



Who is Yeshua the Messiah?

Part 16: The Son of God (Part C)

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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 16 of our sermon series, “Who is Yeshua the Messiah?,” and today’s discussion is going to take things in a different direction from our past two messages on the Son of God. First, let’s recap: In the first teaching, we addressed Yeshua’s distinction as the Son of God, one in essence with the Father and the Spirit. We discussed how Yeshua was NOT revealed as the Son in any kind of dispensation. Rather, He was the Son, is the Son, and always will be the Son, just as He also was, is, and always will be One in being with the Almighty! The Apostles confessed this Truth in many ways, and they also taught us to confess it and believe it with all our heart, soul, mind, and strength to be saved. Further, they taught us to proclaim it to others, fulfilling the first and last commandment that God gave us in the Scriptures, which we can sum up like this: “Go forth and multiply.” By proclaiming our faith and living in a way that demonstrates it, we love God and we also love our neighbors as ourselves. Pray that God helps us to look upon our brothers and sisters and even our human enemies as God sees them, longing for their relationship in the Spirit of Truth with us, just as God so longs to dwell among His people. In our second teaching on the Son of God, we explored how this title for Yeshua the Messiah is so eternally critical for us to believe, confess, and proclaim that the enemies of our LORD and God are coming to try and steal it away from us. The adversary threatens to kill those of us who cling to this Truth in the world, whether by silencing, discrediting or literally ending our lives in the flesh. Those who fall victim to the fear, discouragement, or doubts caused by the evil one’s attacks and therefore compromise their faithfulness risk eternal destruction, and this is how the enemy seeks but ultimately fails to usurp the throne of God. Our enduring trust in the Son of God overcomes these attacks completely. We enjoy victory in Messiah Yeshua when we stand fast in the faith of our confession and humbly persevere in the Way the LORD

has instructed us. When we fear God most, which is to worship the Father, the Son, and the Holy Spirit and walk in the way that He showed us, the enemy has no power over us. When we worship the Son of God, we will inherit eternal life.

{New slide—2} With this foundation built, let's move into the purpose of today's message. We're going to outline three stories in the Tanakh that prophetically point to the eternal relationship between the Father and the Son that Yeshua would completely reveal when He came. The relationships of Abraham and Isaac, Pharaoh and Joseph, and David and Solomon, among others, give us spiritual insight into the relationship that has always existed between the Father and the Son. There's a number of passages I want to share with you to set this up before we get into our examples. As we discussed last week, there were many religious leaders who didn't understand the relationship Yeshua shares with the Father, even though He told them. In John 8:25, they said directly: "Who are You?" Take a look at Yeshua's response and consider its implications. "Yeshua said to them, 'Just what I have been saying to you from the beginning.'" Now, did Yeshua mean the beginning of His ministry or did He mean the beginning of time? The answer to that question is "Yes." He meant both. Scripture from Genesis 1 all the way to the Revelation 22 explains the relationship between the Father and the Son for those with eyes to see. Why then do so many lack understanding? Paul explained in 2nd Corinthians 3, and I'm just going to jump to the point in verse 14, where we read: "Their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Messiah." The principle here is straightforward: When we trust in Yeshua's Words about His identity and confess them as Truth, He reveals Himself to us in all of God's Word. Even Philip struggled to get there, but for our benefit John recorded the development of this Apostle's faith so that we could follow the same path to victory. In John 14:7-11, Yeshua plainly explained to Philip and the other Apostles with him: "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." Are you confused? So was Philip. He replied, "LORD, show us the Father, and it is sufficient for us." Don't be confused any longer, because the LORD's response brings absolute clarity. "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?'" As Paul said, "He is the image of the invisible God" (Colossians 1:15). Yeshua went further than this. He added a statement that explained how both His Words and His works demonstrated His unique identity and relationship that He had always possessed. He said: "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.” You can’t separate the Father and the Son—they have an eternal unity. And yet, the Father and the Son are simultaneously distinct. To remove all doubt, Yeshua added this: “Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.” This wasn’t a newly established relationship during the advent of Yeshua’s incarnation. Yes, Yeshua declared God’s identity plainly in a way that hadn’t been declared prior, but the identity itself was always true. And now that Yeshua has come and declared the Father, we can look back at all the other parts of Scripture and see the magnificent methods by which God has repeatedly and consistently explained Himself, including His relationship as the Father, Son and Holy Spirit.

