer of Hebrews makes it clear to us that God the Father is referring to the Son as God—as Elohim in this verse. We read: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.” Hold on to this verse for a moment, also. When we continue in Hebrews 1, verses 10-12, citing Psalm 102, which we read

earlier, the writer said, “And [the Father also says to the Son]:” ’You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and they will be changed. But You are the same, and Your years will not fail.” Now we can see that these verses referring to the unchangeable nature of God, which we read earlier, are actually referring to the Son of God—Yeshua the Messiah. It’s in reading passages like this that we can begin to see how the Son of God is one in being with the Father—He is eternal, unchanged, and paramount in the LORD’s eternal kingdom that will be ruled righteously according to His righteous Word.

{New slide} Let’s next take a look at Isaiah 44:6, where God’s complex nature and eternal unity is fully expressed. We read: “Thus says the LORD, the King of Israel, and his Redeemer, the LORD of hosts: ‘I am the First and I am the Last; Besides Me there is no God.” Both instances of LORD in this verse are represented by Y-H-V-H (yod-hey-vav-hey) in Hebrew, which I pronounce Yahweh. We can see in this verse that the LORD our God, the LORD is One. There is no other God besides Yahweh the King AND Yahweh the Redeemer, that is, the Father and the Son united by the Spirit, and they are One in being. In the LORD’s complex unity, we can also identify one of His eternal attributes—one of those aspects of God that preceded creation and will endure into eternity; and that is His role as a Redeemer. We read in Psalm 136:1: “Oh, give thanks to the LORD, for He is good! For His mercy endures forever.” This King, who we may discern as our Father God in Isaiah 44:6, takes on a different persona in Jeremiah 23:5-6, where we read: “‘Behold, the days are coming,’ says the LORD, ‘That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.” We can revisit “the Branch of righteousness” in future messages, but for now I just want you to understand that the “Branch” referred to a moment ago is widely understood by all to be a Messianic reference. This Messiah would be a descendant of David, according to this prophesy, He would come to reign and prosper, and to execute judgment and righteousness. Through Him, Judah and Israel would be saved. Physically speaking, we can’t say that the LORD’s reign has come upon the Earth as the sages expected. He doesn’t sit on a throne in Jerusalem today, and the people of Israel are not yet dwelling in safety in the physical land, but I want you to consider this verse spiritually. Did the LORD Yeshua not come to save His people from their sins, to bear on Himself the iniquity of us all so that we could be redeemed?—So that our sins would be forgotten? He will remember them not more. When we have faith in Yeshua, do we not live safely—those who are native born Jews

as well as those grafted into Israel by faith in Messiah's name? Indeed, from a spiritual perspective, this prophecy was fulfilled in Messiah Yeshua already, and yet there is one more fulfillment coming when He returns to judge the Earth. This is what we would call an inaugurated eschatology that has multiple fulfillments throughout history until an ultimate fulfillment at the end. It was fulfilled in Messiah Yeshua and it will be fulfilled again. The LORD rules by righteousness today in that He instructs His people: “go and sin no more.” He told His disciples: “Follow me.” And this Messiah, this King who reigns and prospered by rising from the dead, will be called “The LORD OUR RIGHTEOUSNESS,” that’s “Yahweh Tzidqenu (יהוה צִדְקֵנוּ)” in the Hebrew. There’s no mistaking this reference, and it cannot be overlooked. The LORD Yeshua, our righteousness and our redeemer, who saved us from our sins, is indeed called Yahweh our Righteousness! He is God—One in being with the Father! Yahweh is Yeshua, Yeshua is Yahweh. There are other truths in 1st Corinthians 1, verses 30-31 for us to consider later, but consider for now how the Apostle Paul wrote about Yeshua the Messiah in this passage. We read: “...of Him [God] you are in Messiah Yeshua, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, ‘He who glories, let him glory in the LORD.’” Indeed, on account of the LORD’s love for us, providing us with His righteousness, our sanctification and our redemption, we give glory to God, who is One in the Father and the Son. But what about the word “become”? When did Yeshua “become” wisdom, righteousness, sanctification and redemption? The answer: When Yeshua came in the flesh, died for our sins, and rose Himself from the dead, a faithful act of God that had been predestined before Creation. Yeshua’s resurrection was not a change of plans—it was not a backup plan—it was always part of God’s plan of Creation from the beginning before creation, God planned it that way. He will be, He is, and He always was our Rock and our Redeemer, even before the earth was created.

