



Who is Yeshua the Messiah?

Part 17: The Son of Man (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 17 of our sermon series, “Who is Yeshua the Messiah?,” and we’re going to move into another answer to the question today. Specifically, we’re going to explore the idea that Messiah Yeshua is the “Son of Man”—a related title to the “Son of David” that we touched on in our last message. As we move forward in the series, we’re going to bring the fullness of our LORD’s nature to the table, especially after exploring His “Son of God” title in the past three messages. We’ll explore the question: How do the two titles relate? In that light, one of the most important things about the “Son of Man” title that I want you to understand right upfront is this: Just as understanding Yeshua’s identity as the Son of God is a salvific matter, so too is His identity as the Son of Man. Regrettably, the Son of Man title carries with it significant controversy, which we will discuss in even more detail in a future message. When put together with the Son of God title, the controversy deepens. However, these titles taken together describe no one other than Yeshua the Messiah, our LORD and our God, and it is critical that we believe, confess and teach these things to everyone who has ears to hear. It is my prayer to help bring understanding to enable this, so help me God! You may have heard it articulated at some point in the past that Yeshua the Messiah is “fully God” and “fully Man,” and this is a true statement so long as it’s properly understood. Heresies, both ancient and modern, have attempted to diminish one or both of these natures, but in Yeshua we must understand that our Messiah now subsists in both natures 100 percent. Earlier in this series, we covered how Yeshua, though born into human flesh, was not created. He eternally preexisted His incarnation into the world as well as the creation of the Heavens and the Earth and everything in them, because He is God. At the same time, upon His incarnation, He became man and now exists in the form of man forever, though He is uniquely without sin and never took on our fallen nature. Today we’re

going to explore some statements that examine this, but also what it means for us and how we ought to understand the incarnation and its aftermath. The bottom line is good news for everyone who believes: salvation in His name, fellowship with His Holy Spirit, and eternal relationship with the Father for all who come to love and trust in Him.

{Next slide—2} So let's get started with a couple verses we've examined before, but with a new lens, to move us into today's discussion. We've studied Peter's confession concerning Yeshua at the foot of Mount Hermon before, but today let's contemplate the first thing underlined here on the screen. Consider Matthew 16, verse 13, where we read: "When Yeshua came into the region of Caesarea Philippi, He asked His disciples, saying, 'Who do men say that I, the Son of Man, AM?'" Take note: Already in this passage, we can see that Yeshua is identifying Himself as "the Son of Man." He said, "Who do men say that I — the Son of Man — AM?" This declarative statement comes with all the "ego eimi" revelation we've spoken about in the "I AM" section of this series, but also adds in the "Son of Man" title. It's clear that Yeshua gave Himself this identity, and we shouldn't gloss over it. In Greek, the term is rendered: "huios tou anthrōpou" (uiòς τοῦ ἀνθρώπου); meaning literally, "the Son of Man" or "the son of humanity." If taken literally, the phrase introduces a heresy that Yeshua was born of a human father and human mother, just like the rest of us. We can't go there. If true, His death accomplished nothing. We already know from the rest of Scripture that Mary, Yeshua's human mother, was a virgin when she conceived Yeshua "of the Holy Spirit," and we've already discussed that Yeshua's Father was literally God the Father. So when we accept the whole of Scripture at face value—specifically that Scripture cannot contradict—we have to reject the idea that Yeshua was identifying Himself as a human conceived naturally with this title. When we add to the discussion that Yeshua used this "Son of Man" title to describe Himself some 81 times in the New Testament, "Son of Man" takes on significantly more weight. As we read on, the passage will bear this out to be true. Consider verses 14-16, which follow: "So [the disciples] said, 'Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.'" They answered the question directly; this is what other people were saying about Yeshua. Were they right? Was Yeshua merely another prophet? Was He just a man? Yeshua took things up a notch; "He said to them, 'But who do you say that I am?'" The word "but" is meaningful. It could be translated "even so," "now" or "moreover," and therefore it sets up a clarification, which Simon Peter was prepared to articulate. We read: "Simon Peter answered and said, 'You are the Messiah, the Son of the living God.'" Simon Peter answered the question directly. If we were to follow the logic of the dialogue, it would read like this: "Who do you say that I, the Son of Man, am?" The answer is twofold: First, He is THE Messiah, which is really what the "Son of Man" title

