



Who is Yeshua the Messiah?  
Part 24: The Metaphors, Part 3  
(The Seed & The Bridegroom)  
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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 24 of our sermon series, “Who is Yeshua the Messiah?,” and for the next three weeks we’re going to continue exploring some of the “metaphors” the LORD’s prophets incorporated into Scripture that align with our understanding of Yeshua’s identity as God. Scripture is full of such imagery, and we can’t possibly cover all of it, but it’s important for us to discuss some major points to provide a roadmap for further study. Last week, for instance, we explored Yeshua’s identity as Israel’s “Rock” from which springs living waters—He is the firm foundation on which our faith is built so we can endure until the end, lacking nothing. The week before we detailed how Yeshua is the Angel of God who redeemed us from our sins and appeared to many face-to-face, even before He came in the flesh, to instruct His people in the righteous Way of faithfulness. Earlier in the series, we explored the several metaphors of Yeshua’s I AM statements in the Gospel of John, clearly identifying Him as the eternal God who created all things and who will restore those who love Him to Himself. There were several other related motifs we’ve explored along the way. If you’ve missed any of this, I invite you to find our “Who is Yeshua the Messiah?” series online and go back to watch, and then get into the Word yourself to seek the LORD while He may be found. Today we’re going to explore two metaphors that explain Yeshua as the Promise of God from the very beginning and the consummation of God’s covenantal relationship that He has always desired to have with His people. And while it may not seem like “The Seed” and “The Bridegroom” are related images at first glance, my hope is to show you their unity. The Apostle Paul said in Romans 11:29 that “the gifts and the calling of God are irrevocable,” and indeed we know that God has now given us the Promised Seed Yeshua who is also the Bridegroom of an everlasting covenant that He is calling us to enter into with Him.

Those who trust in the Bridegroom and obey His Voice will forever be His Bride. There are additional nuances to both metaphors that only a lifetime of study will unveil, and I'm planning to give you a sense of this today. As always, it's my hope to inspire you to further uncover them.

{Next slide—2} Earlier in this series we spent quite a bit of time exploring Yeshua's role as the Creator—the Wisdom of God and the Power of God who came forth from the heart of God and spoke His Word so that everything came to be. As we get started today, we're going to look into the Creation story for a few moments, because the imagery here sets up the principles that tie both of our metaphors together. Recall from Genesis 1:26 that our God, in His complex unity, said "Let Us make man in Our image, according to Our likeness," and then, according to Genesis 1:27, we read: "He created him, male and female." We've discussed the uneven grammar at length. It's intentional. While some deny the clear Truth of these passages, I've already shown you how the Father, Son, and Holy Spirit are interacting here as One God to create man, a single man, who is then described as both male and female, a couple commanded to bear fruit and multiply. Both the Bridegroom and the Seed can be seen in this image. According to what we read next in Genesis 1:31, "God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day." What you're seeing here is God's definition of one day, which begins in darkness and then moves into the brightness of morning. This describes God's all sufficient nature, even into eternity, which from God's perspective, is also a single day. It's important to understand that God has, always has had, and always will have everything He needs within Himself, but He isn't satisfied existing in His eternal complex perfection alone. Thus, He created man in His image, male and female, and then said that everything He had made was "very good." His plan was perfect, and in the morning God satisfied the need that He had identified the evening before. God desired to have a Helpmate, a Bride, and He created her male and female, so that they would be joined together to become one flesh. Bear with me on the grammar. Again, it's intentional. Of course we know from Genesis 2:3 that "God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made," and in all of this, the end was declared from the beginning. God created the weekly Sabbath to be a memorial that looks forward to His completed plan, when the Bridegroom will come out of Heaven and bring His Bride to the place He has prepared for her, so God and His creation can dwell together forever. You should also note that God created the annual Passover memorial for the very same reason; to remind us that He has invited His Bride to dine with Him and He with us, through His sacrifice, and that we might dwell with Him forever and ever. There's too much here to

dive into all at once, but rest assured: the whole plan was declared from the beginning, and God said it was "very good." That being said, consider an interesting contrast in Genesis 2:18, where we read: "And the LORD God said, 'It is not good that man should be alone; I will make him a helper comparable to him.'" Again, everything God created was "very good," and man, created male and female, was made in the image of God, and yet it was "not good that man should be alone." This is what it looks like when God gets vulnerable with us at a prophetic level; He was showing us His heart. Yeshua was lonely; it was not good for Him to be alone, and so He would create a woman from out of His flesh to be His helpmate. He would create His Bride when He came in the flesh to die and then rise back up with her at His side. He was going to make a place for her, so that where He is she can also be—forever.

