



Who is Yeshua the Messiah?
 Part 13: There's Power in His Name
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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 Week 13 of our sermon series, “Who is Yeshua the Messiah?,” and today's message is intended to clarify one of the answers for this question we spoke about earlier in the series; that Yeshua is Yahweh. Right up front, I hope to address one of the main objections to our conclusion and also express what it means for us if we truly believe this Truth and also if we don't. To set your expectations, here's the point of today's message: When we pray to the Most High, our Holy Father, the Creator of all the Heavens and the Earth; when we call on Him in worship to give Him thanks and praise, and when we petition Him for His will to be done in our lives, to help us through our troubles and to lead us in His Way into His Kingdom, we ought to use the name “Yeshua” to do so, for there is no higher name ever given among men for our LORD and our God by which we might be saved than the name “Yeshua.” There is POWER in the name “Yeshua,” our Messiah, who is One in being with the Father and the Holy Spirit. It is at the Name “Yeshua” that every knee will bow in the Day of the LORD, when He returns to judge every soul and bring all of His saints into His Kingdom forever. When we weigh all of the Scriptural evidence, there's only one conclusion that we ought to make, and it is this: While God has given us a choice in the matter, it's not optional to worship Yeshua as God to be saved—prayer to and worship of Yeshua as God is essential faith without which there is no salvation. There are many who object to this statement of faith on the basis of a number of scattered passages they take out of context, for they look to study the Scriptures “line by line and precept by precept” like the unfaithful teachers of old, but those who do this fail to grasp the fuller context of God's eternal message that comes from putting the whole of Scripture together into one unified understanding of Truth. We have to rightly divide the Word of Truth, and not lean on our own understanding, lest we come away with theologies that lead to spiritual death. I hope to continue to

point you in the right direction today so you can stand firm in the life-giving faith in Messiah Yeshua, our LORD and our God. We do not have a God of confusion, but a God of peace.

{New slide—2} Now, there are several heresies that stem from Scripture's witness that Yeshua is one in being with our Father God who came in the form of a man. Some heretics, such as the Gnostics who we've briefly covered in past sermons, explain that Yeshua only appeared in the form of a man but didn't actually take physical form, and there are other variations of this false witness, too. There are many passages within the Apostolic Scriptures that address this Gnostic heresy, and John addressed it best when He said in 1st John 4, verses 2-3: "By this you know the Spirit of God: Every spirit that confesses that Messiah Yeshua has come in the flesh is of God, and every spirit that does not confess that Messiah Yeshua has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world." In other words, a person is opposed to the whole purpose of the Messiah if they do not confess Yeshua has come in the flesh—they are literally working in opposition to the Spirit of God and His will in the world. Our faith must rest in the idea that Messiah came in the flesh, but to fully grasp this concept we also have to understand where He came from. You know John's witness in John 1:1 and John 1:14, which we've extensively covered, that the Word of God, which was God, became flesh and dwelt among us. But John is not the only witness in Scripture. Paul explained this Truth in 1st Timothy 3:16, where we read: "And it is without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory." In this verse it is unambiguous that God Himself manifested in the flesh as Messiah Yeshua, He taught all of the nations about His purpose, He called on all people to believe in Him, and then He returned to His former glory on His throne on High. But why would He do this?

{New slide—3} The writer of Hebrews, who remains an unnamed Apostle, explained the reason clearly in Hebrews 2, verses 14-15, where we read: "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage." Continuing in verses 17-18, he added: "Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted." To make a long

story short, Messiah Yeshua absolutely came in the flesh in order to free His people from their bondage to sin and death, which was prompted by man's continuing rebellion against God. This rebellion gave the devil the authority to keep man away from God, who created man to be with Him. And so God had to come after His creation, to take them back from their captor. He was the only one who could do this on account of His perfect holiness. And so, He lived as a man, but He did so without sin because He is the Most Holy God who has no darkness in Him at all. Only in His own perfection could He sacrifice Himself for those who are not perfect. An imperfect man could not serve as a worthy sacrifice for sin. God Himself had to come into the world to live as a man so that He, being the only unblemished man, could truly offer up an everlasting atonement for our sins, and it was His atonement that broke the bonds of sin and death and made a way for those who had once been rebellious to turn toward God as fully cleansed children who desire to do His will. No man, subject to sin and death, could ever accomplish this work in the world, but God, who came into His own creation to live as a man, could indeed demonstrate His everlasting love for us and call us back to Himself in this way.

