



Who is Yeshua the Messiah?
Part 14: The Son of God (Part A)
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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 14 of our sermon series, “Who is Yeshua the Messiah?,” and I’m going to jump into another answer to the question that will take us a few weeks to get through. Specifically, we’re going to talk about how Yeshua the Messiah is the Son of God. We’ve touched on this topic in several previous messages, but I want to explain in this section of the series how this title—the Son of God—is an exclusive office for our one true God who came in the flesh—it doesn’t refer to any other. We may get into some of the objections to this idea next week and how to handle them, and then we may cover some of the Father-Son parables that foretell Yeshua’s coming in the Tanakh. You’ll have to come back for those. Today, we’re going to lead with the straightforward testimony about this identity for Yeshua from the Apostolic Scriptures, because we can dispel the enemy’s effort to steal salvation from Messianic believers by first declaring the Truth. And let’s be clear: The enemy absolutely wants to steal this Truth from us. Do not let him. Yeshua’s identity as the Son of God is a salvational matter; this is something that we must not only confess, but also believe with all of our heart, soul, mind, and strength. It is something that we ought to both defend and proclaim; it is the very foundation of the Gospel that Yeshua commanded His followers to teach to anyone with ears to hear. So let’s get started.

{New slide—2} The first part of today’s message may be obvious, while it also may be somewhat complex, but it must be taught. Earlier in this series, we explored how Yeshua is “the only begotten God” and “the firstborn of the Father,” and we detailed how those terms did not refer to His birth in human form. Instead, both terms explain how Yeshua became the firstborn from the dead, the one who had come forth from God—from eternity—for this very purpose. We also explored how Yeshua’s

resurrection from the dead was not “first” from the perspective of any human-delineated chronological timeline; rather, Yeshua had been predestined for this life-giving purpose before the world was even created so He could make a way into God’s Kingdom for all faithful followers who choose to confess His identity and therefore obey the commandments of God. This was planned “first,” and in this way He was begotten from God as the firstborn. Today we’re going to shift gears. We ARE going to talk about Yeshua’s conception and natural birth, because this is one of the ways that Yeshua has uniquely become THE Son of God. No other man who walked the earth could identify Himself as God’s Son in the way Yeshua could—not even Adam, because Adam was created by the Most High directly from the dust of the earth and the breath of God. Yeshua was with God and He was God, according to John’s Gospel. In both Matthew and Luke’s Gospels, the text explains that Yeshua was conceived in the virgin Mary “of the Holy Spirit,” meaning that God Almighty, the Holy One of Israel, was literally Yeshua’s Father and Yeshua was His Son—yet, Yeshua pre-existed this moment. The Word became flesh and dwelt among us, but Yeshua was not created, as we’ve already discussed. The act that brought Yeshua forth was not physical. On the contrary, it was rather uniquely Spiritual, because unlike any other man, Yeshua eternally preceded His birth into human form as the eternal Son of God. Yeshua Himself explained in John 16:28, “I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.” The logic of this statement expresses that Yeshua would return to His unified position with the Father where He was before He came in the flesh. Here’s another verse that’s even more straightforward from John 17:5, where Yeshua prayed, “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” As Scripture explains, God said, “I do not give My glory to another” (Isa 42:8, 48:11), and thus the Son of God is necessarily “One in Being with the Father” (John 10:30), as Yeshua also expressed. And so it was, when the Angel Gabriel brought God’s message to Mary that she would bear the Savior of the world, she answered this way, according to Luke 1:34, “How can this be, since I do not know a man?” In other words, Mary had not engaged in the normal activities that lead to pregnancy and childbirth, and this is a key detail, which she didn’t yet understand. This Son would not be like any other man. He would be born of a virgin, as prophesied in Isaiah 7:14: “Therefore, the LORD Himself will give you a sign; behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel,” which means, as Matthew explains, “God with us.” In verse 35, the Angel explained to Mary: “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.” Mary believed and was therefore blessed to become the literal Mother of God, even though He certainly preceded her. This is the

part that may be hard to grasp, but as you may recall, Yeshua even said He preceded Abraham, when He said, “Before Abraham was, I AM.” At the same time, he was born into the flesh as the Son of God and the Son of Man. Let me put it to you this way. If it were possible to do a DNA test of Yeshua’s blood, His Y chromosomes would be literally contributed from the Holy Spirit of God, and in this way He is the Son of God. His X chromosomes were provided by the Virgin Mary, and so He was also the Son of Man—the prophesied Messiah—a topic we’ll get to a little later in this series. And so, as I’ve said, Yeshua was called the Son of God because His Father was literally the Most High God. Now born in the flesh, Yeshua was in a way uniquely distinct from the Father, yet through the Spirit by which He was conceived, He was also uniquely One with the Father. And this complex reality begins to explain the unique Son of God.