{Next slide—3} The Genesis story doesn't just talk about the creation of Man; it explains the purpose for which God created Man. And in this image God created after His own likeness, God revealed His eternal plan. God NEEDED a Helpmate, because it was not good for Him to be alone, and because God is all sufficient, and thus could also satisfy this need, God created Man in his image so that He would not be alone. There's an important point to note here that I'm going to mention only briefly as a brief aside, and it is this: If Man was created in God's image, then we necessarily have the same free will that God does. The preponderance of evidence in Scripture shows that God created Man with free will so that His Bride—His Helpmate—would choose Him rather than be bound to Him against her will. Such love is far more satisfying than any other, and any man or woman in a successful marriage will tell you this very thing. Love is a choice, and all parties to a covenant have to freely make that choice. Consider Paul's declaration in 1st Corinthians 13:5 that love "does not seek it's own," meaning that it does not force it's own way. As Genesis continues, the narrative shows that God knew Man would make the wrong choice, and God also knew this would separate us from Him, because God is holy, and His holiness ultimately consumes everything that is not perfect. The logic of these truths is such that God knew even before He created anything that He would have to provide a way back to Himself for His beloved Bride—He would have to make a way to purify her—and so He gave the promise of His Seed who would accomplish this very thing. He suffered long watching us go our own way, watching His plan in action, revealing different pieces of it in our timeline to gently woo us back to Him, waiting for the promised Day when He would come to redeem us from our sins. It was His plan from eternity. Even before Creation, Yeshua decided He would become like one of us and He would sacrifice Himself in His perfection so that we could be made perfect like Him. He would bear all things, even death on a cross, so that His blood would provide us with the atonement needed to

cover our transgressions. When we accept His blood for our redemption, He covers up our iniquity with His everlasting righteousness. He gave us His blood as a wedding garment, so that even though our sins are as scarlet, they would be made as white as snow. And while God's mercy toward His Bride would last forever, He would not forever dwell among those who rebel against the desires He had for His marriage. Peter wrote about the coming Day at the very end, when God would burn up everything in this fallen world, leaving behind only that which has been purified in Him. In 2nd Peter 3:9 and 12, we understand that our loving God "is long-suffering toward us, not willing that any should perish," and yet He also wills that we choose to be a people who engage in "holy conduct and godliness looking for and hastening the coming of the day of God." In Revelation 19, on the day of the wedding, we read that Yeshua's wife will have "made herself ready" with "clean linen" through her "righteous acts." In the New Covenant of Yeshua's blood, we follow the Way of our Bridegroom as we prepare for our eternal life with Him.

{Next slide—4} And so, all that being said, the HELPMATE the LORD has made that is comparable to Him could only be taken out of His Body, just as the prophesy in the Garden of Eden shows. Take a look at Genesis 2:21-24, where we read about how God satisfied the need for Adam to have a helpmate. We read: "And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. And Adam said: 'This is now bone of my bones and flesh of my flesh; She shall be called Woman, Because she was taken out of Man.' Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh." This passage sets up the true history of humanity, the true purpose of marriage, and also gives details as to how God created us male and female after His image. It's this last point I want to explore, for God also showed us how we would have to be born again out of Yeshua's death and resurrection in order to become ONE with our Husband in the eternal kingdom of God. He offered us His very lifeblood and then rose up again so that we could become like He is. We too would have to die in the flesh, but we also could be risen up again in Him so we can dwell with Him forever as Man and Wife.

{Next slide—5} Read 1st Corinthians 15:42-49 for an amazing explanation of this image. Paul said: "The body is sown in corruption, it is raised in incorruption." He wrote: "It is sown a natural body, it is raised a spiritual body." He wrote: "The first man Adam became a living being." And referring to Yeshua, the LORD from Heaven, he wrote: "The last man Adam became a life-giving spirit." He concluded: "As we have

borne the image of the man of dust, we shall also bear the image of the heavenly Man.” Paul was explaining how we would metaphorically become bone of Yeshua’s bone and spiritual body of His spiritual body. We would become one with Him as a Bride becomes one with her Bridegroom.