{New slide} Before we continue, I’ve got to remind you what the Apostle Peter wrote in His second epistle, Chapter 3 regarding the Apostle Paul’s writing; namely, Paul’s writing is difficult to understand, because he was writing from his deep foundational understanding of the Torah and the Prophets, and his knowledge is something many of us aren’t accustomed to today. That being said, I can’t help but tie-in what I’ve shared with you so far together in a passage Paul wrote to the early church of Ephesus. In Ephesians 1, verses 3-10, we read: “Blessed be the God and Father of our LORD Messiah Yeshua, who has blessed us with every spiritual blessing in the heavenly places in Messiah, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Messiah Yeshua to Himself, according to the good pleasure of His

will, to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Messiah, both which are in heaven and which are on earth—in Him.” In short, Paul explained here that God the Father, on account of His eternal love, predestined the Son to come in the flesh, die for the forgiveness of our sins, which is the redemption through His blood, and rise from the dead so that we could follow Him in the way He lived, and He will later return to gather together all who praise Him and glorify His name on account of the grace He's offered. The predestination here is not our own individual salvation, but the free gift of grace through Yeshua that we are predestined to grasp on to, if we choose to. God is righteous, He is holy, and in His love He also gave us His Word, so that we might live by it and be blessed. But in His great wisdom God also knew that we would fall, and so He provided redemption in Messiah Yeshua the Son of God for those who would surrender to His will. When we walk in the holiness of God without blame, because He showed us what is righteous and good when He lived a flawless life here on the earth, this completes the cycle of love that the LORD continuously offers to us.

{New slide} Remember that Yeshua said in John 14:15, “If you love Me, keep My commandments?” Importantly, this is a God-only statement, but that’s beside the point for right now. Relative to the point, Paul explained also in Romans 5, verses 8-10, that “God demonstrates His own love toward us, in that while we were still sinners, Messiah died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.” In other words, when we live by following the Son in the way He lived, because of our faith in who He is and what He accomplished, we are reconciled to God by His blood and then respond by following in His righteous example, and by the way, He helps us by the power of His Holy Spirit. But the love of God came first. We love God by keeping His commandments because He gave His Word to us first in an act of eternal love that He meant for our good (Deuteronomy 10:13). I want to bring you back to the beginning for a moment to show you something even more profound about God demonstrating His own love toward us, and it relates entirely to the nature of Yeshua. In the beginning, according to Genesis 1:1-3, before there was anything created, the Spirit of God was hovering over the face of the deep—He was hovering over the darkness, which was a void and full of chaos. We can suppose, for now, that



this represents a time before God's creation of the earth when the adversary rebelled against God in the heavenly realms, which had been previously created. After all, verse 1 of the Bible explains, "In the beginning, God created the heavens and the earth." The heavens came first, and in that spiritual realm a darkness that opposed God came about from the wicked and rebellious heart of the adversary, who fell away from God on account of his pride. Even at that moment God was preparing to create again. In fact, God was about to put a plan of pure love in motion that would reflect His Holiness in the earth, and in that plan He would also provide a way for His creation to overcome the darkness and come in near to Him, despite the pre-known understanding that Man would fall away from what God called "good." At that moment, the Word of God came forth from the heart of God, and God spoke, saying: "'Let there be light,' and there was light." The LORD spoke His Word and the light that was inside of Him eternally came forth and brought His goodness into the heavens and the earth. This Word, who later became flesh and dwelt among us, is also "a lamp to our feet and a light to our path," according to Psalm 119:105. And so, this Word of God, which came from the Wisdom within the Father's heart, came forth as light into a new creation, and everything that was created by Him and through Him was "very good." This light overwhelmed all of the darkness and defeated it from the eternal perspective. In our timeline, this same Word was given to Israel and all that would learn from them for their "good." This Word was and is the Father's love language for His people, and because He knew we would not be able to endure in this righteousness, He also sent us a redeemer who would heal us by His blood. This is how the Father loved us first—this is how He showed His love for us—it was all through the Word, according to His Wisdom, and by the Word light came into the world and overcame the darkness. Through Yeshua, the Son of God, who is One in being with the Father, the LORD gave His commandments for our good and He gave us His redemption for our good. In our timeline, we also experience the sanctification by the Holy Spirit of Christ, which protects us, leads us and guides us, instructing us in the Word of Truth, which is a light to our path and a lamp to our feet.