{New slide—3} According to my understanding, the Tanakh—called the “Old Testament” in modern Christianity—is a series of historical accounts, prophesies, and meditations about God and His relationship with the people He created. And God, being the eternal existent One outside of space and time, has so orchestrated real history so that it could be recorded by His prophets into written works that fully explain Him and His desired relationship with us. I often refer to the various stories of Scripture as “prophetic templates,” because they both portray events that actually happened while also explaining deep spiritual truths or foretelling future events that would echo the former things. I also like to use the term “historical parables” to explain the same Scriptures. A parable is a simple story used to illustrate a moral or spiritual lesson, while the word “historical” explains that the parabolic story is something that actually happened. Another term, “inaugurated eschatology,” can also be used in the context of what I’m explaining. It means that a Scriptural story, psalm, prophesy, or historical record has both shorter term and longer term prophetic meaning and purpose. These ideas are inherent in long-standing Jewish thought, and they were also verified by Yeshua Himself and the Apostle Paul, among others. First, I want to share a quote from Nachmanides’ Middle Ages commentary on Genesis 12:6. He wrote: “I will tell you a principle by which you will understand all the coming portions of Scripture concerning Abraham, Isaac, and Jacob. It is indeed a great matter which our Rabbis mentioned briefly, saying: ‘Whatever has happened to the patriarchs is a sign to the children.’ It is for this reason that the verses narrate at great length the account of the journeys of the patriarchs, the digging of the wells, and other events. Now someone may consider them unnecessary and of no useful purpose, but in truth they all serve as a lesson for the future: when an event happens to any one of the three patriarchs, that which is decreed to happen to his children can be understood.” (Ramban [Nachmanides] on Genesis 12:6 (Charles B. Chavel. Shilo Pub. House, 1971-1976)). The Apostle Paul explained this principle when he wrote, “the spirits of the prophets

are subject to the prophets. For God is not the author of confusion but of peace, as in all the churches of the saints.” This saying, recorded in 1st Corinthians 14 verses 32-33, explains that all Scripture—the whole counsel of God—points to the same fundamental Truth, and all of it is in complete alignment. What a joy for us to dig in and discover it!

{New slide—4} Yeshua Himself explained to the Jewish leaders in John 5:46, “if you believed Moses, you would believe Me; for he wrote about Me.” And on the road to Emmaus, recorded in Luke 24, while the risen Messiah was walking with two disciples, he explained what He meant. Verse 27 notes: “beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.” Remember what I explained earlier, referencing Paul’s statement in 2nd Corinthians 3: We all come to understand the Old Testament more clearly when we are “in Messiah,” which means, when we come to trust Yeshua’s words. Why would the LORD do this? Why would He speak in riddles and parables? Why doesn’t He just state plainly who He is? I’m going to give you the answer to this question and then explain it further. Here’s the answer: God wants us to build an eternal relationship with Him, and when we do this He gives us the opportunity to literally know Him more and more as eternity carries on. Proverbs 25:2, explains: “It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.” Why is it glory? Because building an authentic and meaningful relationship with the eternal God who created all things through Yeshua is AMAZING to contemplate, but even more AMAZING to do! The way many people describe Heaven, it often seems very boring. According to Christian myth, in heaven we all sit around on clouds playing harps, right? Certainly not! In God’s Kingdom, we will increasingly get to know our Creator, whose ways are unsearchable. Job 9:10 explains: “He does great things past finding out, yes, wonders without number.” To me, this sounds like eternal excitement! With every day that passes into the unquantifiable future, we who love God are blessed with the opportunity to find out more and more about His innumerable wonders! Picture the most beautiful sight you’ve ever seen on the earth that God created or the most wonderful experience you’ve ever had, and then imagine an eternity of discovering more and more of this. These are the great things past finding out and wonders without number that we get to explore with God forever. And in Matthew 7:7-8, when the Son of God came in the flesh to dwell among us, He invited us to do this with Him when He said: “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.” He’s already described many of the great things He’s done and He’s revealed many wonders in the Scriptures. When we study God’s Word and understand it’s all about

Yeshua, we can begin to appreciate the relationship He has invited us to embrace with Him. But Scripture is just the start of it all. Our relationship with Yeshua, the Son of God, is literally eternal and abundant life beyond our wildest imagination.