{New slide—3} Please turn to Isaiah 9, verses 6-7, where the prophet explained the unique and complex unity between the Father and the Son in a way that you’ve certainly heard before, but it’s worth revisiting today. It certainly pertains to today’s topic. There we read, “For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.” If that doesn’t explain what happened when Yeshua was conceived and born into the flesh, I don’t know what does. The Hebrew “El Gibbor, Avi’ad, Sar Shalom (אֱלֹהִים גִּבּוֹר אָבִיעַד שַׁר-שָׁלוֹם),” which means, Mighty God, Almighty Father, Prince of Peace, showcases the complex relationship between the Father and the Son in the best way human language permits—it shows that they are One. This child born to us would be the Messiah, the Son of David, and He would come forth from the “zeal of the LORD of Hosts,” which is to say “Yahweh Tza’va’ot (יְהוָה צְבָאוֹת)” in the Hebrew. In other words, as Luke pointed out, the “Holy Spirit” would come upon Mary and “the power of the Highest” would “overshadow” her so that the “Holy One” born to her would be called “the Son of God,” and He would be One in Being with the Father. As a very important side note, it would have been Yeshua’s conception, and NOT Yeshua’s birth, that likely would have taken place around this time of year, according to the Scriptural record in Luke 1. Yeshua was conceived six months after John the Baptist, according to Luke 1:26 and 36, something that will be very important in a few moments, and John the Baptist was conceived right after his father completed the priestly order of Abijah, or Abiyah, which would have put John’s conception in mid Sivan—late May or early June—, according to Luke 1:5-25. This would put Yeshua’s birth right around the first day of the Feast of

Tabernacles, one of God's Appointed times, and this is significant because Yeshua's birth was scheduled for the time when God Himself would literally come to tabernacle among us, or "dwell among us," as John explained in John 1:14 and Matthew explained in Matthew 1:23. If you'd like to learn more about this, take a look at the link to a fascinating article that explains it in this sermon video's description when it's posted online (See: https://hebrew4christians.com/Holidays/Winter_Holidays/Christmas/christmas.html). More to the point of today's message, I want you to see that this Mighty God who would be called "Everlasting Father" and "Prince of Peace" is not just an earthly ruler, judge, or king, as some critics like to explain. Just look a little bit further in Isaiah's prophesy, and turn to Isaiah 10, verses 20-21, and you'll read this: "And it shall come to pass in that day that the remnant of Israel, and such as have escaped of the house of Jacob, will never again depend on him who defeated them, but will depend on the LORD, the Holy One of Israel, in Truth. The remnant will return, the remnant of Jacob, to the Mighty God." In this passage, the "Mighty God," or "El Gi'bor," is directly connected to Yahweh, the Holy One of Israel, in Truth. This is the same Mighty God who would be called "Everlasting Father and Prince of Peace." Relatedly, what is described here in this second passage from Isaiah is the very purpose that the Messiah would be sent into the world; namely, to bring the remnant of Israel back into the grace of God so they could dwell with Him, and He with us. Yeshua accomplished this very thing by coming in the flesh, conceived by the Holy Spirit and born as a child, who would be called—yes—the "Son of God"—or the Prince of Peace—and also "Everlasting Father." And this is to say, He is "one in being with the Father"—our Almighty God.