{New slide—4} It should be no surprise, then, that heretics on the other side of the question of Yeshua's identity also misinterpret a few other passages to deny Yeshua's divinity. These are the ones who declare that Yeshua could not possibly be God specifically because He came in the flesh. Before I get to those passages, I want to show you that these unitarians find company in the testimony of the unbelieving Jewish Pharisees who sought to put Yeshua to death—and that's not a good place to be as someone who confesses Yeshua as the Messiah. In the same conversation where Yeshua said, "I AM the Good Shepherd," and "I AM the Door," concepts we discussed in our last few messages, He also said in John 10:30: "I and My Father are one," decisively declaring Himself equal with God. And make no mistake, the Jewish leaders did not misinterpret what He said. Because of Yeshua's statement here, they picked up stones to stone Him. Yeshua specifically questioned their motive in seeking to stone Him, as if to make sure we don't miss the Truth of His identity, and, in fact, they replied accordingly. In John 10:33, we read: "The Jews answered Him, saying, 'For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.'" In response, let's be clear: If Yeshua was not God, He indeed committed blasphemy and He indeed deserved death. Make no mistake with this, because it's a critical point. In His ministry, Yeshua absolutely made Himself equal with God by what He said, and the Jewish leaders rightly understood what He was saying. The problem wasn't with Yeshua's statements, and the problem wasn't with their understanding of His statements, the problem was that they didn't believe what He was

saying—and we can't make this same mistake. Faith in Yeshua's equality with God isn't a fence-sitting issue; it's a faith we must boldly declare or boldly deny, and each of these positions has eternal consequences. In a previous conversation, Yeshua said to these same leaders: "unless you believe that I AM He, you will die in your sins" (John 8:24). To deny Yeshua's identity as God Most High who came in the flesh is a position that leads to eternal death. To trust in His identity as the LORD God, one in being with the Father, is the first step toward eternal life. Now we could rest in this understanding, but I think it's important that we do a little bit more legwork before we move on. There are a handful of passages, often misunderstood, that led these Jewish leaders toward the position that Yeshua could not have been God, and many unitarians hold to this same position today. I want to take the time to interpret them for you—first, so that you don't make the same error—and second, so you can join me in defending the faith.

{New slide—5} First of all, let's turn to Numbers 23:19, where Balaam—a complicated prophetic character—spoke the following words that God put in His mouth: We read: "God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?" The doubtful are going to use this passage—guaranteed. Be ready for it. They'll say "See, it says right there in the Word: "God is not a man." "How can you say that Yeshua is God?" They're going to ask you this. And it's not just this witness. Look at 1st Samuel 15, verses 28-29, where the prophet Samuel said the following to the rebellious King Saul: We read: "The LORD has torn the kingdom of Israel from you today, and has given it to a neighbor of yours, who is better than you. And also the Strength of Israel will not lie nor relent. For He is not a man, that He should relent." Let me throw one more at you before I explain. In Hosea 11, a passage where the LORD expressed the great mercy He would have toward His people Israel, we read in verses 8-9: "My heart churns within Me; My sympathy is stirred. I will not execute the fierceness of My anger; I will not again destroy Ephraim. For I am God, and not man, The Holy One in your midst; And I will not come with terror." OK—Are you getting nervous?—Don't. Let me explain: God is not a man. We can and ought to agree with this statement. I've already explained this. If God were a man, then He couldn't have died for our sins. If God was a man, He would have been subject to the same curse of sin and death as you and me, and His sacrifice could not have provided atonement for us. This atonement was only possible because Yeshua, who was born in the form of a man, was actually God. And just because God is not a created being, a man or woman like you and me, this does not prevent the Creator of all things who is all powerful, all knowing, and all seeing to come into His creation so that He could live as a man, just like one of us, and show us how to live. As we read earlier from Hebrews, "in all things He had to be