{Next slide—6} Returning then to the image in Genesis, I want to point your attention to Paul’s explanation for the story in Ephesians 5, verses 28-32. Paul wrote that marriage itself—in its perfect form—“is a great mystery” that unveils God’s eternal plan for creation. To be clear, Adam and Eve were real people that God created, the literal father and mother of all flesh, just as Paul explained in 1st Corinthians 15. God created our ancestors for His purposes, and He used Adam and Eve to explain those purposes to their descendants. Their Seed would redeem a people for Himself, and these people would become His Bride that He was seeking from the very beginning. Let’s read Paul’s vision for what our marriage ought to look like: “So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the LORD does the church. For we are members of His body, of His flesh and of His bones.” Then, quoting Genesis 2, we read: “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” And then Paul concluded: “This is a great mystery, but I speak concerning Messiah and the church.” The eternal Bridegroom and the eternal Bride are represented in the prophetic history of Adam and Eve, and God designed marriage to demonstrate this same prophesy. A man and wife come together to be fruitful and multiply, both physically in the form of their descendants, but also spiritually. And whether the Seed they produce is physical or spiritual, it ought to reflect the eternal Word of God that endures forever. Yeshua gave the same commandment to us that He gave to Adam and Eve at the beginning. Recall from Matthew 28 in the Great commission, He commanded us to “go forth and make disciples, to baptize them in the name of Father, Son and Holy Spirit, and to teach them the commandments of God. From the beginning until the very end, God has been calling His people to go forth and multiply His Seed, which is the Word of God.

{Next slide—7} And this is where I want to shift gears to show you how the Seed was always meant to reflect the eternal plan for Yeshua and His Bride. If you don’t know the story of how the evil one tempted Adam and Eve in the garden, read Genesis 3. In brief, God commanded obedience to His Word and promised blessing for doing so while also warning about the separation His image-bearers would experience if we disobey Him. Adam and Eve disobeyed God’s Word because they believed the lies of the Devil, and we do the same today to our peril. Sin has consequences. Adam and

Eve and their descendants were separated from God, and so too are we separated from God by sin, but God also promised Yeshua His Seed as the Way back to Him, even from the beginning. Most people are quite familiar with the curses God offered in succession to Satan, Eve, and then Adam for their rebellion, but today I want to focus on some important and not often explained prophetic meaning for them. Following Adam and Eve's sin, on the surface, Satan would be cursed by God to feed on death, represented by the dust on the ground. In other words, the Devil's whole existence would be consumed by causing separation from God. We know that Satan still leads a ministry of death to this day. We can also understand quite plainly that Eve and all her daughters would suffer pain in childbearing, and while she would desire her husband's position as head of the household, God would give the husband complementarian headship in the family and in the church. We also can understand that Adam would suffer hardship as he sought to provide for his family and he would ultimately end his days in the grave, where he would await the final judgment. We read in Hebrews 9:27, "And as it is appointed for men to die once, but after this the judgment." This indeed is the fate for us all. On a deeper level, Adam would also face difficulty striving after spiritual food in the earth, which He would desire for salvation. The thorns and thistles, which are evil spirits and false prophets, would make finding the Truth of God's Word more difficult. Adam would seek the Seed of God, and yet he would suffer tribulation while seeking Him, even sweating in the face of the worldly pressures that take us off track. Eve would watch her children suffer—she would "bring forth children in pain." This is where I want to focus our attention. Note: Satan would have enmity with "the woman," ... "between his seed and her Seed." This Seed is Yeshua, the promised Messiah, who would destroy the authority and power of Satan through His death on the cross. As Hebrews 9:27 continues into verse 28, we read: "And as it is appointed for men to die once, but after this the judgment, so Messiah was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation." And so we see here in Genesis 3, that even though Yeshua's heel would be bruised—meaning that his life would be taken, because the heel represents the "end of a man"—Yeshua would "bruise" Satan's head" destroying everything about the devil's power and authority when Messiah rose from the dead. This is why He emerged from the grave saying, "all authority has been given to Me in heaven and on earth." Yeshua now rules from His throne in Heaven, where He is preparing a place for His Bride, the men and women who love Him and keep His commandments. And the woman Eve, who more deeply represents the Bride of Messiah Yeshua, would also desire her husband. Let me ask you this: Do we not long for our Messiah Yeshua to return for us? The curse is this: From Eve until the Last Day, and even from the Resurrection until the Last Day, many generations would pass

before the Bridegroom would return for His Bride. Yeshua is ruling over His Bride, even now, for He intercedes for us and helps us according to our faith through the Holy Spirit, but even in this intercession we wait longingly, for our wedding day is yet to come. Yeshua is the King of kings and the LORD of lords, who has indeed crushed the head of the serpent, but the Woman is still scrambling around in the wilderness waiting for her Husband to take her home.

