



Who is Yeshua the Messiah?
Part 18: The Son of Man (Part B)
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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 18 of our sermon series, “Who is Yeshua the Messiah?,” and today we’re going to continue to look at Yeshua’s title, “the Son of Man” and how it was prophesied in the Tanakh (Old Testament). It’s going to take us more than the time we have today to get through this, so we’ll be on this topic for at least another week. We’ve already explained how the Son of Man is our LORD and our God, who was born into human flesh to live in perfect obedience to the law so He could sacrifice Himself on the cross for our atonement—so He could rise from the dead to conquer sin and death and create a ladder for us into everlasting life with Him—and so He could sit on the Mercy seat of God and intercede for His faithful followers at this present time until He comes to bring us into the Kingdom He is now preparing for us. He also judges those who oppose Him and the righteous Way He demonstrated, and when He walked the earth He warned everyone everywhere to repent and surrender to His authority to avoid eternal condemnation. In the first message on this topic, we explored the unambiguous manner in which the “Son of Man” title was understood in the Apostolic writings by Yeshua’s followers, Yeshua’s enemies, and Yeshua Himself. Yeshua consistently used the title to describe Himself as the awaited Messiah of Israel, and everyone understood what He meant by it, regardless of their agreement with His assertion. He clearly linked His “Son of Man” title with His “Son of God” title, showing Himself to be “fully Man” and “fully God.” And as I explained in our last message, understanding Yeshua’s nature in this way is salvific—we have to confess that He is our eternal God who came in the flesh, and believe in our heart that God raised Him from the dead to be saved. And we also have to teach these things to others by surrendering to His Holy Spirit and the Father’s will. Within our last message, we also explored a very important concept about prophesy that we’re going to start with today, because it’s going to lead us into the rest of our

discussion about the Son of Man and help to dispel the controversies surrounding this title; for those with ears to hear, that is.

{Next slide—2} For those who have their notebooks handy, I just want to remind you that I referenced 1st Corinthians 2:7-8 and 1st Peter 1:8-12 as two witnesses concerning the LORD's methodology for revealing Himself through the Torah and the Prophets to His elect. Listen very carefully to this explanation: God hides His plan for redemption through Yeshua in plain sight in the Old Testament so that only those who believe can see it. I used the present tense "hides" here intentionally, because the Word of God still conceals the Truth today from those who will not submit to Yeshua, the Son of Man and Son of God, but the Truth IS revealed to those who humble themselves and repent, and make the choice to follow Him. Listen carefully again: God has used this communication style with His people from the very beginning of His revelations to man to keep the devil and his rebellious followers in the dark so they could not thwart His plan. And yet, He abundantly provides understanding to those who hear and obey Him. Another witness in 2nd Corinthians 3:15-16 states this Truth quite plainly. There we read: "But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the LORD, the veil is taken away." The word "Moses" here, refers to the Torah—the first five books of our Bible—but I'm certain the phrase is meant to point to the whole Old Testament, because just one verse earlier Paul explained that the unbelieving Jews had blinded minds—they lacked eyes that see—they literally could not comprehend the meaning of the Old Testament—because the veil that blinds people from understanding is taken away through faith in Messiah Yeshua, the Son of Man and Son of God, and many of them lacked that faith. This principle still applies today, and not just to unbelieving Jews, but to everyone who lacks faith. Just as our risen Messiah walked with two of His disciples on the road to Emmaus and "expounded to them in all the Scriptures the things concerning Himself," and they only understood what He was explaining when they came to know Him, so too will our eyes be opened only when we come to know Yeshua the Messiah. These men on the road to Emmaus walked with Yeshua in His ministry, and even then when "they conversed and reasoned" about all the events of His life and death, and they discussed the story of His resurrection, according to verse 16: "their eyes were restrained so that they did not know Him." It was only when He broke bread in front of them that "their eyes were opened." When we understand Yeshua as our Passover sacrifice, the Son of God who came as the Son of Man to take away our sins on the cross, and then recognize Him as risen from the dead, this is when He will reveal Himself to us in His Word. Our faith is day one of our journey with Him. From that point on, our hearts will burn within us as we read the Scriptures, and He will open our eyes

to see the Truth in them. And that Truth is this: All the Scriptures, beginning at Moses and all the Prophets, are ALL about Yeshua—every chapter, every verse, and every Word. In fact, those with ears to hear and eyes to see will eternally learn more about Yeshua the more we humble ourselves to search Him out in His Word with His Holy Spirit, which He provides to those of us who know Him.

