



Who is Yeshua the Messiah?
Part 19: The Son of Man (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. My intent is to wrap up the “Son of Man” topic today in Week 19 of our series, “Who is Yeshua the Messiah.” We’re definitely not going to cover every angle of the “Son of Man” mystery, though I’m hoping the three messages we’re devoting to this title for Yeshua present a sufficient overview and give you ground to stand on as you turn to study more about the topic on your own and learn to defend the faith. If you missed the first two parts, you’re going to want to go back and watch them and then rewatch today’s message to understand how everything fits together. In review of what we’ve covered so far and to summarize where we’re headed today, remember that our first message explained how the Apostolic writings unambiguously describe the “Son of Man” as a title for the awaited Messiah of Israel, and Yeshua repeatedly used this title to describe Himself. Yeshua also linked His “Son of God” title with His “Son of Man” title, revealing His identity as “fully God” and “fully man.” For our salvation, it is necessary for us to confess the eternal divine nature of Yeshua as one in being with the Father, His incarnation into human flesh to atone for our sins as a perfect sacrifice on the cross, and His return to glory in Heaven following His resurrection, where He now intercedes for us. Without this confession, there is no hope of redemption for anyone, whether Jew or Gentile. In our second message, we emphasized the idea that these truths were explained by God from the beginning, but the Holy Spirit concealed His plan for Yeshua in the Torah and the Prophets so that it wasn’t immediately apparent except for those with eyes to see. God did this for two reasons; namely, so that His spiritual enemies would not be able to stop the Father’s plan to redeem His people and so that His elect would recognize the Savior Messiah when He came. Now, those of us who belong to Him can look back at His plan that He revealed through Yeshua and see it plainly. For a powerful example, we explored the hidden “Son of Man” prophetic template in the

Book of Ezekiel and noted a few ways the entire book pointed forward to the first and second coming of our LORD. Like Yeshua, Ezekiel was a priest and a prophet sent to the lost sheep of Israel who warned his rebellious generation to repent, and his historic persona was meant to serve as a revelation of the future Messiah. Both Ezekiel and Yeshua spoke in parables so the proud and rebellious would not comprehend God's warning, while those who humbled themselves on account of what they heard would understand God's Word and repent, opening up the Way to eternal life. While we certainly didn't exhaust our study, we also looked at Ezekiel's prophetic vision of God's future temple—he described its measurements, designs and rituals in a way his generation would understand, but that temple the Messiah was meant to build was never physically established. When Yeshua came in the flesh, He explained the measurements, designs and rituals for the temple that He would begin to build upon His resurrection, and the Scriptures testify that He would continue to add living stones made up of God's holy people to this spiritual structure until the very end, when God's glory will fill it all at once. Today we're going to look at more prophetic writings, some Scriptural and others outside of what's recognized as Scripture today. By the end of today's message, I hope you will see that Yeshua, the "Son of Man," was fully expected by pre-incarnation believers and this is why He was also recognized by His people when He came. It's the same reason we ought to recognize Him today, without doubting, as our LORD and our God, the one who saves us and is now preparing us for eternal life.

{Next slide—2} To start us off today, then, I want to return to Ezekiel as promised and show you a few additional parallels between Ezekiel and Yeshua that will lead us into the rest of the message. The first, plainly stated, is that most religious leaders have not understood the heart of God's commandments because they never truly believed in the identity of our God. This is also the reason why they missed Him when He came. It's why many miss Him today, regardless of what religious flag they wave. When left to their own devices, men tend to seek their own glory, rather than the glory of God in Messiah Yeshua. They look to their own thoughts and strengths to solve problems rather than listen to the Word of the LORD and believe what He said about how things ought to be and the victory that He has already accomplished. For this reason, God sent His prophet Ezekiel to prophesy against such men and set the stage for the Son of Man, Messiah Yeshua, to do the same. When Yeshua's came, as foreshadowed in the Book of Ezekiel, He took things to the next level, as I'll show you. Take a look at Ezekiel 34, verse 2-4, where we read: "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: 'Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the

