



Yahshua

“God-man” or “Man-ifestation” of Elohim?

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As I sat down to study through this week’s *parsha* and finish putting together the teaching I promised you about the tribes and their encamping around the Mishkan (Tabernacle), I just couldn’t get beyond something I feel Yahweh is having me teach today. I will finish the teaching I promised. I’m anxious myself to see what it looks like when completed. But first, I need to teach further on Yahshua. I told you that I was working on this teaching a couple of weeks ago. While I don’t believe it is finished yet, I need to share it with you now. There will be more to follow. However, it will only further confirm what I’m about to share.

So many people are questioning, right now, the very foundation of their belief in Messiah and who He is. We held a forum here just three weeks ago about this very subject. I probably won’t tell you anything you haven’t heard or read before. But, as Ephraim awakens and shakes off the paganism he has been born into, it’s all the more important to hold firm to That which is right and true. As we begin to walk-out Torah, we need to fully know that it is a Torah of truth.

As we read and discussed this week’s *parsha* on tuesday evening, we saw Yahshua throughout the *sidrah* (lesson). As Steve often says; anytime he studies Torah, he’s looking for Yahshua and he’s never been disappointed. In **Bemidbar 5:11-31**

we read of the commands regarding the “Sotah”, the judging of the wife accused of adultery. The Hebrew word “**sotah**” literally means “**to turn aside**”. Eddy Chumney gives a great teaching on how Yahshua to that testing and judgment upon Himself for us.

Further, as we read the Haftorah portion in Shofetim we saw Yahshua in a way I want to share with you today. Jerry wrote a song that we sing here at Beit Emet from time to time. It’s title is; “Who Do You Say That I Am?” I believe that this Haftorah portion and the scriptures that follow will tell us who Yahshua is.

Let’s begin with **Shophetim 13:2-25**; ***And there was a certain man from Tsor’ah, of the clan of the Danites, whose name was Manowach. And his wife was barren and had not borne. And a Messenger of YHVH appeared to the woman and said to her, “See now, you are barren and have not borne, but you shall conceive, and you shall bear a son. And now, please guard, and do not drink wine or strong drink, and do not eat any unclean food. For look, you are conceiving and bearing a son. And let no razor come upon his head, for the youth is a Nazarite to Elohim from the womb on. And he shall begin to save Yisra’el out of the hand of the Philistines.” And the woman came and spoke to her husband, saying, “A Man of Elohim came to me, and His appearance***

was like the appearance of a Messenger of Elohim, very awesome. But I did not ask Him where He was from, and He did not declare to me His name. And He said to me, 'See, you are conceiving and bearing a son. And now, drink no wine or strong drink, nor eat any unclean food, for the youth is a Nazarite to Elohim from the womb to the day of his death.' ” And Manowach prayed to YHVH, and said, “O YHVH, please let the Man of Elohim whom You sent come to us again and teach us what to do for the youth who is to be born.” And Elohim listened to the voice of Manowach, and the Messenger of Elohim came to the woman again as she was sitting in the field, but Manowach her husband was not with her. And the woman ran hurriedly and informed her husband, and said to him, “See, He has appeared to me, the Man who came to me the other day!” And Manowach arose and went after his wife, and came to the Man, and he said to Him, “Are You the Man who spoke to this woman?” And He said, “I am.” And Manowach said, “Now let Your words come true! What is to be the rule for the youth’s life and his work?” And the Messenger of YHVH said to Manowach, “Let the woman guard all that I said to her. Let her not eat any food that comes from the vine, neither let her drink wine or strong drink, or eat any unclean food. Let her guard all that which I have commanded her.” And Manowach said to the Messenger of YHVH, “Please let us detain You, and prepare a young goat for You.” And the Messenger of YHVH said to Manowach, “Though you detain Me, I do not eat your food. But if you offer a burnt offering, offer it to YHVH.” For Manowach did not know He was a Messenger of YHVH. Then Manowach said to the Messenger of YHVH, “What is Your name? When Your words come true, then we shall esteem You.” And the Messenger of YHVH said to him, “Why do you ask My name, since it is wondrous?” And Manowach took the young goat with the grain offering, and offered it upon the rock to YHVH. And He did wondrously while Manowach and his wife looked on. And it came to be, as the flame went up toward the heavens from the altar, that the Messenger of YHVH went up in the flame of the altar. And Manowach and his wife were watching, and they fell on their faces to the ground. And the Messenger of YHVH did not appear any more to Manowach and his wife. Then Manowach knew that He was a Messenger of YHVH. And Manowach said to his wife, “We shall certainly die, because we have seen Elohim!” But his wife said to him, “If YHVH had been pleased to put us to death, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all this, nor would He have let us hear the like of this!” So the woman bore a son and called his name Shimshon. And the child grew, and YHVH blessed him. And the Spirit of YHVH began to move him at Machaneh Dan, between Tsor’ah and Eshta’ol.