{Next slide—3} In John 16:13-14, Yeshua explained: “When He, the Spirit of Truth, has come, He will guide you into all Truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you.” Are you seeing this? Understanding the Truth of Yeshua in all of Scripture comes down to two prerequisites, which He explained plainly in one of my favorite passages of Scripture. In John 14:15-17a, Yeshua said: “If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth,...” We have to love Yeshua for who He is, the Son of God and the Son of Man, and then desire to follow His instruction, which He has given us from the beginning, and THEN He will give us the Spirit of Truth. This Holy Spirit will glorify the Son and declare everything that is His for us to understand and do, from now until eternity. When we surrender to the Truth of the Gospel and humble our hearts toward God, deciding to follow Him instead of another way, we enter into a new relationship in Yeshua through His Spirit that opens our eyes to understand God’s Word in its fullness. Without faith in Messiah and submission to His will, there will forever remain a veil over our eyes so we cannot see the Truth. Paul explained this in depth in His epistle to the Romans, especially in Chapter 1. The key concept for today’s purposes can be grasped in Romans 1, verses 16-20, where we read: “For I am not ashamed of the gospel of Messiah, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith.’ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse...” In this revelation, I want to clarify an important point. Listen carefully: God has revealed Himself plainly to all people on this earth and there is absolutely no excuse for any one of us to miss what He has shown us, but many people do miss the Truth because they fail to believe what He has shown us through His Word and His living example, and they therefore fail to surrender to His will. We have to start from a position of trust, and then He’ll

show us increasingly more and more into eternity, so long as we endure in our relationship with Him.

{Next slide—4} Again, take note of 1st Corinthians 2:6-16 and 1st Peter 1:8-12, which both explain that God has hidden the mysteries of Messiah Yeshua in Scripture from the very beginning specifically so that His enemies would not know His plan for redemption beforehand. In 1st Corinthians 2(7-8), Paul noted that we now understand and speak “the wisdom of God in a mystery,” which was “a hidden wisdom” that God kept hidden so His enemies would carry out the crucifixion of Yeshua to their own destruction. Like Haman, they were hung on the gallows they meant for Mordecai. Today, Yeshua has unveiled His mysteries to those of us who know Him, and we can look back at Moses and the Prophets and understand what God was telling His people from the very beginning—we can look back and increase our faith with every new revelation. It ought to cause us excitement, joy, and unending pleasure to discover each one. Paul gave us a different perspective about this Truth in Ephesians 3, verses 8-12, where we read: “To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Messiah, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Messiah Yeshua; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Messiah Yeshua our LORD, in whom we have boldness and access with confidence through faith in Him.” In other words, God once hid the “riches of Messiah,” which were once unsearchable, but now He has revealed them to His saints so they can be preached forever. The fellowship of Yeshua’s faithful followers ought to be teaching these mysteries and formally hidden things to those who have ears to hear, because by doing this we take ground away from the enemies of God. Every new person who comes to understand the mysteries of Yeshua in the Old Testament begins an eternal relationship with God that grows more and more intimate with each new revelation of His good and loving identity and purpose. In other words, the Kingdom of God that has been offered to us affords us the opportunity to learn increasingly more about God forever. This concept truly explains the infinite joy, peace, and pleasure that our God has prepared for those who love Him.

{Next slide—5} And so, this leads us into the focus of today’s message, which will carry over into next week. In many different messages from this series, we’ve discussed how God has provided us with “types” or “prophetic templates” pointing forward to Yeshua, and now we can say confidently that God hid these mysteries in