flocks? You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock. The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them.” These pastors were failing to teach the Truth of God’s Word to help their congregations, but were rather using God’s Word to puff themselves up and make themselves feel justified before God, ignoring the sheep who needed to be fed. God appoints spiritual leaders and calls them to use His Word to strengthen those weak in their faith, to heal those who have been wounded by the enemy, to seek those who are lost and trying to find their Way back to God, and to show God’s glory to those who are humble, desiring to hear about their salvation and the life God has called them to live. These last ones are also those in the field who are white for harvest, if you want to consider the parallel metaphor. Thus Israel, the entire nation, was falling away from the righteous path God had laid out in His Word, because the shepherds were failing to feed the sheep. This is why the LORD exclaimed in verse 10, “Behold, I am against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them.” No longer would shepherds feed off the praises of God’s people; these would be soundly rebuked by God. For any shepherd to have any hope of salvation, he would need to humble himself before God and the LORD’s flock to elevate Yeshua and His Way above all else. Ezekiel was certainly such a “son of man” who obeyed the LORD in this calling, but he would be one among a very small remnant until Yeshua came Himself to fulfill this prophesy. In verse 11, we read: “For thus says the LORD GOD: ‘Indeed I Myself will search for My sheep and seek them out...’” Yeshua, the “Good Shepherd,” would do just that.

{Next slide—3} Remember one important thing: The LORD’s identity has always been long-suffering, merciful, and gracious toward His people. He said in Ezekiel 16:2: “Son of man, cause Jerusalem to know her abominations.” The only reason for the LORD to say anything ever was to bring His people to repentance; to lead them back to Him. You can see His love for His people in everything He has ever said and done. Even when the incarnate “Son of Man” came in the flesh to follow the prophetic template Ezekiel had set for Him, Yeshua would still clearly express a yearning for His people to return to Him. He rebuked the “shepherds of Israel” one last time, hoping to draw some of them in. And this time, as we should observe in the text, the “Son of Man” did not use the words, “thus says the LORD,” because now the LORD Himself was on the scene. According to Matthew 23:13, Yeshua Himself said: “woe to you, scribes and

Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in.” This is akin to saying, woe to the shepherds who feed themselves and fail to lead the sheep into pasture. He was communicating the same message. In verse 28, He said, “Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.” These Scribes and Pharisees were making themselves fat by forcing the sheep to obey them rather than the Word of the LORD, and they were lawless in this, hypocritically preventing the sheep from feeding on God’s simple and righteous Truth. The LORD had come to call His own sheep, just as He promised, and yet He still mourned one last time for those who would not hear Him. In verses 37-39, He said: “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’” This last line is incredibly important, and will bear itself out in the rest of today’s sermon. The LORD was stripping the Jewish leaders of their authority and giving it to others who would actually do the work He desired them to do. Only those who acknowledge His identity as the “Son of Man,” the Messiah who was also the Son of God, would have any hope of deliverance from that point forward. We’re going to get into this, so hold this thought. In the meantime, I want to remind you of the dialogue Yeshua had with the high priest at his trial, when Caiaphas asked Him, “‘Are You the Messiah, the Son of the Blessed?’” According to Mark 14:61-62, “Yeshua said, ‘I AM. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.’” These two thoughts are related. Yeshua was about to make Jerusalem desolate for those who failed to trust in His identity as the Son of Man and the Son of God, and yet those who acknowledge His identity, and say, “Blessed is He who comes in the name of the LORD,” they will see Him and come to know Him. God reveals His plan of redemption to those who believe and submit to the Son of Man.

{Next slide—4} Let’s turn to another passage in John 8, verses 31-32, because I want to show you how this changing of the guard Ezekiel announced and Yeshua fulfilled has nothing to do with Jewish people themselves. After all, Paul had said that salvation is available to the Jew first and also the Greek, for all who believe. He wrote in Romans 10:12, “there is no distinction between Jew and Greek, for the same LORD over all is rich to all who call upon Him.” For all who call out, “Blessed is He who comes in the name of the LORD,” there is salvation. More to the point, in John 8:31-32, we read: “Yeshua said to those Jews who believed Him, ‘If you abide in My