make His brethren ... to make propitiation for the sins of the people.” I ask you this: Do we, as men and women, seek to limit the power of the Almighty God? How could we be so proud! And look, He was “In all points tempted as we are, yet without sin,” according to Hebrews 4:15. Yeshua, though He came in the flesh, though He came in the form of man, though He was the Son of Man, He was God in the flesh, God with us, Immanuel. Let’s analyze these three passages on the screen, then, so you can explain them to those who doubt. In the verse from Numbers, we can see simply that God is not like men who lie or who sin in general and thus must come to repentance. He was, is and forever shall be Holy, which is to say, without sin. And so we can say of Yeshua, who is God who came in the flesh, that He has spoken and He will do everything that He said He would do. Every Word He spoke was Truth and He did not sin, thus He has no need to repent. Next, look at the passage in Numbers. It ostensibly explains the same thing. God does not lie and God does not relent. His Word is Truth. He will do everything that He has explained. Unlike a man, who goes back on His Word, Yeshua, who is God, will not go back on His Word. He is the same yesterday, today and forever. When we look at Hosea, we find the same reality: Unlike a man who might make a promise to someone, but then take it back due to the other person’s wickedness, God has made a promise to Ephraim that He will have mercy on those who repent. As the Psalms repeat many times: “Oh, give thanks to the LORD, for He is good! For His mercy endures forever,” our LORD and our God Yeshua demonstrates this reality.

{New slide—6} The LORD our God is Holy—He is good—and He requires His people to be good—but He is also merciful and gives us backsliders the opportunity to turn away from wickedness and return to righteousness. We can enter into His holiness only because of His mercy, which He provided through the atoning sacrifice of Messiah Yeshua. The atonement represented by God’s grace was only and can only be accomplished through faith in Yeshua, who is our God who was born into the form of a man so that He could both demonstrate and provide a Way back to Him. And just as the LORD God said in Hosea 6:6, “I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings,” Yeshua said in Matthew 9:13: “Go and learn what this means, ‘I desire mercy and not sacrifice.’ For I did not come to call the righteous, but sinners, to repentance.” This is not the Word of a man, but the Word of God who came in the form of a man. Now, don’t get confused by the verse as some do: Yeshua was explaining that the righteous do not need to repent, because they are already repentant. It’s not that Yeshua hates the righteous—it’s that He goes after the one and leaves the 99 in the safety of their faith and trust in Him and His Word. And so, in this passage, He’s showing us the reality of His promise in Hosea 11, where we’ve read,

“For I am God, and not man, The Holy One in your midst; And I will not come with terror.” Those who are sinners, according to the law, ought to be destroyed, but God Who is Holy and Righteous is also merciful, and His desire was to dwell among His unrighteous people by making them righteous through His finished work on the cross. Yeshua demonstrated both the holiness and the mercy of God when He came in the form of a man. He was the very embodiment of God’s Word in Hosea 11, whose heart churned within Him and whose sympathy was stirred for His people. He didn’t come to bring terror, but mercy to those who turn back to Him, just like He said. Men, who do not know God, do not have this capacity to show such mercy. Let me show you this using Yeshua’s own words. I want you to see that it is only when we have Yeshua’s Spirit dwelling within us can we love other people the way He did. As men, we don’t have this same capacity. In Luke 6:23-36, Yeshua said: “if you love those who love you, what credit is that to you? For even sinners love those who love them.” Do you understand? Sinners, those who are men needing repentance, those who are liars who need to return to the truth, even these are the ones who can love those who love them. There’s no reward in this. Yeshua continued by making the point a few more times. We read: “And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.” Men are capable of loving those who love them, but the next part is what you need to see. Men are not capable, on their own, of loving those who hate them, but God is not a man and thus Yeshua and all who believe that He is God will have the capacity to live according to His instruction that comes next. He said: “love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful.” Remember Yeshua said, “I and My Father are One.” Here we can see this truth in action. Yeshua was not a man that He should lie nor a son of man that He should repent. He is not a man, that He should relent in the everlasting mercy that He promised. And He is not a man, that He should come to dwell among us as the Holy One with terror. When Yeshua came, He brought the mercy of God to all who would come to believe in Him, and then He healed the same, leading them to follow Him by the power of His Holy Spirit to do the same superhuman things that He demonstrated. It is only by the Fruit of Yeshua’s Holy Spirit that we can show love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control, even in the midst of our enemies. It is in this way that Yeshua was not a man or like a son of man, and yet He certainly did come in the form of a man—in the flesh—so that we who are in the flesh could follow Him to the place