Scripture so we could identify Yeshua as the Messiah after He accomplished His purpose by coming in the flesh as the Son of Man. Today I've taken some time to explain again why some men and women see Yeshua for who He is and why others don't. In short: It comes down to faith. And so, when we "search the Scriptures" for the words of "eternal life," we ought to understand by faith that they all "testify of [Yeshua]" (John 5:39). This is not ambiguous for those with eyes to see. And yet we also ought to understand that this idea—that every Word of Scripture testifies of Yeshua—is considered "foolishness" to those who refuse to believe the Gospel. Those who are too heavily invested in the intellectual understanding of Scripture may also dismiss these ideas, but they do so to their peril. Paul explained in 1st Corinthians 1:21-25, those who believe the Gospel message preached are saved by it and we who are saved will indeed see Yeshua on every page. Indeed, according to Paul in this same passage, "those who are called, both Jews and Greeks," those who know Yeshua and confess the Truth about Him, understand that "Messiah [is] the power of God and the wisdom of God." And knowing Him is eternal life. We know Him by reading about Him in His Word and applying His instruction faithfully to our lives. — — That being said, when it comes to seeing Yeshua in "Moses and the Prophets," the most widely accepted "types" include Joseph, Moses and David, whom we've discussed already. The Scriptural accounts of these men serve as historical parables that reveal the type of Messiah we ought to expect—they all clearly point forward to Yeshua. We've also discussed Adam, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, and Solomon, and there are so many other accounts that parabolically point forward to Messiah. Even Phinehas, the grandson of Aaron, demonstrated the same zeal of God that our Messiah would possess when He came into the Temple of God and observed its desecration, immediately putting an end to it by thrusting a spear through the two offenders. I could go on and on. Let me say this: we could spend the rest of our lives exploring how each and every Biblical account perfectly relates to Yeshua, and in doing this we would never exhaust the depth and breadth of God's Word about Him. I don't intend this sermon series to last forever, so we're not going to go to that depth. But I would be remiss if I didn't point out one man in Scripture who is under-looked by almost everybody as a prophetic template for Yeshua, and he is particularly important for the topic we're discussing. Within the book of Ezekiel, God Himself called Ezekiel "son of man" 93 times, and this is an important signal. In comparison, Yeshua used the title to describe Himself in the Gospel 81 times. We ought to pause when we see things like this in Scripture and ask ourselves what God is telling us, because this is not a minor observation.

{Next slide—6} Before we get to it, I have to point something very important out to you. Many commentators, Jewish, Christian and otherwise, look at the use of the “son of man” title in the book of Ezekiel and use it to diminish the title’s significance. They say this specifically because the words as written in Hebrew read “ben adam (בֶּן־אָדָם),” which literally means “son of man,” and “ben adam” can also be translated to “son of humanity” or “human one.” How could this in any way point to Yeshua? Before I answer that question, let me say this: Ezekiel was indeed a man born into this world the regular way. On the surface, this interpretation of the “son of man” title in Ezekiel appears to be a fair assessment. I want to further demonstrate this position held by a few prominent Christian commentators who hold fast to this view, even though they also declare that Yeshua is God. Now, I’m going through this so you are aware of the controversies surrounding this title and understand that it’s not just the unitarians who hold to a diminished significance for “son of man” in the Book of Ezekiel. William Barclay, in his 1962 book, “Jesus as They Saw Him: New Testament Interpretations of Jesus,” wrote: “in the case of Ezekiel the expression ‘son of man’ denotes Ezekiel’s humanity, with all its attendant weakness and frailty and ignorance, in contrast with the strength, the knowledge and the glory of God” (“William Barclay, Jesus as They Saw Him: New Testament Interpretations of Jesus (London: SCM Press Ltd., 1962), 69.). I agree. Additionally, one of my favorite 19th century preachers, Charles Spurgeon, who also confessed faith in Yeshua, wrote in His Study Notes that the title “son of man” is “used over and over again throughout the book of his prophecies to remind him that even the seer—the prophet, the inspired, the man who was indulged with vision on vision—was still only a man” (Spurgeon, The Spurgeon Study Bible: Notes (Nashville, TN: Holman Bible Publishers, 2017), 1137–1138.). Again, I agree.

{Next slide—7} This reminds me of something the Apostle Paul wrote in 2nd Corinthians 12. If you read into the context of what I have up on the screen, you’ll see starting in verse 1 how God showed Paul amazing “visions and revelations”—that he was “caught up to the third heaven”—and he “heard inexpressible words.” And as we’ll see in just a few moments, Ezekiel also saw similar “visions and revelations,” and so there is a connection between the two men as prophets. The connection goes further, when we read in verse 7, Paul wrote: “lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.” In the same way that Barclay, Spurgeon and others explained that God called Ezekiel “son of man” to denote his humanity, weakness, and frailty in contrast to with the “strength, knowledge and glory of God,” Paul explained that he himself was humbled as a man before the glory of God. In Paul’s case, the LORD allowed evil spirits to constantly barrage him with spiritual attacks to remind him to rely on the grace and strength of Yeshua in his life