{New slide—5} In order to have this eternal life, we have to want it more than anything else. Think about your relationship with those you love, whether a parent, a sibling, or a significant other. How do these relationships become enjoyable and mutually beneficial experiences? When both parties turn their backs to one another and follow their own interests, right? No! Not right. Quite the opposite. Relationships in any context are rewarding when both parties seek one another and try to please the other person more than themselves. God made us in His image, and thus our relationship with Him has similar rules, with one exception. God is the Creator, and we are the created. He knows what's best for us because everything that He made was good. Thus, we ought to seek Him and the blessing that He has prepared for us. Therefore, when the disciples went to Yeshua and asked Him the question we explored above, namely, why does God speak in riddles and parables, His answer ought to be understood in the context of relationship that I've been describing. In Matthew 13, verses 10-13, we read: "And the disciples came and said to Him, 'Why do You speak to them in parables?' He answered and said to them, 'Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.'" What is it that some possess and others don't? In short, the answer is Yeshua. But more specifically, a relationship with the Father through the Son. To those who have this relationship, God will give more and more understanding of His deeper Truths. To those who don't have that relationship with the Son of God, they will be stripped of whatever relationship with God they might have had. When we read the end of the dialogue in this section—in verses 16-17—Yeshua further explains the glory that God offers to those who trust in the Son: "blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it." These prophets and righteous men knew God, and so they understood His prophetic Word and what it meant. They knew Yeshua was coming. They understood what was set up before was meant to explain what was still to come. But they didn't get to experience an intimate relationship with God; they didn't get to enjoy the wonders of God Himself plainly showing Himself to His people through the revelation of His Son and the pouring out of His Holy Spirit on

all who believe. Before the advent of Yeshua, the prophets and righteous men had glimpses of God's plan for us, but it was hidden in mystery to conceal it from the enemy. Why? Because God needed His plan of redemption to be carried out, and concealing it from His enemies would ensure it. Had the enemies of God known what the Son was going to do to redeem the saints, they would not have allowed Him to be crucified.

{New slide—6} Paul explained this plainly in 1st Corinthians 2, verses 7-8, where we read: "we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the LORD of glory." The rulers of this age are the demonic hosts under the leadership of the adversary—those "principalities," "powers," "rulers of the darkness of this age," and "spiritual hosts of wickedness in the heavenly places" who we can withstand when we put on Messiah Yeshua (Ephesians 6:10-18), for Yeshua is "the full armor of God." And so, the spiritual understanding we have available to us today when reading the Old Testament is profoundly different than before Yeshua came into the world. He revealed just enough to His prophets and righteous men so they could create a witness of His coming, but He concealed the full meaning of those Old Testament historical parables so only those who truly sought Him with all their hearts would understand. Now that He is risen, He reveals these truths to all who believe in His Word and therefore seek Him. His Word is available in plain language to us. He said so Himself: "These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God. I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." When would Yeshua, the Word of God who became flesh, the Son of God who revealed the Father, speak to us in plain language? The answer is clear: when he ascended to the Father and sent His Holy Spirit upon all flesh. He said earlier in John 14:26, "the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." The phrase "All things" doesn't just refer to the things Yeshua said Himself in the flesh, but all things in the Word of God from Genesis to Revelation, and even beyond. The Holy Spirit now inhabits those who love Yeshua and keep the commandments of God, and He explains all things to those who seek the Father through the Son. Knowing this, we can turn back to the Tanakh and understand "all things." The Son now explains "all things" plainly about the Father through the Holy

Spirit because He has returned to the Father. —— OK, so I know we've taken the roundabout way to get into the historical parables I noted earlier, but I think it was necessary to set up what I'm going to highlight. I can't possibly cover these stories in detail in the time we have left—we have three stories to cover and we've already made it through about one third of today's message. This is a good thing, because if you trust in Yeshua and follow Him, you too can seek the LORD and find Him in His Word when you seek Him with all your hearts. Each of these three stories could be its own message, and maybe even its own sermon series, and maybe one day they will be, but in today's message and within the context of this series, I want to give you enough to make you hungry. I want you to go back to these stories and study them in detail. I want you to ask the LORD to show you these things that I'm going to highlight for you today—and so much more. I want you to build your own relationship with God so you can experience the peace and joy with Him that He offers to each of us.

{New slide—7} As we move into our first prophetic template then, I want you to remember Yeshua's Words in John 8, which we've studied before. In verses 56-58, speaking to the Jewish leaders, the LORD said: "Your father Abraham rejoiced to see My day, and he saw it and was glad." Then the Jews said to Him, 'You are not yet fifty years old, and have You seen Abraham?' Yeshua said to them, 'Most assuredly, I say to you, before Abraham was, I AM.'" We discussed how this passage shows Yeshua's eternal existence as the Great I AM, and also how Abraham saw that Yeshua was going to come, quite likely through God's command to sacrifice his son Isaac on Mt. Moriah. There are many other references giving Abraham this title "father," from Matthew 3:9 and Luke 3:8 to Acts 7:2, Romans 4:16, James 2:21, and several others. In Romans 4:16, for instance, Paul explained that Abraham is "father of us all," referring to both Jews and Gentiles who are saved by grace in Yeshua's name through their faithful walk with God. Yeshua's parable in Luke 16:19-31 of Lazarus and the rich man presented perhaps the clearest example of Abraham's metaphorical characterization as the Father. In the story, Lazarus was poor and beggarly in life, seeking bread from the crumbs of the rich man's table, but in death the roles were reversed. Lazarus was carried by the angels to "Abraham's bosom," a metaphor for the Kingdom of Heaven, while the rich man was tormented in eternal flames, representing the second death. In the parable, the rich man didn't cry out to God for mercy, but as we can see in verses 24-26, he actually called out to "Father Abraham," and it was Abraham who explained his damnation for all eternity on account of his earthly deeds. We read: "Then [the rich man] cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime

you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.”