{New slide—4} And so, when we turn to the Gospel of Mark, which brings us to the next part of today's message, it's critically important to note the very first verse. In Mark 1:1, we read: "The beginning of the gospel of Messiah Yeshua, the Son of God." Yeshua is the Messiah, the Christ, which—as I will show you later in this series—is synonymous with "the Son of Man," AND Yeshua is also the "Son of God," who is equal with the Father. Mark wanted to make sure this identity for our LORD was communicated front and center. It doesn't stop with this first bit of good news, though. In the very next passage, Mark explained: "As it is written in the Prophets: 'Behold, I send My messenger before Your face, Who will prepare Your way before You. The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'" He then identified who that messenger was, starting in verse 4, where we read: "John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins." The

prophet Mark was referring to was Isaiah. Let's take a look at Isaiah 40, verses 1-3, where we read: "Comfort, yes, comfort My people!," says your God. 'Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the LORD's hand Double for all her sins.' The voice of one crying in the wilderness: 'Prepare the way of the LORD (יהוה); Make straight in the desert a highway for our God.'" Don't be confused about the forgiveness of sins and the double repayment; it is fairly straightforward. The LORD would pardon the people's sins by sending Yeshua the Messiah, but those who failed to repent and believe in Him would receive a double portion of judgment. As I'll show you in a moment, John the Baptist would explain this very same thing during his ministry. It's the same thing we've read recently in Hebrews 10:28-29; specifically, that anyone rejecting Moses's law dies without mercy on the testimony of two or three witnesses, but then rhetorically states, "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?" But put that aside for a moment. The more important thing to see for right now is how the one crying out in the wilderness is preparing the way for Yahweh. John the Baptist, "the One crying out in the wilderness," was preparing the Way for the Son of God, who is One in being with the Father.

{New slide—5} This is why Yeshua later said this about John the Baptist, according to the first part of Matthew 11:11, where we read: "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist..." Imagine that statement for a moment. Besides Yeshua Himself, who was born out of the Kingdom and returned to the Kingdom, John the Baptist was the greatest man born before Him; meaning that he was better than Noah—better than Abraham, Isaac and Jacob—better than Moses—better than David! Why is that? It's because He was the one who would prepare the Way for Yahweh, the Son of God who had come in the flesh—Yeshua Himself. As we continue in Mark 1, verses 6-8, we read: "Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey. And he preached, saying, 'There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit.'" John the Baptist knew His place. Though he was the greatest man born prior to Yeshua, He was not even worthy to untie the sandal straps of our LORD, because Yeshua is Yahweh who came in the flesh—the Son of God. It was to prepare the way for Yahweh that John had come. A very interesting passage follows in verses 9-11, where we read: "It came to pass in those days that Yeshua came from Nazareth of Galilee, and was baptized by John in

the Jordan. And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove. Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased." Many people ponder this passage with confusion, wondering how the Father and the Son could be present at the same time, but I ask you this: How is this a problem? We have one God, right? While they certainly manifest differently, in this passage, the Father, the Son and the Holy Spirit are manifesting together, demonstrating the complex unity of our Almighty God. The Beloved Son was announced to the world by the Father as the Holy Spirit unified them. In total alignment with the prophesy from Isaiah 40, John had prepared the way for Yahweh, and now the Son of God who had come would comfort those among His people Israel who would hear Him by forgiving their sins, and He would bring a double portion of judgment against those who would not hear Him.

{New slide—6} I want to jump away from John the Baptist just for a moment to remind you of some basic principles related to what we're studying. When Isaiah prophesied that the one crying out in the wilderness would prepare the way of Yahweh, and that Yahweh would come and "speak comfort to Jerusalem and cry out to her," ending her warfare and pardoning her iniquity, but doubling her judgment for sin, this is simply a prophetic repetition about the most basic testimony of two found in all of Scripture; namely, that the saints hear the Word of God and believe and therefore obey what He has to say. This is the Sh'ma from Deuteronomy 6, verses 4-5, which reads: "Hear, O Israel: Yahweh (יהוה) our God, Yahweh (יהוה) is one! You shall love Yahweh (יהוה) your God with all your heart, with all your soul, and with all your strength." And the Son of God repeated His Father's Word when He said in John 14:15, "If you love Me, keep My commandments." Even more pointedly, in a passage we've already extensively covered, Yeshua said this, according to John 10:27-30, where we've read: "My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand." The followers of Yeshua "Sh'ma" His voice, they hear and obey His Word, and when they choose to do this they cannot fall away but will rather inherit eternal life. But look what happens as the passage continues. We read: "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand." If we stop reading here, we may become confused. This is one of those verses where unbelievers will take you and say, "see," the Father is greater than the Son. They'll exclaim: 'How could you say the Father and the Son are equal when Yeshua Himself explains that they're not?' Here's how we ought to reply: 'First of all, the Son was in a subordinate relationship to the Father when He came in the flesh, but have you read the next verse?' Yeshua explained: "I and My Father are one." I simply want to