Word, you are My disciples indeed. And you shall know the Truth, and the Truth shall make you free.” This Truth, that Yeshua is the Son of Man who came to save all who believe and call out to Him in true faithfulness, releases us from bondage to sin and death and frees us to follow Him into His Kingdom of victory. With that being said, I want to pull everything together from this first point of comparison between Ezekiel and the Gospels and show you an interchange between Yeshua and Peter, the Apostle who had told Yeshua earlier, “You are the Messiah, the Son of the living God” (Matthew 16:16-17). At this point in the Gospels, Yeshua had been crucified, He had died, He had been buried, and on the third day He had risen again. Now in His resurrected body, He stood before His Apostle Peter and shared a meal with him. We pick up the story in John 21, verse 15, where we read: “Yeshua said to Simon Peter, ‘Simon, son of Jonah, do you love Me more than these?’ He said to Him, ‘Yes, LORD; You know that I love You.’ He said to him, ‘Feed My lambs.’ He said to him again a second time, “Simon, son of Jonah, do you love Me?” He said to Him, “Yes, LORD; You know that I love You.” He said to him, “Tend My sheep.” He said to him the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “LORD, You know all things; You know that I love You.” Jesus said to him, “Feed My sheep.” Now, there’s quite a bit more we could get into with this passage, especially concerning its purpose in redeeming Peter personally, but I brought you here to make two other points. First, remember what Yeshua taught Peter and all His apostles earlier in John 14:15, when He said, “If you love Me, keep My commandments...” We know the LORD meant all of His commandments when He said this, and all who love Him do indeed obey Him on account of their love for Him. In this instance; however, Yeshua was commissioning Peter in the same manner He commissioned all His disciples in Matthew 28:18-20, where we read, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Here in John 21, Yeshua was commanding Peter specifically, and those who would ultimately learn from him, to feed His sheep. Peter and the Apostles had become the new shepherds over Israel, the disciples of the Son of Man—God Himself who had come in the flesh. And His disciples would be those who live according to His Word, and those who teach His Word to others by word and deed. Now Yeshua had come Himself to seek His own sheep out, and He gave them into the hands of those who also knew Him. The LORD had come to deliver His flock from the hand of the false shepherds, and now through His Holy Spirit He would lead them Himself through His Apostles and their disciples that He had hand selected for the job, from then until now.

{Next slide—5} And this is where the the parallel truly develops a frightening dynamic. Every one of Yeshua's disciples were Jews, and they expected Him to restore the Kingdom to Israel in Jerusalem at this time, but this was not part of the plan and both the prophecies of Ezekiel and Yeshua bear this out. To be clear: By no means am I suggesting any human aggression toward the Nation of Israel, for God has said we ought to bless our brothers and sisters of Israel, so that we too can be blessed. Those who curse the Nation of Israel will indeed be cursed. But we have to pause and ask the question: What does it mean to bless Israel, according to Scripture? We bless our Jewish brothers and sisters most by spreading the Gospel of Truth to them in Messiah Yeshua, because the LORD Himself said in John 18:36, "My kingdom is not of this world." Only through Yeshua can any man or woman be saved. Just as Messiah didn't come the first time to establish the Nation of Israel as His Kingdom, when He returns He will burn up this present world and establish a New Heavens and a New Earth, according to Revelation 21:1-2. The Apostle Paul confirmed in Philippians 3:20-21, where we read: "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the LORD Messiah Yeshua, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself." In his prophesy, John explained that the New Jerusalem would descend from heaven as a bride adorned for her husband. This New Jerusalem is spiritual Israel, the people of God who trust in and therefore follow Yeshua. These are the ones who eagerly wait for Yeshua to transform their bodies into a "glorious body," and together with Yeshua, our husband, we will inhabit a new heaven and new earth. The coming kingdom is definitively not of this world, but is being prepared by Yeshua Himself in Heaven, and when it is complete—when every living stone of the temple is ready, Yeshua is going to return. This New Jerusalem is the city that Yeshua is now building by adding one faithful follower after another on account of the commission He gave to Peter and the other apostles. Ezekiel, the son of man of God's prophetic word, did not hide this truth from us. Throughout the book the prophet showed a future that would NOT include holy places made by human hands. In Ezekiel 7, verses 1-2, we read: "Moreover the Word of the LORD came to me, saying, "And you, son of man, thus says the LORD God to the land of Israel: 'An end! The end has come upon the four corners of the land.'" Likewise, in Ezekiel 21, verse 2, we read this: "'Son of man, set your face toward Jerusalem, preach against the holy places, and prophesy against the land of Israel;" The details are not important in today's study. As we covered last week, Messiah would come to establish His Holy City and His Holy Temple, and we can see in the testimony of Scripture that Yeshua is

now doing this very thing. God's kingdom is not here physically on this Earth today, but one day soon it will be.

