



Who is Yeshua the Messiah?

Part 12: The Great I AM (Part D)

Andrew J. Manuse, Pastor

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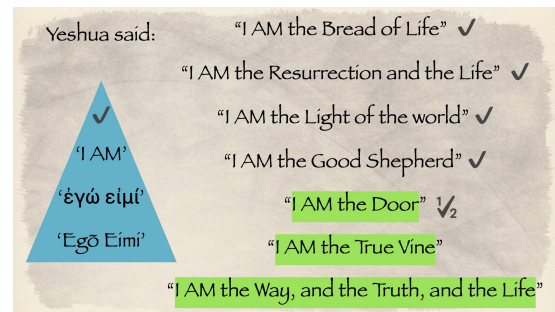
{NOTE: The actual oral sermon and video recording may vary significantly and even materially from these notes, but this “transcript” gives you a general idea of the direction of the message.}

{Title slide—1} Shabbat shalom, brothers and sisters. We’re in part 12 of our series, “Who is Yeshua the Messiah?,” and this week I plan to wrap up our section focused on “the Great I AM” references in the Gospel of John. That being said, I’m not going to get to all of the “I AM” statements found within the Scriptures because there are simply too many—I’ll leave it to you to keep exploring them. My goal for this section of the series was to give you enough certainty that Yeshua is “the Great I AM”—who is One in Being with the Father and the Holy Spirit—so that when you see the phrase “I AM” in Scripture as you’re studying, you’ll stop and ponder its deeper meaning relative to your relationship with our Savior. According to John 5:39, Yeshua said: “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” The Scriptures indeed invite each one of us to inherit eternal life, for Yeshua is the Way, the Truth and the Life, and every Word from Genesis to Revelation testifies about Him and the narrow path He has shown us into His Kingdom. This is truly a marvelous thought! Every time you pick up the Holy Bible to study it, whether you’re reading in the Torah, the Prophets, the Psalms, or the Apostolic writings, they are all testifying about Yeshua the Messiah and the relationship He desires with His people who love Him and keep His commandments, as well as the certain judgment that will come upon those who don’t. We’ll see this more and more the longer we spend time studying His Word together. If you haven’t heard the other parts of this series, and especially the other messages within “the Great I AM” section, I urge you to go back and watch them or study the transcripts—always comparing these things to the Word of Truth. Let me know if you don’t know how to do this and I’ll help you.

{Next slide—2} Back in Part 9 of the series, we focused on Yeshua’s various “I AM (He)” statements in our English translations, where the Word “He” was added by

translators for readability, but was actually not present in the original Greek manuscripts. In the Greek, Yeshua referred to Himself plainly as “Egō Eimi (ἐγώ εἰμι),” using the same words that referred to “the Great I AM” in the Greek Septuagint version of the Tanakh (Old Testament). In Exodus 3:14, for instance, Yahweh (יהוה) commanded Moses to tell the sons of Israel that “I AM” was going to lead them out from bondage in Egypt—fulfilling all the Scriptures, Yeshua now delivers God’s people from bondage to sin and death in the world. Then in Part 10, we explored two of the seven “I AM” statements of Yeshua that the Apostle John chronicled in His Gospel, and in Part 11, we looked at three more. You can

see these checked off on the screen {see the image to the right}. When Yeshua said, “I AM the Bread of life,” He taught that the promise of eternal life requires us to consume everything in His Word about Him and make Him a part of ourselves spiritually so He can direct our lives with His Holy Spirit according to His instruction until we’re made perfect at