reemphasize here that the logic is simple. Of course the Father's will in the invisible mind of God is greater than the visible Son who is acting out the Father's will in the world, just as your hand does not tell your mind what to do, but rather your mind has control of your hand. But your mind and your hand are part of the same body, just as the Father and the Son are not two, but one. It's not just the Father and the Son that are unified, though. As we've studied before, Yeshua also explains in John 10:16 that other sheep not from among Israel, meaning the Gentiles who would be grafted-in to Israel through faithfulness, would also hear Yeshua's voice and follow Him. Those who hear and obey the Son of God would be a part of His flock, and there will be only one Shepherd over that flock, because we have one God. The Father and the Son are one.

{New slide—7} For the time being, let's return to another witness for John the Baptist's prophetic purpose, just to reemphasize the points we've been considering relative to Yeshua's identity and add a few new ideas. In John 1, starting in verse 23, quite importantly, we read: "[John] said: 'I am 'The voice of one crying in the wilderness: 'Make straight the way of the LORD,' as the prophet Isaiah said.'" If Mark's testimony wasn't clear, John's certainly is. Here, the Gospel directly states: John is the one Isaiah was talking about in Isaiah 40; He is the one making straight the Way of Yahweh. Now here's the first new idea: 'This is all well and good, but wait a minute,' you might say (if you're paying attention). Doesn't the text here says, "John said, I am..."? Considering that we just spent four weeks explaining how Yeshua's "I AM" statements pointed to His identity as God, what are we to make of this passage, where "John said, 'I am the one crying in the wilderness..."? Does this passage nullify the significance of Yeshua's I AM statements? This is where looking at the original Greek manuscript is so important. As we've considered, the "I AM" statements of Yeshua use the Greek words "Egō Eimi (ἐγώ εἰμι)," which are the same words used for "the Great I AM" in the Greek Septuagint version of the Old Testament where God said to Moses, tell the children of Israel that "I AM" has sent you. Importantly, here in John's statement, the Greek word "Eimi (εἰμι)" is missing. In other words, John simply used the word "Ego (ἐγώ)" to identify himself as the prophesied messenger crying out in the wilderness to prepare the Way for Yahweh. This actually increases the significance of what we previously studied, that Yeshua is I AM, and John is not. Now, more to the point of today's message, and on to the next idea, consider what comes next in the narrative of John 1, verses 29-31, where we read: "The next day John saw Yeshua coming toward him, and said, 'Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me. I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.'" This section is the reason I pointed out John and Yeshua's birth

order earlier. John was six months older than Yeshua, but here John said that Yeshua came before Him. He wasn't referring to Yeshua's birth; instead, John was referring to Yeshua's eternal preexistence as the Son of God. John explained: I'm the one in the wilderness preparing the Way of Yahweh, and that wasn't meant to be revealed to Israel until this moment. This becomes even more clear as we continue. Here's verses 32-34, where we read: "And John bore witness, saying, 'I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' And I have seen and testified that this is the Son of God.'" The Father had sent John as a prophet—the greatest prophet ever—to make straight the path of Yahweh, and here John testified quite plainly that Yeshua is the Son of God, who is one-in-being with Yahweh. It was Yeshua who had come to baptize with fire, to bring comfort to the people of Israel who listened to the voice of the LORD and to burn up those who failed to hear Him.

{New slide—8} I don't want to spend too much more time on John the Baptist, but I do want to show you Matthew's rendition of John's interaction with the Pharisees and Sadducees, who had come to his baptism, because it ties everything we've looked at so far together. Let's take a look at Matthew 3, verses 7-12, where we read: "But when [John] saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance, and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.'" He certainly was preparing a straight path for the LORD, wasn't he? As we learn throughout the Gospels and the rest of the Apostolic writings, those who hear the voice of the beloved Son and therefore follow Him will be gathered into God's Kingdom, but those who reject it will be burned up with unquenchable fire. With that, let's move onto the next point, which is probably one of the most crucial things for us to grasp about today's message. Namely, it's one thing to say that Yeshua the Son of God and God the Father are One, but another thing to say that understanding and agreeing with this Truth is essential for our atonement from sin as well as God's promise for us to inherit life in His eternal Kingdom.