rather than his own strength. Read Ezekiel 1 and you'll find a similar "vision and revelation" to the one Paul explained, as well as a similar humility. Toward the end of Ezekiel's first recorded vision, we read in Ezekiel 1:28, "Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the LORD. So when I saw it, I fell on my face, and I heard a voice of One speaking." We too, as men or women, would certainly humble ourselves before a vision of Almighty God like this. We had better, anyway. We too would get down on our knees and tremble. We too would relish this reminder of our lowly position when standing before the Most High—frankly, we don't deserve to live in His presence except for the sacrifice of Yeshua who took away our sins. Thus, there is no doubt that both Ezekiel and Paul are fully human—sons of humanity—humbling themselves before God, and the phrase "son of man" can certainly highlight Ezekiel's lowly state before the living God.

{Next slide—8} But I didn't bring you this far into today's message and set up the Book of Ezekiel as a prophetic template for Yeshua in order to bring you to the title, "son of man," and then say, "you know what, never mind." Additionally, I didn't bring you here to plant new doubts in your mind as to whether Yeshua, the Son of Man, is also the Son of God. On the contrary, we're looking at the Book of Ezekiel to illustrate just how powerfully the LORD points forward to the coming of Messiah Yeshua by using the "son of man" title within this prophetic work. Ezekiel is, in fact, one of the Old Testament's strongest prophetic templates for Yeshua, and we're going to explore this in some minor detail. That being said, Yeshua's title as the "Son of Man" absolutely signals His humanity on the surface level, and I already spent some time explaining this. As we discussed in our last message, Yeshua came in the flesh. He was God incarnate, born of the Holy Spirit through the womb of the Virgin Mary. He was indeed born a man—not just a Spirit that looked like a man. And yet, Yeshua was also the Son of God. So God humbled Himself by coming in the likeness of man so He could become obedient to the point of death on the cross, and in so doing God would also Highly exalt Yeshua to the Highest position that He possessed before His incarnation—every knee would bow to Him and the name Yeshua would be worshipped as the "name above every name." This isn't a small matter. His birth was not the beginning—for Yeshua is the eternal One. His incarnation was, as we've discussed, the predestined work that would free all with faith in Him from sin and death. And as I intend to show you in the rest of today's message, Ezekiel was uniquely called "son of man" in order to point forward to Yeshua so we would know His identity as the Son of Man when He came—the one the Prophet Daniel said is going to come with the clouds of Heaven to establish His everlasting Kingdom. I believe that recognizing this truth

requires us to know Yeshua well, and so we ought to ask Him to reveal more of Himself to us. Before we get into it then, I want to show you two interpretations from prominent believers who also saw what I'm going to show you. I'm not relying on their commentary, and I didn't learn these things from their commentary, but I think it's important for you to see that I'm not alone in my thinking here. It's not a small thing to challenge a prevailing position. And so, according to a very early homily recorded by Thomas Scheck in his work, "Ancient Christian Writers," "Origen, the early church father, explicitly states that Ezekiel, addressed as 'son of man,' was 'a type of Christ.'"