{Next slide—8} In Revelation 12, the Apostle John gave us a deeper prophetic understanding of this dynamic. You'll want to study this chapter for context. For now, consider Revelation 12:9, where we read: "So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him." This happened the day Yeshua rose from the dead. According to Luke 10:18, Yeshua said, "I saw Satan fall like lightning from heaven," prophesying the day of His victory, and in John 12:31, right before His crucifixion, He said, "Now is the judgment of this world; now the ruler of this world will be cast out." To be clear, Satan was cast out of heaven because Yeshua defeated Him through the cross, but now the Devil persecutes the Woman and her offspring on the earth, as the rest of the chapter makes clear. Revelation 12:13 explains, "Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child." I don't need to detail history for you to understand that the devil has persecuted the nation of Israel since the day of Yeshua's resurrection, and yes, this is referring to physical Israel. But it's not just physical Israel that is suffering in the world. Consider Revelation 12:17, where we read: "And the dragon was enraged with the Woman [Israel], and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Messiah Yeshua." Indeed! Saints who keep the commandments of God and faith in Yeshua are suffering now in this world, and it doesn't matter whether we are Jew or Gentile. We are the offspring of the Woman, represented by Eve in the story of Genesis, and we long for our Husband even while God multiplies us in number as well as in our tribulations while we wait. Our Husband commanded us to make disciples of all nations, to initiate them into the Truth of God's complex nature, and to teach them the commandments of God, but then He physically left us and explained we would have tribulation while we wait for His return. This is the consistent message of Scripture from the time God promised a Seed who would redeem a people for Himself to the time Yeshua came to betroth Himself to His Bride. The only solace we have is that Yeshua has overcome the world, and that He has promised to return to us and to bring us to the place He is now preparing for us. According to John 14:1-3, Yeshua said this directly. We read: "Let not your heart be troubled; you believe in God, believe also in

Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” This is the promise of a Bridegroom to His Bride. Note the metaphorical Bride's response as she expressed her desire for her Husband. In John 14:4, Thomas said to Yeshua, “LORD, we do not know where You are going, and how can we know the way?” And here's where Yeshua gave us the same Truth that God has been giving us all along. He said: “I am the Way, the Truth, and the Life. No one comes to the Father except through Me.” The promised Seed, who is the Word of God who became flesh and dwelt among us, leads the Way back to God through an intimate spiritual relationship with Him.

{Next slide—9} Next, I want to show you by way of example how we can be certain this Seed metaphor refers to Yeshua. In Genesis 4, Eve mistook her firstborn Cain for the promised Seed, but after Cain murdered Abel, proving that he too rebelled against God, we read the following in verse 25: “And Adam knew his wife again, and she bore a son and named him Seth. Eve said: “For God has appointed another seed for me instead of Abel, whom Cain killed.”” This theme continues in Genesis through Seth's lineage to Noah, to Noah's son Shem, and ultimately, according to Genesis chapters 11-12, to Abraham, who God called out from among the people to follow Him. Later, we find this important nugget where the LORD was addressing Abraham in Genesis 22, verses 17-18, where we read: “blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; and your descendants shall possess the gate of their enemies. In your Seed all the nations of the earth shall be blessed, because you have obeyed My voice.” It was because Abraham obeyed the voice of the LORD—because He obeyed God's Word—that He would be blessed. When Yeshua later said, according to John 8:39, “If you were Abraham's children, you would do the works of Abraham,” we can piece together a handful of additional passages to identify this prophetic line. Abraham had many sons, but in Genesis 21:12, God said, “in Isaac your Seed shall be called.” And then in Genesis 28:14, God said the following to Jacob: “Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your Seed all the families of the earth shall be blessed.” This Seed is Yeshua.

{Next slide—10} From Abraham, Isaac, and Jacob, the line of the promised Seed continued from Judah all the way down to David and his Son. In Part 18 of this series, we studied 2nd Samuel 7:12-13 and thereafter, which identifies David's son Solomon as a short-term fulfillment of the Seed prophesy. In the passage, God was speaking to