{New slide—9} Here's what Yeshua said Himself, according to John 3, verses 35-36, where we read: "The Father loves the Son, and has given all things into His hand. 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." This passage is consistent with what John the Baptist taught in the passages we've just finished studying. We must believe that Yeshua is the Son of God in order to inherit eternal life, but more than this, we also have to believe that the Father and the Son are one in being to be saved. As Paul wrote in Colossians 1:15(a), "He is the image of the invisible God....," so did John write in John 1:18, where we read: "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." What does it mean to be in the bosom of the Father? It means that the Father and the Son are so united together in the center; in the closest and most intimate part, that they are one. It is for this reason that Yeshua can declare the Father to those who hear His voice, and therefore, those who follow Him are doing the will of the Father. Though we cannot see the Father, we can see the work of the Son in the world. Now that the Son has accomplished His work in the world and returned to the Father, we can participate in His work through His Spirit. In a letter to early believers, John wrote the following clarification in 1st John 4:12-15, where we read: "No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. By this we know that we abide in Him, and He in us, because He has given us of His Spirit. And we have seen and testify that the Father has sent the Son as Savior of the world. Whoever confesses that Yeshua is the Son of God, God abides in him, and he in God. And we have known and believed the love that God has for us." To know God is to love Yeshua and keep His commandments according to the straight Way He demonstrated, which John the Baptist announced. And when we know Yeshua in this way, He sends His Holy Spirit to dwell within us and help us love the way Yeshua loved us, and demonstrate that we know both the Father and the Son. To know Yeshua, we first have to confess that He is the Son of God. This confession and all of its complex meaning is salvational.

{New slide—10} The unique relationship between the Father and the Son gets even more intense when we read some of Yeshua's words in John's Gospel and then compare them with what Matthew recorded in His Gospel. Before I continue, I want to remind you that God's Word does not contradict, because God does not lie, and I'm going to show you some other examples of this in a few moments. It's imperative that we understand that Yeshua's statement in John and in Matthew are both true—that in fact, all of the statements in Scripture are true and none of them oppose one another.

Consider then first what Yeshua said in John 6, verses 44-47, where we read: “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me. Not that anyone has seen the Father, except He who is from God; He has seen the Father. Most assuredly, I say to you, he who believes in Me has everlasting life.” So let’s get this straight, we can’t come to Yeshua unless the Father draws us, and if we don’t believe that Yeshua is the Son, we can’t inherit eternal life, but when we believe Yeshua is the Son, we can be taught by God. Next, consider what Yeshua said in Matthew 11, verses 25-27, where we read: “At that time Yeshua answered and said, “I thank You, Father, LORD of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes. Even so, Father, for so it seemed good in Your sight. All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.” Did you catch that? Now we can see the perfect circle relationship between the Father and the Son. No one can come to the Son unless the Father draws him, and no one can know the Father unless the Son wills to reveal Him. They are working in perfect harmony with one another, and so we must conclude by this that when God draws us to Himself, we can know both the Father and the Son, who are one, and be saved. Following our salvation, we will be taught by God, because He will send His Holy Spirit, which is the Spirit of Messiah Yeshua, to dwell within us and instruct us. Now, I have to take a brief moment here to explain another, somewhat-related principle from Scripture. We may read passages like this that make it seem like there is no hope for us unless God chooses to call us to Himself, and we simply don’t have any choice in the matter. If God wants to save us, the Son will reveal the Father to us, and the Father will draw us to the Son, and that’s all there is to it. Implied in this expression is that God does not necessarily desire to save everyone, and some people are simply destined for destruction. There are many verses we could draw from to support this position. However, as I’ve just shown you, we can’t take these verses out of context without considering their apparent contradictions, which are not contradictions, as I’ve explained. Just like Yeshua’s statements in John and Matthew do not contradict, nor do some of the other principles in Scripture that appear contradictory. If we look at John’s passage, it would seem that we can’t be saved unless the Father introduces us to the Son, but if we look at Matthew’s passage, we might think that we can’t be saved unless the Son introduces us to the Father. Which is it? It’s “yes.” Clearly, the purpose of these apparent contradictions is to show us that both are true, because we have One God—the Father

and the Son are one. And so a proper conclusion is that we can't be saved unless our God—the Father, Son and Holy Spirit—draws us to Him.