{Next slide—6} I want to show you a very straightforward example of Ezekiel's prophesy making the way for this very thing. In Ezekiel 4, verses 1-3, we read this: "You also, son of man, take a clay tablet and lay it before you, and portray on it a city, Jerusalem. Lay siege against it, build a siege wall against it, and heap up a mound against it; set camps against it also, and place battering rams against it all around. Moreover take for yourself an iron plate, and set it as an iron wall between you and the city. Set your face against it, and it shall be besieged, and you shall lay siege against it. This will be a sign to the house of Israel." This prophesy very well may have been fulfilled when Babylon came to lay siege against Jerusalem, and Nebuchadnezzar ultimately burned the city as well as Solomon's temple, taking many of the Jewish people captive for a generation. But like all prophesy, it has fulfillment in Yeshua's time also, and perhaps there is even more fulfillment yet to come. It's uncanny how similar Ezekiel's prophesy is to Yeshua's, and this prophesy we're going to read in Luke 19, verses 41-44 came to life in the tragedy of AD 135, when Roman legions surrounded Jerusalem and leveled the city, killing almost 600,000 Jewish people who had followed a false Messiah, Simon bar Kochba, and revolted against Rome. The followers of Yeshua had obeyed the true Messiah and had fled from the city prior to this massacre, but those who did not believe were destroyed. This is how Luke explained Yeshua's prophesy: "Now as He drew near, He saw the city and wept over it, saying, 'If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.'" As Peter told his Jewish brethren in the early part of his ministry, literally weeks after Yeshua had commissioned him: "there is no other name under heaven given among men by which we must be saved." All who confess, "Blessed is Yeshua, the Son of Man, who comes in the name of Yahweh," await a heavenly city with firm foundations whose builder and maker is God. But those who don't make this confession will perish in the destruction of the world. This life and all of its trappings are passing away, but the Kingdom of God will endure forever. Those who know the time of our visitation, and confess and trust in Yeshua, the Son of Man, will not be put to shame.

{Next slide—7} Ezekiel prophesied this very thing, and this is the final comparison I'm going to show you between his writings and the Gospels before we move on to some

additional proofs. If you turn to Ezekiel 37, there's a lengthy prophesy there widely considered to be fulfilled by Israel's return to the land in 1948. Perhaps that event was a fulfillment of the prophesy, to some extent, but I can assure you that it was not the final fulfillment—Israel is certainly NOT living in righteousness today. Only the Son of Man Himself will complete this prophesy, because His Kingdom is not of this world. Let's take a look at the Word, beginning in verse 1, where we read: "The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones." You can see the Father—represented here by LORD, Yod-Hey-Vav-Hey, or Yahweh—the Son, represented by the Hand of the LORD, and the Holy Spirit, plainly named, are all present in this vision, and this is important as a side note. Paul wrote like this, also. The bones here in this prophesy are obviously representative of those who have died; they are men and women who are no longer animated by God's breath, whether at the time of Ezekiel's writings or even now and until Yeshua comes. Their flesh had returned to the earth and their soul sleep in the grave, while their spirit has returned to God. This will become evident as we move on in the prophesy. Next, in verse 3, the LORD said to Ezekiel, our prophetic template for Yeshua, "Son of man, can these bones live?" Just as Yeshua said in John 8:28, "as My Father taught Me, I speak these things," so too did Ezekiel respond here: "O LORD God, [— —]You know." In verses 4-5—and "you can't make this stuff up" (DJH)—the LORD told Ezekiel: "Prophesy to these bones, and say to them, 'O dry bones, hear the Word of the LORD! ... surely I will cause breath to enter into you, and you shall live...' What did we read in John 1:1? "In the beginning was the Word, and the Word was with God, and the Word was God." Verse 14: "And the Word became flesh and dwelt among us." This Word of the LORD is Yeshua, and it's important to recognize this The LORD's prophesy to Ezekiel is simply this: "Hear Yeshua and you will live!" This is the Gospel! In any case, I'll show you just how authentic this interpretation is in just a moment, but let's look at one more section first. We read in verses 11-14: "Then He said to me, 'Son of man, these bones are the whole house of Israel. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!' Therefore prophesy and say to them, 'Thus says the LORD GOD: 'Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel. Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up from your graves. I will put My Spirit in you, and you shall live, and I will place you in your own land....'" I can guarantee you that we will know Yeshua is the LORD when He calls us out of our graves! The LORD is going to restore His people, so that even though we may die in this life, we will live when we trust in Yeshua and the Word that He gave us.

Through Yeshua, we are grafted-in to Israel, and so this testimony applies to all who call upon the name of the LORD and seek Him in this life, whether Jew or Greek.