(Thomas P. Scheck with Origen, "The Vision of the Prophet (Ezekiel 1:1–6; 2:1ff.)," in Origen: Homilies 1–14 on Ezekiel, ed. Dennis D. McManus, trans. Thomas P. Scheck, Ancient Christian Writers (New York; Mahwah, NJ: The Newman Press, 2010), 62:32–33.). This one was fairly straightforward, and actually quite close to Yeshua's life on the earth. Consider also Matthew Henry in his 18th century commentary on the Bible, who recognized the idea that Ezekiel's title, "son of man," could certainly be seen in the same humbling manner that Barclay and Spurgeon explained, but he added an additional perspective that I share. We read: "We may take it [son of man] as an honorable dignifying title; for it is one of the titles of the Messiah in the Old Testament (Dan. 7:13, 'I saw one like the Son of man come with the clouds of heaven'), whence Christ borrows the title he often calls himself by, The Son of man. [Listen to this:] The prophets were types of him, as they had near access to God and great authority among men; and therefore as David the king is called the LORD's anointed, or Christ, so Ezekiel the prophet is called son of man." (Henry, Matthew. 1994. Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume. Peabody: Hendrickson.). It's true that there were many messiahs in Scripture—many anointed ones—but there's only one Son of God. It's true that there's many sons of man in Scripture also, and even Israel as a nation is called "God's son," but there is only one Son of Man. All of these other references are meant to teach us more about Yeshua. To the point of today's message, there's one other place in the Old Testament where a prophet is called "son of man," specifically in Daniel 8:17, where an angel said to him, "Understand son of man, that the vision refers to the time of the end," and Daniel is the one, as Matthew Henry pointed out, who explained that "one like the Son of Man" would be coming on the clouds of Heaven. All this to say, brothers and sisters, that there is a better interpretation of Ezekiel's title for us to explore, and that is, this exile-era priest was meant to serve as a prophetic template for the coming of Yeshua the Messiah, who is THE Son of Man and THE Son of God. And so, for the rest of today's message, and the beginning of our next message, I intend to show you some very prominent parallels. We're not going to get through all of them, but hopefully enough so you can see what I believe the LORD wants His children to see and so you have inspiration to study further on your own.

{Next slide—9} The first things to explore are the parallels between Ezekiel and Yeshua's ministries. First of all, both Ezekiel and Yeshua were priests. In Ezekiel 1, verses 2-3, we read: "On the fifth day of the month, which was in the fifth year of King Jehoiachin's captivity, the word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the River Chebar; and the hand of the LORD was upon him there." The writer of Hebrews pointed out Yeshua's position as a priest several times, but a very important example can be found in Hebrews 4, verses 14-16, where we read this: "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." Now we know that Ezekiel was a Levitical priest and Yeshua was a priest after the order of Melchizedek, but both serve in this role. More importantly, we can see that Yeshua's title, "the Son of God," is linked to His humanity as "the Son of Man." Yeshua was a priest who could sympathize with our weaknesses, just like Ezekiel, because He lived as a man. Unlike Ezekiel, though, Yeshua was "in all points tempted as we are, yet without sin." Only the Son of God could live a perfect life, even though He lived among us as one like us.

{Next slide—10} Moving on, both Ezekiel and Yeshua served in the prophetic role, and this will become even more important in a few moments. In Ezekiel 2, verses 1-2, the LORD said to Ezekiel, "Son of man, stand on your feet, and I will speak to you." Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me." Likewise, Yeshua was baptized in the Jordan River at the beginning of His ministry and experienced the Spirit alighting upon Him. And then we read: "Yeshua, filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness." Following that event, which is also paralleled in Ezekiel—because both were tested in the wilderness—, Yeshua entered the synagogue in Nazareth and read from Isaiah 61, saying in parallel to Ezekiel: "the Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor," and so on. He added: "Today this Scripture is fulfilled in your hearing." Yeshua later identified Himself as a prophet directly, according to Matthew 13:57, saying: "A prophet is not without honor except in his own country and in his own house." But more than this, look at the words Yeshua expressed according to John 12, verses 49-50. There we read: "For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak." These words are directly paralleled to Ezekiel's words. So, you might say, "OK, so Ezekiel and Yeshua both served as priests and prophets—so what?" Bear with me, and you'll see.

{Next slide—11} When we look back at Ezekiel's original commission, the very next verse after what we just read, we'll see that God sent the prophet to call the "lost sheep of Israel" to repentance, just like Yeshua. Consider this Word from the LORD in Ezekiel 2:3-5, where we read: "And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day. For they are impudent and stubborn children. I am sending you to them, and you shall say to them, 'Thus says the LORD God.' As for them, whether they hear or whether they refuse—for they are a rebellious house—yet they will know that a prophet has been among them." Now you might say that Yeshua's posture was more merciful in His ministry—in that He's seeking to restore the "lost sheep"—but the record of Scripture shows the same straightforward call for the people of Israel to turn away from evil. He offered the good news of salvation, but also exclaimed, according to Mark 1:14-15, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." And more than this, according to Mark 8:38, Yeshua also gave a very similar ultimatum to His audience. We read: "whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." Here we can see two things: both Ezekiel and Yeshua, priests and prophets who were called "son of man," preached a gospel of repentance to a rebellious nation. Yeshua spoke specifically to an "adulterous and sinful generation." Without repentance, these men and women would suffer the shame of the Son of Man when "He comes in the glory of His Father with the holy angels." Let's take a moment to consider this point: Is this latter "Son of Man" described as coming in "glory" a mere human? Is He simply a humble messenger of the LORD? Hardly! Ezekiel, who was human, called "son of man" by the LORD Himself, was sent on a mission to showcase THIS Son of Man, Yeshua the Son of God, who was coming to restore the people among Israel who were lost. He was also called to showcase the Son of Man as a judge who would cast out those who refused to hear Him and bring in those who repent.