means. Second, He is the Son of the living God. And thus, the two titles are linked and impossible to divide. He is the Son of Man, meaning the anticipated and long-prophesied Messiah, AND, He is the eternal God, who had been incarnated into human flesh. What's more, Yeshua approved of this answer. He said to Peter in verse 17: “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.” I want to show you the salvific nature of this statement, first. Peter was “blessed” for making this confession. The Apostle Paul, as we've also covered, wrote in Romans 10:9-10, “if you confess with your mouth the LORD Yeshua and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.” Here you can see both titles described. We've covered how the word “LORD,” or “Kyrion (Κύριον)” in Greek, identifies Yeshua as Yahweh, the LORD of Heaven and Earth. Thus, our confession is that Yeshua is the “Son of God,” which leads us toward salvation. But the faith that leads to righteousness is that God has raised the Son of Man from the dead, meaning necessarily that He had come in the flesh and was thus capable of death. His death was quite necessary for the atonement of our sins. He was the Son of Man—the Messiah—who had come specifically for this purpose—to die on our account so that we might live through Him, because death could not hold Him. His resurrection set the stage for our own victory into everlasting life through a life of faithfulness in relationship with Him.

{Next slide—3} A few verses later, Yeshua further revealed His purpose to His disciples, and tied it directly to His “Son of Man” title. Starting in Matthew 16, verse 21, we read: “From that time Yeshua began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.” This “Son of Man” had come to die for the atonement of our sins. Paul wrote that we must believe in our heart that God raised Yeshua from the dead to be considered righteous in the eyes of our Holy God. In order for this to happen, Yeshua first had to come in the flesh so He could die on our behalf —this was the Son of Man’s purpose. But at the time of Peter’s confession, Yeshua’s purpose was not yet fully understood. In verses 22-23, we read: “Then Peter took Him aside and began to rebuke Him, saying, ‘Far be it from You, LORD; this shall not happen to You!’ But He turned and said to Peter, ‘Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.’” Based on all of the prophetic interpretations in First Century Israel, the Jewish people expected their Messiah to come and rule over all nations, not die at their hand. He was supposed to be coming to restore Israel’s dominance over the Gentiles, not to be turned over to them. But these interpretations of men were not immediately accurate,

and Yeshua was certain to let his closest disciples know what God had actually intended. It's interesting to note that while Yeshua kept explaining Himself plainly to everyone who would listen to Him, even His followers wouldn't understand until later. After this exchange with Peter, Yeshua took Peter, James and John to the top of Mount Hermon where He was transfigured before them—He appeared in all His glory, leaving them terrified but also convinced of His identity. From the mountaintop, the Father spoke from Heaven, saying, according to Matthew 17:5, “This is My beloved Son, in whom I am well pleased. Hear Him!” It was a magnificent revelation, and yet, when they came down from the mountain, He once again explained His purpose for coming in the flesh, and they still didn't get it. In the rendition from Luke 9:44-45, we read: “Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.’ But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.”

{Next slide—4} Let's take a look at a couple more examples that reveal the meaning of the “Son of Man” title and also expose the early misunderstanding of everyone who interacted with Yeshua’s ministry. In John 8:28-29, we read: “Then Yeshua said to them, ‘When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things. And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.’” The Son of Man, you see, had to be crucified—He had to be lifted up. This was His purpose for coming. According to the prophetic Word in Isaiah 53:10, “It pleased the LORD to bruise Him,” and only after the Father made “His soul an offering for sin,” would He raise Him up. He would “prolong His days” and “the pleasure of the LORD would prosper in His hands.” But the Jews of Yeshua’s day didn’t want to comprehend this part of the prophetic Word. In the same way that today’s Christians want to assume all the blessings of God’s grace without taking up any of the responsibilities of obedience to His commandments, the Jews of Yeshua’s day wanted the Son of Man to vanquish all of their enemies and bring His Kingdom of eternal peace at that very moment without further delay. But this was not God’s plan. How could a sinful people stand in the presence of a Holy God? They perceived their righteousness was sufficient, but with the efforts of man alone it is impossible to receive the grace of God. If God had revealed His glory to the world at that time, He would have consumed us all in an instant. From the very beginning, God planned another way. He sent the Son of Man to be a bridge between Heaven and Earth—His Yeshua would be a free gift for all who believe and therefore follow Him. In John 12:32, Yeshua explained: “And I, if I am lifted up from the earth, will draw all peoples to