{Next slide—8} Now, look at what Yeshua told His disciples in John 5:25-29, and tell me this isn't the exact same prophesy. We read: "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in Himself, so He has granted the Son to have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation." Now, as I've been showing you all along, there's new revelation here in the Word of Yeshua that was not clearly visible in the prophetic word of Ezekiel—it was hidden. In Ezekiel, the bones that "hear the Word of the LORD" will receive the breath of God and live again within the land of Israel. In Yeshua's version, those who are in their graves will hear the "voice" of the Son of Man and come forth from their graves, but only some will live in the land of Israel. Specifically, those who have done good will experience the resurrection of life, but those who have done evil will be resurrected into condemnation. Ezekiel's prophesy said this, too. To "hear the Word of the LORD" means to hear the commandments of God and obey them. It means to listen to the voice of the "Good Shepherd" and follow Him. Rather than dwell among those who did not know the time of their visitation, we have to be those who know when the Son of Man came into the world and for what purpose and confess it to everyone with ears to hear. We also have to be among the faithful who become "a living sacrifice" for the LORD, both doing and teaching the commandments of God to all with ears to hear. In this way, we follow the "Good Shepherd" and those He commissioned to record His righteous doctrine, thereby receiving the ministry of reconciliation. A little later, Yeshua added this confirmation in John 6:39-40, where we read: "This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day." To be among those resurrected into life, we have to hear and obey the Word of God, who is the Son of Man. Do we see Him in His Word? Do we believe what He said to us? Where else would we go? Yeshua, the Son of Man, He "has the words of eternal life," and He is calling us to consume them and make them our everything.

{Next slide—9} Now, as I noted last time, we could spend a whole lot more time in the Book of Ezekiel. Every reference to the prophet as the "son of man" within the book

unveils something else about Yeshua's first or second coming, and there are still many more mysteries to explore. If God allows, we'll do that another time, but for now we need to move on. What I want you to take away from today's exposition is this: the Son of Man was always meant to come twice, but God concealed His first coming so that His plan could be faithfully executed. Now that He has come, there is hope for those who believe in what He has accomplished, but those who are still waiting for Messiah to come the first time may not be pleased when He comes to judge those who denied Him. Yes, He's coming to rule, just like everyone prophetically assumed leading up to His coming, but only those who know Him will inherit a place in God's Kingdom. Those who reject the mercy He offered when He came the first time will not endure His second coming. The prophet Zechariah prophesied Yeshua's first coming in Zechariah 9, verses 9:9-11, where we read: "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.' "As for you also, Because of the blood of your covenant, I will set your prisoners free from the waterless pit." This dominion is spiritual, and through the Holy Spirit, it is active right now—even in you and me, if we believe. Just a few passages later, in Zechariah 12:10, the prophet wrote, "they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son." It's clear that God wanted His people to know Him when He came, riding on a donkey into Jerusalem to His death. We have three witnesses in Matthew 21, Mark 11, and Luke 19. Yeshua rode humbly into Jerusalem on the back of a donkey, and He was indeed pierced toward the end of His crucifixion. His followers mourned for three days before He rose, and then there was joy and shouting, and there still is, for He brought salvation to all people who put their trust in Him throughout all the lands, but those who reject Him suffer mightily and will continue to suffer. From Daniel's prophesy of Yeshua's second coming, which we reviewed a couple weeks ago, the prophet presented a positive picture of Messiah's coming, but this positive spin will only apply to those who trust in Him, according to Yeshua's own words. We read in Daniel 7, verses 13-14: "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." This is the Truth and He has "all power and authority" over this kingdom right now. The Son of Man is indeed coming on the clouds of Heaven and He

will continue to have dominion over God's Kingdom, which He is going to bring down to the earth, forever and ever.

{Next slide—10} The Jewish sages have grappled with these two prophecies for many years, and we can see the tension of their disbelief in one of the more prominent explanations they've come up with. In Sanhedrin 98a, verse 13, which is part of the Talmud, an Orthodox Jewish compendium of often contradictory thoughts, Rabbi Alexandri explained: "Rabbi Yehoshua ben Levi raises a contradiction between two depictions of the coming of the Messiah. It is written: 'There came with the clouds of heaven, one like unto a son of man...and there was given him dominion and glory and a kingdom...his dominion is an everlasting dominion' (Daniel 7:13–14). And it is written: 'Behold, your king will come to you; he is just and victorious; lowly and riding upon a donkey and upon a colt, the foal of a donkey' (Zechariah 9:9). Rabbi Alexandri explains: If the Jewish people merit redemption, the Messiah will come in a miraculous manner with the clouds of heaven. If they do not merit redemption, the Messiah will come lowly and riding upon a donkey." I hope you see the underlying problem here. Does any one of us ever merit the grace offered through Yeshua? There are many passages I could cite to show the contradiction of this Orthodox Jewish thought with the Messianic Jewish Holy Spirit-inspired interpretation offered by the Apostle Paul, but for now let's look at this example in Titus 3, verses 5-7, where we read: "not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Messiah Yeshua our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life." One could make the argument that the Jewish people didn't merit the Messiah's coming, which is why He came humble on the back of a colt, but that's not what they're arguing, here. They saw the prophecies as an either-or, and we know them to be a "yes-and-amen." This is a major problem for those who don't believe. That being said, I want to show you a couple more examples of their thinking, if only to point out that Jewish thought has consistently looked to these passages as Messianic prophecy, because that importantly creates a bright line of necessary confession for those of us who know Yeshua.