{Next slide—12} On that note, Ezekiel also spoke in parables to the rebellious children of Israel, just as Yeshua would later do for the very same reason. This comparison is going to illustrate the truths we began today's message with in a new way. In Ezekiel 12, verses 1-2, we read: "Now the Word of the LORD came to me, saying: 'Son of man, you dwell in the midst of a rebellious house, which has eyes to see but does not see, and ears to hear but does not hear; for they are a rebellious house.'" First of all, it's important to note here that Ezekiel heard directly from the Word of the LORD, and

this construction is found in each of the many prophecies throughout the book. We know from our earlier study of John 1 that Yeshua is the Word, Who was with God and the Word also was God, and the Word became flesh and dwelt among us. The Word of God speaking to Ezekiel here in this prophetic book is none other than Yeshua, and so it is fitting that Yeshua would later come and say exactly these same things to the people of His generation. Note that in both Ezekiel and Yeshua's time on the earth, the people of Israel were hearing the Word of God through the prophet, but they were refusing to listen to it because they lacked faith. Only those who humble themselves to love God and listen to His instruction can begin to understand the good things God has in store for His people according to His Word, and God wants His people to know the Truth. Yet, He reveals it only to those who seek it. This is why, as we read in Ezekiel 17:1-2, the Word of the LORD came to the prophet and said to him: "Son of man, pose a riddle, and speak a parable to the house of Israel, '..." He would explain to the people, through the parable that followed, that they were about to be taken captive by the King of Babylon on account of their rebellion, unless they humbled themselves and repented. In Matthew 24, Yeshua explained that the people would be overrun by the armies of Rome unless they heeded His warning to humble themselves and repent. But leading up to this prophesy, I want you to see this amazing parallel Matthew recorded of Yeshua's ministry in Matthew 13. Here's an excerpt from verses 10-13, where we read: "And the disciples came and said to Him, 'Why do You speak to them in parables?'" And perhaps this question was lingering from when the LORD spoke to Ezekiel in parables, but Yeshua is the same yesterday, today, and forever, isn't He? Just as He spoke to Ezekiel in parables, so too did He speak to the people of Israel He encountered the same way: "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.'" Just as He had done through Ezekiel, Yeshua was now calling on His people to repent and trust His Word. The disciples who believed in Yeshua's identity as the Messiah would be able to receive His Word and bear fruit for the Kingdom of God, but those who failed to believe for one reason or another would remain ignorant of the blessings God intends for His children.

{Next slide—13} Yeshua, explaining the relevant parable to His disciples who believed and trusted in Him, had the following to say to them and any one of us who has eyes that see and ears that hear: In Matthew 13, verses 18-23, we read: "Therefore hear the parable of the sower: When anyone hears the Word of the kingdom, and does not

understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the Word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the Word, immediately he stumbles. Now he who received seed among the thorns is he who hears the Word, and the cares of this world and the deceitfulness of riches choke the Word, and he becomes unfruitful. But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.” If you want to read the parable itself, it's there for your personal study and I encourage it. But if we have ears to hear, we will hear the Word of God here and accept it, especially in Yeshua's clear explanation, asking the LORD to help us cultivate His Word in us so we can grow in it. When we truly accept the Word, it becomes a part of us and reflects in the things we say and do. In turn, these words and actions have an impact on those around us, and the Word that began in us begins to multiply. This is the fruit of obedience to God. No distraction in this world—no appeal to wealth or power, no persecution, no temptation from the enemy—can lead those who truly know Yeshua away from following the Word of God. And those who endure in obedience to the LORD will be gathered together with the Son of Man when He returns with His angels. But those who refuse to hear or obey the Word of God will be destroyed upon the LORD's return. This understanding is certain, because the Word of God declares it. Any Word planted in the faithless will fail, because they were not diligent to cultivate it. Here's what that means for us today as we contemplate this message and prepare for the next one: When I explain that the “son of man” references in Ezekiel all point to Yeshua, you ought to hear with ears that hear and open your Bibles to look for yourselves and wait on the LORD to open your eyes to see, understand, and apply the lessons God has for you there. Please don't be among those who reject the idea because other men have told you not to look for Yeshua in the Book of Ezekiel. This series is about Yeshua the Messiah, not the book of Ezekiel, so I'm just not going to have time to get into the depths that are possible in a lot of these references. I'm hoping that I am giving you enough of a head start to inspire you to go and look for yourself and ask God to show you more.