where He forever exists as the Eternal Spirit. I hope and pray you can see this, but if not, perhaps the following will help.

{New slide—7} Now, what we've covered so far helps to set up the pinnacle of today's message—the very summit of all spiritual Truth, the place that I've been leading up to not only today, but also the place I've been leading up to throughout this entire series. I've mentioned this passage in passing in previous messages, but today we're going to dig in. I'm going to tell you right now, this passage in Philippians 2 is my absolute favorite passage in all of Scripture. When I was a teenager singing in my dad's choir, we sang this passage as a choral song and it always brought tears to my eyes as we sang it. I could never get through it—I always broke down! I don't think I can even read it without tears, but I'm going to try, and when I'm done we're going to back up and go through it. Brothers and sisters, this passage is what initially kindled the fire of faith in my heart, and my unbridled and increasing love in Yeshua, and I hope it does the same for you also. God can reach everyone that He wills through His Word, as He reached me, and I pray that He reaches you in a new way today, especially through these words. This is the NKJV version of the passage, and this is the translation of the passage that you'll want to use for the most-important point, as I'll show you. The only thing I've changed on the slide, as I normally do, is I've used the Hebraic name “Messiah Yeshua” instead of the English transliteration “Jesus Christ.” Also, I have added emphasis to some phrases that we're going to return to. So let's get to it. Here's Philippians 2, verses 5-11, where we read: ““Let this mind be in you which was also in Messiah Yeshua, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him THE NAME WHICH IS ABOVE EVERY NAME, that AT THE NAME OF YESHUA EVERY KNEE SHOULD BOW, of those IN HEAVEN, and of those on earth, and of those under the earth, and that EVERY TONGUE SHOULD CONFESS THAT MESSIAH YESHUA IS LORD, to the glory of God the Father.” Soak that in. {Pause!} — — Now this passage is written within a letter of exhortation from the Apostle Paul to the people of Philippi who, honestly speaking, needed to humble themselves and submit to a life obeying the will of God rather than the trappings of men. Paul was calling them to look out for the interests of others, rather than their own interests, and to submit to the Apostolic authority rather than allow themselves to be swayed by the false doctrines being taught around them. This beautiful passage was Paul's way of conveying the need for the

Philippians—and all of us—to imitate Messiah Yeshua with all faith and take on His Holy Spirit for the redemption of our souls.