His coming. When Yeshua said, “I am the Resurrection and the Life,” He explained that His blood would be poured out to establish the New Covenant foretold by the prophets, and when we accept God’s one-time blood sacrifice on the cross and His resurrection from the dead, we receive the promise of our own resurrection at His coming into His eternal inheritance. When Yeshua said, “I AM the Light of the world,” He presented Himself as our only salvational hope and showed us the only Way through the darkness—the only path of righteousness by which we might dwell with Him forever. When He said, “I AM the Good Shepherd,” He explained that He would lead us into His Kingdom when we listen to His voice, which is the Word of God. And when He said, “I AM the Door of the sheep,” He explained that He is the only Way into God’s Kingdom and the one who keeps those out who would seek to kill, steal, and destroy. As I alluded to in our past message, Yeshua presented two witnesses to this last statement; one where He said directly, “I AM the Door of the sheep,” and another where He said simply, “I AM the Door.” We’re going to start today by exploring this second statement a little further and tie it in to the other two remaining statements we’re going to cover; namely, “I AM the True Vine” and “I AM the Way, the Truth, and the Life.” After today, we’re going to move on to other answers to the underlying question, “Who is Yeshua the Messiah?” The answer we’ll finish studying today continues to be: He is “the Great I AM.” And so let’s get started.

{Next slide—3} Let's look more closely at John 10:9, and contemplate a deeper meaning that might have been missed within the context of the passage that we covered last time. There Yeshua said: "I AM the Door. If anyone enters by Me, he will be saved, and will go in and out and find pasture." Certainly we can understand this metaphor within the context of the rest of the passage. Yeshua is the Good Shepherd who calls His sheep by His name; they hear His Voice and follow Him—they enter into Yeshua as the sheepfold of eternal safety and they are led out by Yeshua as His faithful followers who consume the food He shows them in His Word. To begin to explore the deeper meaning of this verse, in its isolation, I want to take you to the way Matthew captured this same metaphor, using a slightly different word. Consider Matthew 7:13-14, where Yeshua said: "Enter by the narrow Gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the Gate and difficult is the Way which leads to life, and there are few who find it." It's true, the word "door" is "thyra (θύρα)" in the Greek, and the word "gate" is "pylē (πύλη)" in the Greek, but both words express an entrance—understood literally or figuratively—that can be opened and closed. They are directly synonymous, and transliterate to the Hebrew "sha'ar (שַׁעַר)," which we'll examine in a moment. Therefore, the reality here is that Yeshua and the Way that He taught to His disciples is the only way into the Kingdom of God, and this is the exact same message communicated in Yeshua's "I AM the Door" statement recorded in John 10:9. David also presented this understanding, as we read in Psalm 118:19-24. The Psalmist plead to the LORD: "Open to me the gates of righteousness; I will go through them, And I will praise the LORD." The word "gate" is "sha'ar (שַׁעַר)" in Hebrew, as noted. He continued by defining what he meant. We read: "This is the Gate of the LORD, through which the righteous shall enter. I will praise You, for You have answered me, and have become my salvation [Yeshuah (יְשׁוּעָה)]." He's literally explaining God's eternal plan. You see, Yahweh is THE gate, worthy to be praised, because He answered David's prayer to "open the gates" of righteousness and pour out His Word. And Yahweh "has become my Yeshua," according to David's prophesy. In other words, God manifested Himself as the Son, both to David in His pre-incarnate form, as well as when He would become incarnate in the flesh—when He would literally die and rise up for our salvation—for the salvation of all who enter into Him and praise Him, especially by living out the righteous Way He teaches. Remember: This is how we love God—by keeping His commandments. Yeshua said in John 14:15, "If you love Me, keep My commandments." And just to make sure everyone's on the same page here, look at what David said next, further pointing directly to Yeshua as the Gate—our salvation—whom we must enter into. He wrote: "The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing; it is marvelous in our eyes.