Myself.' This He said, signifying by what death He would die." In other words, through His death on the cross, He would provide atonement. His death would pay for the forgiveness of sins. But, during His physical life, His audience didn't understand this. We read in verses 33-34: "The people answered Him, 'We have heard from the law that the Messiah remains forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?'" If I were to rephrase their response in modern English, it might read something like this: 'We know who the Son of Man is; when the Messiah comes, He's going to rule over His Kingdom of eternal peace. Who is this son of man that you're talking about? Certainly not one that we've ever considered.' Now why might that be? We're going to explore some of the more prophetic aspects of the "Son of Man" title in a future message, but for today's purposes I do want to give you some prophetic ideas for why they were rejecting what Yeshua was saying.

{Next slide—5} In Daniel 7, verses 13-14, we read: "I was watching in the night visions, and behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed." There's more to uncover here than we're going to get to today, but we should note that the Jews of John 12 called the prophesy in Daniel the "law," or the "nomou (vóou)" in Greek. And as we'll explore later, Daniel 7 isn't the only place this prophesy exists. Nevertheless, it's interesting how their assertion, "We have heard from the law that the Messiah remains forever" sounds quite a bit like Daniel's prophesy that "One like the Son of Man" will have "an everlasting dominion, which shall not pass away." This has got to be what they were referring to, and that truly elevates the prophesies in Daniel to a whole different level than most Jews regard it today. This on its own requires contemplation. In any case, toward the end of Yeshua's earthly ministry, the LORD provided us with an explicit example where He identified Himself in this very role articulated by the Prophet Daniel while also leaving room for the interpretation that no one at that time was grasping. Facing trial before the Sanhedrin for the charge of "blasphemy," the High Priest confronted Yeshua directly and put Him under oath. In Matthew 26:63-64, we read: "Tell us if You are the Messiah, the Son of God!" [And] Yeshua said to him, 'It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.'" We should pause here to reiterate from the context; it's clear that the "Son of Man" is a title referring to the "Messiah," and the Messiah was also understood to be "the Son of God." Moreover, Yeshua who confirmed that He fulfilled these roles, also explained that He would be

the One who would sit at the right hand of the Father and return on the clouds of Heaven. The “Son of Man” was “lifted up” on the cross under the charge of “blasphemy” for identifying Himself in this way, just as He had earlier explained would happen. That actually, in itself, makes Yeshua a prophet. Soon, everyone who put their trust in Him would understand what He meant and also that what He said is true.

{Next slide—6} After Yeshua died and was buried, women went to His tomb to take care of His body and found Him missing, with His grave clothes lain in order. One account in Luke 24:6-8 expresses the point we’ve been exploring today. At the empty tomb, two angelic beings said to them: “He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’ And they remembered His words.” Indeed, the Son of Man had come to die and now He was risen, just as He had told them many times during His ministry. At this time, they remembered His words. After this, the risen Yeshua appeared to His disciples several times and, according to 1st Corinthians 15:6, He appeared to about 500 witnesses at once. According to Acts 1, verse, 3, for forty days Yeshua “presented Himself alive after His suffering by many infallible proofs ... speaking of the things pertaining to the kingdom of God.” But even then, Yeshua’s followers still didn’t grasp the big picture. As we continue in Acts 1, verses 6-11, we read: “Therefore, when they had come together, they asked Him, saying, ‘LORD, will You at this time restore the kingdom to Israel?’” Isn’t that what the Son of Man was supposed to do? According to their reading of prophesy, yes. But continuing, we read: “And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority....’ I have to pause here and simply note that He was basically saying to them, 'no, not in the way that you think.' The Kingdom would come into the world in a different way, which would continue to prepare the way for the LORD's ultimate fulfillment according to His plan. Our job, as always was and is to wait on the LORD. Continuing, we read: ""But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, ‘Men of Galilee, why do you stand gazing up into heaven? This same Yeshua, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.’” The Son of God had come into the world, and now the Son of Man had been lifted up so that our sins could be forgiven, but death could not hold Him. He rose from the dead to make a Way for us back into the presence of God; namely, through faith in His