King David, when we read: “When your days are fulfilled and you rest with your fathers, I will set up your Seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.” There is no doubt that Solomon built a house for God; Solomon built the first temple in Jerusalem. But Nebuchadnezzar the king of Babylon destroyed Solomon’s temple and also arrested the king that descended from David and Solomon and took him into captivity. That being said, if you read Matthew 1:1-17 and Luke 3:23-38, you’ll find two genealogies that connect Yeshua as a physical descendant of this line, so it’s clear the line of the throne had been preserved, but no king sat on the throne in Jerusalem after the Jews were taken captive in Babylon. Now, remember how we started today’s message—that “the gifts and the calling of God are irrevocable.” The gifts of God were always promised through the Seed mentioned first in Genesis 3, and the calling of God would always be for His Bride to be betrothed to that Seed, her Husband. In Psalm 89, Ethan the Ezrahite wrote the following prophetic Word of the LORD that we ought to take to heart. In verses 3-7, we read: “‘I have made a covenant with My chosen, I have sworn to My servant David: ‘Your Seed I will establish forever, and build up your throne to all generations.’ And the heavens will praise Your wonders, O LORD; Your faithfulness also in the assembly of the saints. For who in the heavens can be compared to the LORD? Who among the sons of the mighty can be likened to the LORD? God is greatly to be feared in the assembly of the saints, and to be held in reverence by all those around Him.” The prophetic meaning of this psalm cannot be mistaken. Here, God repeated His promise to David, but this time David’s Seed would be established forever. Please note: Solomon is not sitting on the throne in Jerusalem, but Yeshua is still reigning from His throne in the New Jerusalem above. The verses that follow reveal the Promised Seed's identity as the LORD in Heaven, who is faithful in the assembly of the saints. None of the mighty ones can even be compared to this Seed, who is to be feared as God. He is held in reverence by all those around Him, for He is the Great King, the Bridegroom who is coming for His Bride.

{Next slide—11} Before we move into additional Bridegroom images, I want to show you a handful of passages that confirm the interpretation I’ve given you. In Galatians 3:16, Paul interpreted the Seed imagery we’ve been looking at. We read there: “Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.” And if you believe that interpretation is straightforward, look at this one at the beginning of Romans, which is even clearer. In Romans 1, verses 1-4, we read this: “Paul, a bondservant of Messiah Yeshua, called to be an apostle, separated to the gospel of God which He promised

before through His prophets in the Holy Scriptures, concerning His Son Yeshua the Messiah our LORD, who was born of the Seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead,” and He continued on from there. Yeshua, the promised Seed, had been born from the lineage of David as an eternal King, but this Seed had not come to reign on the Earth when He came in the flesh, but in Heaven. In His own words, according to John 12:24, Yeshua said: “Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.” The Promised Seed, like the first Adam, would bear fruit and multiply according to the commandment of God. Unlike the first Adam, Yeshua would multiply righteousness through His sacrifice. The people who would come from His teachings would follow Him into eternal life as a spotless bride. We read in 1st Corinthians 15:20-22, “But now Messiah is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Messiah all shall be made alive.” Yeshua’s throne has been established forever, and from there He now reigns as King forever. The fruit that came from Him will ultimately be gathered as wheat into a barn, or like a Bride to her Husband. These metaphors are parallel.

{Next slide—12} Now, considering that David seemed to be the last son descended from Abraham promised the eternal kingdom, I want to share with you an obscure genealogy of David in 1st Chronicles 3 that further proves the case that Yeshua is the Promised Seed of God. If you study the whole chapter, you might consider it to be an incomplete genealogy of King David to a final named descendant, but a closer look reveals a very powerful prophesy, and it sure seems intentional. The first and last verse are going to carry the most weight. Starting out the chapter in Verse 1, we read: “Now these were the sons of David who were born to him in Hebron...” In verse 5, we read, “And these were born to him in Jerusalem:...” Importantly, in verse 9, we read “These were all the sons of David, besides the sons of the concubines, and Tamar their sister.” From there, the genealogy continues to the very end of the chapter, where we read about David’s descendant Elioenai, a name that means “toward Yahweh are my eyes.” In verse 24, the last verse concerning David’s descendants, we read: “The sons of Elioenai were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani—seven in all.” These names have meaning that we need to examine, which I’ve put up on the screen for you. And before I provide an interpretation, I simply want to point out how the phrase “seven in all” is a nod to God’s number of completion. We’re meant to pay attention to this. So, if Elioenai directs our eyes to Yahweh, I have to ask whether we can discern Yahweh’s plan through the names of this man’s sons? I

believe we can. So here's how we might interpret the meaning of these names: The glory of Yah will be restored. Yah has made wonderful the favored One taken by the heel, and He has delivered grace through Him. He is coming on the clouds. Notice the similarity to the what we read in the beginning, that the serpent's seed would nip at Yeshua's heel, but Yeshua would stomp on the serpent's head. We can find God's eternal plan presented even in the list of David's named descendants.