This is the day the LORD has made; We will rejoice and be glad in it.” Indeed, we ought to rejoice in the day we live in, for we have seen the salvation of the LORD, and when we embrace Him, we enter into the narrow path of life, which is a path of righteousness. And yet, there are people who reject Yeshua—these are the ones who stumble upon Him as a rock of offense, but He is also the cornerstone of God’s Holy spiritual Temple—the One holding the entire structure together, which is made up of His people. We’ve studied this already, but it’s worth noting that He is also the eternal Light within that same Spiritual Temple. As we’re looking at Yeshua’s “I AM the Door” statement today, we ought to note that He is also the Gate of God’s eternal Temple, the one we must enter into for salvation. People who try to separate these metaphors get confused, but as you can see Scripture does not separate them and neither should we. All of these ideas are intricately linked and cannot be understood apart from one another. This is why we must both learn and teach the “whole counsel of God,” and not repeat the errors of those who don’t believe by isolating precepts and lines from the whole picture. The righteous enter in through Yeshua, dwell in the glory of Yeshua, and live by the Word that Yeshua taught and exemplified. He is the God who saves, and the only Way into the Kingdom of God. He is the God who instructs us according to His Word, which is the only Truth that we should accept. He is the Merciful God, and it is through His being and His example alone that we can have Life. He is the “Great I AM”—one in being with the Father and the Spirit.

{Next slide—4} The idea that Yeshua is the Door is symbolic of His invitation to all of His children to join Him in His eternal Kingdom, for those who enter through Him will be saved, and those kept outside through unbelief will not be saved. This is what He said in John 10:9 and in Matthew 7:13-14, which we’ve just covered. It’s also what He said in John 14:6, which I’ll bring up again later today. I’ll reference it now just to lend credibility to what I’m going to show you next. There Yeshua said: “I AM the Way, the Truth, and the Life. No one comes to the Father except through Me.” As the Way, Yeshua is our only access and connection to God, in what He accomplished for us and what He promises for us, but He is also the Truth and the Life itself, which is the very heart and essence of God that has been revealed to us. It’s important to remind you of the Eternal Judgment of God and the promised Resurrection of the Dead, which we’ve already discussed, for these promises of God are certain and they await us all. Though the following comparison may be difficult to understand at first and tied contextually to the persecution we face as believers, the passage in 1st Peter 3:18-22 sets up what I want to show you next. There we read: “For Messiah also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison,

who formerly were disobedient, when once the Divine long-suffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Messiah Yeshua, who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.” Now, the word “antitype” here is a cognate of the Greek “antitypos (ἀντίτυπος),” and we ought to interpret it to mean “a thing formed after some pattern” or “a thing resembling another—it’s counterpart; something in the Messianic times which answers to the type.” To get right to the point, Peter explained that God saved Noah, his wife, his three sons and their wives via the ark in a similar manner to the way Yeshua saves all of us today. I could go very deep here, but I will simply point you in the right direction and revisit this story another time for further exploration. The baptism we receive in Messiah Yeshua is through faith in His accomplishments and promises, as well as our understanding that He sits as the Power of God on the throne—the visible Right Hand Who acts for the unseen Mind of the Almighty, our Heavenly Father. There Yeshua intercedes for His people and helps us walk along His Narrow Path, which we can access only through the Narrow Gate. He is coming again to set us free, so that we can go out and find pasture. We enter the waters of baptism and come up new men and women ready to follow Yeshua. In the same way, Noah and his family entered the ark through a single door, and all who were outside were washed away, yet all who were inside the ark rose up above the flood waters for salvation. When the ark landed on dry ground in a new earth, washed clean from its former depravity, the eight survivors were free to go out and find pasture. Yeshua is the Door, He said, and only those who enter by Him will be saved. Following this, we go in and out and find pasture, which is the spiritual food and eternal life that only God can provide.