accomplishments and the promises of God, and the renewed life of righteousness that would result from this faith. He ascended into Heaven and now intercedes for us there as our Mediator. On an appointed day that only the Father knows, the Son of Man will descend from the clouds of Heaven in the same manner that He ascended—every eye will see Him and every knee will bow. His promised Kingdom is coming for all who believe in the work that He accomplished on our behalf and the promises that still remain to be fulfilled. But in the meantime, our work is to serve as His witnesses to the ends of the Earth; to explain who He is and why He is worthy of our thanksgiving and praise! How many more will come into His Kingdom as a result of our obedience?

{Next slide—7} Now, as I've noted in the past, the enemy sought to stifle the LORD's plan to redeem His people, and He still seeks to stifle the LORD's plans, and this is why the LORD conceals what He plans to do until it's finished. Paul reported this 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 Son of Man came to die for us, so that when He was risen His life could provide atonement for ours and we could be restored in our relationship with God. This relationship is what God has always desired with us. Upon His return, He will bring His people who trust Him and therefore follow Him into His Kingdom of eternal peace because of His now finished work. Today, we wait for that appointed time when God decides every soul has had his or her chance to repent. And so we wait in peace, seeking to do what He taught us until He comes. Peter, who once did not understand the fullness of God's plan, presented the Truth shown to Him by the Holy Spirit in 1st Peter 1, verses 8-12, which today calls out to you and me, also. There we read: "...Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls. Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Messiah who was in them was indicating when He testified beforehand the sufferings of Messiah and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into." Thanks be to God, because of what Yeshua accomplished, we now have the Holy Spirit to explain His nature to us as well as a relationship with God that stands to endure eternally, if our hearts are willing to receive the Truth.

{Next slide—8} Next let's take a look at how the LORD has always hid His plan in plain sight and delivered it through His prophets so we could look back and verify our faith. Prophesy is not necessarily meant to be interpreted until the foretold events actually unfold, and then we can rest assured that God's Word is true when we see the prophesies fulfilled. This understanding ought to increase our faith in God's promises and also encourage our faithful endurance, especially while we struggle in this life. Just two chapters past Daniel 7—where we read {red} about the Son of Man coming on the clouds to establish His eternal Kingdom—now in Daniel 9 we read yet another cryptic prophesy about this same figure called by His other name: Messiah. In Daniel 9:24-26, we read: "Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times. 'And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.' It's not important to get into the exact time calculations here, but we should note retrospectively that this prophesy was fulfilled in Cyrus's proclamation to restore Jerusalem, commonly understood to begin with the decree of Cyrus referenced in the books of Ezra and Isaiah. If you recall, the anointing of "the Most Holy," Yeshua the Messiah, the Son of Man, occurred in the Jordan River when the Father spoke from Heaven and said, "this is my Beloved Son, with whom I am well pleased" and the Holy Spirit descended upon Him then like a dove. What's more, according to Daniel's prophesy, the Messiah had to come before Jerusalem's destruction and before the destruction of the Temple. Historically, we know the Temple was destroyed in AD 70 and the city was destroyed in AD 135. Yeshua was crucified and rose from the dead around AD 30, just 40 years before the first marker—and 40 is the number of transition. It was His death and resurrection that finished transgressions, ended sins, and reconciled iniquity, bringing in an everlasting righteousness for all who put their trust in Him. He was cut off, but not for Himself. Rather, according to Isaiah 53:6, "the LORD has laid on Him the iniquity of us all." However, at the same time, there have been desolations in Jerusalem ever since, just as prophesied. For instance, on top of mount where the temple once stood sits a mosque with blasphemous inscriptions on its walls; specifically saying, "God has no son." Could there be anything more desolate and evil than this? The Son of God and Son of Man is salvation to all who believe—and for those who don't believe; it's death. We have to endure in our faith so the

enemy does not take us off course. Prophesies like we've read in Daniel 7, Daniel 9, and Isaiah 53, among others, were hidden in God's Word until the point that they were fulfilled, and now we can look back and see Yeshua revealed in all of them. The only prophesy still outstanding is the Son of Man's return on the clouds of Heaven to bring His people to Himself. On account of what God has shown us so far, we ought to keep watch for this, because no one knows the day or hour of His return, and yet based on God's record in keeping His Word, it is certain that the day and hour is coming.