{Next slide—13} Now, admittedly, I did not come up with this interpretation myself, but the source of it is very interesting; it comes from a Jewish Midrash dated sometime in the years AD 500-800. Granted, this timeframe comes after Yeshua's advent, but that's not important. What is important is how even the Jews understood the Promised Seed to refer to the Messiah. What we're talking about is not just a Christian idea. If you have a chance, take a look at the whole interpretation using the link on the screen. Now, remember from 1st Chronicles 3:24 that Anani is the last of David's descendants listed. With that, let's read an excerpt: "To whom does Anani refer? To the Messiah, as is said: For who hath despised the day of small things? Even they shall see with joy the plummet in the hand of Zerubbabel, even these seven (Zech. 4:10). And it is written elsewhere: I saw in the night visions, and, behold, there came with clouds (anani) of heaven, one like unto a son of man (Dan. 7:13). (3)Even these seven. What is indicated by the phrase even these seven? The word seven is explained by what is written concerning the King Messiah: Who hath despised the day of small things? ... even these seven (Zech. 4:10)." (From Midrash Tanchuma, Toldot, Siman 14 (Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman, ([https://www.sefaria.org/Midrash\\_Tanchuma%2C\\_Toldot.14.1?lang=bi&with=About&lang2=en](https://www.sefaria.org/Midrash_Tanchuma%2C_Toldot.14.1?lang=bi&with=About&lang2=en))))

{Next slide—14} So let's take a closer look at the other two passages the Midrash cited for context. In Zechariah 4:9-10, we read: ""The hands of Zerubbabel Have laid the foundation of this temple; His hands shall also finish it. Then you will know that the LORD of hosts has sent Me to you. For who has despised the day of small things? For these seven rejoice to see the plumb line in the hand of Zerubbabel. They are the eyes of the LORD, which scan to and fro throughout the whole earth."" Indeed, Zerubbabel completed the second temple in Jerusalem, the one the LORD Yeshua would walk in, and he is also listed in the 1st Chronicles 3 genealogy leading down to our mysterious seven. The question, "who has despised the day of small things?" piques my interest, also. Remember from last week, we discussed how "the stone the builders rejected has become the chief cornerstone, and it is marvelous in our eyes." Those Jewish leaders who had the opportunity to meet God's Son rejected Him specifically because he appeared to be too humble to them. It's in their rejection of Yeshua, because they

regarded him as "too small" in their eyes, that we know Yeshua fulfilled the Messianic prophesy. The eyes of the LORD are also present in the prophesy, and they are looking into the hearts of men, to see how each of us regard God's promised seed. as it pertains to the genealogy we looked at a moment ago, the eyes of the LORD are also linked to Elioenai, whose name means "toward Yah are my eyes." He is the father of seven sons, according to 1st Chronicles 3:24, and Anani the cloud rider, our Messiah Yeshua, is his last. Note also Daniel 7:13, where we read another clear connection to Messiah Yeshua that we've covered before: "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." I feel like we could really get bogged down here in all this imagery, and maybe we are getting to granular here, but I'm doing this for I reason. I want to give you a taste of what I mean when I say that we could examine the height, the width, and the depth of God's Word forever and never get to the end of it's revelation. To solidify the case we're making that the Cloud Rider is Yeshua, consider Mark 14:62. There, Yeshua identified Himself to be the Son of God and the Messiah, and then He said this: "And you will see the Son of Man sitting at the right hand of Power and coming with the clouds of heaven." In summary then, Yeshua, the Seed, sits at the right hand of Power, and on the Last Day our Messiah Yeshua is coming with the clouds of Heaven to collect His Bride.

{Next slide—15} In Acts 1, verses 9-11, Luke described the LORD's ascension to His throne following His resurrection in like manner. The risen Messiah had just explained how the day and hour of His eternal kingdom was not yet ready to be revealed. He said His disciples ought to go forth and multiply while they waited, even while pining for the LORD's return. And this is the same message we've been seeing all along, as it pertains to the woman desiring her husband. To make the connection, starting in verse 9, we read: "Now when [Yeshua] had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, 'Men of Galilee, why do you stand gazing up into heaven? This same Yeshua, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.'" Just like He told the chief priest, and just as He told Thomas, the Bridegroom will return on the clouds of heaven to bring His Bride into His Kingdom. While we wait for His return, we ought to multiply the Seed that He planted in us, while praising Him for the Word of Life that He's given. Revelation 1 provides another witness concerning the LORD's return on the clouds, particularly in verse 7, where we read: "Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even

so, Amen.” Only those who don’t know Him will mourn, while those who have been pining for Him, calling out to Him, and doing His will, will rejoice at His coming. Consider Isaiah 62:5, where we read, “For as a young man marries a virgin, So shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.” This metaphor is consistent, and it shows emphatically that God Himself is the Bridegroom who is coming for His bride. In Isaiah 65:19, God explained: “I will rejoice in Jerusalem, and joy in My people; the voice of weeping shall no longer be heard in her, nor the voice of crying.” This is Yeshua, our God, who is coming to rejoice with His Bride.