{Next slide—5} Let’s take a quick look at the story of Noah’s Ark, which again, I hope to explore further with you another time. Here, Noah, called by God, was the leader of seven other people—a very small remnant—who answered and obeyed the Word of the LORD. The rest of the world was full of violence—it was full of “ha’mas (חַמָּס)” — and so the LORD planned to judge them all, saving only a few while wiping out the rest in a very particular manner. In Genesis 6, verses 13-14, we read: “Yahweh said to Noah, ‘The end of all flesh has come before Me, for the earth is filled with violence “ha’mas (חַמָּס)” through them; and behold, I will destroy them with the earth. Make yourself an ark;...” Now, what follows this is a very detailed description of the ark and the salvational purpose it was to be used for, but I want to show you a key section in verse 16. There, the LORD said to Noah: “You shall make a window for the ark, ... and

set the door of the ark in its side. You shall make it with lower, second, and third decks.” Remember now, Peter explained this as an antitype; it’s “a thing resembling another.” We can’t get caught up by trying to match every detail; these historical parables in the Torah are all shadows of the thing to come, the Apostle Paul later explained (in Colossians 2:16-17). The window allowed Noah and family to see the destruction of the world around them, and the single door on the side of the ark was the only way in and out of it for salvation. Likewise, we who have entered into faith in Yeshua will all witness the destruction of the present world when Yeshua returns, and we have been saved because He was pierced in the side for our transgressions. Next, in the territory of “you can’t make this stuff up,” to quote Pastor Daniel, notice that the ark was built with three decks. Though we enter into the ark through the door, which is Yeshua, when we get inside the ark we find that it is made up of three parts. Our salvation is Yeshua—God the Father, God the Son, and God the Holy Spirit—our One God who invites all of us to come in to Him. Similarly remarkable, take a look at God’s promise to Noah in Genesis 6:18, where we read: “I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons’ wives with you.” Likewise, by coming into faith in Yeshua, by accepting His crucifixion and the blood He poured out for us, as the family of God, we enter together into the New Covenant by His blood for eternal salvation. Yeshua said that only a few would find the narrow gate and difficult way that leads to life, didn’t He? Noah’s story makes you wonder how few there will be. God have mercy! I want you to think about this exhortation in Hebrews 10:28-29, which gets to the heart of the matter. We read: “Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?” I have to ask you, when the LORD told Noah that He would establish a covenant with him and commanded him to enter the ark, what would have happened if Noah disobeyed or had any lingering doubts? Would Noah be saved in his disobedience or his half-hearted construction of the only vessel that survived a worldwide flood? Absolutely not! But Noah, showing us an example of faith in the promises of God, obeyed through complete faithfulness, and by God’s grace he was saved. This is the same reality we face today in Messiah Yeshua, and this is further revealed as the story continues.

{Next slide—6} After Noah had completed the ark the LORD commanded him to build, the LORD invited Noah to follow Him into it, saying in Genesis 7, verse 1: “Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.” Noah and seven others entered the ark through the single door.

Every other man, woman and child who didn't enter through that door was washed away in the judgment. Likewise, we enter into salvation through faith in Yeshua, but we also have to follow Him in by obeying His commandments. We build the ark by multiplying disciples who follow Yeshua, for God wants to dwell among His people. Those who do not enter will be wiped away in the consuming fire that is coming to burn up all unrighteousness. We have to act on account of the grace we've been offered by God in Yeshua, just like Noah did. In Hebrews 11, verse 7, the writer explained that Noah acted in faith when he built the ark God commanded, and therefore he was saved by the grace of God. We read: "By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith." He became the heir of righteousness because he acted according to faith in the Word of God, which is Yeshua. This is what it means to be saved by grace through faith. Noah didn't necessarily deserve salvation, but God offered it to him provided he demonstrated his faith by obeying the Word of the LORD. This isn't a one-off. This is a pattern. Only those firstborn who painted the blood of the lamb on the lintels of their doorposts in Egypt were spared by the Angel of Death, while all those who disobeyed God's instruction were destroyed. The firstborn among Israel were saved by their faith in the blood of the lamb, but to receive their salvation they had to act on their faith in God's Word by painting the blood on their doorposts. In Jericho, only Rahab, who clung to faith in Israel's God, acted on her faith by helping Israel's spies and by hanging a scarlet thread in her window—this prophetically representing the blood of Yeshua. Through this faith, she did not perish with those who were outside her house in the city of Jericho, but she and all who came into her house were saved. I could go on. When Yeshua said, "no one comes to the Father except through Me" and "if anyone enters by Me, he will be saved," this is not a new thing—it's the story God has repeatedly explained from the beginning, many different ways. By trusting in God's Word and therefore obeying it, we enter God's Kingdom through the only Door, who is Yeshua, the Word who became flesh.