I’ll save my Shimshon teaching for another time. But, I want to point out a few things here. First, let’s look at the phrase “**Messenger of Yahweh**” or “**mal’ak YHVH**”. “**Mal’ak**” is a great word spelled “mem-lamed-aleph-kaf”. It’s Strong’s #4397 and, while commonly translated *angel*, means “**messenger**”, “**representative**” and, according to Gesenius’ Hebrew-Chaldee Lexicon, “**sent one**”. Remember the “**mem**” is “**water**” or “**Torah**” (the **Word**). At the beginning of a word it’s an “**open mem**” with is “**flowing**”..... so “**flowing Word**”. “**Lamed**” is “**the Shepherd’s staff**” or “**teaching**”. The “**aleph**” is “**strength**”, “**ox**” or “**Master**” and the “**kaf**” is the “**palm of the hand**”. So “**mal’ak**” represents the “**flowing Word of teaching from the Master’s Hand**”. The numeric value of the letters is 91 which

equals "**HaElohim**" (*The Almighty*) and "**I'Adonai**" (*to my Master*).

Now, this "Sent One" must have had the authority of Yahweh. When Manowach asked Him to stay and eat, He declined; but said, that Manowach should prepare the young goat and offer it as a "**burnt offering**", an "**olah**", which is what? an "**ascending**" to Yahweh. Well, wait just a gosh darn minute here. We learned just a few weeks ago that once the Tent of Meeting was inaugurated, no burnt offering or sacrifice could be made apart from the Tent of Meeting. Let's look at **Wayyiqra 17:8-9**; "**And say to them, 'Any man of the house of Yisra'el, or of the strangers who sojourn among you, who offers a burnt offering or slaughtering, and does not bring it to the door of the Tent of Meeting, to do it to YHVH, that man shall be cut off from among his people.'**" This "**Mal'ak YHVH**" had the authority to have them offer a *burnt offering*, an "**ascension**" to Yahweh on the "rock" as an altar. He then Himself "**ascended**" in the flames back to Yahweh's presence. Not even an archangel such as Mikha'el is given this type of authority in Scripture. Yahshua told His talmidim in **Mattiyahu 28:18** (and this bears out in the Hebrew Mattiyahu); **And Yahshua came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth...."**

There's one last point I need to make here. In verses 17 and 18 Manowach asks this "Sent One" His name, so that when the birth of Shimshon comes about, they can give esteem to Him. So, how does this "Mal'ak" answer? He doesn't tell Manowach not to esteem Him as "angels" are known to do in Scripture. Instead, He answers with a question of His own, the way rabbis teach. He answers, "**Why do you ask My name, since it is wondrous?**" At least, that's what our ISR Scriptures read. The KJV uses the word "**secret**" instead of wondrous. But, the word translated here as both "*wondrous*" and "*secret*" is "**pele**", or "**feley**" Strong's #6382 meaning "**Wonderful**". While there are at least three Hebrew words that translate as "wonderful", it's no coincidence that "pele" is the same word used in **Yeshayahu 9:6** says in the KJV; **For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.**

These "**appearings**" of a very special "**Sent One**" or "**Mal'ak YHVH**" are throughout the TaNaK. Let's seek a second witness. Let's look at **B'reshith 18:1-5**; **And YHVH appeared to him by the terebinth trees of Mamre, while he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, "YHVH, if I have now found favour in Your eyes, please do not pass Your servant by. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And let me bring a piece of bread and refresh your hearts, and then go on, for this is why you have come to your servant."** **And they said, "Do as you have said."** Before we go on here, I have heard it argued by some that Avraham is having two conversations at once; one with Yahweh and one with the three men. However, there is nothing in the Hebrew grammar, or in the context of the scriptures, that would indicate this at all. It is here that they dine with Avraham and one of the men, identified here only as "He", tells of a son that Avraham and Sarai would have in the course of a year.