{Next slide—9} Next week, I hope to strengthen our stance against the several controversies surrounding Yeshua's "Son of Man" title, but for the rest of today I simply want to share a handful of additional examples of its use in God's Word to give you a solid lay of the land. When held up next to Paul in Romans 10:9, the Apostle John comes at the salvific matters of Yeshua's identity from another angle, which we should study. In 1st John 4, verses 1-4, we read: "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God: Every spirit that confesses that Messiah Yeshua has come in the flesh is of God, and every spirit that does not confess that Messiah Yeshua has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world." The basic premise is that Yeshua the Messiah lived as a human being by taking on the form of a man. Embedded in this premise is the truth that He was NOT in the flesh prior to this time. Many will side with this position and say "yes," but then they'll add one of several heresies. For instance, some unitarians say that Yeshua was created and appointed to be the Messiah at the point of His baptism, and prior to that He was just a man born naturally. And this is why, when attempting to understand the "Son of Man" title, we have to interpret Scripture using other Scripture. We've already studied Paul's powerful passage in Philippians 2:5-11, but I want to reiterate the section leading up to verse 8 and hold it up next to John's assertion so that you can see how the Truth is much bigger than any one passage can articulate. Starting at verse 5, we read: "Let this mind be in you which was also in Messiah Yeshua, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross." When analyzing these two passages together, we can see that God literally "humbled Himself" and took on the likeness of Man so that He could give His life up as a man to atone for our sins. But Yeshua didn't just take on the appearance of a man, as in, He didn't just appear as a spiritual manifestation of a man. This is an important qualification, because Yahweh did appear

as a man in this way throughout the Old Testament. In Genesis 18, for instance, Abraham served butter, milk and a fatted calf to three "men," two of which were angels and the third was Yeshua Himself. In Genesis 32, for instance, Jacob wrestled with "a man" until daybreak that was none other than Yeshua Himself. These instances, among many others, were "manifestations" of God, but not actual incarnations. 1st John 4 explains that Yeshua was literally born into the likeness of a man, with a human mother but without a human father, so that He lived in the flesh, though without a sin nature that He would have inherited from a human father. He wasn't just a spiritual manifestation that appeared to be like a man, but He was actually an eternal spirit that became a man by being born of a human woman—the virgin Mary. This was necessary so that He could actually sacrifice Himself for our sin. Without a physical sacrifice of His own flesh, there could be no atonement. Any other idea besides this is not consistent with the whole counsel of God.

{Next slide—10} There are other Scriptural descriptions of Yeshua's "Son of Man" nature worth studying. Hebrews 2, verses 14-18, actually present the entire reality of Yeshua's incarnation and its meaning in one of the most powerful passages available. There we read: "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage. For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted." The first thing to note in this passage is that a High Priest is an interceder, who brings sacrifices to God to atone for sin. Because God is holy, humanity fell out of relationship with God when Adam fell into the temptation of Satan to sin, and Satan gained a prisoner who was now subject to his rebellious instruction rather than the righteous instruction of God. To remedy this, God came as the Son of Man into the world to live in the flesh, subject to all the same temptations of the devil; yet, He was able to withstand them all on account of His perfect nature. He also would have a new perspective—actually living as a man—so He could help us to overcome temptations going forward by the power of His Holy Spirit. Hebrews 4, verses 14-15 explains: "Seeing then that we have a great High Priest who has passed through the heavens, Yeshua the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin." Because Yeshua did not inherit Adam's sin nature through a paternal line, but was actually born

of God, originally without sin, His death on the cross could serve as a legitimate payment for our sin so that we could be made right with God. Additionally, His sinless life in the flesh was absolutely necessary to accomplish our atonement through His sacrifice. Because He was able to defeat the devil's temptations and die on our behalf, He now covers our past sins with His righteousness and gives us the power we need to follow in His footsteps from the day of our salvation until He comes.