{Next slide—16} I paraphrased Revelation 19, verses 6-9 earlier, but now I want to read it to you because it aligns with what we've just read in Isaiah. Here, the prophet John recalled a vision the LORD Yeshua gave to Him on the Isle of Patmos while he was in prison about the end of all things. Starting in verses 6, we read: “And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, ‘Alleluia! For the LORD God Omnipotent reigns! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.’ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, ‘Write: ‘Blessed are those who are called to the marriage supper of the Lamb!’” And he said to me, ‘These are the true sayings of God.’” We can have confidence that the multitude of God's people are what constitute Yeshua's Bride. If we love the Bridegroom and long for His return, seeking to please Him by doing what He has commanded us in His absence, we will be among those who rejoice at His return.

{Next slide—17} As you've heard me teach many times before, we don't deserve this union with the Almighty! It is only on account of His grace that we have any hope at all, and yet, through faith we will be with Him on that day. The prophets of old explained in vivid imagery how the people of Israel had rejected God through their disobedience, just like Adam and Eve in the garden. In similar fashion, this sin separated them from Him. But in our humility and repentance, the LORD makes a way for us back to Him. Here are several examples of this truth using the Bride and Bridegroom imagery. In Isaiah 4:1, we read: “And in that day seven women shall take hold of one man, saying, “We will eat our own food and wear our own apparel; Only let us be called by your name, To take away our reproach.”” This is akin to saying, "LORD, have mercy on us, for we are sinners," but it's not just us individually, it's the whole congregation of saints, who keep the commandments of God and maintain their faith in God's promises. Take a note of Jeremiah Chapter 3, where the LORD provides a vivid example of everything

we've been studying today. Verse 20 is key, where we read: 'Surely, as a wife treacherously departs from her husband, So have you dealt treacherously with Me, O house of Israel,' says the LORD." This passage teaches an important principle, which is this: It's not God that abandons His people, but God's people who abandon Him. The Prophet Hosea was called to show God's mercy despite this in his powerful work. To set up God's merciful conclusion, note that God instructed Hosea to marry a prostitute who then left him and sought after other men. He then instructed Hosea to purchase her so that she would be His exclusively, which speaks to what Yeshua did for us by shedding His blood on the cross. Hosea 2:16 explains, "And it shall be, in that day,' Says the LORD, 'That you will call Me 'My Husband,' And no longer call Me 'My Master.'" Further, we read in Hosea 2, verses 19-20, "I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In lovingkindness and mercy; I will betroth you to Me in faithfulness, And you shall know the LORD." This is where we're at as we wait for our husband to return.

{Next slide—18} The LORD is seeking our humility on account of His sacrifice for us. This is what He's waiting for, as we noted earlier in 2nd Peter 3. He's long-suffering toward us, not willing that anyone should perish, but He also expects us to turn from our wickedness on account of His sacrifice. Jeremiah 3, verse 25 through 4, verse 2, gives a great prophetic overview of how our hearts should look. We read: "We lie down in our shame, and our reproach covers us. For we have sinned against the LORD our God, we and our fathers, from our youth even to this day, and have not obeyed the voice of the LORD our God." And if we humble ourselves like this, the LORD will respond as follows: "If you will return, O Israel," says the LORD, "Return to Me; and if you will put away your abominations out of My sight, then you shall not be moved. And you shall swear, 'The LORD lives,' In truth, in judgment, and in righteousness; The nations shall bless themselves in Him, And in Him they shall glory." Our Bridegroom is for us when we give Him our hearts. In Ezekiel 16, verses 62-63, we see another example. We read: "And I will establish My covenant with you. Then you shall know that I am the LORD, that you may remember and be ashamed, and never open your mouth anymore because of your shame, when I provide you an atonement for all you have done," says the LORD God." What can we say to our Holy God who desires us to live with Him forever? What can we say to the One who has sacrificed so much for us, who calls us out of our depravity to join Him in perfection?