{New slide—11} For the sake of this discussion, I want to show you some other examples of the very same principle playing out in Scripture relative to a very controversial topic; namely, predestination verses free will. We're certainly not going to exhaust this topic today, but I want to show you by way of example how we have to be careful when studying Scripture so that we don't develop false theologies based on some passages while not considering the others. We need to draw from the whole counsel of God before settling on what is true. And while we're going through these passages, I want you to remember that Yeshua said, which we've just read, "I thank You, Father, LORD of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes. Even so, Father, for so it seemed good in your sight." What does this mean? Does it mean that God decides ahead of time whom He's going to save, and whom He's not going to save? Does it mean that the Son only draws certain people in, and the Father only reveals the Son to a select few? It does not. Yeshua said in Matthew 23:12, "whoever exalts himself will be humbled, and he who humbles himself will be exalted," a principle that can also be found in Proverbs 3:34, where we read: "Surely He scorns the scornful, but gives grace to the humble." These children that the LORD reveals Himself to are those who have humbled themselves before God, those who have heard His Word and decided for themselves that it is worth seeking out. Those who are proud are those who resist His Word and believe it better to seek their own way or the ways of other men. Our God, whether we're considering the Father or the Son, will reveal Himself to those who humble themselves and pray and seek His face, because this is when He will forgive our sins and heal us. Consider James 4, verses 4-6, where the Apostle wrote: "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, 'The Spirit who dwells in us yearns jealously'? But He gives more grace. Therefore He says: 'God resists the proud, but gives grace to the humble.'" The grace of God is offered through knowledge of the Son, who the Father reveals to those who humble themselves before Him. But those who are proud make themselves enemies of God by directly violating the Word that He has given to us for our own good, and that Word was embodied in His Son. Are you following me?

{New slide—12} Let's take this discussion to another level, just to make sure we understand what the LORD is teaching us. In 1st Timothy 2, verses 3-4, the Apostle

Paul wrote: “For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.” Similarly, in 2nd Peter, verse 3:9, we read: “The LORD is not slack concerning His promise, as some count slackness, but is long-suffering toward us, not willing that any should perish but that all should come to repentance.” Now if we were to consider these verses in isolation, we might come to believe that God is going to save everyone, no matter what they do. The context around these verses, if you take the time to study them, shows you specifically that God is calling all people to repent, but that doesn’t mean that we all will come to repentance. Does this weaken the sovereign will of God? Certainly not! Because God also willed for His people to choose Him and His Way, which He made available to us all. He doesn’t leave any of us out from His calling, but there will come a time when our individual opportunity to choose Him expires. In Revelation 3:20, Yeshua explains: “Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.” We have to hear His voice—the Voice of the Father and the Son. Anyone has the chance to do this, but we have to open the door for Him to enter. In a parable from Luke 12, in verse 36, Yeshua said something very similar. There we read: “and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.” Why would the LORD even need to say this if we didn’t have a choice in the matter? He has given us a free will to eat from the tree of knowledge of good and evil, or to eat from the tree of life, because He only wants to dwell with those of us who choose to dwell with Him. If you aren’t convinced yet, consider this last verse from Matthew 7, verses 7-8, where we can examine a seemingly contradictory exhortation from the LORD. We read: “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.” Do you see the perfect circle that God provides for His people? He knocks on the doors of our hearts, calling on us to open to Him. The Father shows us the Son, and the Son reveals the Father. But like all relationships, our relationship with God does not only go one way. He wants us to pursue Him also, to knock on the door of His heart, to humble ourselves before Him and seek His face—and His face is the Son of God, the visible form of the invisible God, the One who has been revealed to us so that He can reveal the Father. Our eternal life is dependent on us understanding how all of these principles are true all at once, for the saints endure into the eternal Kingdom by keeping the commandments of God and our faith in Yeshua, as we’ve read so many times in Revelation 14:12. The Holy Spirit reveals these things to us. This is the testimony of two or three that establishes life in God’s Kingdom, and I want to remind you that “all things are established on the testimony of