{Next slide—11} It is important to note, that while Yeshua was a man, and in a sense, still is, His birth and life were fundamentally different than Adam's. Adam was created when God breathed into the dust of the Earth and to dust He would return on account of sin, but Yeshua came forth from the eternal Spirit of God, and thus eternally preexisted His human life. This gave Him the advantage over sin and death that allowed Him to conquer it on our behalf. Nevertheless, in Romans 5, verses 14, Paul explained that Adam was "a type," or a prophetic template, for the coming of Yeshua who would perfect that which had been made imperfect. We read: "Nevertheless, death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come." Adam was created in sinless form by the power of God, and for a time He lived without sin. If you'll permit a very risky interpretation for a moment, consider for a moment that Adam actually chose to sin so that He could die with Eve, who was already dying on account of her sin. Eve, Adam's wife, took the forbidden fruit first and was already subject to the curse. While we might argue that Adam could have rebuked her and restored her through prayer, let's work with the history that God recorded for us. Adam,, in a sense, gave up his own life, so that he could be with his bride. Now Adam did this by sinning, and that is never acceptable, but what his action did was set up the image of Yeshua taking on our sin, even though He was sinless, so that we might live through Him. This is how I personally interpret what Paul is trying to communicate here in 1st Corinthians 15, verses 45-49, where we read: "And so it is written, 'The first man Adam became a living being.' The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural, and afterward the spiritual. The first man was of the earth, made of dust; the second Man is the LORD from heaven. As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man." Because the man of dust died in sin, we also were made subject to death on account of our own sin. We were also born into a world subject to the consequences of Adam's sin, which increased the potential for us to likewise follow him into sin. As the consequences of sin increased over thousands of years, so too did the potential for us to respond to sin with sin. This is the sin nature

that we are born with. But Yeshua, "the second Man," who is Yahweh from Heaven," lived in the midst of sin's many consequences without falling victim to it, and thereby He made a Way for us through His sacrifice, which was capped off in His victory over sin and death in His resurrection, so that we can follow Him in righteousness and ultimately in our own resurrection from the dead. We can bear the image of the heavenly man when we surrender ourselves fully to His will and follow Him in His example. As we've covered many times before, He will help us do this when we are born of His Spirit and thereby take on the law of the Spirit, which is obedience to God. Yeshua's life-giving spirit dwells in us when we trust in Him fully and demonstrate our love for Him with everything we think, say and do.

{Next slide—12} In the next few verses, Paul offered encouragement for you and me to follow Yeshua in this way. While our lives according to the fleshly temptations in this world cannot possibly lead to life, our lives subjected to the Holy Spirit through faith in Yeshua will lead us into incorruptible life. Just as Yeshua has become a new man through His victory over sin and death, we too can become born again in Him through the life that He has offered up for us. In 1st Corinthians 15:50-53, we read: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I hope this inspires you as it does me. The promise of God still stands for the Son of Man to come on the clouds of heaven and sit at the right hand of power forever, and He invites us to join Him there in His eternal Kingdom—yes, when He returns—but even now in Spirit and in Truth. For those who worship God must worship Him in Spirit and in Truth. There is only one Holy Spirit, and that is the Spirit of Messiah, and there is only one Truth, and those are the Commandments of God. The Word He has given and the example He has shown light the narrow path into His kingdom, and His invitation stands open-ended as of today.

{Next slide—13} There are two other references to the "Son of Man" in the Apostolic writings that I want to leave you with today, because I believe they both demonstrate the mercy of God that endures forever on our behalf, if only we grasp onto it and never let go. In the first example, Yeshua was in His own city when His disciples brought a paralytic to Him to heal. We read in Matthew 9, through verse 8, "When Yeshua saw their faith, He said to the paralytic, 'Son, be of good cheer; your sins are forgiven you.' And at once some of the scribes said within themselves, 'This Man blasphemes!' But