Now, let's read from **verses 16-21**; *And the men rose up from there and looked toward Sodom, and Avraham went with them to send them away. And YHVH said, "Shall I hide from Avraham what I am doing, since Avraham is certainly going to become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, so that he commands his children and his household after him, to guard the way of YHVH, to do righteousness and right-ruling, so that YHVH brings to Avraham what He has spoken to him." And YHVH said, "Because the outcry against Sodom and Amorah is great, and because their sin is very heavy, I am going down now to see whether they have done altogether according to the outcry against it that has come to Me, and if not, I know."* Let's finish this part for context. **B'reshith 18:22-19:1**; *So the men turned away from there and went toward Sodom, but YHVH still stood before Avraham. And Avraham drew near and said, "Would You also destroy the righteous with the wrong? Suppose there are fifty righteous within the city, would You also destroy the place and not spare it for the fifty righteous that were in it? Far be it from You to act in this way, to slay the righteous with the wrong, so that the righteous should be as the wrong. Far be it from You! Does the Judge of all the earth not do right?" And YHVH said, "If I find in Sodom fifty righteous within the city, then I shall spare all the place for their sakes." And Avraham answered and said, "Look, please, I who am but dust and ashes have taken it upon myself to speak to YHVH, Suppose there are five less than the fifty righteous, would You destroy all of the city for lack of five?" And He said, "If I find there forty-five, I do not destroy it." And he spoke to Him yet again and said, "Suppose there are found forty?" And He said, "I would not do it for the sake of forty." And he said, "Let not YHVH be displeased, and let me speak: Suppose there are found thirty?" And He said, "I would not do it if I find thirty there." And he said, "Look, please, I have taken it upon myself to speak to YHVH: Suppose there are found twenty?" And He said, "I would not destroy it for the sake of twenty." And he said, "Let not YHVH be displeased, and let me speak only this time: Suppose there are found ten?" And He said, "I would not destroy it for the sake of ten." Then YHVH went away as soon as He had ended speaking to Avraham. And Avraham returned to his place. And the two messengers came to Sodom in the evening, and Lot was sitting in the gate of Sodom.*

So Avraham has "speaks" with Yahweh, while the two men go to Sodom to rescue Lot and his family. Then, a curious thing happens as Lot enters Tso'ar. **Verse 24** says; *And YHVH rained sulphur and fire on Sodom and Amorah, from YHVH out of the heavens.*

Hmm. Two Yahwehs? Or two manifestations of Yahweh? We'll see. One thing is for certain. So far, we have seen two appearances of a "**sent one**" or "**mal'ak YHVH**" with manifestations of Yahweh's authority. One commanded the "burnt offering" and one brought forth "*judgment*" of the wicked and "*salvation*" to the just.

Can I get a third witness? Let's go back to **Shophetim (Judges) 6:11-24**; *And the Messenger of YHVH came and sat under the terebinth tree which was in Ophrah, which belonged to Yo'ash the Abi'ezerite, while his son Gid'on threshed wheat in the winepress, to hide it from the eyes of the Midyanites. And the Messenger of YHVH appeared to him, and said to him, "YHVH is with you, you mighty brave one!" And Gid'on said to Him, "O my master, if YHVH*