{New slide—8} Next, let's look closer at the first part of this passage. First of all, we ought to understand Paul's exhortation is to imitate Yeshua—to follow Him as He Himself commanded us to do. Among other places, Yeshua said in Matthew 16:24: "If anyone desires to come after Me, let him deny himself, and take up his cross and follow Me." When we understand that Messiah Yeshua came in the flesh, died, but then was risen up into the Kingdom of God, so too must we be willing to surrender our own will in this world even unto physical death to gain an eternal inheritance with God in His Kingdom. We do this, though we are not Yeshua, by following the example of Messiah Yeshua and doing the will of the Father. This is the "mind," the "phroneistho (φρονεῖσθω)" in the Greek, that we ought to take into ourselves, meaning the attitude that was in Messiah Yeshua. His attitude also ought to become our attitude. Quite importantly, while we can take on the attitude of humility that Yeshua showed us through faith, what we can't do is claim His identity for ourselves even though we can take His identity into us. What I mean by this is that we cannot become God, as He is, because we were never God before, as He was. We will never be God, as He will be, either. We are the creature, the man, He is the Creator, who is "not man," as we've already discussed. And in this way, Yeshua, who was "in the form of God did not consider it robbery to be equal with God." This is something we can't say about ourselves. This is the first part I want to emphasize. The word for "form" here is "morphē (μορφή)" in the Greek, which means "the nature or character of something, with emphasis upon both the internal and external form," and the word for God here is "Theou (Θεοῦ)," which means nothing other than the eternally existent One; "the one supreme supernatural being who is the creator and sustainer of the universe." Yeshua was "in the form of God," just like He expressed during His prayer in John 17:5, where we read: "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was." We've already discussed that God does not "give His glory to another" (Isaiah 48:11b), and thus we can conclude that Yeshua is NOT "another," but rather is One in the same. John also explained in John 1:1: "the Word was with God and the Word was God." Make no mistake: the meaning is consistent. Now, the next phrase is where almost all of the translations of this passage go wrong and many people get tripped up. If you look at the Legacy Standard Bible, which I have up on the screen, it reads: "who, although existing in the form of God, did not regard equality with God a thing to be grasped." Most English translations read this way, but I'm going to tell you right now, this is NOT a good translation. The NKJV has it right. Yeshua "did not consider it robbery to be equal with God." The words "not robbery" are

there. It's "ouch (οὐχ) harpagmos (ἁρπαγμός)" in the Greek. Yeshua "did not consider it robbery to be equal with God," that's "isa (ἴσα) Theō (Θεῷ)" in the Greek. In other words, He wasn't claiming something that didn't belong to Him; He was God, is God, and always will be God. We can go back to what we spoke about earlier, when Yeshua said to the Pharisees: "I and the Father are One." This is precisely what Paul is referring to with this language, and it is very clear. Paul wasn't just making this statement to get a rise out of people, he truly meant it because Yeshua meant it when He said it during His human life. The glory Yeshua had before the world existed was equality with God, because He was with God and He was God. You can refer back to our several sermons about the creation story for more details on this point, but the bottom line is simple: Yeshua is God.

{New slide—9} Now God, who came in the flesh and lived as a man, humbled Himself greatly by doing this and exemplified the humility that He desires from those of us who follow Him. The NKJV explains that Yeshua "made Himself of no reputation" when He came in the flesh, and I have to submit to you that this clause isn't the best translation. The Greek directly states that He "ekenōsen (ἐκένωσεν)" Himself, which renders more accurately to: "He emptied Himself." Here, the Legacy Standard Bible has the better translation and states this directly. Of all passages, Philippians 2:5-11 shows how important it is to study the original Hebrew and Greek languages for a full understanding of Scripture. Now, think about this: If Yeshua "emptied Himself," this means that He previously enjoyed fullness. In other words, He was with God and He was God, but then He emptied Himself of His position on the throne of Heaven and became like one of us. According to the Louw-Nida Greek-English lexicon based on semantic domains, the word "ekenōsen (ἐκένωσεν)" means that He "completely remove[d] or eliminate[d] elements of high status or rank by eliminating all privileges or prerogatives associated with such status or rank. He emptied Himself. He divested Himself of His position as God on the throne in Heaven. He took on the form—the "morphēn (μορφήν)" of a servant. And all the while, the Father—the invisible God—remained on the throne in Heaven, which is why there appears to be two persons in the Father and the Son, the invisible and the visible God, who is One. In emptying Himself, our God took the form of a servant on our behalf, a "doulos (δοῦλος)" in the Greek. In other words, while He was in on the Earth, He was completely subservient to the Father in Heaven in every way. How could He not be? He was literally the visible hand of the invisible mind of God, moving and acting just as the Father willed Him to move and act. In His role on the earth, He took on the homoiōmati (ὁμοιώματι) of men, which is a state of being similar to men. He was indeed fully man, and yet He did not take on our sin nature—He was conceived of the Holy Spirit. This is why the writer