{New slide} In Hebrews 1, verses 1-3, the writer explains the Truth that I'm trying to communicate in this way: "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,..." and so on. Yeshua is literally the "express image of His person"—the express image of God Most High. Like Paul

explained in Colossians 1:15, Yeshua is the image of the invisible God, and the firstborn over all creation. He received the inheritance that God had for Him, namely to rule in righteousness forever the people He has redeemed for Himself by His blood. But this Son of God is also the one who “made the worlds,” and it was His light that shined forth from the mouth of God, upholding all that is good and holy in the world. Indeed, because of what He accomplished by coming in the flesh to dwell among us— He brought the commandments of the Father down to earth for us to observe, and then He purged His people from their sins. Paul explains in 2nd Corinthians chapter 4, verse 6: “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Messiah Yeshua.” Yeshua is the visible form of the invisible Father, the light that shines in the darkness, the righteous LORD who takes away the sins of the world, and there is salvation in no one else but He.

{New slide} Consider the verses I have up on the screen for a moment. We learn in Isaiah 46:10, that “The LORD declares the end from the beginning,” and from Psalms 33:11 that “His counsel stands forever,” meaning that the purpose for everything the LORD has done and still plans to do can be fully understood in the whole Scriptural narrative of His revealed will. In Isaiah 55:10-11, we learn that God’s Word does not return to Him void (Isaiah 55:11). Rather, according to Psalm 33:11, the plans of His heart go forth into all generations. We can expect to learn everything we need to know about our God from the testimony of His Word and the power of the Holy Spirit. God’s love was meant for all generations, and He reaches out to each one of us to call us back to Him, so that we might dwell in the midst of His righteousness. The LORD does not do anything without purpose, but everything He does accomplishes His purposes, and His Word prospers wherever He sends it. In the beginning, the Word of the LORD certainly brought the holiness and goodness of God to His creation upon the earth, and all who obey His voice can live by it and receive great blessing from God. And yet, God’s Word given through His prophets was not sufficient to help us live righteously, because men sought to do evil works to their own undoing according to the falling away of their hearts from the will of God. They rebelled. In response, God shared His love with humanity again and sent His implanted Word which could only come upon us through the Son of God’s incarnation; His implanted Word could only come through Yeshua’s living example, His death, and His resurrection and our faith in the same. Now, on account of our faith in the sacrifice of Messiah, God’s Holy Spirit comes to dwell in us, to instruct us in righteousness, and to sanctify us to live according to the good counsel given by God through His Son while we wait for His return. In the end,

everyone who trusts in and follows the predestined Son, watching and waiting for Him, will dwell with Him forever.

{New slide} The Apostle John, in his prophesy of the Kingdom of God that is coming, shared something that I think you'll find very interesting about the Word of God who became flesh. First of all, consider His expositional narrative at the beginning of His Gospel. There John confirms: "In the beginning was the Word, and the Word was with God, and the Word was God." This Word that came forth from God's heart and said, "Let there be light," this was the Word of God, and this Word of God was One with God. We read on: "He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it." In this revelation we can understand that the Word manifested as the light that came forth from God, both the light of God's commandments that guides our path and the light of God's redemption that casts out all of the darkness in us." In verse 14, John made it clear He's referring to Yeshua. He wrote: "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The glory of God shown through Messiah in His life through His perfect demonstration of God's law in His life, but the glory of God shown even more so in the sacrifice that He gave for the atonement of our sins and His resurrection from the dead, because death could not hold the Son of God. Now, those of us who trust in Him and therefore follow Him will one day dwell with Him forever. John wrote about this promise in Revelation, which speaks about the end of time when God will come to dwell with man forever. As a point of background, we should note the provision God had made for the Tabernacle in the wilderness and the Temple of God in Jerusalem so men and women could atone for their sins—those temporary sacrifices, specifically through the blood of bulls and goats, lambs and the like. God made that provision for a temporary time period, but now, through the one time death of Yeshua, God "has perfected for all time those who are being sanctified" by His Holy Spirit (Hebrews 10:14). There no longer will be any temple sacrifices, for, as Yeshua Himself told the woman at the well in John 4:21, "the hour is coming, and now is, when the true worshippers will worship the Father in Spirit and Truth." "God is Spirit," Yeshua added, "and those who worship Him must worship in spirit and truth." It is through the sacrifice of Yeshua, the Son of God, on the cross in Jerusalem that God has provided atonement for our sin. It is through the Lamb of God who takes away the sin of the World that we can now stand before God boldly approaching the throne of grace, asking for His presence to protect us, sanctify us, and lead us according to His holy and righteous Way. God provided this gift to us on account of His eternal love for us,

and now our relationship with Him is founded in the spirit and truth of Yeshua, the Son of God, rather than through temple sacrifices, which pointed forward to this marvelous day.