{Next slide—7} Getting back to the story of Noah and the ark, Genesis 7:16 explains that God Himself is the one who shut the door. Anyone who was in the ark prior to this was saved, and anyone left outside did not make it. We read: "So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in." When we act in obedience to the Word of the LORD, we are saved by grace through faith, and we are sealed by God's Holy Spirit. The LORD is the one who decides when His Mercy ends and His righteous judgment takes over. He is long-suffering, not willing that any should perish, but there comes a day when our

opportunity to repent comes to an end. The Father is the one who first opens the door and gives each of us the opportunity to come to know Him through His Son Yeshua, the Messiah. God commanded Noah to build the ark, and when he was obedient in this, God also commanded him to enter into it. It took Noah 120 years to build the ark. Do you think in that timeframe he didn't mention what God was doing to his neighbors? The rest of the earth was filled with violence. In fact, as we read in Genesis 6:5: "the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually." Imagine that! They weren't just disobeying God, they were pursuing evil with each and every thought and intent of their heart. This is one of the seven things God hates—"feet that run toward evil" according to Proverbs 6:18. The people of the antediluvian era were gleefully committing the works of the flesh, thinking that there would never be any consequence. Oh, there's so many verses I could show you where God mourns this very thing, but He also acts on His promises, because He is holy and good! The LORD said He was about to destroy all flesh, and this is what He meant. And yet He made a way for the people around the ark to be saved, if they only followed the righteous example of Noah, who listened to the Voice of the LORD. At least seven people heard Noah's preaching, and they became a part of the household of God by taking action on what they discerned. They went in to the ark, and at some point later, known only to God, the LORD Himself shut them in and He also shut everyone else out. This is the role of Yeshua, who is the Door, and we can see this illustrated as it pertains to you and me in Revelation 3:7, where we read: "These things says He who is holy, He who is true, 'He who has the key of David, He who opens and no one shuts, and shuts and no one opens'..." Within the context of this prophecy, this is Yeshua speaking. He is the one who opens up the Door to allow His people who love and obey Him to enter into salvation, and He is also the one who shuts the door to those who are wicked and unbelieving, and on the Day of Judgment there will be no going back or forth from the final decision we make about Yeshua. Consider Genesis 7:23, where we read: "So [God] destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive." When the Day of Judgment comes, our time is up. Yeshua said Himself, according to Mark 13:35-37, "Watch therefore, for you do not know when the master of the house is coming ... lest, coming suddenly, He find you sleeping. And what I say to you, I say to all: Watch!" To watch is to live each day in prayerful obedience to God because we believe Yeshua, who has saved us by His blood, is the only Way to the Father. We have to enter the ark through the Door, through faith in Yeshua, lest we be left outside for destruction. Yeshua will lift us up above the waters, and He will save us through fire, but He will not save the wicked.