is with us, why has all this come upon us? And where are all His wonders which our fathers related to us, saying, 'Did not YHVH bring us up from Mitsrayim?' But now YHVH has left us and given us into the hands of Midyan.' And YHVH turned to him and said, "Go in this strength of yours, and you shall save Yisra'el from the hand of the Midyanites. Have I not sent you?" And he said to Him, "O YHVH, with what do I save Yisra'el? See, my clan is the weakest in Menashsheh, and I am the least in my father's house." And YHVH said to him, "Because I am with you, you shall smite the Midyanites as one man." And he said to Him, "Please, if I have found favour in Your eyes, then show me a sign that it is You who are speaking with me. Please do not move away from here, until I come to You and bring out my offering and set it before You." And He said, "I shall stay until you return." And Gid'on went in, and prepared a young goat, and unleavened bread from an Ephah of flour. The meat he put in a basket, and he put the broth in a pot. And he brought them out to Him, under the terebinth tree, and presented it. And the Messenger of Elohim said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so. And the Messenger of YHVH put forth the end of the staff that was in His hand, and touched the meat and the unleavened bread. And fire went up out of the rock and consumed the meat and the unleavened bread. And the Messenger of YHVH went from his sight. And when Gid'on saw that He was a Messenger of YHVH, Gid'on said, "Oh Master YHVH! For I have seen a Messenger of YHVH face to face." And YHVH said to him, "Peace be with you! Do not fear, you do not die." And Gid'on built an altar there to YHVH, and called it: YHVH Shalom. To this day it is still in Ophrah of the Abi'ezerites.

OK, here's that "**offering**" thing again. Only this time, if you noticed, it's a "**peace offering**", a "**shelem**". If you'll remember back to our study of offerings in Wayyiqra and this week's *parsha* verse on the Nazarite vow, "**peace offerings**" are boiled and presented with unleavened cakes or bread. It's also represents a "covenant of peace". That's why, when Gid'on erected an altar there to commemorate his encounter with Yahweh, he named it Yahweh Shalom, Yahweh's Peace; because Yahweh covenanted with him there to protect him in battle and deliver Yisra'el from the Midyanites. Notice with this manifestation, Yahweh covenants "**peace**".

Now, let's look for a moment to someone who spent a great deal of time with Yahweh on earth. In **Shemoth 3:1-6** we read; *And Mosheh was shepherding the flock of Yithro his father-in-law, the priest of Midyan. And he led the flock to the back of the wilderness, and came to Horeb, the mountain of Elohim. And the Messenger of YHVH appeared to him in a flame of fire from the midst of a bush. And he looked and saw the bush burning with fire, but the bush was not consumed. And Mosheh said, "Let me turn aside now, and see this great sight, why the bush does not burn." And YHVH saw that he turned aside to see, and Elohim called to him from the midst of the bush and said, "Mosheh! Mosheh!" And he said, "Here I am." And He said, "Do not come near here. Take your sandals off your feet, for the place on which you are standing is set apart ground." And He said, "I am the Elohim of your father, the Elohim of Avraham, the Elohim of Yitsaq, and the Elohim of Ya'aqob." And Mosheh hid his face, for he was afraid to look at Elohim.*

Contrary to Hollywood, it wasn't Yahweh the Father who appeared to Moshe in the

flame of fire. Scripture says it was a “**Mal’ak YHVH**” (Messenger of Yahweh). But, this “manifestation” is referred to as Yahweh. And Moshe was afraid to look upon Elohim. And yet, after Yahweh delivers the Children of Yisra’el out of bondage in Mitzrayim, Moshe, Aharon, his sons and the 70 elders of the tribes go up on Har Sinai to see Yahweh, as **Shemoth 24:9-11**; ***And Mosheh went up, also Aharon, Nadab, and Abihu, and seventy of the elders of Yisra’el, and they saw the Elohim of Yisra’el, and under His feet like a paved work of sapphire stone, and like the heavens for brightness. Yet He did not stretch out His hand against the chiefs of the children of Yisra’el! And they saw Elohim, and they ate and drank.***

So, who are these people seeing? Yahweh said in **Shemot 33:19-23**, no one sees His face and lives; ***And He said, “I shall cause all My goodness to pass before you, and I shall proclaim the Name of YHVH before you. And I shall favour him whom I favour, and shall have compassion on him whom I have compassion.” But He said, “You are unable to see My face, for no man does see Me and live.” And YHVH said, “See, there is a place with Me! And you shall stand on the rock. And it shall be, while My esteem passes by, that I shall put you in the cleft of the rock and cover you with My hand while I pass by. Then I shall take away My hand and you shall see My back, but My face shall not be seen.”***