two or three.” This principle is so very profound because it describes the very nature of God Himself and everything He has created, including the laws for His Kingdom. God wills all men everywhere to repent and be saved, but He also hides the Way to do this from those who are rebellious and proud in their spirits and reveals it only to those who have humbled themselves and are willing to submit to Him. While we were still sinners, He died for us, but we have to accept this Truth for it to save our souls. He knocks on the doors of our hearts and pursues us so that we can open to Him, but He also desires us to knock on the door of His heart and pursue the Way He has set for His children to go. He has predestined our salvation by coming into the world as the Son of God to atone for our sins and make a way into His Kingdom because He is merciful, but He also calls on us to surrender to His will and obey His commandments as the Sovereign Father because He is Holy, Just and Good. He is the Father, and He is the Son, and He is the Holy Spirit. He is one God who demonstrates Himself to us according to a complex nature that makes everything perfect and invites us to join Him, but He also rejects those who reject His perfect identity and will for His people.

{New slide—13} And so, with that, we’re going to move on and close today’s message by looking at a handful of passages that don’t just tell us how important it is to confess that Yeshua is the Son of God, who is one in being with the Father, but also demonstrates real examples of our forefathers and foremothers doing just that. Earlier in His ministry, Yeshua walked up to Nathanael, whom He had never encountered before in this world. According to John 1:47-49, Yeshua said to him, “Behold, an Israelite indeed, in whom is no deceit!” Was this just a nice thing to say? Based on Nathanael’s response, it was quite a bit deeper than this. Yeshua was proverbially knocking on the man’s heart. “Nathanael said to Him, ‘How do You know me?’ Then Yeshua answered and said to him, ‘Before Philip called you, when you were under the fig tree, I saw you.’” This wasn’t a case of Yeshua stalking the man and watching him under the fig tree, but rather, Yeshua literally knew Nathanael’s innermost thoughts and prayers, because He is God. Yeshua saw what only God could see, which is why we read: “Nathanael answered and said to Him, ‘Rabbi, You are the Son of God! You are the King of Israel!’” This type of declaration is not flippant, but deliberate. It’s evident that Nathanael understood Yeshua’s identity on account of what He said to him, and from that point forward Nathanael chose to follow Yeshua and become one of His disciples. Later on in His ministry, according to John 11, verses 21-27, Yeshua deliberately delayed His arrival at His friend Lazarus’s sick bed, because He desired to demonstrate His glory to His disciples by raising Lazarus from the dead. When Yeshua arrived in town, his friend had been dead several days, and Lazarus’s sister Martha came to Him and said, “LORD, if You had been here, my brother would not have died.

But even now I know that whatever You ask of God, God will give You.’ Yeshua said to her, ‘Your brother will rise again.’” Now Martha was already a disciple of Yeshua’s at this time, and even in her grief she showed great faith in Yeshua’s teachings. She said to Him, “‘I know that he will rise again in the resurrection at the last day.’” She had listened to her Master, and what she said was true, but Yeshua wanted to demonstrate something even greater to her—something about the eternal God that she did not yet grasp. We read: “Yeshua said to her, ‘I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?’” This is a God-only statement. Only God can offer eternal life to those who believe in Him, right on the spot. Only God can say, I AM the resurrection and the life.” What follows is the response we need to have, just like Martha, who “said to Him: ‘Yes, LORD, I believe that You are the Messiah, the Son of God, who is to come into the world.’” The Son of God is the resurrection and the life, and whoever believes in Him will never die the second death, but will rather live with God forever in His Kingdom. She believed through her confession of faith, that Yeshua is God who came in the flesh, and this confession was essential to her salvation as well as the miraculous resurrection of her brother in front of many witnesses. This is the confession that has power, and with it comes new life with God that never ends.

{New slide—14} Near the beginning of the Book of Exodus, we all know that God parted the Sea of Reeds so Moses could lead the children of Israel across the sea on dry land, and then he commanded the water to flow back and wash away the Egyptian army that was following them. This miracle, surely had come from God! But when the Son of God came in the flesh, it wasn’t enough for Him to part the sea and walk on dry ground through the midst of the sea, Yeshua literally defied the laws of nature completely and walked on top of the sea to the point that His disciples cried out, thinking they were seeing a spirit. But when Peter saw Yeshua, according to Matthew 14, verses 28-29, He sought the LORD, testing the spirits, and said, “‘LORD, if it is You, command me to come to You on the water.’ So [Yeshua] said, ‘Come.’ And when Peter had come down out of the boat, he walked on the water to go to Yeshua.” And so we can see through this example, when we believe the LORD is who He says He is and obey His commandments, even when we are up against what may seem literally impossible, the truth is that all things are possible with God. There’s a lot more drama in the scene, but ultimately when Yeshua and Peter climbed into the boat together with the other disciples, we read in verse 33: “Then those who were in the boat came and worshiped Him, saying, ‘Truly You are the Son of God.’” They worshipped Him as God by praising Him according to His office. This was the confession of men who had seen God in the flesh and believed in His identity. It’s also worthy to note that, at this time,