{Next slide—8} The LORD articulated the point best in Luke 17, verses 26-30, where we read: “And as it was in the days of Noah, so it will be also in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so will it be in the day when the Son of Man is revealed.” What type of people should we be on account of this? We do not know the day or the hour when the LORD is going to return. He commanded us to watch. He is going to come suddenly. When He arrives, will He find faith on the earth? Will He find faith in you? In me? Things will appear just as they are now. The day the LORD returns is going to be just like every other day. What will we be doing? What are you doing day-by-day, hour-by-hour? To enter into God’s Kingdom with the returning King, we have to live like Noah, who heard and obeyed the Word of God by trusting in His promises and putting Him first before anything else. Consider the analogous words of Peter, who listened to his Teacher well. We read in 2nd Peter 2, starting in verse 4: “For if God ... did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;...—then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment” (2 Peter 2:4a, 5, 9). We must be godly like Noah to escape the judgment of God (Ezekiel 14:12-23), obeying the Word of Truth, but those who teach and practice lawlessness and unbelief won’t even know where to look when Yeshua returns. In fact, the Scriptures say throughout that they will try to hide from the face of the One who sits on the throne; they will say to the mountains “fall on us,” but there will be no place for them to go. Every knee will bow before the LORD, for better or for worse.

{Next slide—9} Yeshua’s next “I AM” statement in John 15:1 further illustrates the point, and explains by way of another metaphor—namely, “I AM the True Vine, and My Father is the vinedresser”—how we ought to walk through the Narrow Gate and along the Narrow Path. Before we dig in, I have to lay some groundwork because it may appear on the surface that Yeshua has separated Himself from the Father, but nothing could be further from the Truth. The metaphor is meant to express the Spiritual reality that Yeshua is the only access anyone has to God’s Kingdom, which is represented by the vineyard, and the “True Vine” within the vineyard is the very purpose for the Kingdom’s existence. In other words, the Body of Messiah Yeshua is meant to produce good works for God’s glory, and we are a part of that Body while Yeshua is the Head

directing us. Speaking more plainly, we ought to understand that Yeshua created His Kingdom so that He could enjoy the company of His created saints who are intricately connected to Him. The Vine metaphor represents a manifestation of the Most High in that creation, for we depend on the living water that flows through Him to us, which is His Holy Spirit, and we bear fruit because we have the nutrition that He provides to us from the roots of the Vine, which is His Word. He also provides the light from above, which is His wisdom and understanding. When we consider this whole picture, God Himself is also the Vine, dwelling with us, giving us everything we need to thrive, and He has made us a part of Himself—we are the branches. He is also the Vinedresser, who prunes the non-productive branches from His Body so that the productive branches can bear more fruit for the Kingdom. And He is the one who cuts branches off of His Vine when we are not fulfilling the purpose for which He created us through faith in Yeshua.

{Next slide—10} In order to fully grasp this understanding, we have to start with the “I AM” part of the metaphor; it has the same meaning as it has elsewhere; namely, Yeshua is “the image of the invisible God,” just like the Apostle Paul explained in Colossians 1:15. If the Vine that supports the branches is visible in the vineyard, then the Vinedresser is the invisible mind that directs it. But the Vine itself is also the source of all life that sends out branches to bear fruit from itself. Now, this is not the only complex imagery that attempts to express the relationship between the Father and the Son. If you recall from our last message in this series, Yeshua said He is both the Shepherd who leads the sheep in and out through the Door of the fold, and that He Himself is also the Door. These metaphors are meant to express God’s complex nature in a way we can contemplate, so that we can further trust in Him and live according to the Way He has shown us. In John 14:8-11, the text leading up to our present metaphor, Yeshua explained His nature even more plainly. When Philip said, “‘LORD, show us the Father, and it is sufficient for us.’ Yeshua said to him: ‘Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in Me?’ This is what sets the stage for the vineyard metaphor. He continued, “The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.” The Father is the source of all the work Yeshua does, yet Yeshua does the work without any failure as the visible extension of the Father, often called His “right arm” or “right hand.” The Vine and Vinedresser metaphor expresses the same principle. To round this out, then, consider John 15, verses 2 and 4, where we read:

“Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. ... Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.” Here we can see that the vine itself is producing what’s needed by the branches, just as God gives us everything we need through Messiah Yeshua.