of Hebrews wrote that He was “tempted in everything in a way similar to us, but without sin.” While He appeared to be a man, and was a man, tempted in the flesh as we are, He, being God, was without sin and was able to overcome every temptation that He faced. Though He was perfect in this sense, He still became a slave to God to do God’s will, explaining that we ought to do the same. He fulfilled this very purpose in coming—dying on the cross for the atonement of our sins—despite the horrendous human pain that He had to face in His sacrifice. As a man, Yeshua experienced the pain and the mental anguish, and He was even tempted to find another way. According to Mark 14:36, He said in the Garden of Gethsemane as His death was approaching, “‘Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will.’” Even though He dwelt in the flesh, He fully subjected Himself as a bondservant to the will of God, which was the redemption of His people, and following His sacrifice, God exalted Him back to the station He had before. Now, He invites those of us who trust Him to follow Him there. Again, the attitude Yeshua modeled for us in His sacrifice is the same attitude we ought to take on ourselves as we follow Yeshua in this life. The Apostle Peter expressed it this way in 1st Peter 5, verses 5-7, where we read: “Yes, all of you be submissive to one another, and be clothed with humility, for ‘God resists the proud, But gives grace to the humble.’ Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.” If God Himself can humble Himself to walk the earth in the likeness of one of His created men, and even suffer and die for the benefit of us all, then should we not follow Him by imitating this same humility? I’m sure you’ve heard it said that a good leader would never ask you to do something He wasn’t willing to do Himself. We can say this very same thing of the greatest leader of all; our LORD and our God, Yeshua the Messiah, our Master. Our God who created all things humbled Himself and showed us how to live the way He desires by giving us a most-perfect example. Following this, God highly exalted Him—He was raised up to sit at the right hand of the Father—the visible and active person of the invisible God, helping His people obtain the mercy that He offers to all who turn away from rebellion to do His will.

{New slide—10} The next part of this passage is where things start to get intense. Granted, I think the parts we’ve covered already are pretty intense, but the realities Paul presents next in this passage are going to bring our understanding to a whole new level. As we continue into verse 9, we read that “God also has highly exalted Him and given Him the name which is above every name.” There’s two things to contemplate here. First of all, Yeshua, who died on the cross, was raised from the dead—by God, according to this verse. Second, God gave Yeshua the name above

every name. Is your mind blown by this statement? It ought to be. Let's think about the second statement first, which will help us understand the first. Consider Psalm 8:1, where David wrote: "O Yahweh, our Lord, How excellent is Your Name in all the earth, who have set Your glory above the heavens!" I want to point out that the word "Yahweh," or LORD in all caps here, is yod-hey-vav-hey (יהוה) in the Hebrew and in the Greek Septuagint, we would read "Kyrie" there. The word "Lord" that follows is "Adonai (אדני) in the Hebrew and Kurios (κύριος) in the Greek Septuagint. This will be important in a little bit. Look next at Psalm 138, verse 2, where David also wrote: "I will worship toward Your holy temple, And praise Your name For Your lovingkindness and Your truth; For You have magnified Your Word above all Your name." OK, so the name Yahweh (יהוה) is certainly excellent, and His glory is above the Heavens. This is the name of our God, He who will be, and it is used in the Hebrew throughout the original text of the Tanakh. His name is above the heavens, meaning that it is Yahweh who sits on the throne of Heaven. But David didn't stop there. In the second Psalm we're looking at, David explained that the Word of God, the commandments that come from His mouth, are elevated above His Name. Is this not the same thing we're seeing in Philippians 2:9? Doesn't the passage magnify the Word of God, who was with God and who was God, who came in the flesh and dwelt among us as Yeshua, above every other name? Hold that thought. When we look back at the first concept, that God exalted Yeshua—or, in other words: God rose Yeshua from the dead—should we discern that the Father was elevating Yeshua above Himself? Here's the important answer: No. What we should understand is that the Father and the Son are One, just like Yeshua said. He also explained the resurrection before it happened in John 10, verses 17-18, where we read this: "Therefore 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 will of the Father is intricately tied to the actions of the Son, just as the actions of the Son are empowered by the will of the Father. And yet, the Father and the Son are not two gods, but One. If God rose Yeshua from the dead, and Yeshua had the power to raise Himself from the dead, and He received this command from the Father, these passages are conveying the unique and complex nature of our God while also presenting Yeshua's identity as the visible form of the invisible God. The Father and the Son are acting as one in the Spirit to do the will of God.