{New slide} It is in this light, pun intended, that we can explore John's vision of the Kingdom of God, which we are all invited to experience. In Revelation 21, verses 22-23, the Apostle wrote: "I saw no temple in it, for the LORD God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light." — Do you see how God and the Lamb are One in this vision? The LORD God Almighty AND the Lamb are the temple. The glory of God, the light emanating forth from God's heart as it did from the beginning, illuminates this temple, and this light is nothing other than the Lamb of God who takes away the sin of the world. Do you see how the Temple is the Body of Yeshua and the light that shines from within is the very light of life that God has always had within Him from everlasting to everlasting? The Father and the Son are One. There's a key to interpreting this verse in Psalm 118:27 that unlocks the vision, and I pray this gives you some clarity on everything I've been saying so far to build up to this. We read: "God is the LORD, and He has given us light; bind the sacrifice with cords to the horns of the altar." {re-read} What is the sacrifice here? It is the Lamb of God who takes away the sins of the world. The Lamb that gives light to the temple; the Lamb that gives atonement to all who call upon His name. This is why "it pleased the LORD to bruise Him," as we read in Isaiah 53, verse 10. The LORD God "put [Yeshua] to grief" so that we might be redeemed. The verse continues, "When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand." This is the same Truth the LORD communicated in Isaiah 55:11; the Word that "goes forth" from God's mouth "shall not return to [Him] void;" it will accomplish everything the LORD pleases. It will prosper in the purpose for which He was sent.

{New slide} And this is where I want to share with you the main point that I've been building up to today, which is this: Yeshua, the Son of God, embodies the very love of God, and He was manifested in the flesh for our salvation. He is the love of God that was given to us to guide us along the LORD's righteous path, and He is the love of God that was offered up for us to atone for our sins so that we could come in near to the Most High; so we could build a relationship with the LORD God and dwell within His Holy Temple, where we will forever worship our God in Spirit and in Truth in the light of the Son. Keeping in mind that the "Son of Man" is another term for the Messiah that we will explore in a later message, I want you to hear how Yeshua Himself

explained His identity and what it meant for humanity in John 3. We read, starting in verse 13 (to 21): “No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.” The love of God has come upon us, brothers and sisters, and the LOVE of GOD is this: that we accept the Truth that God has come down from Heaven to become one of us, to offer up Himself on our behalf, so that we might be saved by His sacrifice. No effort besides the work of Yeshua, the Son of God, can save us. This is not an easy saying, in fact, it’s quite challenging for those who are focused on the things of this world, even on the knowledge that puffs up, rather than the love that edifies, but this is the very point. God has called on His children to surrender the things of the world and take on the substance of eternal life, which is Yeshua!

{New slide} Yeshua's very name means salvation—literally. When the angel appeared to Joseph in a dream and explained that Mary had conceived Yeshua by the power of God, the angel said this, according to Matthew 1:20-23: “Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name Yeshua (יֵשׁוּעַ), for He will save His people from their sins.” If that wasn’t enough, Matthew continued in the narrative, quoting from Isaiah 7:14, explaining: “So all this was done that it might be fulfilled which was spoken by the LORD through the prophet, saying: ‘Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel (עִמָּנוּאֵל),’ which is translated, ‘God with us.’” Yeshua is not just the salvation of God Most High, He is God with us, the One True God who came down from Heaven on account of His love for us, to offer us a way to dwell with Him forever. Yeshua, the Son of God, is the very essence of eternal life. Death could not hold Him.

{New Slide} The Apostle Peter explained in Acts 2, verses 22-24, where we read: “Men of Israel, hear these words: Yeshua of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.” Indeed, the light of God that came forth from His mouth could not be subdued by the darkness of death, and the sins lain upon Him were indeed cast off into the abyss as the power of God raised the Son into new life as the First Fruits of salvation. He is the firstborn of the resurrection, the King of kings and Lord of lords who will rule the Kingdom of God forever. The LORD Yeshua did not act on His own in this; rather, He acted according to the will of the Father. Just as your hands cannot type a letter without the direction of your mind and your will, so too must the Son, who is the right hand of God, act according to the mind and will of the Father. It is with this understanding that we can approach John 10:17-18 where Yeshua said: “My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.” The Father and the Son are One, and while we can certainly see that the Father commanded Yeshua to rise from the dead, we also see that He both laid down His life voluntarily on our behalf and He took His life up again to make a way for us into Heaven. We read in John 15:13, “Greater love has no one than this, than to lay down one’s life for his friends.” Yeshua is the greatest act of love creation would ever know—the salvation of God would come through His sacrifice, through the life that He would lay down to atone for our sins, and the life that He would take back up again so that He could intercede for us from His throne on High and lead us in His ways everlasting. He is the love of God. He is the very essence of eternal life.