{Next slide—11} As the passage continues, then, the lesson Yeshua was teaching us here becomes apparent. Consider John 15, verses 5-8, where Yeshua said: “I am the Vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.” Now, I have to ask you, if Yeshua is not God, would this statement even be possible? How is it possible that God the Father, the all-powerful and all-sufficient One, could not empower His creation to bear fruit for the Kingdom. The idea is ludicrous. If the Father is God, and Yeshua is not, then we could certainly trust in the Father and do plenty of good works without Yeshua. This is the very point of the metaphor. It’s logically required for Yeshua to be God—equal with the Father, the Great I AM—for Him to even make this statement. If we depend fully on Yeshua—on everything He provides for us so that we can produce fruit for God’s Kingdom—then we can indeed produce eternal fruit for the glory of God. Continuing in verse 6, Yeshua added: “If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples.” Branches that do not depend fully on Yeshua are cut off of the Vine, which is Yeshua, and “they,” meaning the angels of God, will throw these unproductive branches into the eternal fire that consumes all unrighteousness and unbelief. When we fully depend on Yeshua—the Word He taught us and exemplified, the work He accomplished, and the promises He gave us—we will be fully provisioned to do the work of God ourselves. These good works bring glory to God the Father and God the Son, and demonstrate our usefulness as branches grafted-in to the eternal Vine. We are Yeshua’s disciples if we follow His example by doing the works that He did with the faithfulness He demonstrated.

{Next slide—12} So is there an even more straightforward meaning here in the text? There is. Yeshua explained in John 15, verses 9-14, where we read: “As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. These things I have spoken to you, that My joy may remain in you, and that your joy may be full. This is My commandment, that you love one another as I have loved

you. Greater love has no one than this, than to lay down one's life for his friends. You are My friends if you do whatever I command you." It all comes down to this. Yeshua, who is the Word of God who became flesh, has given us a perfect example to follow. He perfectly taught the commandments of God and He perfectly lived them out, asking us to follow Him. In doing this, we demonstrate our love for God. Yeshua came forth from the Father into the world as the "True Vine," the perfect provision for everything we need. Unlike the leaders of Israel who turned their backs on God by violating His commandments and heaping up burdens to distract and manipulate God's people for their own benefit, which led to bad fruit, Yeshua came to lift these heavy burdens and teach His people the right way to keep the commandments of God, and following Yeshua's example always leads to good fruit. He explained and demonstrated the Way He intended us to keep His commandments from the time He gave them to Moses. Just like in the story of Noah we covered earlier, there's honestly a whole sermon series I could present to you on this one point alone. Rather than do this, I want to point you to Pastor Daniel's "Parable of the Vineyard" sermons that he presented through Corner Fringe Ministries (<https://youtube.com/playlist?list=PL7ZxP9bZ9iQrxQOrkpMZwtdX6-hLvdkKc&si=Ys-6SccJl6cWKOHA>). These messages from Pastor Daniel break into all the depth that I'm not covering as part of this overview, and I urge you to consider them for further study. The bottom line is this: Just as Yeshua is "the Good Shepherd," which identifies Him as the Great I AM, so too is Yeshua the "True Vine," which identifies Him as the source of all Life and the Way for all of God's people to dwell within God's Kingdom Israel, through the Truth of God's rightly interpreted Word.

{Next slide—13} And this leads us to the last point I want to make today. Yeshua said: "I AM the Way, the Truth, and the Life, and no one gets to the Father except through Me." Today's message is all about access to the Kingdom of God—and there is only one way access is granted; it's through Yeshua alone. Don't misunderstand this statement, for it is life or death to you. To get to God, we must go through God's Way, we must abide in God's Truth, and we must pursue the Life God has promised, and all of this is fulfilled in Yeshua. He is the Door—the only Way into the Kingdom of God through the promise of the Resurrection. He is the Light, the only Truth that He has both explained and demonstrated for us according to His Word. And He is the Vine, the only sustaining Life that He gave to those who trust in His blood, which He shed for our atonement. Leading into this last "I AM" statement, the LORD presented a very powerful explanation of everything He has done for His people. Right after Yeshua explained that He would be delivered unto death, we read in John 14, verses 1-7: "Let not your heart be troubled; you believe in God, believe also in Me." I have to stop here.