{Next slide—14} Now, Ezekiel 18 and 33 are two of my favorite sections in the book because they portray the Gospel message of Yeshua in a way that couldn't be more clear. They're ostensibly the same message, which reveals the heart of love that the LORD has toward His people. Though He won't force us to return to Him, God so desires our fellowship that He will keep trying to bring us back to Him until the very

end, and God willing we hear Him. Consider this excerpt of the message in Ezekiel 33, verses 10-11, as an example. The LORD said to Ezekiel: “Therefore you, O son of man, say to the house of Israel: ‘Thus you say, ‘If our transgressions and our sins lie upon us, and we pine away in them, how can we then live?’” From the perspective of these men, who didn’t yet know the LORD, this is a good question. If the LORD is Holy and cannot dwell among sinners in His Kingdom, who can be saved? The answer comes next, and it foreshadows the coming of the Son of Man, who would free all people who repent and trust in Him from condemnation. This is what the LORD told Ezekiel, the son of man. We read: “Say to them: ‘As I live,’ says the Lord GOD, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’” The saying, “As I live” is incredibly important. Every time you see this in the prophetic writings, I want you to think of one thing: The death and resurrection of Messiah Yeshua. Remember what Paul wrote in Romans 10:9, “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.” God told Ezekiel to preach the Gospel—to confess with His mouth that “the LORD lives,” and when we trust in this Word our sins will be forgiven. This is the same message that Yeshua preached, according to Matthew 4:17, where we read: “Repent, for the kingdom of heaven is at hand.” He told Israel to turn and live, because the God who had come to die and rise from death was standing right in front of them—the kingdom was truly at hand because the Son of Man, the King from Heaven, was standing in their midst. At another moment in His ministry, Yeshua told the following parable to reiterate His heart condition for those who were pining away in their transgressions and their sins. I want you to embrace this in your innermost being. In Luke 15, verses 4-7, we read: “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.” This is literally the same thing the LORD told Ezekiel: “I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?” He’s coming after us to bring us home! When we have eyes that see and ears that hear, this Word expresses the heart of the LORD for us, and this ought to fill us abundantly with His love. How can we do anything other than return to the One who loves us as powerfully as this?

{Next slide—15} I'm going to jump to the end of Ezekiel as we move toward the end of today's message, and then start with some of the central parallels that we haven't addressed next time. In Ezekiel 40 to 48, the LORD gave the prophet a vision of a future temple, detailing its measurements, design and associated rituals. The prophet had been taken into captivity in Babylon, and Solomon's temple had been destroyed. What's more, another temple was going to be constructed to replace it in Jerusalem and Ezekiel's writing likely gave many of the Jews hope of their redemption through his words. Without getting into all the details, history shows that the second temple was eventually built by Zerubbabel in 516 BC and expanded during the Herodian era from 20 BC onward. But it never matched Ezekiel's description, and this second temple was destroyed by Rome in AD 70. On account of this, some wonder whether Ezekiel's prophecies were authentic, while others assume a third temple is yet to be built in Jerusalem. And while I won't rule this idea out, we know from studying David and Solomon a few weeks ago that the Messiah Son of David would ultimately build the legitimate temple of God. It's my firm belief and interpretation that Messiah Yeshua is doing this very thing as we speak, and Ezekiel's prophecy foretold it. Consider this verse from Ezekiel 43:10, where we read: "Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern." The Son of Man was called to describe the dimensions of His temple to Israel so that they might confess their sins and repent. Just as Moses was shown "a pattern" of the Tabernacle God showed Him in Heaven, so too was Ezekiel shown a pattern from Heaven. And while his vision may have demonstrated a physical building—something He would know and long for as a priest and prophet of Israel—the LORD was explaining something spiritual to His people through this vision. Yeshua walked in the second temple. He prayed there. He attended feasts there. He taught there. In His last days on the earth, He drove merchants out of the court of the Gentiles, exclaiming in Mark 11:17, "My house shall be called a house of prayer for all nations." According to John 2:17, His disciples remembered that it was written, "Zeal for Your house has eaten Me up." The prophetic template of Phinehas had been fulfilled, but there was something more going on here. The LORD also prophesied that a day was coming when not one stone would lie upon another, and that day ultimately came—again in AD 70. The Jewish leaders were not pleased about this prophecy, and they asked Yeshua for a sign to explain Himself. That's when He said this, recorded in John 2, verse 19: "Destroy this temple, and in three days I will raise it up." They didn't know what He meant, but we need to grasp this. Continuing in verse 20, we read: "Then the Jews said, 'It has taken forty-six years to build this temple, and will You raise it up in three days?'" The key to Ezekiel's vision comes next. Yeshua, the Son of Man, wasn't talking about building a physical temple. According to verse 21, John wrote "He was speaking