{New slide—11} If your mind isn't blown just yet, just keep reading, for the passage's mighty conclusion, when properly analyzed, cannot be misunderstood. As we've read, God has given Yeshua the Name above every other name, which is awe inspiring on

its own, but then Paul adds this: “at the name of Yeshua every knee should bow, of those IN HEAVEN, and of those on earth, and those under the earth” and “every tongue should confess that Messiah Yeshua is LORD, to the glory of God the Father.” Just on its face, this clause is nuts. When you consider heaven, earth, and the grave, is there any place left? EVERY KNEE is going to bow to the name Yeshua. What knee will not bow down before our God!?! But even more than this, every tongue is going to confess that Yeshua is Kyrios! This is the same Greek Word used to substitute for Yahweh in the Greek Septuagint version of the text. In Isaiah 45:25, it is in Yahweh—in Kyrion (Κυρίου), a form of the word Kyrios—through whom all the descendants of Israel shall be justified and shall give glory to God. In Isaiah 44:24, Yahweh the LORD, referred to as Kyrios in the Greek Septuagint, and He accomplishes all things; indeed it was Kyrios who “stretched out the heavens and established the earth.” This same Kyrios justifies all the descendants of Israel and glories in His great mercy! And now, Paul explained that every tongue is going to confess that Yeshua is Kyrios to the glory of God the Father? How could this be? Take a look at one more reference in Isaiah 45:22-23, and then I’m going to bring this all together for you. There, according to the Prophet Isaiah, Yahweh said: “Look to Me, and be saved, All you ends of the earth! For I AM God, and there is no other. I have sworn by Myself; The Word has gone out of My mouth in righteousness, And shall not return, That to Me every knee shall bow, Every tongue shall take an oath.” It is by the name Yahweh—Kyrion, Kyriou, or Kyrios in the Greek—to which every knee will bow and every tongue will confess salvation. There is no other God besides Him, and He has sent His Word, Messiah Yeshua, out of His mouth in righteousness. Can you understand why the Jewish leaders picked up stones to throw at Yeshua? Can you understand why Paul was chased out of synagogues, beaten, flogged and stoned multiple times? Paul’s statement here cannot be understood any other way. He is stating plainly that Yeshua is God, one in being with the Father, and in the work that Yeshua accomplished and still promises to accomplish, God will be glorified. It is the name Yeshua that is more powerful than any other name, because Yeshua is Yahweh and Yahweh is Yeshua. The Father and the Son are one. Every knee will bow to our Messiah and every tongue will confess that He is God, and God will be glorified in this.

{New slide—12} It’s more than this, though. Just as Isaiah wrote in his prophesy, where Yahweh—Kyrios—said, “Look to Me and be saved,” Yeshua said the same thing. Recall what our LORD Yeshua said in John 8:24, where we read: “unless you believe that I AM He, you will die in your sins.” Paul wrote the same in Romans 10, verses 9-13, where we read this: “if you confess with your mouth the LORD (Kyrion—Κύριον) Yeshua and believe in your heart that God has raised Him from the dead, you will be

saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, 'Whoever believes on Him will not be put to shame.' For there is no distinction between Jew and Greek, for the same LORD (Kyrios (Κύριος)) over all is rich to all who call upon Him. For 'whoever calls on the name of the LORD (Kyriou (Κυρίου)) shall be saved.'" I want to point out the entry in the Louw-Nida Greek-English lexicon of the New Testament for this word's usage. It reads, "a title for God and for Christ; one who exercises supernatural authority over mankind—'Lord, Ruler, One who commands.'" It's widely understood that the Apostle Paul was equating Yeshua with Yahweh, and Yahweh with Yeshua, but not only this. He was also stating that we must confess with our mouths that Yeshua is Yahweh and also that God has raised Him from the dead in order to be saved—so that we might be justified before God. We have One God, for the Son and the Father are one, and He alone is our savior. I want to remind you of what we read in Joel 2, verses 31-32; for this is where Paul was drawing from when he wrote Romans 10:9-13. In Joel we read this: "The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of Yahweh (יהוה—Kyrion (Κυρίου)). And it shall come to pass That whoever calls on the name of Yahweh (יהוה—Kyrion (Κυρίου)) Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As Yahweh (יהוה—Kyrios (Κύριος)) has said, Among the remnant whom Yahweh (יהוה—Kyrios (Κύριος)) calls." According to the testimony of Scripture and secular records of the time, the earth was covered with darkness in His final hours, and now risen from the dead, the Day of the LORD is at hand. When we call upon the name of Yeshua, a remnant among the children of Israel and the Gentiles who have been grafted-in to Israel receive the promise of salvation.

{New slide—13} I want to show you another witness in Ephesians 1:15-21 to what we've been studying in Philippians 2:5-11. There we read: "Therefore I also, after I heard of your faith in the LORD Yeshua and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our LORD Yeshua the Messiah, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Messiah when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come." We can see here the same complex unity of God, that the Father and the Son are both

acting together as one to deliver salvation to all who believe, but toward the end of this passage we see the same wonder that Paul revealed in Philippians 2: It is the name Yeshua that is higher than “every name that is named,” and “Not only in this age, but also in that which is to come.” There is no principality, power, might, or dominion that is greater than He. His name is the Highest name, and not just now in the present age, but in the everlasting Kingdom. Yeshua is the name by which we must all be saved. There is power for everlasting salvation in His name. There is power for healing, power for deliverance, power for victory, power for life everlasting, and power to do whatever God wills when we have faith. We ought to pray in the name of Yeshua, worship God in the name of Yeshua, and give God our thanks and praise in the name of Yeshua, for it is the highest name of God.

{New slide—13} Before we close, I want to give you one example of this power, and I'm going to have to be brief. You can study this passage in Acts 3 through 5 if you'd like more context. Following the life, death, and resurrection of Yeshua, after He had ascended to the throne of Heaven, after He had poured out His Holy Spirit on all flesh who believed, Peter and John walked into the Temple to worship Him and also to spread the Gospel to all who would listen. There was a man by the door who could not walk—in fact he was lying by one of the Temple gates, and he was begging for alms. Here's how the believing apostles responded to this situation in Acts 3, verses 6-8: “Then Peter said, “Silver and gold I do not have, but what I do have I give you: In the name of Messiah Yeshua of Nazareth, rise up and walk.” And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God.” Who was He praising? He was praising Messiah Yeshua, the one whose name had healed him of a lifetime deformity. He was praising God in the name of Yeshua, just as Paul taught us to do in Philippians 2 and Ephesians 1. The Jewish leaders, who had been unbelievers when Yeshua walked the earth, were still unbelievers now, even though they saw the miracle with their own eyes. They sought to silence Peter and John, for this is what the workers of iniquity seek to do. They have to shut down the name Yeshua, because it is the power of God for all who believe. It is the Name that shines light in the darkness, brings sight to the blind, and sets the captives free. It is the name that provides everlasting life to all who believe. Peter, with total faith in the name Yeshua, our LORD and our God, even unto his own death on the cross, stood boldly before these men and all who would listen. We read in Acts 4, verses 8-12: “Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel: If we this day are judged for a good deed done to a helpless man, by what means he has been made well, let it be known to you all, and to

all the people of Israel, that by the name of Messiah Yeshua of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. This 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." Because Peter and John had healed this man in the name of Yeshua, and because they stood in their faith and did not back down from declaring the name Yeshua for salvation, 5,000 would be saved, according to Acts 4:4. How many more have been saved by the name Yeshua since then? Brothers and sisters, there is power in the name Yeshua and we ought to worship God in the name of Yeshua, for He alone is Yahweh, one in being with the Father, to the glory of God the Father. Shabbat shalom.