Shelomoh as he prayed at the dedication of the Hekal (Temple) said in **1 Melakim 8:27**; ***“For is it true: Elohim dwells on the earth? See, the heavens and the heavens of the heavens are unable to contain You, how much less this House which I have built!”***

So, Who actually dwelled in the Dwelling Place of Elohim, the Tent of Meeting? **Shemoth 25:21-22** says; ***“And you shall put the lid of atonement on top of the ark, and put into the ark the Witness which I give you. And I shall meet with you there, and from above the lid of atonement, from between the two kerubim which are on the ark of the Witness, I shall speak to you all that which I command you concerning the children of Yisra’el.”***

Then **Bemidbar 7:89** tells us; ***And when Mosheh went into the Tent of Meeting to speak with Him, he heard the voice of One speaking to him from above the lid of atonement that was on the ark of the Witness, from between the two kerubim. Thus He spoke to him.***

Inside the Ark of the Witness were the tablets containing the Word of Yahweh (the Ten Debar). Moshe would put the entire Torah with the Ark. And, Yahweh spoke to Moshe and the Children of Yisra’el from between the Kerubim above the Lid of Atonement that was on the Ark of the Witness. It’s all about the “**Word**” of Yahweh. This Dwelling Place, be it Tent of Meeting or Temple, was the Dwelling Place of the Word of Elohim. In the KJV of Scripture the Ark in the Dwelling Place is called the “**Ark of the Covenant**” 45 times and the “**Ark of the Witness**” or “**Ark of the Testimony**” 59 times. The word translated as “**Witness**” or “**Testimony**” is “**ey’duwth**”, Strong’s #5715 and also means “**revelation**” according Gesenius’ Lexicon. The Ark contained the “**revelation**” of Yahweh’s Word. The Ark, itself, is a picture of Yahshua. It is the “**container**” or the “**vessel**” that housed the “**Word**” or “**Presence**” of Yahweh on this earth. It’s showing us that even though Yahweh cannot be contained, He ordained a vessel to contain and “**testify**” or “**witness**” His

Word to us. **Yohanan 1:18** says; ***No one has ever seen Elohim. The only brought-forth Son, who is in the bosom of the Father, He did declare.***

Yahweh indeed ordained the “**vessel**”. He ordered it made out of acacia (shittim) wood and overlaid with gold. Last year Web taught us that Middle Eastern acacia wood is found as sticks, not lumber. So, in order to make these objects, the wood had to be joined and fit together in order to be useful. He showed us how this is a picture of kol Yisra’el and how, in order for us to be used by Elohim, we have to be joined together. The Ark was covered with fine gold. Remember, we learned, while studying the “*contribution*”, that gold represents the Love of Yahweh for His children. So, this ordained vessel is truly “**humanity**” encased in the “Love of **Yahweh**”. Of course the “Lid”, His crown, is our “atonement”. It’s why He came.

Yohanan 1:1-14 says; ***In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All came to be through Him, and without Him not even one came to be that came to be. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness has not overcome it. There was a man sent from Elohim, whose name was Yohanan. This one came for a witness, to bear witness of the Light, that all might believe through him. He was not that Light, but that he might bear witness of that Light. He was the true Light, which enlightens every man, coming into the world. He was in the world, and the world came to be through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the authority to become children of Elohim, to those believing in His Name, who were born, not of blood nor of the desire of flesh nor of the desire of man, but of Elohim. And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.***

Yahshua..... The “son of man” and the “only brought-forth Son of Elohim”, an “*ordained vessel*”, “*humanity*” clothed in the “**Love**” of His Father. I find it interesting that Yahshua refers to Himself as the “**Son of man**” 29 times in the Book of Mattityahu. However, He never refers to an “human” father. He only refers to one Father, Yahweh, as in **Yohanan 10:23-30**; ***And Yahshua was walking in the Setapart Place, in the porch of Shelomoh. So the Yehudim surrounded Him and said to Him, “How long do You keep us in suspense? If You are the Messiah, say to us plainly.” Yahshua answered them, “I have told you, and you do not believe. The works that I do in My Father’s Name, they bear witness concerning Me. But you do not believe, because you are not of My sheep, as I said to you. ‘My sheep hear My voice, and I know them, and they follow Me. And I give them everlasting life, and they shall by no means ever perish, and no one shall snatch them out of My hand. My Father, who has given them to Me, is greater than all. And no one is able to snatch them out of My Father’s hand. I and My Father are one.’”*** Of course, we know the word here “**one**” is the Hebrew word “**echad**”. It’s not a numeric one as with “*aleph*”, but “**unity**” or “**unified**”