{New slide—8} The point is this: metaphorically speaking, Abraham is positioned as the Father in these Scriptural references, so we ought to recognize this prophetic pattern and look back at Abraham’s story in Genesis 11:27 through Genesis 25:11 to learn what it means about the Son and His relationship to the Father. There are two examples relative to Abraham and Isaac that I want to bring to the table for today’s purposes. The first example culminates in Genesis 22, where the LORD revealed one of the most profound prophetic templates pointing forward to the death and resurrection of Yeshua in the Torah, which is known as "the binding of Isaac," or the A'ke'dah (אַקְדָּה) in Hebrew. It all started when Abraham was 75 years old, when the LORD called Abraham out of his father’s country to an unknown land, and God promised in Genesis 12 to make Abraham into a great nation. Years later, in Genesis 15, the LORD promised Abraham descendants from his own body as plentiful as the stars he could number in the heavens. But Sarah his wife was barren, and Sarah gave her servant to bear a child for Abraham. Ishmael was born from Hagar when Abraham was 86 years old, but this wasn’t the son God had promised to Abraham. It was 13 years later, when Abraham was 99 years old that the LORD returned and explained in Genesis 17 and 18 that Sarah—at 90 years old—would bear a son for him the next year, even though she was past the age of childbearing. The miraculous conception of Isaac would foreshadow the virgin birth of Yeshua through Miriam. We’re going to pick up the story here.

{New slide—9} Now that Abraham had waited 25 years for God’s promise to be fulfilled, He was going to test the man’s faith. In Genesis 22, verse 2, God said to Abraham: “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” Now, as previously noted: Abraham had another son. Ishmael had been born 13 years before Isaac, but God said Isaac was Abraham’s “only son.” These are the moments in our studies—when we come across apparent discrepancies like this—that we need to look deeper into the Scriptures and find out what God is trying to reveal to us. We have to let Scripture interpret Scripture. The writer of Hebrews, for instance, explained the following in chapter 11, verses 17-19: “By faith Abraham, when he was tested, offered up Isaac, and he who had received the

promises offered up his only begotten son, of whom it was said, 'In Isaac your seed shall be called,' concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense." Abraham's sacrifice of Isaac was meant to foretell the Father's sacrifice of Yeshua, the Son of God, for the atonement of our sin, as well as His resurrection from the dead. If we look back to the story in Genesis 22, we can see this Truth revealed. Consider verses 6-8, where we read: "So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, 'My father!' And he said, 'Here I am, my son.' Then he said, 'Look, the fire and the wood, but where is the lamb for a burnt offering?' And Abraham said, 'My son, God will provide for Himself the lamb for a burnt offering.' So the two of them went together." Now, I want you to notice that the passage twice explains that the two of them went together, the father and the son. In the prophetic template, Abraham led his only son Isaac, whom he loved, to the slaughter, and Isaac went willingly. This points forward to what Yeshua said in Luke 22, verse 42, where we read: "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Yeshua went willingly with the Father to the cross. We read in Isaiah 53:7: "He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth." This moment had been planned from the beginning, and the binding of Isaac demonstrates this truth. Here's another critical moment to point out. When Isaac asked Abraham, "where is the lamb for a burnt offering," Abraham answered, "My son, God will provide for Himself the lamb for a burnt offering." As I'll show you in a moment, God certainly fulfilled Abraham's prophesy, and this is an example of an inaugurated eschatology. In the long view, the Lamb of God, who took away the sins of the world, offered up His prayers from the cross, according to Luke 23:34, saying: "Father, forgive them, for they do not know what they do." The LORD God provided Yeshua as a burnt offering, knowing that He would raise Him from the dead.