{Next slide—11} In Sanhedrin 97a, verse 14, we find a very intriguing passage that was likely passed down from rabbis prior to Yeshua's day. Most scholars date this interpretation to the late first century BC, which was prior to Yeshua's birth. We read this: "The school of Eliyahu taught: Six thousand years is the duration of the world. Two thousand of the six thousand years are characterized by chaos; two thousand

years are characterized by Torah, from the era of the Patriarchs until the end of the mishnaic period; and two thousand years are the period of the coming of the Messiah.” For the record, “the school of Eliyahu (Hebrew for Elijah)” is a traditional authority marker in Rabbinical writing, and it does not actually refer to anyone named Elijah. So, if we were to take this passage at face value, I think we could fairly say that we’re living toward the end of the Messianic age prophesied here, because Yeshua the Messiah died and rose from the dead about 1,996 years ago next month. I personally ponder whether the noted Messianic age will be bookended by the first and second coming of Messiah, and based on the whole counsel of God, it seems quite likely to me. Nevertheless, it’s important to note that this “apocalyptic” interpretation recorded in the Talmud is actually evidence that Jews were looking for the Messiah around the time that He actually came, and Scripture gives quite a bit of evidence for that very thing. We have all heard of the Magi, according to Matthew 2, who traveled from the East looking for the Messiah to be born in Israel, and there they found Yeshua. In Luke 2, we read about the shepherds in the field who learned about the Messiah’s birth from the announcement of a heavenly host, and they went to literally worship the babe wrapped in swaddling clothes lying in a manger. Luke also illustrated the prophecy of Simeon, a Holy Spirit filled man who identified Yeshua as the Messiah, and said of Him, “my eyes have seen Your salvation.” In John’s Gospel, Andrew announced to Simon, “We have found the Messiah.” And Philip called to Nathanael with the same declaration. Yeshua’s advent was not a surprise to anyone, but He was rejected by many who sought to thwart God’s will in doing things in an unanticipated way. Yeshua was born into “a wicked generation” that did not want Him to be who He was. That being said, the interpretation in Sanhedrin 97a was quite straightforward, and specific, and for those with eyes to see, it was clearly fulfilled.

{Next slide—12} As I showed you a few messages ago, the prophet Daniel explained in Daniel 9, verses 25-27, that Messiah Yeshua had to come prior to the destruction of the second temple, which had not yet been built when he wrote. You can see the passage up on the screen, I just want to remind you that Daniel prophesied quite accurately that Messiah would come at a certain time following the decree by Cyrus to rebuild Jerusalem, and then He would be “cut off” prior to the destruction of Jerusalem in AD 135 and the destruction of the sanctuary in AD 70. That means that the Messiah had to come between the time of Cyrus and the destruction of the second temple. Biblical historians place the crucifixion of Yeshua sometime between AD 30 and AD 33, and they also line up Yeshua’s coming quite accurately with the supposed timeframe articulated by Daniel. However you want to analyze the prophecy in Daniel, the bottom

line is that Yeshua was expected, and when He came, He was recognized by those with eyes to see, because He actually came at the right time.