{Next slide—19} I want to leave you with two additional passages from the Gospel of Matthew, where Yeshua Himself explained the conditions for our marriage covenant. He expects His Bride to seek Him, despite the pain and suffering in this world that we

ourselves have caused. If we overcome the tribulation in this world and still shine the light of our love for Him, He will bring us into His Kingdom when He comes. Here's Matthew 25, starting in verse 1, where we read: "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five were foolish." Each of these virgins has been offered the gift of grace through Yeshua's sacrifice on the cross, but only half of them are taking action on account of that gift. Continuing, we read: "Those who were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps." We know that the Word of God is a lamp to our feet and a light to our path, but we must burn oil in our lamps to create light to see the narrow path. The fire that burns the oil may be the Holy Spirit, as you have probably heard many teach, but to get the oil for the lamps, the fruit of the Spirit has to go through tribulation and endure. Olives have to be crushed in order to produce oil, and in the end the tribulation of those days is going to be hard to bear. We do not know the day or the hour of Yeshua's return, but we must always be ready. Reading on, we can see a call that went out, "Behold, the bridegroom is coming; go out to meet him!" And "Then all those virgins arose and trimmed their lamps." Look at the difference between the two groups, for this is the message of the parable. We read: "And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, 'LORD, LORD, open to us!' But he answered and said, 'Assuredly, I say to you, I do not know you.'" The passage concludes: "Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming." What does this mean? We need to be out there spreading the Gospel of Truth, not only giving lip service to Yeshua but also doing the things He commanded us to do, despite the pressures that we're going to face in the world. We have to put the Bridegroom first in our lives, because we don't know when He's going to return for us.

{Next slide—20} In Matthew 22, we read another parable that speaks to the relationship the King desires to have with His bride, now and forever. Starting in verse 1, we read: "And Yeshua answered and spoke to them again by parables and said: 'The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, 'See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.'" But they made light of it and went their ways, one to his

own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city." Before we read the rest of this parable, let me be clear. This is what the LORD thinks of those people who say to Him LORD, LORD, but then do not accept His invitation to come in on His Holy Shabbat, or during His Holy Feast Days. The weekly Sabbath and the annual Passover memorial are rehearsal dinners for eternity. Be honest with yourself. How are you receiving the LORD's invitation to be with Him during His appointed times? He has prepared the fatness of eternity for His Bride, and He expects us to prepare ourselves for that Day. When the LORD comes for His bride, will He bring in those who would rather celebrate on another day? Will He marry the man or woman who would rather attend to other business than practice for eternity? Will He even accept those who even persecute the ones who are bringing the Truth in love? Far from it! The LORD is going to consume with fire everything that defiles on that day. This is the age of grace. These are the days the LORD offers mercy. But in His long-suffering and loving kindness, He expects us to be humble and return to Him. This becomes even more clear as the parable continues.

{Next slide—21} Starting in verse 8, we read that the King "said to his servants, 'The wedding is ready, but those who were invited were not worthy. Therefore go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests." Brothers and sisters, we are supposed to be these servants. He has given us the commandment to go forth and multiply, to bear fruit for the Kingdom of God, and this is the fruit He expects from us. Remember this from where we started today. God does not need us. He is completely sufficient in Himself, and yet He did not want to be alone. And today we can say that He has created us in Messiah Yeshua to be His helpmate, and He expects us to help. As the parable concludes, this final point solidifies. We read: "But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' "For many are called, but few are chosen." I've heard too many Christians say this wedding garment is the Blood of Yeshua, and nothing else, and that is simply not what Scripture demonstrates. The wise virgins had oil for their lamps by doing the will of God, despite the hardship it caused them in this world. Their lights shined when they could demonstrate the fruit of the Spirit despite the trials and tribulations of this life.

The Bride of Revelation 19 made herself ready by girding herself with "righteous acts." Yeshua said, "If you love Me, keep My commandments," and then He will send His Spirit of Truth to help us. Just as a Bride prepares for her Husband, so to must we prepare for the Bridegroom. We ought to find ourselves doing the things that please Him, and practicing for eternity at the appointed times He has set aside for us, lest we find ourselves with our backs to Him or our lamps dark at the time that the Day arrives. Yeshua is the Promised Seed sent by God into the world to redeem His people, and if He has planted Himself in you and me, we ought to find ourselves redeemed, and preparing heartily for our wedding day. Our Bridegroom is coming back to share His life with us. Everything we think, say and do should be focused on preparing for this eternal Wedding Day. Shabbat shalom.