{New slide} Brothers and sisters, there is no other hope for us than to put our full faith and trust in the love of God in Messiah Yeshua, and His own testimony makes this clear. In John 14:6, “Yeshua said to [Thomas], ‘I am the way, the truth, and the life. No one comes to the Father except through Me.’” We have to fully accept the life and sacrifice of Yeshua, our LORD and our God, if we have any hope of reaching the Kingdom of God. That being said, for the sake of establishing this Truth, I want to share three other witnesses with you. First, in John 5:24, Yeshua said, “Most assuredly, I say to you, he who hears My Word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life,” and in John 3:36, Yeshua said, “He who believes in the Son has everlasting life; and he who does

not believe the Son shall not see life, but the wrath of God abides on him.” To inherit life, it is essential that we confess that Yeshua is LORD and believe in our heart that God has raised Him from the dead, according to the Apostle Paul in Romans 10:9. Yeshua confirms this later interpretation in John 8:24, where we read, “I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.” If we do not believe that Yeshua is God, then we will still face condemnation for our transgressions against God’s most holy law. If we confess that God has come in the flesh, that He has died for our sins, and that He has risen from the dead making a way for us into the Kingdom of God, then the mercy of God will come upon us. Peter explained in Acts 4:12, “there is no other name under heaven given among men by which we must be saved.” The name of Messiah Yeshua alone, our LORD and our God, releases us from bondage to sin and death so we can pursue the righteous path of God’s Word, guided by His light into eternal life.

{New slide} Brothers and sisters, I’m going to wrap up for today with a few more Scriptural references, but I want you to know that we’re just scratching the surface of this topic today. It’s an introduction to a very extensive topic that will take us weeks, if not months, to get through. For those of you with faith, I pray today’s sermon strengthened it. For those who are doubting, I pray you saw the light today—quite literally. And for those who are heaping up a pile of questions based on what we covered today, lay them on me (email or text is best). As we move on through this series, I’m looking to systematically address the common objections to Yeshua’s nature one at a time, as the LORD permits. We have to remember, according to what Paul wrote in Romans 11:33: the wisdom and knowledge of God has more depth and riches than any of us can find out. His judgments are unsearchable. There are certain aspects to Yeshua’s nature and His relationship with the Father that we simply won’t find out until He brings us into His kingdom, but with faith in His work and His promises, and obedience to the will of God, I do think that He will continue to reveal more about Himself as we continue to draw near. Quoting Isaiah 40, verse 13, Paul gave us some hope when it comes to learning more about God’s nature. Along with the prophet, Paul asked: “Who has known the mind of the LORD that he may instruct Him?” God forbid we ever seek to tell God what He can and cannot do, what He is restricted by, or what rules He must follow. It’s imperative for us to understand: any law that God has created is for our good, and also, God is good. He is holy. He is faithful. He will never leave us nor forsake us, so long as we don’t depart from Him. Any curiosity we might have about what rules God governs Himself by ought to be fully constrained by these truths. If God wanted to send His Word into the world in human flesh to save us from our transgressions, how could anyone question this? He’s God.

He can do what He pleases. How could we be so arrogant to believe that we know better than God? But if we know Messiah Yeshua intimately and trust His works and promises, and we are walking in His instruction according to His will, because we cherish what He has done for us, and what He has told us about Himself, then in the Holy Spirit, “we have the mind of Messiah,” Paul explained in 1st Corinthians 2:16. That means that as we approach this massive study and start to unpeel the many mysteries of God with a heart that yearns to know Him more, He just might reveal more of Himself to us. Regarding what the LORD has revealed through His Word to us thus far, He explained in His own words in John 14:25-26, where we read: “These things I have spoken to you while being present with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.” We might ask: How many more things are there to learn about Yeshua? The answer: An infinite number. John, who wrote a comprehensive Gospel about Yeshua’s life here on earth and what it meant for us, concluded his work with this important point in John 20, verses 30-31, where we read: “And truly Yeshua did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Yeshua is the Messiah, the Son of God, and that believing you may have life in His name.” The point of John’s Gospel, at least, and in my opinion, the point of the whole of Scripture, is to prove who God is, what His relationship has been with us as His creatures who He created, and how we might learn to please our Creator so that we can build our relationship with Him to the point where He invites us into His eternal kingdom. As we move on in this series, please note that I’ll have no greater objective than to drive you in closer in your relationship with our LORD and savior Yeshua, the Messiah. Let’s continue to explore the many facets of God that He has revealed to us together while cherishing the pursuit of the mystery that He leads us to uncover. Shabbat shalom.