{Next slide—13} Because of this, following the life, death, and resurrection of Yeshua, and the exponential growth of the early Messianic congregations full of Jewish and increasingly Gentile believers who worshipped Yeshua, the unbelieving Rabbis had to do something to explain their doubts. And we can read one of the several explanations they came up with to perpetuate their doubt among the people who became the Rabbinical Jews of today. Take a look at Sanhedrin 97b, verses 1-2, which refers back to the previous passage we just covered. There we read: “That is the course that history was to take, but due to our many sins, the Messiah did not come after four thousand years passed, and furthermore, the years that elapsed since then, which were to have been the messianic era, have elapsed. Elijah the prophet said to Rav Yehuda, brother of Rav Sala Ḥasida: The world will exist no fewer than eighty-five Jubilee cycles, or 4,250 years. And during the final Jubilee, the son of David will come. Rav Yehuda said to Elijah: Will the Messiah come during the beginning of the Jubilee or during its end? Elijah said to Rav Yehuda: I do not know. Rav Yehuda asked: Will this last Jubilee cycle end before the Messiah comes or will it not yet end before his coming? Elijah said to him: I do not know. Rav Ashi says: This is what Elijah said to him: Until that time do not anticipate his coming; from this point forward anticipate his coming. Elijah did not inform Rav Yehuda of the date of the coming of the Messiah.” If they're right, the whole of prophesy ought to be discarded. Our whole faith, and theirs, is in fact in vain. And that, of course, is what the devil wants people to believe. But we know that they're wrong. We don't just believe, we know that Yeshua, the Son of Man, came in the flesh. And we can see in their revisionist history more evidence of those with hearts that rebel against the Word of God. Rather than surrender to the clear evidence that Yeshua fulfilled the Messianic prophesies of Scripture and so many other prophesies in what are now considered extra-canonical works, these men called themselves sinners without recognizing the only One who could redeem them from sin. This is beyond comprehension. They truly had eyes, but could not see; they had ears, but they could not hear. And in this tractate that we've just covered, it's my interpretation that they were only giving lip service to the idea they were not worthy to receive Messiah, because in so doing they could appear humble without actually humbling themselves to the Truth. We know the devil tries to tell us we're not worthy to receive Yeshua, that our sins are too great to be forgiven. But we also know this to be a lie from the pit of hell. We are delivered. We are free. When we trust in Yeshua, the Son of Man, who came to take away our sins. His Work is finished for all who believe!

{Next slide—14} Yeshua had choice words for the type of men who wrote Sanhedrin 97b. In Matthew 15:7-9, He rebuked their predecessors plainly, saying: “Hypocrites! Well did Isaiah prophesy about you, saying: ‘These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. And in vain they worship Me, Teaching as doctrines the commandments of men.’” Their ideas came from disbelief in the Word of God, not from any form of humility, and their doubts were based in a desire to pursue their own doctrines of God’s Kingdom rather than surrender to the Truth of what the Scriptures actually teach. We have to be mindful of their error, so that we don’t repeat it. The testimony of Scripture does not bode well for those who remain in unbelief, especially those who trouble the saints of God on account of their doubting. Jude, the half-brother of Yeshua, wrote in his short epistle about such people. In verse 5, we read: “But I want to remind you, though you once knew this, that the LORD, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.” And God will indeed destroy those who don’t believe. Our faith in Yeshua’s identity is essential for eternal life. Following this, Jude then continued with a very interesting reference in verses 14-15, where we read: “Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the LORD comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” What is ungodliness did these men have other than disbelief in the Word of God? Perhaps all the sin that comes from rejecting the one who purifies us and the Way He has made for us. Woe to them if they do not repent, but we ought to plead with Yeshua to change their hearts so they return to the only One who can save them. If they don’t, their coming judgment will be delivered by Yeshua Himself, and the “saints” or “holy ones” that Jude referenced here are actually His angels, who will separate the righteous from the wicked. These truths are prevalently explained in the Apostolic writings, and there are certainly explanations of this apocalypse in the prophetic writings of Scripture, but the book Jude referenced here in this verse offers one of the clearer explanations of the final days that we have. And while we’re here, allow me to point out how important it is to note that Jude called Enoch a prophet. If Jude is inspired Scripture, then we have to give this weight. Jude went further than this. Immediately after making this statement, he directly quoted a passage found in Enoch 1:9. For this reason, I believe we ought to take the book of Enoch seriously as an extra-canonical work—as a secondary source that helps to reveal some of the deeper meanings of our canonical Scripture. And the reason I want to finish today’s message in the Book of Enoch is because, besides Ezekiel, there’s no other work that

references the Son of Man as much. It's very clear that Enoch was shown a vision of Yeshua.

{Next slide—15} I'm just going to read the first section from Enoch to set up the other sections I want to share with you, because the very text itself explains why I'm taking you here. Here's Chapter 1, verses 1-5: "The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be living in the day of tribulation, when all the wicked and godless are to be removed. And he took up his parable and said—Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come. Concerning the elect I said, and took up my parable concerning them: The Holy Great One will come forth from His dwelling, And the eternal God will tread upon the earth, even on Mount Sinai, And appear from His camp And appear in the strength of His might from the heaven of heavens. And all shall be smitten with fear, And the Watchers shall quake, And great fear and trembling shall seize them unto the ends of the earth...." (Enoch 1:1-5). Just on the surface, this has got to be attracting our attention. This book was written for the righteous who will be living during the days of tribulation, a remote generation yet to come. Is that us? I wonder. To this generation, whether it's us or a future generation, God Himself will come forth from His dwelling and stand on the earth and cause great fear in the hearts of men. Read Matthew 24 and Revelation 6 where Scripture tells the exact same story.