{New slide—10} Returning to Genesis 22, we can see the near-term fulfillment of Abraham's prophesy, "God will provide for Himself the lamb," and the near-term fulfillment strengthens the case for the long-term fulfillment, also. Let's read, starting at verse 11: "the Angel of the LORD called to [Abraham] from heaven and said, 'Abraham, Abraham!' So he said, 'Here I am.' And He said, 'Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.' Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son." OK, let's

pause again and examine this. God indeed provided a male lamb caught by its horns for a burnt offering. I'm just going to tell you plainly, the horns of this beast represent power, in the same way that a crown represents power. Recall, according to Matthew 27:29, that the Roman soldiers "twisted a crown of thorns" and "put it on [Yeshua's] head," and then they mocked Him, saying, "Hail, King of the Jews!" These are the types of connections we need to be looking out for. Yeshua, the Lamb of God, was indeed caught in the thicket. Remember the curse of Adam in Genesis 3:18: "thorns and thistles" would come from the earth and make it difficult to bear fruit here. These symbols represent demons and false prophets, who believed they had ensnared the power of God on the cross. Little did they know, the curse would be destroyed by the sacrifice that Yeshua made there. He would rise in victory from the grave they sent Him to. Our story in Genesis 22 foretells this victory, as we read in verses 15-18: "Then the Angel of the LORD called to Abraham a second time out of heaven, and said: 'By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your Seed all the nations of the earth shall be blessed, because you have obeyed My voice.'" If I explained every metaphor here, it would probably take the rest of our time. It could be a sermon of its own. Allow me to summarize: In this passage, the Angel of the LORD was the same as the LORD, a picture of the Son representing the Father. He spoke a second time, proclaiming blessing to those who trust and obey God and destruction upon the enemies, just as Yeshua will come a second time to separate the righteous from the wicked. There will be a great multitude of descendants who would come from the Seed of Abraham; this is Isaac when we consider the short-term prophetic word, but Yeshua Himself in the long term. Yeshua would ultimately receive the inheritance described here, and it would be those who trust in Him—His children—who would be blessed with eternal life. Again, let's allow Scripture to interpret Scripture. Paul interpreted God's blessing to Abraham in Galatians 3:16 like this: "Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Messiah."

{New slide—11} Let's move on. I want to show you one more example where father Abraham and His son Isaac demonstrate the relationship between our Father in Heaven and Messiah Yeshua, the Son of God. When Abraham was old, he sent his servant to the land he left behind to find a wife for Isaac among his relatives. This may sound disturbing if you consider the implications of this in the flesh, but it's important to interpret such things spiritually. When we consider other men and women who worship

Yeshua alongside us, especially within the First Fruits and Corner Fringe community, we call them brothers and sisters, don't we? They are members of our faith family. Indeed, for those who are still unmarried, Scripture instructs us to join with a spouse only when we are equally yoked—only when they are believers within the greater faith community. Consider 2nd Corinthians 6:14, for instance, where Paul wrote: "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?" We also read in Amos 3:3, "Can two walk together, unless they are agreed?" These rhetorical questions speak to the same principle, and all of Scripture testifies to the Truth that we only ought to bind ourselves together with other believers. We could certainly go much deeper into this topic than we have time to discuss today, but for now I just want to note that this principle provides us with the proper backdrop to our story. And so, before the servant went off to the land of Abraham's family to find Isaac a wife, Abraham made his servant swear that he would faithfully obey his commandment in this matter. In Genesis 24, verses 9-10, we read: "So the servant put his hand under the thigh of Abraham HIS MASTER, and swore to him concerning this matter. Then the servant took ten of his MASTER's camels and departed, for all his MASTER's goods were in his hand. And he arose and went to Mesopotamia, to the city of Nahor."

According to the text, Abraham was the servant's MASTER—his Adonee (אֲדֹנֵי). This is the same word used to refer to YHVH in much of the Hebrew text, and it's not a mistake here. Again, father Abraham is meant to prophetically point to the Father. Now, to sum up a lengthy narrative, the servant left his MASTER for the city of Nahor and found Rebekah there; he paid a dowry to Rebekah's family; and he brought Rebekah back to the land of Canaan, where both Abraham and Isaac were waiting. There's so much to talk about here, but for today's purposes, the reason I brought you here is found in Genesis 24, verses 64-65. There we read: "Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; for she had said to the servant, 'Who is this man walking in the field to meet us?' The servant said, 'It is my MASTER.' So she took a veil and covered herself." Earlier in the chapter, Abraham was this servant's MASTER—His Adonee (אֲדֹנֵי). Upon his return to the Promised Land with Rebekah, he referred to Isaac, the bridegroom, as his MASTER—His Adonee (אֲדֹנֵי). Don't we go out into the world to bring new believers into the faith? Don't we present them to Yeshua as His beautiful bride? These prophetic implications are certainly embedded within this story. But more to the point, in this prophetic template, both father Abraham and his son Isaac are Lord to this servant, and this is no mistake. He sought a woman of his MASTER's family, a woman of faith who agreed with the terms of the marriage and decided on her own to leave her former habitation so she could live with her husband, the MASTER of this same servant, in the promised land. This

historical parable expresses the entire message of the Gospel; it explains the unity of the Father with the Son, as well as their distinctions; and it explains how the Bride will be united with the Bridegroom so that all will live as One in the Promised Land. This story explains very well how Yeshua is the Son of God, one in being with the Father, who will be united with His Bride at the end of days, and the LORD hid this metaphor within plain sight for all with eyes to see.