Yahshua makes this clear as He prays on the evening of His arrest in **Yohanan 17:13-23**; ***And now I come to You. And I speak these words in the world, so that they have My joy completed in them. I have given them Your Word, and***

the world hated them because they are not of the world, as I am not of the world. I do not pray that You should take them out of the world, but that You keep them from the wicked one. They are not of the world, as I am not of the world. Set them apart in Your truth – Your Word is truth. As You sent Me into the world, I also sent them into the world. And for them I set Myself apart, so that they too might be set apart in truth. And I do not pray for these alone, but also for those believing in Me through their word, so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me. And the esteem which You gave Me I have given them, so that they might be one as We are one, I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me.

In the Hebrew Scriptures, “**Father**” is “**Ab**” spelled “*aleph-beit*” (strength or master of the house). It also means “*maker*”, “*author*”, “*founder*”, “*prototype*” (as in the first or pattern) and “*nourisher*”. “**Son**” is “**ben**”, “*beit-nun*” (the house’s heir). It also means “*image*”, “*likeness*” or “*manifestation*” of the “**father**”. However, sons in the flesh only are not the same

persons as their father. But, in Yahweh, all things are indeed possible when Father and Son are “**echad**” (in unity). Yahshua said in **Yohanan 5:19-27**; *Therefore Yahshua responded and said to them, “Truly, truly, I say to you, the Son is able to do none at all by Himself, but only that which He sees the Father doing, because whatever He does, the Son also likewise does. For the Father loves the Son, and shows Him all that He Himself does. And greater works than these He is going to show Him, in order that you marvel. For as the Father raises the dead and makes alive, even so the Son makes alive whom He wishes. For the Father judges no one, but has given all the judgment to the Son, that all should value the Son even as they value the Father. He who does not value the Son does not value the Father who sent Him. Truly, truly, I say to you, he who hears My word and believes in Him who sent Me possesses everlasting life, and does not come into judgment, but has passed from death into life. Truly, truly, I say to you, the hour is coming, and now is, when the dead shall hear the voice of the Son of Elohim. And those having heard shall live. For as the Father possesses life in Himself, so He gave also to the Son to possess life in Himself, and He has given Him authority also to do judgment, because He is the Son of Adam.”*

In the flesh, in this life, Yahshua directed all praise and esteem to Yahweh. However, if we read all of **Yohanan 17**, we see that as Yahshua prayed before His arrest, He was preparing to receive the esteem from Yahweh that He had set aside to walk on this earth and do the Will of Elohim. **Yohanan 17:4-5**; *“I have esteemed You on the earth, having accomplished the work You have given Me that I should do. And now, esteem Me with Yourself, Father, with the esteem which I had with You before the world was.”*

As the Ark bore the Word of Elohim to the Children of Yisra’el, so does Yahshua. As the “only brought-forth Son, He is the embodiment of the Word of Yahweh. Yahweh says in **Yeshayahu 51:4-5**; *“Listen to Me, My people, and give ear to Me, O My nation, for the Torah goes forth from Me, and My right-ruling I set as a light to peoples. My righteousness is near, My deliverance shall go forth,*

and My arms judge peoples. Coastlands wait upon Me, and for My arm they wait expectantly.” And, **Yeshayahu 2:2-3; *And it shall be in the latter days that the mountain of the House of YHVH is established on the top of the mountains, and shall be exalted above the hills. And all nations shall flow to it. And many peoples shall come and say, “Come, and let us go up to the mountain of YHVH, to the House of the Elohim of Ya’aqob, and let Him teach us His ways, and let us walk in His paths, for out of Tsiyon comes forth the Torah, and the Word of YHVH from Yerushalayim.”***