only Peter acted on His belief in Yeshua and therefore was able to share in the supernatural miracles of God, even here in the natural world, and so it will be with us. We have to believe to the point where we act in order to witness the power of God. And in Peter's case, his faith continued. Just a few passages later in Matthew 16:15-17, when Yeshua asked Peter to confirm His identity, Peter replied, “You are the Messiah, the Son of the living God.” And to this, “Yeshua answered and said to him, ‘Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.’” This last part of the passage aligns with what we studied earlier; namely, the Father reveals the son to those who have humbled themselves before Him, and the Son, in turn, reveals the Father to those who believe in Him and therefore choose to follow His Way. It was on this foundation—that Yeshua is the Son of God—that Yeshua said He would build His Kingdom. When we believe and confess this truth, but also act on it like Peter did, we can begin to experience the Kingdom of God even now in this life, and this experience will continue for us into eternity. Impossible feats that weren’t even imaginable before become possible miracles of God that add to the testimony of Truth. And there are so many more miracles that we could talk about. Even John admits in John 20, verses 30-31, “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.” Not coincidentally, this statement in John’s Gospel directly followed the confession of Thomas, who laid His eyes on the risen Messiah and said, “My LORD and my God.” The confession that Yeshua is the Son of God is equivalent in every way to saying that He is God, because the Father and the Son are one.

{New slide—15} This confession is not exclusive to certain groups of people, for God calls on all men and women everywhere to repent. Anyone who calls on the name of the LORD shall be saved, Paul explained. Even at the time of Yeshua’s crucifixion, we can see pagan Roman soldiers in awe from what they were observing. There were earthquakes that tore the veil of the temple from top to bottom and graves opened and men and women were raised up as a testimony to what Yeshua had just accomplished through His death. In Matthew 27, verse 54, we read: “So when the centurion and those with him, who were guarding Yeshua, saw the earthquake and the things that had happened, they feared greatly, saying, ‘Truly this was the Son of God!’” These were men who literally oversaw Yeshua's death who now believed because of the power of God they saw working through Him. Let's hope they continued in this faith. The Apostle Paul, who had persecuted early followers of Yeshua and sought to stomp them out, was given a revelation of Messiah Yeshua on the road to Damascus. Yeshua

appeared in a bright light and asked Paul, “Why are you persecuting Me?,” and then He commanded Him to repent, striking him with blindness. After three days of prayer and fasting—he humbled himself before God—Yeshua sent Ananias to Paul to pray over him and open his eyes in the name of Yeshua. Paul didn’t waste any time with his newfound faith. In Acts 9:20, we read: “Immediately he preached the Messiah in the synagogues, that He is the Son of God.” Do we have such faith as this to go out and proclaim this Truth boldly? If so, we might just have the same encounter as Philip, who was sent to an Ethiopian eunuch on the way home from worshipping in Jerusalem. Philip taught the eunuch all of the elementary principles of the faith to the point that this man was looking around for water to embrace Yeshua fully so he could follow Him. In Acts 8, verses 36-37, we read: “And the eunuch said, ‘See, here is water. What hinders me from being baptized?’ Then Philip said, ‘If you believe with all your heart, you may.’” You already know the answer to the question, don’t you?: Believe what? The Word explains that the eunuch answered Philip, and said: “I believe that Messiah Yeshua is the Son of God.” This man was saved by such faith, and went on, with all likelihood, to launch the Ethiopian church that still survives today. We too ought to profess our faith in Messiah Yeshua, who is the Son of God, because when we believe this Truth and act on it, we shall inherit eternal life, and in the meantime, we will do many wonders in His name for the good of His Kingdom. This is salvational faith that is not only ours to embrace, but ours to share. I pray that you will join me in sharing your faith with others this week for the salvation of their souls, as well as your own. Shabbat shalom.