{New slide—12} A much more complex prophetic template of the Father-Son relationship can be found in the story of Joseph from Genesis Chapters 37 to 50. Obviously we don't have time to get into all the details of this story today, so I'm going to give you a very brief overview and then bring you to a couple key verses that explain the relationship between the Father and the Son that I want to show you. In this section of Scripture, Joseph the son of Jacob is a prophetic template for Messiah Yeshua, while Pharaoh is representative of God the Father, and the story bears out their relationship well. Here's a summary of the historical parable that will give good background for the passages I want to show you: Joseph was prized in His father's house—Israel—and received visions of His future—when He would rule over His whole family. His brothers, representing the Jewish leaders, rejected the prophetic Word about his future and sold him into slavery. At that time, His father assumed he was dead. Similarly, the Jewish leaders rejected the prophetic Word about Yeshua and turned Him over to be crucified. For his part, Joseph was sent to prison by an Egyptian ruler for a crime he didn't commit. Upon examination, both the people of Israel and the gentiles of Egypt condemned Joseph to this fate. In the midst of an Egyptian dungeon, Joseph was among two criminals, one who would be redeemed and another who would be condemned, just like the two thieves hanging on crosses on each side of Yeshua after He was condemned for living a blameless life. At a critical moment, when the whole world was in crisis, Joseph was raised out of the dungeon by Pharaoh's command to rule over the kingdom of Egypt and rescue the whole known world from certain destruction. Yeshua's resurrection from the dead would indeed save all who repent and trust in Him from condemnation for sin. In Joseph's role as ruler over Egypt, second only to Pharaoh, he saved the gentile world as well as his brothers among Israel from certain destruction, granting them both mercy for their sins in ignorance against him. He gave his brothers the best land in the kingdom, and ruled over all of the people of Egypt from that point forward, acting on Pharaoh's behalf.

{New slide—13} The first key moment arrived when Pharaoh called Joseph out of the dungeon to lead Egypt through a time of tribulation; namely, seven years of plenty and seven years of famine. Joseph had just explained to Pharaoh what needed to be done

to resolve the tribulation, and that's when, according to Genesis 41, starting in verse 39, Pharaoh said this to Joseph. We read: "You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you." This is where we have to pause and explain another key concept of the Father-Son relationship in the Godhead. In His distinction as the Son, Yeshua is "functionally subordinate" to the Father. This does not make Him unequal, only fully dependent on His will, which makes sense. As I've explained to you before, we are made in the image of God. When you look at me, you can't see the thoughts that go on in my mind, just like we cannot see the Father. But you can see the actions that are caused by the thoughts in my mind, especially when I wave my hand around {like this}, and in this way we can see the work of the Father through Yeshua. Yeshua is functionally subordinate to the Father in the same way my hand is functionally subordinate to my mind, but both my mind and my hand and its actions are fully representative of who I am. My hand is no more or less me than my mind is, and my mind is no more or less of me than my hand. And this is exactly how the Son is functionally subordinate to the Father, and yet the Father and the Son are equal and one in essence. In this prophetic example, Joseph ruled over Pharaoh's house, all of the people in the kingdom were subject to his commandments and even worshipped him, but his power and authority were derived from the identity of Pharaoh on the throne. This is analogous to what Yeshua said to Philip in the passage we started with today; namely, "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." But then, remember, Yeshua went further and said, "Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves." In the words of our prophetic template, Yeshua was wearing the Father's signet ring. Everything He does is stamped with the father's seal of approval. This metaphor presents itself next, as we read starting in Genesis 41, verse 41: "And Pharaoh said to Joseph, 'See, I have set you over all the land of Egypt.' Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot which he had; and they cried out before him, 'Bow the knee!' So he set him over all the land of Egypt. Pharaoh also said to Joseph, 'I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt.'" I think the historical parable speaks for itself, but I'll simply add: like Joseph, Yeshua rules over God's Kingdom and every knee bows down to Him. One more thing, before we move on to our last template. When looking at this prophetic analogy, many get caught up with the idea that Joseph was riding in the "second" chariot, but they shouldn't. Yeshua is subject to the Father's will, especially when it comes to His interactions with us in the Kingdom. This doesn't make Him less

than the Father, but equal. If Yeshua had His own will, separate from the Father, the rest of Scripture would have to support the idea that we have two gods, but we don't have two gods. "Sh'ma Israel, Adonai Eloheinu, Adonai Echad—Hear O Israel, the LORD our God, the LORD is ONE." Yeshua is subject to the Father's will because He is One in Being with the Father. But just as Yeshua said remarkably in John 10:38, "the Father is in Me, and I in Him," so too do we read this interesting tidbit in Genesis 45:7-8. Here, Joseph speaking to his brothers, said: "So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." Does this remind you of anything in particular? What about Isaiah 9:6, where 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." Brothers and sisters, God is communicating His true identity consistently throughout all Scripture using the best human language available, and He wants us to know Him. In order to grasp these concepts, it is essential that we seek Him with all of our hearts. Yeshua was the Son, is the Son, and always will be the Son, just as He also was, is, and always will be One in being with the Almighty Father!