{Next slide—16} Continuing in verses 6-9, we read: "And the high mountains shall be shaken. And the high hills shall be made low, And shall melt like wax before the flame And the earth shall be wholly rent in sunder, And all that is upon the earth shall perish, And there shall be a judgement upon all men. But with the righteous He will make peace, And will protect the elect, And mercy shall be upon them. And they shall all belong to God, And they shall be prospered, And they shall all be blessed. And He will help them all, And light shall appear unto them, And He will make peace with them." Before I read verse 19, I just want to point out that I'm including this to give hope for those of us who love the LORD and keep His commandments, for He is coming to make peace with us. As we continue, here is the verse that is quoted verbatim in Jude. We read: "And behold! He cometh with ten thousands of His holy ones To execute judgement upon all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him." (Enoch 1:6-9)

{Next slide—17} Besides being quoted in Jude, I want to give you two examples of Yeshua explaining the very same thing to us, and in these passages, Yeshua used His title, “the Son of Man,” which should attract our attention. First consider Matthew 13, verses 41-43, where we read: “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!” Next consider Matthew 25, verses 31-32, where we read: ““When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.” As He continues, the LORD makes it known that those who take care of His sheep will inherit rest in His Kingdom, while those who don’t will be cast away. He used several metaphors: “I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.” I’ve noted in the past that the literal meaning of this passage is certainly intended, but so is a deeper spiritual meaning. Yeshua has called His disciples to make disciples who love Him and keep His commandments, and so we are responsible for bringing the Truth of the Word with the Holy Spirit to those who hunger and thirst for it, to bring in those who are seeking the LORD so they can get to know Him, to teach the covering of Yeshua’s blood for sins to those who don’t know Him, to visit those who are sinning and call on them to repent, and to break the bonds of wickedness in the lives of those who are held captive by the enemy. This is our calling, brothers and sisters, and when we follow the footsteps of the Apostles to feed the LORD’s sheep as His ministers of reconciliation, He will say to us, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

{Next slide—18} I want to encourage you, if you haven’t yet, to consider reading the Book of Enoch Chapter 1 through Enoch 71, because this work is all about Yeshua and victory He offers His saints in the spiritual battles of this age. To finish us off today, I’m going to read three sections of the work, pausing briefly to explain how they relate to our topic. Here’s Enoch 46, verses 2-6, where we read: “And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, and why he went with the Head of Days? And he answered and said unto me: This is the Son of Man who hath righteousness, With whom dwelleth righteousness, And who revealeth all the treasures of that which is hidden, Because the Lord of Spirits hath chosen him, And whose lot hath the pre-

eminence before the Lord of Spirits in uprightness for ever. And this Son of Man whom thou hast seen Shall raise up the kings and the mighty from their seats, And the strong from their thrones And shall loosen the reins of the strong, And break the teeth of the sinners; And he shall put down the kings from their thrones and kingdoms Because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them. And he shall put down the countenance of the strong, And shall fill them with shame. And darkness shall be their dwelling, And worms shall be their bed, And they shall have no hope of rising from their beds, Because they do not extol the name of the Lord of Spirits.” These passages contain the wisdom of God. Here we have yet another witness that the Son of Man is eternal. He was in the beginning with God, and He was one with God, just as John explained. He was chosen before the world was created to redeem mankind and to impute His righteousness upon us. He was selected to judge from the throne of Heaven. He will separate those who love God and keep His commandments from those who rebel against God, and those who practice lawlessness will be destroyed. I wish I had time to provide you with cross references for all of these passages. Perhaps another day.

{Next slide—19} In Enoch 48, verses 2-7, we get yet another look at our eternal LORD, the Son of Man. We read: “And at that hour that Son of Man was named In the presence of the Lord of Spirits, And his name before the Head of Days. Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the Lord of Spirits. He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart. All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits. And for this reason hath he been chosen and hidden before Him, Before the creation of the world and for evermore. And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous; Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved, And according to his good pleasure hath it been in regard to their life.” (Enoch 48:2–7). Brothers and sisters, it’s all here. The Son of Man eternally preexisted His incarnation. He came to redeem the righteous. He revealed the Father to us. We are saved according to His name and we live eternally with Him when we hate the world of unrighteousness and love the LORD and keep His commandments. He sits on the throne of Heaven today. One day soon, which is coming quickly, He’s coming to bring His children home to the place He has prepared for us, and there we will dwell with Him forever. I pray that you

and I are among the men and women who surrender everything to Him, for the LORD will destroy those who are proud, but He will exalt the humble. Shabbat shalom.