What else could this statement mean other than what it plainly communicates. What exactly are we believing in other than the Truth that Yeshua is God? If we believe in the Father and believe also in the Son, where is there any room for another interpretation? He continues, to the point of today's message: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I AM, there you may be also. And where I go you know, and the way you know." The whole purpose for Yeshua's incarnation was to provide the Way for His people to return to the Father. Because we all sin, none of us can stand before our Holy God in His throne room—we all deserve to be literally consumed in an instant. But because Yeshua came in the flesh, lived a perfect life of Truth, died for the atonement of our sins, and then rose from the dead, His blood sacrifice made us righteous in the eyes of God. When Yeshua is dwelling in us, meaning that we trust in Him and do God's will, the Father sees the Son when He looks at us. He is the "True Vine" that produces fruit for the Kingdom, and anything that isn't producing Fruit through Him has no place in Him. Indeed, the vineyard is that dwelling place where the LORD is going to make a place for us. He's working to graft us in to Himself, so where He is we can be also, always producing fruit for the Kingdom. It's more than this, though. He said: "where I AM, there you may be also." That is, where the "Great I AM" dwells, so too can His people dwell with Him on account of what Yeshua has accomplished. Indeed, He is "the Great I AM" preparing for His appointed time when all of His people will dwell together with Him forever. But where is His Kingdom and how do we get there. As we continue into verse 5, Thomas asked this same question, saying: "LORD, we do not know where You are going, and how can we know the way?" It's nice when Scripture answers our questions, right? And this is when Yeshua's last I AM statement comes into focus—the answer is everything we need to know. We read in verses 6-7, "Yeshua said to him, 'I AM the Way, the Truth, and the Life. No one comes to the Father except through Me. If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.'" There's no ambiguity here. Just like Paul said, if we have seen Yeshua, we have seen the Father. If we know Yeshua, we know the Father. If Yeshua is dwelling in us, then the Father is there too, with the Holy Spirit. If we are dwelling in Yeshua, then we are already dwelling in the Kingdom of God and simply awaiting the final harvest of fruit. If we produce fruit in this life, as branches that are part of the Vine, then we will be harvested into the Kingdom of God when He comes. If we are entering into the Door of salvation through our faith in Yeshua, then we are covered by the eternal shelter of God. As David wrote in Psalm 118, Yeshua, the stone the builders rejected, "has become our salvation"—the "cornerstone" of our eternal dwelling place. He is the gate

we enter. He is the Truth we follow. He is the Life we inherit. In Acts 4:11-12, Peter explained in an early sermon he gave to the Jewish leaders in the Temple: “This” Yeshua “is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’ Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” No one gets to the Father except through Him. I’m going to leave you here today.

{Next slide—14} There’s so much more we could have covered in this part of the series, and honestly I wish I could just keep going, but I want to get to some other topics, starting next week. Pray for the LORD’s guidance on where He wants us to go next. For now, I hope I’ve built for you a firm foundation that is Messiah so that when someone asks you, “Who is Yeshua the Messiah?,” you can respond with confidence, saying, “He is the Great I AM.” He is one in being with the Father. He is the source of all truth and knowledge about God, and He is the only one who gives life to those who are spiritually dead. He is the Bread of Life, the Resurrection and the Life, the Light of the world, our Good Shepherd, the Door of the sheep, the True Vine, and He is the Way, the Truth and the Life, and no one gets to the Father except through Him. Join me in surrendering to our LORD and our God, Yeshua the Messiah, for our eternal relationship with God awaits all who do and eternal judgment awaits those who don’t. Please do not delay. Answer His call today. And then join me and Watch, for no one knows the day or the hour of His return. Shabbat shalom.