{New slide—14} Let's move on to look at the last prophetic template for today's purposes, which again, we can't fully explore at this time due to its complexity. The story of David and the story of Solomon both serve as prophetic templates for Yeshua's ministry on their own, and you can fully examine these two men and the way they both point forward to Yeshua by reading 1st Samuel 16 through 2nd Samuel 24, 1st Chronicles 10 through 29, 1st Kings 1 through 11, and 2nd Chronicles 1 through 9. There's probably more here than we could cover in a lifetime, but at some point we might just try to dive in. In any case, today I want to study one prophetic theme in particular relative to both David and Solomon as a father-son template and the construction of the first Jerusalem Temple. For this purpose, we'll look at 2nd Samuel 7, and 1st Chronicles 22, 2nd Chronicles 6 as well as an extremely relevant commentary that was found in the Dead Sea Scrolls that properly points these human efforts toward the Temple's final construction to Messiah Yeshua Himself.

{New slide—15} King David, who had lived his whole life—with one exception—as a man after God's own heart, desired to build a temple for the LORD on the Earth, and as we'll see, the LORD blessed this effort. While we're studying this example, let's ponder whether the physical temple was God's end goal, or whether He had something else in mind. More than any other example we've looked at today, this final illustration demonstrates an inaugurated eschatology pointing forward to Yeshua as the Son who

would build the temple God the Father had planned. First, consider 2nd Samuel 7, verses 1-2, where we read: "Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around, that the king said to Nathan the prophet, 'See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains.'" David inquired of the prophet whether he ought to build a temple for God, and at first Nathan approved of the idea, but then he heard from God. The LORD was very much opposed to the idea, because David had shed too much blood in war. 2nd Samuel 7, verses 12-16 explain the pertinent parts of this prophesy. There, the LORD said: "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever." There are three things to say about this passage. First, a son of David would build a temple for the LORD. In brief, this refers both to Solomon, who would fulfill this prophesy in the short run, but also to the Son of David, the Son of God, who would fulfill this prophesy in the end. Second, the prophesy itself becomes awkward when we read the words, "If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men." Solomon absolutely committed iniquity and God remained merciful to David's son, but it's hard to say that he was severely chastened like David. His son Rehoboam faced the bulk of the consequences for Solomon's many sins. On the flip side, Yeshua did not commit iniquity at all, and yet he suffered from the rod of men and the blows of the sons of men. I believe this discrepancy is meant to cause deep meditation, because Yeshua—while sinless—has surely borne the sins of us all. Finally, David's house and throne were indeed established forever, but not through Solomon. After the Babylonian captivity, David no longer had offspring sitting on his throne. But Messiah Yeshua, who was both a descendant of David as well as the Son of God, indeed rose up from the dead to sit on the throne of Heaven, and the Kingdom that God established through Him will never end. One possible conclusion for all of this is that we ought to look to Yeshua, the promised Son, the Promised Seed, to completely fulfill this prophesy that God gave to David through Nathan the prophet. Yeshua is the Son of David and the Son of God who would take on the sins of humanity by offering Himself as a one-time sacrifice forever, and He would be both King of kings and High Priest forever, offering mercy to all who trust in Him.

{New slide—16} We can't just jump to this conclusion so easily, though. As we move into 1st Chronicles 22, especially verses 6-12, David the father certainly works to establish this promise of God through Solomon his son. We read: "Then [David] called for his son Solomon, and charged him to build a house for the LORD God of Israel. And David said to Solomon: 'My son, as for me, it was in my mind to build a house to the name of the LORD my God; but the Word of the LORD came to me, saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. He shall build a house for My name, and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever.' Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you. Only may the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD your God.'" Why is it that the Word of God specifically named Solomon as the son, who would build the house of the LORD and obtain wisdom and understanding from God? I believe It was to set up the prophetic template that Solomon fully embraced with his own words.