As the Word of Elohim, Yahshua is the “**embodiment**” of Yahweh upon this earth. I believe the admonishment of **Debarim 4: 2** applies to our view of Moshiach Yahshua also. It says; “***Do not add to the Word which I command you, and do not take away from it, a so as to guard the commands of YHVH your Elohim which I am commanding you.***” As I said above, In the flesh, Yahshua directed all praise and esteem to the Father. After Yahshua’s resurrection, in His “esteemed” or “glorified” body, or presence, He did receive worship, according to **Mattiyahu 28:8-10; *And they left the tomb quickly, with fear and great joy, and ran to report to His taught ones. And as they were going to report to His taught ones, see, Yahshua met them, saying, “Greetings!” And they came and held Him by the feet and did bow to Him. Then Yahshua said to them, “Do not be afraid. Go, report to My brothers, to go to Galil, and they shall see Me there.”*** I chose Mattiyahu because I can go to the Hebrew for the words. In the ISR Scriptures, we just read that the “two Miryams” bowed to Him. Well, in the Hebrew, what they did was “**shachah**” or “**bow down in worship**” or in “**obeisance**”.

But, notice this was after He was “**esteemed**”. We don’t want to “**add**” to the Word. They were not worshipping flesh and blood; but the Son of Elohim in His esteem. As a man they served him. One even washed His feet with her tears and anointed them with expensive perfumed ointment. But, they only worshipped Him in His esteem. The Children of Yisra’el did not worship the Ark of the Witness. They worshipped, as we are to worship, the One from whom it came.

But, let’s be careful Ephraim not “**take away**” from the Word either, in our “throwing-off” of the paganism that we were born into. We need to get this straight. First **Mattiyahu 26:62-65; *And the high priest stood up and said to Him, “Have You no answer to make? What do these witness against You?” But Yahshua remained silent. So the high priest said to Him, “I put You to oath, by the living Elohim that You say to us if You are the Messiah, the Son of Elohim.” Yahshua said to him, “You have said it. Besides I say to you, from now you shall see the Son of Adam sitting at the right hand of the Power, and coming on the clouds of the heaven.” Then the high priest tore his garments, saying, “He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy!*** **Mark 16:19** says; ***Then indeed, after the Master had spoken to them, He was received up into the heaven, and sat down at the right hand of Elohim.***

Just as Tsephanyah was being tried before the priest, he said in **Acts 7:55-56; *But he, being filled with the Set-apart Spirit, looked steadily into the heaven and saw the esteem of Elohim, and Yahshua standing at the right hand of Elohim, and he said, “Look! I see the heavens opened and the Son of Adam standing at the right hand of Elohim!”*** There are more verses that say the same thing. My point here is that in Heaven, Yahshua is at the “right hand” of Elohim. The TaNaK

tells us that He is the Right Hand of Elohim.

However, His “**throne**” is here on earth, with us. Yahshua said in **Mattityahu 25:31**; *“And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem.”*

Ibrim 1:1-8; *Elohim, having of old spoken in many portions and many ways to the fathers by the prophets, has in these last days spoken to us by the Son, whom He has appointed heir of all, through whom also He made the ages, a who being the brightness of the esteem and the exact representation of His substance, and sustaining all by the word of His power, having made a cleansing of our sins through Himself, sat down at the right hand of the Greatness on high, having become so much better than the messengers, as He has inherited a more excellent Name than them. For to which of the messengers did He ever say, “You are My Son, today I have brought You forth”? And again, “I shall be to Him a Father, and He shall be to Me a Son”? And when He again brings the firstborn into the world, He says, “Let all the messengers of Elohim do reverence to Him.” And of the messengers indeed He says, “... who is making His messengers spirits and His servants a flame of fire.” But to the Son He says, “Your throne, O Elohim, is forever and ever, a sceptre of straightness is the sceptre of Your reign.”*

Is Yahshua a “god-man” or a “man-ifestation of Elohim” the Father? The answer lies in **Yeshayahu 9:6-7**; *For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong El, Father of*

Continuity, Prince of Peace. Of the increase of His rule and peace there is no end, upon the throne of Dawid and over His reign, to establish it and sustain it with right-ruling and with righteousness from now on, even forever. The ardor of YHVH of hosts does this.

Ahmein.