Yeshua, knowing their thoughts, said, 'Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? But that you may know that the Son of Man has power on earth to forgive sins'—then He said to the paralytic, 'Arise, take up your bed, and go to your house.' And he arose and departed to his house. Now when the multitudes saw it, they marveled and glorified God, who had given such power to men." Did God give such power to men, or did He give this power to the Son of Man. Now granted, in John 14:12-13, Yeshua said, "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. If you ask anything in My name, I will do it." Clearly He's referring to such acts that are according to His will, but that is beside the point. Yes, in Yeshua's name, we will see miracles such healings in this life. I have personally seen them. I have also seen God not heal people and not do miracles, and that certainly does not indicate a lack of faith. It just means that God is in control and He will do His will for His purposes here. We ought to pray just like Yeshua taught us, in Matthew 6:9b-10a: "Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven." If we can pray this with true faith, then any result should bring glory to God. There is a key point I want to bring you back to in the illustration we started with here. Yeshua told the paralytic man, "Your sins are forgiven you" and the scribes who witnessed it said in their hearts, "This man blasphemes." Yeshua, knew what they were thinking and considered it evil, and there is only one reason for that: The Son of Man is the Son of God, and He is one in being with the Father. Only God can forgive sins; this is the Truth. Only God can heal, and this is also true. We certainly don't forgive anyone's sins or heal in Pastor Andrew's name. God forbid! That would be blasphemy. This is the key verse: "But that you may know that the Son of Man has power on earth to forgive sins'—then He said to the paralytic, 'Arise, take up your bed, and go to your house.'" It is Yeshua alone, the Son of Man, the Son of God, who forgives sins and who heals, and if we are to do greater works that He did, we can only do them according to His will in total humility and through His name, for the name of Yeshua is the power of God. The Son of Man is the Son of God. Do you see?

{Next slide—14} Likewise, in Luke 6, verses 1-5, Yeshua and His apostles were walking through grainfields plucking the heads of grain to eat them as a snack. While there was certainly an oral tradition forbidding this activity, no law in Torah prohibits gleaned the edges of a field on the Sabbath while walking toward the meeting hall for worship. To point out their hypocrisy, though, Yeshua took the discussion one step

further than this simple logic when they accused him of violating their Sabbath fence laws. He said to them, "Have you not even read this, what David did when he was hungry, he and those who were with him: how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?" David indeed did this, and what He did was actually against the laws of Torah. The Rabbis had excused David's behavior using a principle called "pikuach nefesh," which asserts that preserving human life takes precedence over almost all other religious laws, but they were giving Yeshua and His disciples a hard time for gleaning, which was actually not against Torah. The hypocrisy was one of the main things Yeshua was concerned about here, but even more than this was the statement He made after pointing out their hypocrisy. We read, "And He said to them, 'The Son of Man is also LORD of the Sabbath.'" Before considering the immediate implication of this statement, let's first consider its wider meaning. Can you or I go around telling other people that we are "LORD of the Sabbath"? Not to be cute here, but I know that some mainstream Christians try to theoretically make this claim by saying that their Sabbath is on a Sunday, a Tuesday or a Friday—you get the idea—or some other invention of their own heart. The Catholic Church indicated by its own "solemnity," whatever that means, they changed the Sabbath from Saturday to Sunday. I don't think any of us should ever find ourselves making the claim that we can do this. God has clearly instructed us not to add to or take away from the laws of His Torah. The Sabbath is the Sabbath, and there is only one LORD of it, and that is God. Thus, to the point, Yeshua was explaining to these lawyers that the Son of Man, the Messiah, is actually equal to God, and thus He is LORD of the Sabbath. His judgments are final. But what's more than this? He was warning them directly about their hypocrisy, telling them quite plainly that they would be judged for it, and that He was going to be the one doing the judgment. Remember what Yeshua said according to John 5:22-23? We read: "For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him." This is a big deal! If Yeshua is the LORD of the Sabbath, and He judges those who are not upholding it according to His standard, we certainly ought to submit ourselves to His will in this matter also, as we do with everything. And that, brothers and sisters, is the underlying point of today's message: Yeshua the Messiah, the Son of Man, is the Son of God, and He is equal with God. One day He is coming to judge the living and the dead, and His Kingdom will have no end. Today is the day we ought to submit to Him, for He is our King, our Judge and our God, now and forever. Amein. Shabbat shalom.