of the temple of His body.” During His life, Yeshua spoke about the dimensions of the temple that He would build, and He also gave this wisdom to His followers to describe to those of us who have ears to hear. Remember how we started today’s message. Ezekiel was a priest, and now Yeshua is our eternal High Priest, and He is interceding for us from the prophesied Temple in heaven that is not made with human hands. This temple is made up of God’s people who repent and hear the good news—those of us who repent because we know that the Kingdom of God is at hand—those of us with eyes to see and ears that hear the Word of God, Yeshua the Son of God and Son of Man. Consider what Paul wrote about this matter in Ephesians 2:19-22, and this Word, written to Gentile believers, is not ambiguous. 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.”

{Next slide—16} Please see this temple that Yeshua has been building since the day He rose from the dead, which was prophesied by Ezekiel. Please understand that God referred to Ezekiel as “son of man” specifically so those with eyes to see and ears to hear would go back and read his work and understand its final application is relative to the eternal city the Son of Man is building for His people. Ezekiel 44:5 illustrates this point quite well. There we read: “And the LORD said to me, ‘Son of man, mark well, see with your eyes and hear with your ears, all that I say to you concerning all the ordinances of the house of the LORD and all its laws. Mark well who may enter the house and all who go out from the sanctuary.’” Understand that Yeshua, the Son of Man, will judge all flesh on the Last Day and determine whether we will enter the house of the LORD or not. He is going to determine whether we can enter based on whether we love Him and therefore keep his commandments. We will be marked—either with the Mark of God or the Mark of the Beast. Those with the Mark of God love the LORD their God with all their heart, soul, mind and strength and love their neighbor as themselves, diligently teaching the Word to others, binding it “as a sign” on our hands meditating on it “as frontlets between our eyes.” In other words, we believe, contemplate, and therefore act on the Word of God because of our love for Yeshua. Those with the Mark of the Beast do the opposite; they disbelieve in God’s Word, meditate on the ways of the world and therefore act according to the lusts of the flesh, the lusts of the eyes and the pride of life. Just like when Yeshua spoke to the people of Israel through the prophet Ezekiel, the LORD directly spoke to the people of His day in parables. He also explained the meaning of His Word to those with ears to hear and

eyes to see. Please consider what we read in Matthew 13:36-43 as we close: “And [Yeshua’s] disciples came to Him, saying, ‘Explain to us the parable of the tares of the field.’ He answered and said to them: ‘He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!’” Again, go back and read the parable itself for even more clarity, but it certainly sounds to me like the LORD has marked well those who may enter His eternal House and all who will be sent out from the sanctuary. The LORD has revealed His Truth to us. He has explained Himself through Moses and the Prophets. The priest and prophet Ezekiel presented a crystal clear template for what we could expect Yeshua to do, both when He came in the flesh and when He returns, and we’ve just only scratched the surface today. As I noted earlier, we’re going to start with Ezekiel next week, but there are a few other prophecies and understandings I also want to bring to the table, God willing. We’ll just have to wait and see what the LORD brings. For now, I truly hope I have sufficiently shown you that Ezekiel’s “son of man” title was mean to direct our attention to Yeshua, because He has explained Himself to everyone who is willing to look for Him and hear from His heart. I pray we are all among those who do. Shabbat shalom.