{New slide—17} Look next to 2nd Chronicles 6, verses 16-19, where we read the prayer of Solomon as he was dedicating the temple that he had build, per his father's instruction. We read: "Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, 'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk in My law as you have walked before Me.' And now, O LORD God of Israel, let Your Word come true, which You have spoken to Your servant David. 'But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built! Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You.' The rest of Solomon's prayer beautifully called for God's people to look toward the temple in Jerusalem whenever they needed to return to God, and pleaded with God to heed their call. A few passages later, the LORD affirmed Solomon's prayer and said He would do this very thing. This was all meant to set up a physical model for the spiritual temple that Yeshua would come to build, for the Son is always sitting at the throne of God in Heaven interceding for us at the right hand of the Father. How could Solomon build any house for God to dwell in on the earth, for no human building can ever contain the Holy Spirit of God. No, only God

Himself could build a spiritual temple that He would dwell in forever, and as we continue studying this last example, we'll see that the Son of God would do just that.

{New slide—18} I want to take you to the Dead Sea Scrolls in a section called 4Q174, where we find a very interesting commentary by an early Jewish writer. The scroll, found in Cave 4 at Qumran with a host of other ancient Jewish writings, including most of the text of our modern Bible, has been dated by scholars to around 90 BC, though some say it was written even earlier. What's relevant to us is that this scroll pre-dates the advent of Yeshua by many years. Here's the closest approximation to what it said in verses 10-13: “[And] YHWH [de]clares to you that 2 Sam 7:12–14 «he will build you a house. I will raise up your seed after you and establish the throne of his kingdom [for ev]er. I will be a father to him and he will be a son to me.» This (refers to the) «branch of David», who will arise with the Interpreter of the law who [will rise up] in Zi[on in] the [I]ast days, as it is written: Amos 9:11 «I will raise up the hut of David which has fallen», This (refers to) «the hut of David which has fall[en]», w]hich he will raise up to save Israel.” (4Q174:10-13 (4QFlor) 4QFlorilegium, García Martínez, Florentino & Eibert J. C. Tigchelaar. 1997–1998. The Dead Sea scrolls study edition (translations). Leiden; New York: Brill, ms.). For context, here's a quick look at Amos 9:11-12, which reads relative to the Last Days: “On that day I will raise up The tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and all the Gentiles who are called by My name,” says the LORD who does this thing.” We can't say 4Q174 is Scripture, but as pre-Christian Jewish commentary it provides a powerful statement that I support. When God spoke to David in 2nd Samuel 7 and spoke about his Seed that would build a house for the Holy Spirit of God, He was speaking about His Son, Messiah Yeshua, who would also be born through Mary out of the House of David—Yeshua, the Son of God, and the Son of Man. With this information, I think we can say that Solomon and the temple he built for God was a prophetic template for the spiritual house that Yeshua the Son of God would eventually build for God's Holy Spirit. How would this come about? Yeshua told us Himself.

{New slide—19} In His famous, often-quoted line that has way deeper meaning than we have time to discuss today from John 2:19, Yeshua said, ‘Destroy this temple, and in three days I will raise it up.’” The Jews, contemplating the 46-year effort to build the second temple, wondered how Yeshua might accomplish such a feat in three days. John didn't leave the verse hanging without interpretation. In verse 21, he explained: “But He was speaking of the temple of His body. The Temple that the Son would build would not be physical; it's not going to be a building in Jerusalem. Rather, from the

very day of His resurrection, Yeshua laid the first cornerstone for the eternal temple of God, made up of human souls. Explaining that Gentile believers in the Son of God would be grafted-in among the children of Israel, Paul described the Messiah's temple this way in Ephesians 2:19-22, where we read: "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Messiah Yeshua Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the LORD, in whom you also are being built together for a dwelling place of God in the Spirit." And while Paul certainly presented this idea in several other passages of His epistles, fully confirming it, his writing is not the only witness to this truth. In 1st Peter 2, verses 4-5, the Apostle Peter exhorted us to come to Yeshua "as to a living stone, rejected indeed by men, but chosen by God and precious, [and] you also [he said], as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Messiah Yeshua." I strongly believe that this temple of God is the ultimate fulfillment of God's prophesy that He gave through the prophet Nathan to David, and while David as the father and Solomon as the son provide us with a fantastic prophetic template with the physical temple in Jerusalem for what God would later do, we ought to look to "the author and finisher of our faith," Messiah Yeshua, who is calling all who trust in Him and follow in His ways to join Him in His Kingdom as spiritual vessels who will eternally contain the Holy Spirit of God. The Son of God is the builder and also the finisher of His own eternal temple, and therein the Kingdom of God will be established forever. This was God's plan from the beginning, and it was always intended to be fulfilled through the work of His Son. May our faith be firmly established in Yeshua the Messiah, the Son of God, so that we can continue to learn more about the LORD and all of His ways as we seek Him with all of our hearts, souls, minds, and strength.

Shabbat shalom!